

TATA CARA dan URUTAN PERAYAAN EKARISTE

Bagian 1 : RITUS PEMBUKA

Bertujuan mempersiapkan umat yang berkumpul dan mempersiapkan umat untuk mendengarkan sabda Allah dan merayakan Ekaristi dengan layak.

Ritus pembuka terdiri atas beberapa bagian :

1. Perarakan masuk **(Awaliin)**
Tujuan untuk membuka misi, membuka kerohanian umat, mengantar masuk misteri iman sesuai dengan misi liturgi, mengiringi pentakwaan iman beserta pembantuannya.
2. Pendupaan & Penghormatan Altar :
 - Iman (mewakili umat) menghormati altar dengan mencium altar.
 - Pendupaan diadakan untuk hari-hari besar / hari khusus. Iman mengiri dupa & memberkati dengan membuat tanda salib. Pendupaan itu untuk penghormatan pada Sakramen Mahakudus, sebagai salib/patung Tuhan, badan pemeliharaan, Kitab Injil, lilin pascha, imam dan jemaat.
3. Tanda Salib : Iman mulai perayaan ekaristi dengan membuat tanda salib "Dalam (Demi) nama Bapa dan Putra dan

Roh Kudus". Umat membuat tanda salib dan menjawab "Amin".
TANDA SALIB menyatakan 3 pengakuan iman.

- Tanda Kerelamatan kita, yakni Salib Kristus, Keluasan dan kerengahan orang Kristen terletak pada "salib Tuhan kita Yesus Kristus" (Gal 6:14).
- Mengenang pembaptisan kita, dengan menyebut Allah Tritunggal. Oleh karena itu setiap kita membuat tanda salib sebenarnya menghubungkan kita dengan Sakramen Baptis.
- 4. Salam : Iman menyampaikan salam dengan mengatakan "Tuhan bersama" dan umat menjawab "Dan bersama juga", menyatakan bahwa Tuhan hadir di tengah-tengah umat yang hadir.
- 5. Pengantar : Iman mengarahkan umat kepada inti bacaan, liturgi yang akan dirayakan saat ini.
- 6. Tobat **(Awaliin)** : umat menyampaikan pengakuan dan pertobatan atas dosa dan kesalahan pada Tuhan dan sesama. Ada beberapa rumusan pengakuan tobat, salah satunya "Saya mengakui kepada Allah yang Maha Kuasa..." dan kemudian iman memberikan ABSOLUSI / PENGAMPUNAN dengan menjawab "Teroga Allah yang Mahakudus mengakhiri kita, mengampuni dosa kita dan mengantar kita ke hidup yang kekal". Absolusi / Pengampunan ini

tidak memiliki lausa yang sama dengan pengampunan pada Sakramen Tobat.

7. Tuhan Kerdamalah: seruan / litan untuk mohon belas kasih Tuhan, yang diteladatkan dua orang berta yang di masukkan Yesus (lih Mat 9:27).
8. Kereluhan **(Awaliin)**: mudah untuk merugi dan merendahkan Allah Bapa, Yesus Kristus dan Roh Kudus.
9. Doa Pembukaan : diawali dengan waktu hening untuk menyadari kehadiran Tuhan, mengungkapkan permohonan kita dalam hati, kemudian Iman menggabungkan seluruh doa dengan tajuk doa pada misi tersebut.

Bagian 2 : LITURGI SABDA

Tahap menjadi 2 struktur : Allah yang ber-sabda dan Umat yang menanggapi. Mempakan dialog perjumpaan antara Allah yang ber-sabda dan umat yang menanggapi (mamur tanggapan).

1. Bacaan Pertama **(Awaliin)**
Bacaan Pertama diambil dari Kitab suci Perjanjian Lama. Bacaan pertama ada hubungannya dengan injil hari itu ; tujuannya memberi latar belakang sehingga menambah pengertian/ pemahaman sejarah keselamatan Allah dari

perjanjian lama dan berpusak pada Yesus yang di wartakan dalam injil.

2. Mamur Tanggapan **(Awaliin)**
Mempakan tanggapan umat atas Sabda Allah yang baru diwartakan. Biasanya dinyanyikan yang diilhami oleh Allah sendiri karena diambil dari Kitab Mamur dan umat menyanyikan dibagian refren.
3. Bacaan Kedua **(Awaliin)**
Bacaan Kedua biasanya diambil dari tulisan / surat di perjanjian baru, misalnya salah satu surat Rasul Paulus dll. Bacaan kedua mewartakan iman akan Yesus menurut konteks Gereja Perdana. Bacaan kedua bertujuan mempersiapkan umat pada puncak perayaan sabda yakni injil.
4. Allahnya / Bait Pengantar injil **(Awaliin)**
Tujuan untuk mempersiapkan umat untuk mendengarkan bacaan injil, umat menyanyikan "ALLELUYA" artinya Terpujilah Tuhan, yang mengingatkan papas atas Tuhan yang bangkit / Pascha. Semua umat berlari sebagai ungkapan hormat pada Sabda Allah.
5. Injil **(Awaliin)**
Mempakan puncak Liturgi Sabda. Gereja percaya bahwa Kristus "hadir dalam sabda-Nya, karena Ia sendiri yang

Tata Cara Dan Urutan Perayaan Ekaristi

Emanuel Martasudjita, Pr.



