

LITURGY OF THE WORD ... *Gathering ... Listening*

[SUNDAY MASS]

1 LAST WEEK



- a Grace builds on nature: **ritual** ... saying what **we** can't say in words
- b Birthday party: past, present, future ... Christ **has** died, **is** risen, **will** come again
- c Ritual is **communal** ... **we** don't **refuse** to eat the cake [yuk!] as it offends
- d Ritual ... retelling **our** stories using symbols ["signs accessible to the senses"]
 - ↳ symbol is the language of ritual ... outdoors; men cooking ...
- e Expressing a relationship ... **not doing what we feel comfortable with**
- f Repetitive ... *hence, "boring" – we feel safe, "at home" together in the ritual*
- g **Liturgy: the public worship of the Church** ... *full, conscious and active participation*
- h What do the **symbols** we use communicate? How **accessible** is Christ?
- i Do we forget our "**sense of ritual**" when we walk through the church doors?!
- j Magic = *asking God to do what we want* ... Prayer = *asking God to do what God wants*

2 SACRAMENTS



- a More than signs ... more than signals ... more than symbols
- b "visible signs (**words** and **actions**) accessible to our human nature, that make present efficaciously the grace they signify." [CCC 1084]
- c **Christ is the primordial SACRAMENT**
 - ↳ God's self-revelation in human flesh, whose very presents "activates"
- d The **Church** is the **sacrament** of Christ [LG 1]
- e Like symbols, Christ and the Church are not "things" to look at:
 - ↳ Christ is **doing** [forgiving, loving, accepting, talking, bringing back ...]
 - ↳ the Church is called to forgive [as Christ forgave], to love, to welcome ...
 - ↳ the Catholic Church is the largest provider of health care in the world

3 LITURGY



- a Christ is always present to his Church, especially during the liturgy [SC 7]
 - ↳ assembly ... minister ... proclamation of the Word ... Bread and Wine
- b The liturgy becomes the chief means through which believers are expressing in their lives and demonstrating to others the mystery which is Christ, and the sort of entity the true Church really is. [SC 2]
- c The liturgy is the **summit** towards which the activity of the Church is directed, and simultaneously, the source from which all its power flows out. [SC 10]
- d Good liturgy, good symbols always lead us deeper and deeper into their implications
 - ↳ the symbols trigger a chain ...
 - ↳ bread → food → nourishment → body → Body of Christ → body of the Church ...
- e Primary liturgical symbols: **gathering ... bathing ... caressing ... dining**

4 EUCHARIST

- a An **action** [symbol, ritual] ... a "symphony" in **four parts**
- b The **full, active** and **conscious participation** of all is to be considered paramount
- c Four parts to the one symphony:

⌚	Introductory Rites	assembling, gathering <i>for a common purpose</i>
📖	Liturgy of the Word	listening
✚	Liturgy of the Eucharist	remembering and sharing
🚪	Rite of Dismissal	being sent

5 The Introductory Rites

To prepare for the hearing of the Word

- a **Prepare beforehand**
 - ↓ ↓
 - (See Night 4 for full preparation details)

- Welcoming people**
- Lectionary – marked/open; Sacramentary
- Vesting – done with care
- Altar – **BARE** (except for the altar cloth) Flowers?
- Credence table – chalices, bowls, water ...



- b **Procession**
- Cross, candles, [lectionary **held high** (~ \$\$\$ Gospels Book)]
- (Incense – plenty of it!!)
- Assembling–Gathering Song, **one** mind/heart, for a **purpose**

- c **Veneration of the Altar** Kiss altar, symbol of Christ (relics of martyrs, *now underneath*)
Incense altar
Presider goes to **CHAIR**, the focus for this part of the symphony
- d **Sign of the Cross Greeting** - do not omit *or start with something else – as Christians, we follow Jesus*
- **Biblical Greeting** ... not “Good Morning” etc

In the Greeting “The Lord be (*is*) with you”, the presider acknowledges God is present in and with the assembly, and the assembly re-iterates, re-confirms the “ordination” ... *you have the Spirit to lead us.*

e **Opening Rite**

Currently

↳ **pause** for silent reflection ... *need for God’s mercy*

↳ **litany in praise of God’s mercy** “*Kyrie eleison*” [Greek!]

not ... for the times we have been naughty ...

but ... directs us out of ourselves to praise Christ

*“We want some of the **booty** that our Lord has gained”*

↳ **no** sign of the cross at penitential rite [May almighty God ...]

