
The Symbolism of Silence in Celebrating the Eucharist

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Abstract: This research explores individuals' understanding of silence in the Eucharistic Liturgy and its influence on the atmosphere. Findings reveal diverse perspectives on door sounds, chants, applauding, cell phones, and crying children affecting silence. No uniformity exists in understanding these factors. Two questions address photography and lively singing, with respondents correctly understanding their impact on silence. Regarding freedom, whispering, clothing, and observation disrupt silence, while opinions vary on children's behavior and eating. Silence is seen as a conversation with God, reflecting devotion and personal anxiety. Most respondents listen to and talk to God in silence. They correctly identify when silence is permissible but mistakenly believe it is restricted to specific locations or moments. This research provides insights into individuals' understanding of silence in the Eucharistic Liturgy, highlighting variations in interpretations and perceptions. It contributes to a broader understanding of the rules and context of silence.

Keywords: Silence, Eucharistic Liturgy, Understanding, Atmosphere.

INTRODUCTION

Discussions about the liturgy, especially about how to celebrate the Eucharist properly, often encounter resistance and refusal to do the liturgy properly according to liturgical laws and regulations that apply universally. For example, receiving the Body of Christ is filled with devotion to the Virgin Mary, clapping hands, bringing children in and out of the church, being noisy or arranging each other to receive the body of Christ during the Eucharistic Liturgy. This was reminded and criticized about the correct way of liturgy, because liturgy is wrong but is seen as a liturgy that is rigid and old-fashioned and does not develop according to the times. Among the parishioners tend to get angry and convey some negative responses. "I want to praise and glorify God. What's important is my heart, there's no need to be too rigid about the liturgy, it's man-made. Don't be a fundamentalist, strictly interpreting liturgical rules. You do that a bit like the Pharisees who strictly adhere to the rules, but the important thing is how can I feel God's presence more, how can I experience God. The liturgical rules are not important, the important thing is the real work".¹ Pope Benedict XVI, in his book *The Spirit of Liturgy*, says that the fundamental law of the liturgy is "we do not know what to worship God with" (Ex 10:26).² This statement shows that: humans cannot know for sure whether what they are doing is in accordance with Allah's will, unless Allah has revealed it to humans. In the Old Testament, when Moses was on Mount Sinai waiting for God to give him two stone tablets with the 10 commandments written on them; and the people of Israel waited at the foot of Mount Sinai, the people of Israel even violated what God had commanded.³ They asked Aaron to make a golden calf: "Make us a god who will go before us because this Moses, the one who led us out of the land of Egypt—we don't know

¹ Lambertus Baka . Young People Figure , 31 Years. *Interview* , Waihelan , 26 January 2017 .

² Joseph Cardinal Ratzinger , *The Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000) , p. 213.

³ B et al. Exodus 20:3-5 concerning the making of idols

what has happened to him. Then I said to them: Whoever has gold must take it off. They gave it to me and I threw it into the fire, and this calf came out ."⁴

Joseph Cardinal Ratzinger in a public audience about prayer schools commented on this verse by saying that the Israelites were tired of an invisible God, while their mediator Moses was also invisible, so they tried to make a god that could be reached, a god whose presence humans could feel. . This is the temptation of humans in their journey of faith: that humans tend to make a picture of God according to what they want, according to their plans. How does it relate to the current liturgy which is celebrated at will without obeying the rules that apply regarding silence in the liturgy? When someone celebrates the liturgy not in accordance with the provisions set by the Church, then actually someone starts worshiping God, who is actually not God. They want to worship according to their way, according to their wishes and feelings and they are so sure that God is pleased with their way, not according to what God wants, not according to what the Church has determined. Unknowingly, they also create a false image of god. Here one can see a liturgical shift, in which God, who should be the center of attention, is simply thrown away and replaced by the human ego. God must satisfy human feelings, God must provide a sense of comfort, must show His presence as humans want, God must give feelings of joy, enthusiasm and joy. Note that the liturgy, which is arbitrarily changed, has placed humans as the center of the liturgy. Liturgies that are not celebrated properly according to the official provisions of the Church, turn into selfish liturgies that only want to satisfy human feelings. God is required to satisfy and give those feelings.

This is where rigid liturgical rules become important. The rigid liturgical rules are not man-made products, but the liturgy comes from God, is continued and preserved by the Church, and only the Church with the authority that comes from God knows exactly how to worship and glorify God correctly. The liturgy has a gifted nature that comes from God, because basically humans don't know what they should worship God with. Therefore, God stated, giving the ways that He wants to humans as the most appropriate way to worship Him in order to obtain salvation.⁵ Rules in the liturgy teach humans to be humble: admit that humans do not know how humans should worship and worship God. Therefore, people must believe that it is the Church who knows better how to worship God properly. Rules in the liturgy prevent the liturgy from becoming something egotistical: human-centered and not God-centered. Liturgical rules prevent people from worshiping false gods, gods created by humans created to satisfy human feelings. Rules in the liturgy encourage people to obey and be faithful to what has been determined by the Church. Loyalty to the Church also means all to Jesus, because Jesus and the Church are one and inseparable.