Tata Cara Dan Urutan Perayaan Ekaristi:

Pend Agama Katolik SD 3 (K-04) , Religiositas dan Gereja Katolik RD. Jacobus Tarigan, Dalam buku ini RD Jacobus Tarigan membi carakan hal hal mendasar tentang hakikat manusia sebagai makhluk religius serta pandangan dasar iman Kristiani tentang berbagai persoalan yang menghantui kehidupan dunia dewasa ini Kehadiran buku ini memberikan inspirasi bagi masyarakat khususnya generasi bangsa untuk menjalani hidup yang lebih bermakna dengan menghayati nilai nilai keutamaan Kasdin Sihotang Koordinator UPT MPK Unika Atmajaya Jakarta Religiositas kultural mengawali penulisan buku ini Disadari sungguh bahwa perjumpaan iman dengan banyak kebudayaan turut serta menciptakan sesuatu yang baru Dengan demikian diperlihatkan sikap terbuka manusia terhadap misteri dan kemampuan menerima Wahyu Ilahi Tugas umat beriman Kristiani adalah membawa kebenaran Allah yang adalah Kasih dalam sejarah dan kebudayaan Di tengah masyarakat plural pembaca diajak untuk membangun semangat berdialog dan bekerja sama dengan penganut agama agama dan kebudayaan lain Kerja sama dijalankan dengan bijaksana dan penuh kasih Dalam buku ini pun kita membaca uraian tentang Keutamaan Manusiawi Kebijaksanaan Keberanian Ugahari dan Keadilan Diuraikan juga Keutamaan Ilahi Iman Harapan dan Kasih Pembahasan tema ini menjadi relevan dengan situasi masyarakat kita hari ini yang sedang berusaha membangun karakter bangsa termasuk di dalamnya revolusi mental Mgr Ignatius Suharyo Uskup Agung Jakarta Buku ini diangkat oleh penulis dari proses belajar mengajar agama Katolik lebih dari 25 tahun di Universitas Atmajaya Jakarta Oleh karena itu baiklah para mahasiswa menjadikan buku ini sebagai suatu bacaan wajib Masyarakat umum pun dapat menyimak buku ini

Ekaristi Sumber Peradaban Kasih Emanuel Martasudjita, Pr., Buku Ekaristi Sumber Peradaban Kasih mengulas dimensi dimensi mendalam dari Ekaristi sebagai sakramen cinta kasih Dalam Ekaristi sebagai sakramen cinta kasih inilah peradaban kasih menemukan sumber dan daya kekuatan pertumbuhannya Di sini kekayaan makna Ekaristi dan Adorasi Ekaristi menurut perspektif kasih Allah diuraikan secara mendalam dan inspiratif namun dalam bahasa yang sederhana dan mudah dipahami **Pend Agama Katolik SD 3 (KTSP) , Natal dan Paskah** C.H. Suryanugraha, OSC, Dalam buku Natal dan Paskah Perayaan Liturgis dalam Dua Lingkaran ini digunakan istilah lingkaran untuk Natal dan Paskah untuk memberi gambaran tentang periode yang terdiri atas beberapa tahap masa dari masa persiapan masa puncak dan masa perpanjangannya Bagian pertama buku ini mengulas mengenai Lingkaran Natal Pada bagian kedua dipaparkan tentang Lingkaran Paskah Skema penulisan kurang lebih sama dengan bagian pertama Lingkaran Natal Kedua bagian itu diawali penempatan setiap Lingkaran dalam Tahun Liturgi dengan tabel pembabakannya selanjutnya dipaparkan tentang setiap perayaan liturgi disertai penjelasan sekitar makna setiap perayaan liturgis yang ditilik entah dari sisi terminologis historis ataupun teologis Disebutkan pula data bacaan dari Leksionarium ketentuan ketentuan liturgis yang berlaku dan unsur unsur khas yang sering menjadi ciri setiap perayaan yang dibahas silih berganti Bagian ketiga terakhir menyajikan tulisan tulisan tambahan tentang beberapa topik seputar praktik perayaan liturgi dalam Lingkaran Natal dan Paskah aspek spiritual dan