Alternatives

↳ confession of sin

↳ blessing of water and sprinkling rite [with hymn or *Gloria*]

↳ *Gathered by the **Spirit**, we give glory to the **Father** and to **Christ***

Gloria** ... a **hymn** which means ... **to be sung

What if you arrive late?

Kneel down and say your own private prayer?

Or join in the public worship of the Church??

If you arrived during the singing of “Happy Birthday”

would you sit down and read your book?!

f **Opening Prayer** (Collect)

Introduction ... pause ... prayer [a **model** of Christian prayer]

→ Invocation, Remembrance, Petition, Doxology

6 Liturgy of the Word

LISTENING

focus **Ambo**



Let’s hear how NOT to do the readings!

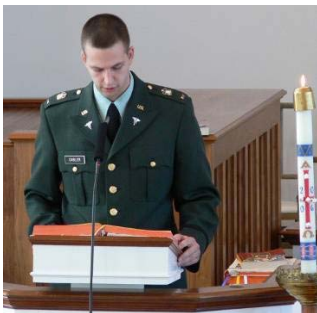
a **Procession of the Word**

Candle ... lei ... Lectionary [**carried high**]

origin of this practice is in the Dedication of a Church

↳ **not** the high point or the focus ... *so not an extended song show!*

b **FIRST READING**



After all are seated, one reader comes up, bows to the **altar**

to the altar, not to the cross, crucifix and certainly not to Presider

PROCLAMATION OF THE WORD (from the Ambo – lectern)

Who are the best “readers”?

good voice and command of the language

a person who “**reads**” Scripture

Christ is present in proclamation of Word [*not private reading*]

☒ don’t read the **red** [rubrics] bits

☒ don’t read the theme – the Word is open-ended

“The **Word** of the **Lord**” [*not, “this is”, pointing to the book*]

Reader goes back to place in the Assembly

Short pause ... for **digestion**

c **Responsorial Psalm**



reflection on the Reading [and should not “outshine” reading]

e.g. two lovers looking through their photo album ...

sung by a Cantor

↳ **sung** response ... can be the same each week

↳ if not a psalm, then a **scripture song**

↳ silence is allowable instead of a psalm or song

↳ if possible, no words/music in people’s hands

d **SECOND READING**

proclaimed by **second** reader, who comes forward **after psalm**

e **Gospel Acclamation**

sung, or not done at all ... continues during →

f **Gospel Procession**



options ... Book, held high, passed up centre aisle;
Book taken from altar and held high;
Use candles and incense;
Not an “act”, but an expression of who we are

g **Gospel**



standing together ... respect for the reading of Gospel
repetition of **greeting**

signing ... mind, lips and heart

after proclamation ... The **Gospel** of the **Lord** ...

May the words of the Gospel wipe away our sins

After the Gospel, there can be a short pause

- for acolytes (servers) to get back and sit down,
- and for the Assembly to ‘settle’

h **Homily**



Essential part of Sunday Celebration

Given from Chair (sitting or standing) or from Ambo (lectern)

... Homily is an **integral** part of the **Liturgy of the Word**

... it is **not a “sermon”**

- ✓ *“homiléo”* = to share in an informal, conversational way
- ✓ *aims* to help assembly to see and apply the Word of God
- ✓ must be practical
- ✓ about the Readings or part of Liturgy
- ✓ a link: Liturgy of the Word → Liturgy of the Eucharist;
- ✓ homilist: a **icon of God**; homilist must be “transparent”
- ✓ homily ends with what we need to be thankful for

The interpretation of our concrete human situation by the Word of God in such a way that people are lead to turn to God in acts of praise and thanksgiving.

Skudlarek, “The Word in Worship” p.71

Franciscan preaching should be: **concrete, immediate** and **simple**

i **Profession of Faith**



We **remember** our essential faith ... retelling who we are
“Nicene” Creed - in Roman Rite since 1014

- from Constantinople 381

“Apostles” Creed an alternative [~390 ... from 1st/2nd century?]