Rules in the liturgy guarantee freedom, freedom that is subject to truth. Pope Benedict XVI's statement, "When every human being lives without law, humans live without freedom". That is, laws and regulations, especially in the liturgy, tell about the truth in the procedures for worshiping God. Without laws and rules, not freedom will occur, but chaos, because everyone will be able to impose what he wants as he pleases. The right liturgy, for example, taking a silent attitude in the Eucharistic Liturgy takes place in accordance with the method determined by the Church, which gives its own meaning and meaning that humans have a sense of love and obedience to God, which is not because of attachment to God, but the freedom that humans submit to truth through appropriate procedures. in the Eucharistic Liturgy. How sad, and almost a sacrilegious, to hear the faithful speaking in the church during the Liturgy and the liturgists continuing to speak in the Sacristy before starting the Liturgy, and even during the entrance procession, instead of reflecting and contemplating in silence on the mystery of Christ's death on the Cross which they were to celebrate, and which should

⁴ *Ibid.*, Ex. 32:23

⁵ Martasudjita, Pr., *Liturgy, Introduction to Liturgical Studies and Praxis*, (Yogyakarta: Kanisius, 2011), p.22

inspire them with fear and trepidation. In fact, the correct liturgical attitude is to remain silent and prepare your mind to be involved in the Eucharistic Liturgy. As a people and also as a liturgical officer, you don't take the right attitude in the Liturgy, that means not worshipping the God you believe in, but worshipping other gods such as the Israelites. In other words, worshipping other gods. In accordance with the description above, the main issue is the understanding and practice of the liturgy regarding right and wrong attitudes in universal liturgy which are seen as rigid and old-fashioned.

THEORETICAL STUDY

The liturgy comes from the Greek words *leitourgia* and *leitourgein*. The word is formed from the word *leitōs* which means nation or people and the word *ergon* which means work. In the history of the development of the Church, the liturgy is defined as the participation of the people in God's work of salvation. In the liturgy, Christ continues the work of salvation in, with and through His Church.⁶ In the New Testament, the letter to the Hebrews, the words *leitourgia* and *leitourgein* are mentioned 3 times which refer to Christ's priestly ministry.⁷ According to Pope Pius XII in his Encyclical Letter on the Sacred Liturgy, *Mediator Dei*, lays out the definition of liturgy as follows: "The liturgy is the public worship performed by our Redeemer as the Head of the Church to God the Father and also the worship performed by the community of believers to its Founder [Christ], and through Him to the Father. In short, the liturgy is a worship service performed by the Mystical Body of Christ as a whole, namely the Head and its members."⁸ According to Emanuel Martasudjita, Pr, "The Liturgy is the Liturgy of the mystery of God's work of salvation in Christ, which was carried out by Jesus Christ, the High Priest, together with His Church in the bond of the Holy Spirit."⁹ From the two definitions above, it can be understood that the Liturgy is a form of carrying out Christ's duties as the High Priest, in which Christ becomes the only Mediator between humans and God the Father, by sacrificing Himself once and for all.¹⁰ It is this one and only sacrifice of Christ that is presented again by the power of the Holy Spirit, in the Eucharistic Liturgy. Thus, the liturgy is the worship of Christ to God the Father in the Holy Spirit, and in carrying out this worship, Christ involves His Body, namely the Church. Therefore, the liturgy is a joint work between Christ the Head and the Church which is the Body of Christ so that there is no Church activity that has a higher value than the liturgy because it is in the liturgy that the close union between Christ and the Church as His Bride and His own Body is manifested.¹¹

So from the Liturgy, especially from the Eucharist, as from a source, grace flows, and with enormous efficiency derives the sanctification of man and the exaltation of God in Christ, the goal of all the Church's work.¹² This means that all the Church's work aims to bring people to experience an encounter with Christ in the Liturgy so that they can receive sanctifying grace and glorify God.

⁶ The Guardians of the Church of the Nusa Tenggara Region, *Catechism of the Catholic Church no. 1069*, (Ende: Arnoldus, 1998) and cf. Drs. Albertus Maria Rua, Pr and Bernadus Rahawarin, Pr, *Lic, Lit, Introduction to the Liturgy*, (Jakarta: Director General of Catholic Community Guidance, 2011), p.12

⁷ Heb 8:6; 9:21; 10:11

⁸ Pope Pius XII, *Mediator Dei* 20

⁹ Emanuel Martasudjita, Pr., *Liturgy*, Introduction to Liturgical Studies and Praxis, (Yogyakarta: Kanisius, 2011), p. 22