pastoral liturgis Buku ini patut dijadikan suplemen atau bahkan tuntunan bagi siapa pun yang ingin menambah pengetahuan dan keterampilan ketika hendak menyiapkan perayaan-perayaan di sekitar dua lingkaran itu. Dapat dimanfaatkan pula sebagai suatu panduan praktis bagi para pelaku liturgi selama dua Lingkaran Natal dan Paskah. Katekese Inisiasi Komisi Kateketik KAS, Buku ini merupakan buku acuan katekis inisiasi dalam menjalankan tugasnya. Buku ini memuat gagasan-gagasan dasar katekese sakramen Inisiasi dan silabus pendampingan Sakramen Baptis Sakramen Ekaristi Komuni Pertama dan Sakramen Penguatan dilihat dalam kesatuannya sebagai Sakramen Inisiasi. Sebagaimana seorang anak yang lahir dikuatkan dengan makanan dan akhirnya tumbuh mencapai kedewasaan hidup demikian juga dalam kelahiran baru sebagai orang beriman. Orang dibaptis dan lahir baru sebagai anak Allah dikuatkan dengan daya Ekaristi dan mencapai kedewasaan iman berkat Sakramen Penguatan. Semoga buku ini berguna bagi para pewarta khususnya para katekis inisiasi dalam menjalankan tugasnya sehingga menghasilkan pribadi-pribadi yang mendalam dan semakin tangguh dalam beriman semakin nyata dalam bersaksi tentang kebaikan Allah di tengah kehidupan bersama. Kump Soal Agm Katolik SD 3, **Gereja yang Melayani dengan Rendah Hati** Emanuel Martasudjita, Pr., Perkembangan hidup Gereja sebuah keuskupan selalu diwarnai oleh uskupnya dan hidup uskupnya diwarnai pula oleh Gereja keuskupannya. Buku ini merupakan persembahan dari para pengajar di Fakultas Teologi USD sebuah kesan ringkas dan bernas sumbangan dan peran serta Mgr I Suharyo dalam menumbuhkembangkan Gereja di Keuskupan Agung Semarang dan Gereja di Indonesia. Kompendium Tentang Prodiakon Emanuel Martasudjita, Pr., Wajib dimiliki dan dijadikan panduan oleh para prodiakon. Kompendium tentang Prodiakon berarti ikhtisar segala hal yang mesti diketahui dan dipahami tentang prodiakon dan oleh prodiakon. Buku ini menyajikan secara lengkap dan dalam bahasa yang ringkas padat dan sederhana mengenai pengertian dan sejarah prodiakon, peran kaum awam dalam liturgi Gereja, syarat dan tugas prodiakon, profil prodiakon yang baik, spiritualitas prodiakon, paham dasar tentang liturgi, perlengkapan liturgi bagi prodiakon, penerimaan komuni, pelayanan sabda, pelayanan ibadat sakramentali, devosi. Buku ini wajib dimiliki dan dijadikan panduan oleh para prodiakon tetapi juga oleh para pastor, petugas liturgi lain serta siapa pun pemerhati liturgi. Sawi, 1991 **Spektrum**, 1998

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Table of Contents Tata Cara Dan Urutan Perayaan Ekaristi

1. Understanding the eBook Tata Cara Dan Urutan Perayaan Ekaristi
 - The Rise of Digital Reading Tata Cara Dan Urutan Perayaan Ekaristi
 - Advantages of eBooks Over Traditional Books
2. Identifying Tata Cara Dan Urutan Perayaan Ekaristi
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Tata Cara Dan Urutan Perayaan Ekaristi
 - User-Friendly Interface

4. Exploring eBook Recommendations from Tata Cara Dan Urutan Perayaan Ekaristi
 - Personalized Recommendations
 - Tata Cara Dan Urutan Perayaan Ekaristi User Reviews and Ratings
 - Tata Cara Dan Urutan Perayaan Ekaristi and Bestseller Lists
5. Accessing Tata Cara Dan Urutan Perayaan Ekaristi Free and Paid eBooks
 - Tata Cara Dan Urutan Perayaan Ekaristi Public Domain eBooks
 - Tata Cara Dan Urutan Perayaan Ekaristi eBook Subscription Services
 - Tata Cara Dan Urutan Perayaan Ekaristi Budget-Friendly Options
6. Navigating Tata Cara Dan Urutan Perayaan Ekaristi eBook Formats
 - ePub, PDF, MOBI, and More
 - Tata Cara Dan Urutan Perayaan Ekaristi Compatibility with Devices
 - Tata Cara Dan Urutan Perayaan Ekaristi Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Tata Cara Dan Urutan Perayaan Ekaristi
 - Highlighting and Note-Taking Tata Cara Dan Urutan Perayaan Ekaristi
 - Interactive Elements Tata Cara Dan Urutan Perayaan Ekaristi
8. Staying Engaged with Tata Cara Dan Urutan Perayaan Ekaristi
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Tata Cara Dan Urutan Perayaan Ekaristi
9. Balancing eBooks and Physical Books Tata Cara Dan Urutan Perayaan Ekaristi
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Tata Cara Dan Urutan Perayaan Ekaristi
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Tata Cara Dan Urutan Perayaan Ekaristi
 - Setting Reading Goals Tata Cara Dan Urutan Perayaan Ekaristi
 - Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Tata Cara Dan Urutan Perayaan Ekaristi
 - Fact-Checking eBook Content of Tata Cara Dan Urutan Perayaan Ekaristi
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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