¹⁰ Heb 9:12; 1 Tim 2:5

¹¹ John Paul II. *Constitution Sacrosanctum Concilium* 7. Ecclesiastical Documents Series. (Jakarta: Department of Documentation and Information KWI, 1992) and the Bishops of the Nusa Tenggara Region, *Op.Cit.*, no. 1070

¹² *Ibid.*, SC no.10

1. Understanding the Steps to the Attitude of the Eucharistic Liturgy

Whatever Liturgy you want to celebrate, of course you need to prepare yourself or think about it as well as possible in order to give a distinctive color that the Liturgy is meaningful and meaningful for those who come to celebrate it. Dressing politely, behaving appropriately, and not arriving late are concrete examples of not disturbing the atmosphere of silence in carrying out the Liturgy. This also happens in the Liturgy of the Eucharist meeting with God. If the Liturgy of meeting with God is seen as giving a lot of meaning and significance, then the importance of preparation is more noble than other Liturgies. The following are the steps for the right attitude in the Eucharistic Liturgy.¹³

a. Prepare Yourself _

Martasudjita in his book *Introduction to the Liturgy*, describes the right attitude in interpreting the Eucharistic Liturgy. The right attitude in the Eucharistic Liturgy is a bridge of communication between God and man. However, according to Martasudjita, the wrong attitude is the absence of preparation before the Liturgy begins, which will eliminate the true meaning of the relationship between God and humans. To interpret it, we need a correct understanding starting from preparing ourselves before taking part in it. Practical examples of the liturgy of the right attitude are when reading and meditating on the Scriptures, silence along the way to church, arriving early, fasting 1 hour before welcoming the Eucharist and especially fasting before receiving the sacraments of Baptism and Confirmation, checking one's mind, if in a state of sin heavy, do confession in the sacrament of Reconciliation before receiving the Eucharist.¹⁴ Martasudjita also emphasized that when attending the liturgy, people must always have the right attitude of heart. The right attitude of heart is also manifested by dressing modestly, not chatting and not using *cell phones* or using BBM in church. Because if so it can be ascertained that the heart is not fully directed to God. "We must direct our minds to accept with faith that it is Jesus Himself who works through the liturgy, and it is His Holy Spirit who enlivens the words of prayer and the Word of God in the liturgies, thereby sanctifying the outward signs used in them to bring about God's grace".¹⁵

b. Be active

St. Thomas Aquinas taught that perfect worship includes two things, namely receiving and giving divine blessings.¹⁶ In the liturgy, the worship of God reaches its peak, when Christ and the people present themselves to the Father and when the people receive the fruit of Christ's redemption through His Paschal Mystery. The climax of the liturgy is the Eucharist, in which Christ becomes the High Priest, and at the same time the sin offering.¹⁷

In the Eucharistic Liturgy, people do not just watch or just receive, but participate share in Christ's role as High Priest and Sacrifice. The way is to offer oneself along with thanksgiving, ups and downs, struggles, and hope, to be united with Christ's sacrifice.¹⁸ Every time they attend mass, the people bring all the offerings to be brought up to the presence of God, especially at the consecration of the bread and wine into the Body and Blood of Jesus. At that time the sacrifices of the people were united with the sacrifice of Jesus. The liturgy becomes perfect worship, because Christ, the only High Priest and perfect Sacrifice, perfects all the worship of the people. With Jesus in the liturgy, people will be able to worship God the

¹³ Bernadus Boli Ujan SVD, in his article on the Liturgy; A Glimpse of the Meaning of the Liturgy and Some Liturgical Violations. *Bernadus Boli Udjan is an expert on Liturgy in the country, and one of the supervisors of the katolisitas.org website and a lecturer at the Ledalero School of Philosophy*

¹⁴ Martasudjita, Pr, *Meaning, History and Liturgical Theology*, (Yogyakarta, Kanisius 1999), p. 71-73

¹⁵ *Ibid.*, p.73

¹⁶ St. Thomas Aquinas in *Summa Theology*, III, (Sophia Institute Press: New Hampshire, 1960) p.63

¹⁷ *The Guardians of the Nusa Tenggara Region Church*, Op.Cit, no. 1348, 1364, 1365

¹⁸ Lawrence G. Lovasik, *The Basic Book of the Eucharist*, (Sophia Institute Press: New Hampshire, 1960), p.73.

Father in spirit and in truth, because in the liturgy the Holy Spirit works to present Christ, the Truth itself.¹⁹ Jesus' presence does not only occur in the Eucharist, but also in other liturgies, namely Baptism, Confirmation, Confession, Marriage, Holy Orders, and Anointing of the Sick. In this liturgy, people must try to actively participate in order to really live up to its meaning. This active participation is not only in terms of singing along, or reading all written prayers, but especially participation in elevating the heart and soul to worship and praise God, and absorbing all the words spoken in the heart.²⁰

c. Attention to Christ

Living the liturgy, by focusing on Christ, and on what He has done for the people, namely: because of His love for mankind, Christ was willing to die to wash away the sins of mankind. Jesus himself was present at the liturgy and spoke to the people. By focusing on Christ, the people will gain new strength, because all the people's struggles will seem incomparable to His suffering. The people will also be strengthened in hope because the same Holy Spirit who raised Christ can also raise people from sin and all difficulties.²¹ If people focus their hearts and minds on Christ, then they will not be too affected by imperfect music or choirs, lack of enthusiasm for sermons, heat or lots of mosquitoes, although of course, ideally all of these should be repaired or overcome. It can even offer the faithfulness of the people in addition to all these imperfections as a pure sacrifice to God. The next step is, what can the people do to help improve this condition. This is one way to produce the fruit of God's grace that people receive through the liturgy.²² Attention to Christ will direct people to behave and dress appropriately in church. It won't be scantily dressed like miniskirts, shorts or leggings, sleeveless shirts or even *tank tops*, with low necklines and open styles. Respect for Christ encourages people not to wear flip-flops or casual slippers to church, if people actually have shoes. How to dress casually actually shows that the people do not really appreciate, to whom the people actually come to face. Don't let the way you dress attract the attention of many people to the way you dress, and thus become a stumbling block for others who want to focus on God. Parents too can set a good example and encourage their children to dress modestly for church. It should be remembered that the living of faith in the heart will shine out by itself.²³

As has been emphasized by experts on the teachings of the Church, the results of the Second Vatican Council have also produced several documents which are used as references by experts to become a guide in service activities. One of the documents produced is *the Sacrosanctum Concilium* teaching that the correct liturgical attitude is the harmony between the mind and human behavior or the inner harmony between what is said.²⁴ Certainly none of the people who want to receive God's grace in vain. All want to receive in life the fruits of the sacred liturgy. So, the right mental attitude is inner harmony with what is said, especially in the Eucharistic Liturgy which is every week or even every day. Therefore, it seems important to remember the meaning of silence as a Christian ascetic value and therefore a necessary condition for deep and contemplative prayer, without forgetting that moments of silence are, officially, necessary in the Liturgy of the Holy Eucharist, to emphasize the importance of silence for quality of liturgical renewal.²⁵

¹⁹ Cf. John 4:24

²⁰ Lawrence G. Lovasik, *Op.Cit.*, cf. Boli Udjan and Georg Kirrberger (edit), *An Authentic and Relevant Liturgy* (Mauwere:Ledaleiro, 2006), p. 170-172

²¹ Georg Kirrberger, *God Sues a Christian Dogmatic* (Mauwere:Ledaleiro, 2007), p. 125

²² *Ibid.*,

²³ Constitution *Sacrosanctum Concilium* no. 11.

²⁴ *Ibid.*, cf. 2 Cor 6:1

²⁵ Bosco da Cunha, O Carm, *Interpreting a year-long liturgical celebration* (Yogyakarta: Torches, 2000), p.21

2. Understanding silence in the atmosphere of the Eucharistic Liturgy .

a. Ascetic Value

Silence in a negative sense is the absence of noise. It can be outward or inward. The outward silence pertains to the absence of noise in words and deeds the sound of doors, the sound of vehicles, drills, and airplanes, the sound of cameras with the glare of camera *flashes* , and the dreadful *cell phones* during the Liturgy of the Liturgy, where people raise their hands up high while holding *cellphone* . Godly and even mystical silence must be clearly distinguished from wrong silence, that is, the refusal to speak, the silence of cowardice, selfishness and intransigence.²⁶ External silence is an ascetic practice, a form of restraint in speech. In particular, it is very important for people to remember the meaning of asceticism, which in a consumerist society, asceticism is not praised, and it must be admitted that asceticism frightens people today, including Christians who are influenced by the spirit of the world. Asceticism is an essential way of helping people get rid of everything in life that hinders spiritual life, and therefore becomes an obstacle to prayer. Yes, in prayer God conveys His life, manifests His presence in our souls, irrigates our souls with His Trinitarian love: the Father through the Son and in the Holy Spirit. And at its essence, prayer is silence. Gossiping, the tendency to reveal all that is stored in our souls, is very harmful to our spiritual life. Carried away by the need to talk to everyone, the talkative person is distant from God, becomes shallow, and incapable of deep activity.

The Book of Wisdom from the Old Testament has abundant advice for avoiding sinful speech especially slander and swearing.²⁷ The Prophets speak of silence as an expression of reverent fear of God; then it is a preparation for the Theophany (appearance) of God, that is, the revelation of His presence in the world. The New Testament also contains something similar.²⁸ Letter of St. James remains a classic text on controlling speech (Jas 3:1-10). Nonetheless, Jesus himself warned against evil words, which are expressions of a rotten heart (Matthew 15:19) and even against vain words that must be accounted for before God (Matthew 12:36). Good and true silence remains with Him who leaves His place for others, and in particular, the One Who Is Totally Other, namely God. However, outward noise characterizes a person who wants to occupy a place that is too important to him, who wants to show off or fill his inner emptiness. Inner silence, attainable by the absence of memories, plans, silent conversations, restlessness. But it is more important that this silence, because of volitional action, originates in the absence of disordered affection or excessive desire. The Church Fathers gave primary place to silence in monastic life, for example St. Ambrose, St. Augustine, St. Gregory the Great.²⁹

b. Terms of Contemplative Prayer

In the Bible, it is said that the Savior Himself prayed in silence, especially at night (Luke 6:12), or by withdrawing to a lonely place (Luke 5:16, Mark 1:35). This silence is characteristic of meditation on the Word of God; it is found especially in Mary's attitude before the mystery of her Son (Luke 2:19, 51). The most silent person in Scripture is St. Joseph, because the New Testament doesn't tell a single word of it. St. Basil contemplated silence not only as an ascetic necessity of monastic life, but as a condition for encountering God. Silence initiates and prepares for the special time when people have access to God, so they can speak face to face as if they were talking to a friend.³⁰ Entering into the knowledge of God by means of causality, analogy, primacy, but also negation: to assert divine attributes,

²⁶ <http://www.katolisitas.org/how-attitude-we-di-dalam-liturgi> . Downloaded on November 20, 2017

²⁷ Wis 10:8, 11, 13, 14, 18-21, 31-32; 15:1-7; Sir 19:7-12; 20:1-2, 5-8 or 23:7-15; 28:13-26

²⁸ Lam 3:26; Zeph 1:7; Hab 2: 20; Isa 41: 1-2; Za 17

²⁹ cf. Constitution *Redemptionist Sacramentum* no. 26 . Ecclesiastical Document Series , (Jakarta: KWI Documentation and Information Department , 1993)

³⁰ St. John of the Cross , Maximes , by Fr. Lucien OCD (edit) (Bruges: DDB, 1990, p . 1314

which are known only to natural reason (this is the *cataphatic way*), must deny the limited manifestations known here (the *apophatic way*). Silence was part of the *apophatic path* to God, which was so precious to the Greek Fathers in particular, who expressed their requests by silent conversation before the mysteries of God.

Silence is the positive attitude of a person who prepares himself to receive God by listening to Him. Yes, God works in silence. Therefore, the observations of St. John of the Cross is important: "The Father spoke in one word: namely His Word, His Son, and in eternal silence He always says it: the soul also needs to listen in silence".³¹ The Book of Wisdom (18:14) has recorded this, i.e. how God intervened in freeing His chosen people from captivity in Egypt, and this unforgettable act took place in the night: its rapid circulation has reached half, then your almighty word like a fierce warrior leaps from heaven, from the throne of the kingdom into the middle of the wretched land".³² This verse is understood in the Christian liturgical tradition as an omen of the Incarnation of the Eternal Word which is silent in the stable of Bethlehem. Therefore based on historical facts in the Bible, Blessed Elizabeth Trinitas insists on the need for silence as a condition for the contemplation of the Triune God.³³

c. Liturgical Norms

Prayer is a conversation, a dialogue with the Triune God, talking with God, listening to Him. It is not surprising, then, that silence is an important component of the Liturgy. When a moment of silent prayer is expressed by all kinds of adjectives and adverbs describing the sovereign Lord of the universe, Savior of souls.³⁴ The Second Vatican Council maintains a moment of silence during the Eucharistic Sacrifice. The Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, § 30, stipulates that "in order to promote active participation, a moment of reverent silence should also be observed". The moment of silence in the Eucharistic Liturgy which has been confirmed in the SC, was reaffirmed in the General Guidelines for the Roman Missal by Pope Paul VI, which was republished in 2002 by John Paul II. The General Instruction of the Roman Missal details the parts of the Mass which require silence. Sacred silence is part of the Liturgy, and must be observed at the appointed time. In essence, it depends on its place in each Liturgy. In the penitential rites and after the invitation to pray, everyone does recollection; finished reading or homily, briefly reflecting on what was heard; after Communion, people praise and pray silently. Even before the Liturgy of the Eucharist itself, it is good to observe silence in the Church, in the sacristy and in the surroundings, so that everyone is prepared to celebrate the holy mysteries piously and in the right way.³⁵ The first specific moment when silence is required, is during the penitential rite: When the priest invites the people present to take part in an act of penance, during which, after a brief moment of silence, the whole community pronounces the general formula of absolution, then during the opening prayer: the priest invites the people to pray. Faith and people are together for a moment of silence so that they are aware of God's presence and can formulate their requests in their hearts.³⁶

During the Liturgy of the Word, include a moment of silence, to help the faithful, so that, prompted by the Holy Spirit, the word of God can be understood in the heart and a response to prayer can be prepared. It is appropriate to hold such moments of silence, for example before the Liturgy of the Word begins, after the first and second readings, and finally when

³¹ St. _ John of Cross , Op.Cit

³² The Book of Wisdom 18:14

³³ St. _ John of Cross , Op,Cit

³⁴ Constitution *Redemptionis Sacramentum* (RS) no. 36-40 .

³⁵ John Paul II , Roman Missal, no.45. Ecclesiastical Documents Series . (Jakarta: Department of Documentation and Information KWI , 2002)

³⁶ Ibid., no. 51 and 54

the homily ends.³⁷ In another section, it provides the same recommendations for the first reading,³⁸ and for the second reading.³⁹ This advice also applies to the homily, which must be received and recited in a prayerful mood.⁴⁰ Finally, in the Eucharistic Prayer, only the priest recites it, while the faithful unite with the priest in faith and silence.⁴¹ Another moment of silence is after Holy Communion,⁴² to prepare to hear the prayers after Communion.⁴³ When Mass is celebrated without the people, a moment of silence should be observed after the cleansing of the cup, it is proper for the priest to observe a moment of silence.⁴⁴ Silence, therefore, remains in *the ordinary form* of the Roman Rite (Novus Ordo Mass), at least if it follows its norms, and is celebrated in the spirit of the recommendation. The Council also places silence in active participation, which supports a very deep and personal involvement, which enables people to hear God's word silently. But this silence leaves no trace of it in certain rites.⁴⁵ In addition, outside of the homily, refrain from any speeches or presentations by the faithful during the Liturgy of the Mass. Avoiding efforts to change the Church, which is God's house to be appointed for worship, into a performance space or theater when people applaud the actor's ability to communicate, so that piety is eliminated, including the word itself.⁴⁶

d. Liturgical Quality

Mgr. Guido Marini is a liturgist, expressing in his words that a Liturgy well celebrated in every part of it, gives place to the alternation between word and silence, when silence becomes the soul of the word, enables it to resonate with its extraordinary depth, and keeps every verbal expression in recollection atmosphere. Silence should not be regarded as an interruption from one liturgical time from the next. Instead it must really be a moment of true ritual, which complements vocal prayer, singing and body language.⁴⁷ Cardinal Joseph Ratzinger, in his famous work, *The Spirit of Liturgy*, has observed that Silence is part of the Liturgy of a greater mystery, which is beyond all words, inviting in silence. This silence must be complete silence, which is not simply the absence of verbal expression and body language. What should be expected in the liturgy is for it to provide essential, positive, restorative silence. That silence is not a mere pause, in which thousands of thoughts and desires invade, but a moment of recollection, which produces inner peace, allows one to breathe and finds one thing necessary.⁴⁸ Thus, it is the silence when the people look only to God, when the people let God look and shroud in the mystery of His majesty and His love. Cardinal Ratzinger also mentions a special period of silence, as follows: "In some places the preparation of offerings is meant to be a moment of silence. This really makes sense and is fruitful, if we see this Preparation, not just as an outwardly pragmatic act, but as a process that is essentially spiritual in nature. . .⁴⁹ Ratzinger's words above are because some countries interpret the liturgy in a culture that is irrelevant to liturgy universally. For example, the process of offering takes a long time and is done in a loud voice, with endless dancing. They give the impression that they are performing a show, which distorts the bloody sacrifice of

³⁷ Ibid., no. 56

³⁸ Ibid., no. 56

³⁹ Ibid., no. 130

⁴⁰ Ibid., no. 66, 136

⁴¹ Ibid., no. 147

⁴² Ibid., no. 164

⁴³ Ibid., no. 165

⁴⁴ Ibid., no. 271

⁴⁵ Joseph Cardinal Ratzinger, Op.Cit., matter. 127 -209

⁴⁶ cf. Anscar J. Chupungco, Adjustment of the Liturgy in Culture (Yogyakarta: Kanisius, 1987), p.75

⁴⁷ Monsignor Guido Marini La Liturgie: Gloire de Dieu, sanctification de l'homme (Perpignan: Artège, 2013), p. 71-72

⁴⁸ Cardinal Joseph Ratzinger, Op.Cit., p.209

⁴⁹ Ibid., p.189

Christ on the Cross and takes away from the Eucharistic mystery; the mystery of the Eucharist must be celebrated in meditation because the people are also immersed in the death and offering of Jesus to the Father.⁵⁰ So, it is important to emphasize the silence that the faithful need to observe during the Eucharistic Prayer, as stated by Mgr. Guido Marini: "This silence does not mean inaction or lack of participation. This silence aims to bring all the faithful into an act of love, in which Christ offered Himself to the Father on the cross for the sake of the world's salvation. This truly sacred silence is a liturgical moment when we must say "Yes" with all of our being, say "Yes" to Christ's actions, so that these become our actions in our daily lives."⁵¹

RESEARCH METHODOLOGY

The model used in this study is observation and interviews about the understanding of silence during the Eucharistic Celebration. The population in this study is the people of the city of Larantuka in the three areas of the Parish of St. Iganitus Waibalun, Reina Rosario Cathedral Parish, St. Cornelius Bao Tree, Parish, San Juan Lebao Parish, and Mary Perpetual Helper Weri Parish.

Observation and Interview _

In observation, the researcher will directly observe the actions and behavior of the parishioners during the Eucharistic celebration in the parishes mentioned. Several things that can be observed in the observation include: The attitude of the people during the celebration of the Eucharist: Researchers will pay attention to whether the people show a silent and solemn attitude during the liturgical process, whether they are actively involved in prayer and singing, and whether there are disturbances that disturb the people's silence. Interaction of the people with the surrounding environment: Researchers will observe how the people interact with the church environment, whether they maintain politeness and silence around the altar and the prayer room, and how they use the available facilities.

Participation of people in liturgical processions: Researchers will see how far people are involved in liturgical processions, such as when they attend opening ceremonies, readings, homilies, consecrations, and communion processions. Apart from observations, interviews were also conducted to gain a deeper understanding of the silence of the people during the Eucharistic celebration. The interview was conducted by asking questions related to the people's understanding, experience, and views on silence. Some of the things that were carried out in the interviews included: Determining respondents: The researcher will determine representative respondents, for example people who are actively involved in Eucharistic celebrations in each parish studied. Compilation of questions: The researcher will arrange questions according to the predetermined instrument grid. Questions can cover the aspects mentioned earlier, such as disturbing sounds, people's experiences in creating silence, and the processes they go through.

Conduct of interviews: Researchers will conduct interviews directly with the respondents who have been selected. Interviews can be conducted face-to-face or via telephone or video call. The researcher will record the responses and responses from each respondent. Data analysis: After collecting data from interviews, the researcher will analyze the responses and look for patterns or findings that are relevant to the research objectives. Analysis can be carried out using a qualitative approach to explore the understanding and experience of the people regarding the attitude of silence in the celebration of the Eucharist. With a combination of observations and interviews, researchers were able to obtain comprehensive data about people's understanding of silence during Eucharistic celebrations in the parishes studied.

⁵⁰ cf. Anscar J. Chupungco, Op. Cit., p. 81

⁵¹ Ibid., p. 213-214

The following is a grid of instruments used in interviews:

Variable	Aspect	Indicator
People's Understanding of Silence in the Liturgy of the Eucharist at St. Yohanes Maria Vianney Waihelan Ritawolo Sacred Heart Parish	Attitude of Outward Silence	1. sound 2. Prasana facilities 3. Freedom
	Attitude of Inner Silence	1. Conversations of gratitude and anxiety 2. Listen and talk 3. Process Towards

RESEARCH RESULT

Sounds

Understanding of the people regarding the attitude of silence in the Eucharistic Liturgy. The questions in this table aim to explore the views of the people regarding the factors that can affect the atmosphere of silence in liturgical celebrations. The first question concerns the sound of the door during the Eucharistic Liturgy. Some respondents stated that they understood that the sound of a door could disturb the silence, while others held the opposite view. The second question asks about the effect of bringing festive chants and applauding at the Eucharistic Liturgy on the atmosphere of silence. Respondents' answers varied, with some understanding that singing and clapping could enhance a moment of silence, while others held a different view. The third question relates to the existence of cell phones during the Eucharistic Liturgy when there is silence. Most of the respondents understood that cell phone sounds should not exist, but there were also those who thought otherwise. The last question regarding the crying or screaming of children in the church during the silence at the Eucharistic Liturgy. Respondents' opinions varied, with some understanding that crying or screaming children were not allowed, while others held the opposite opinion. The average of the overall data shows that there are variations in understanding among respondents regarding the factors that can affect the attitude of silence in the Eucharistic Liturgy. This shows that there are different interpretations and perceptions among people regarding this matter. This data provides an overview of the people's understanding of silence in liturgical celebrations. By paying attention to the variations of opinion that exist, it can be concluded that the people's views regarding the factors that can affect the atmosphere of silence are not uniform.

Prasana facilities

The people's understanding of the two questions related to the atmosphere of silence in the Eucharistic Liturgy. The first question is regarding the permissibility of taking photographs as personal documentation during the Eucharistic Liturgy in a moment of silence. The majority of respondents understand that this is permissible, while a small number of respondents think otherwise. The second question relates to the influence of lively liturgical singing, accompanied by a set of band instruments, and interspersed with profane songs or long dances on an atmosphere of silence. The results show that some respondents understand that such a liturgy does not disturb the atmosphere of silence, but there are also respondents who have a different view. The average of all data shows that most of the respondents correctly understood these questions, while a small number of respondents understood them incorrectly. Based on the results of this study, it can be concluded that most of the respondents understand that photo shoots as personal documentation are permitted in the Eucharistic Liturgy when there is silence. In addition, some respondents also understood that the liturgy with lively singing, band instruments, and profane songs or dances did not disturb the atmosphere of silence.

Freedom

The results of this study indicate that the majority of respondents understand that whispering with others during the Eucharistic Liturgy can disturb the atmosphere of silence. In addition, most of the respondents understand that children under five are allowed to speak and go in and out of the church during the Eucharistic Liturgy without disturbing the atmosphere of silence. However, there is a difference of opinion among the respondents as to whether children may eat during the Eucharistic Liturgy in the church during silence. Most of the respondents also understand that wearing conspicuous clothing can disrupt the atmosphere of silence during the Eucharistic Liturgy. In addition, there are differences of opinion among respondents regarding whether glancing at or paying attention to people who receive Christ's body to see the modesty of walking and dressing can disturb the atmosphere of silence. Overall, the results of this study provide an overview of the people's understanding of several aspects that can affect the atmosphere of silence in the Eucharistic Liturgy.

Conversations of gratitude and anxiety

The results of this study indicate that the majority of respondents understand that the atmosphere of silence in the Eucharistic Liturgy is having a conversation with God. In addition, most of the respondents understood that the atmosphere of silence can also reflect anxiety in their relationship with God.

Listen and talk

The results of this study illustrate that the majority of respondents, as much as 93%, understand that when in an atmosphere of silence at the Eucharistic Liturgy, they are listening to God. In addition, as many as 93% of respondents understand that when they are in an atmosphere of silence, they are talking to God. This shows that the people's understanding of the purpose and meaning of the atmosphere of silence in liturgical celebrations is very high, with the majority of respondents realizing that at that time they were listening and talking to God.

Process to

The results of this study indicate that most of the respondents understand that the atmosphere of silence in the Eucharistic Liturgy is only allowed to occur before and after receiving communion. Several respondents also realized that the atmosphere of silence also occurs when entering the church. However, there were a number of respondents who misunderstood that the atmosphere of silence only occurred in the seats and in the sacristy before and during the process of the Eucharistic Liturgy. Apart from that, there are also those who think that an atmosphere of silence is only permissible during the opening rites (repentance) or after the homily. However, some respondents understood that during the reception of communion, the atmosphere of silence can be filled with devotion to Our Lady. Thus, the results of this study provide an overview of the extent to which the people understand the rules and the context of the atmosphere of silence in the Eucharistic Liturgy.

CONCLUSION

Based on the findings in this study, it can be concluded that the people's understanding of the atmosphere of silence at St. Dr. Yohanes Vianney is as follows: As many as 80 respondents gathered, it turns out that there are still many people, more than 50% of them misunderstood that in a silent atmosphere it is possible for sounds (not church bells) to sound like the sound of a door during the Eucharistic Liturgy which does not disturb the atmosphere silence. Not only the sound of doors, more than 70% of respondents also misunderstood that the sound of profane music with modern dances can provide positive things in an atmosphere of silence following the Eucharistic Liturgy. Moreover, singing is considered good given a standing ovation. Almost all respondents understand that it is okay to ring *a cell phone* and take a

photo shoot as personal documentation and it is not an obstacle to creating silence if there is crying or screaming of children in the church during the Eucharistic Liturgy, because they are also children who have a place in the church to meet with God. Children may also eat in the church and anyone may wear conspicuous clothing so that the congregation can see or glance at them when they receive the body of Christ.

From the understanding of the people above, it can be concluded that not all people understand the Roman liturgy or the universal liturgy, the sacred atmosphere in participating in the Eucharistic Liturgy that there should be no sounds around the church, musical accompaniment of the profane type or also the sound of rock and more so deep applause during sacred atmosphere or other obstacles that disturb the concentration of the people following the Eucharistic Liturgy, whispering and glancing at each other during the quiet atmosphere of the Eucharistic Liturgy. With regard to the atmosphere of the spiritual attitude of the people, more than 70% of respondents answered that they understand that when they are silent they are having a conversation or God is speaking and are experiencing anxiety with God. But unfortunately, almost 75% understand that the atmosphere of silence is only allowed to occur before and after receiving communion, entering the church, occurs only in the seat or in the sacristy, the opening rites (repentance), after the homily and during the reception of communion, can be filled with devotion to Mother Mary. Whereas in the Roman liturgy which is emphasized in the constitution of *Sacrosanctum Concillium* and *Sacrosanctum Sacramentum*, silence occurs as long as the people enter the Church (in the sacristy, seats), during the Eucharistic Liturgy (opening rites, word rites, eucharist and closing rites). This is intended so that people can better immerse themselves in following the Eucharistic Liturgy properly so that they are impressed to be able to live their faith correctly.

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