Baptismal Questions another alternative

Said as saying it is usually better than singing it

j **General Intercessions**



An **essential** part of the **priestly** office of the baptized

The “world” is brought to the Eucharist

Hence **we stand** ... *only priests could stand in the Temple*

Prayer for the needs of all the Church and the world

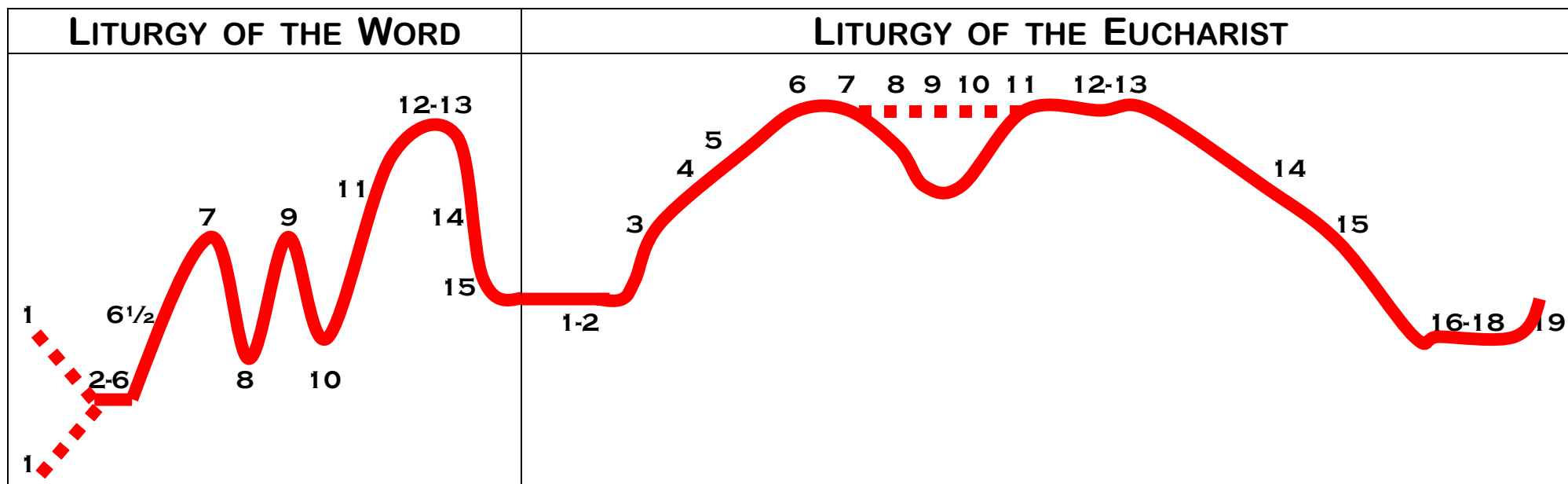
- 1 Presider **invites** people to prayer – an invitation
- 2 Petitions “For” [*brief*] ... **pause** – “... Lord hear us.”
- 3 (Sung) response – again simple
- 4 **No “Thank you” prayers**
- 5 Order [GIRM 46]
 - a needs of the Church
 - b public authorities, salvation of all
 - c those oppressed by any need
 - d local community
 - e deceased
- 6 Concluding (summary) Prayer – by presider

Now ends the **Liturgy of the Word**

➔ The **proclamation of the Word**
drives us to the **table of the Eucharist** [thanksgiving]
... to remember the intimacy of the Word come alive

✗ So, why blow out the candle[s] at the lectern!?

HIGH POINTS AND LOW POINTS DURING THE CELEBRATION OF THE EUCHARIST



GATHERING RITE

Gathering

- 1 Gathering Song
- 2 Greeting
- 3 Pause to Reflect
- 4 Praise of God's Mercy
- 5 Gloria
- 6 Opening Prayer

SERVICE OF THE WORD

Listening

- 6 1/2 Procession of the Word
- 7 **First Reading**
- 8 Response
- 9 **Second Reading**
- 10 Silence
- 11 Gospel
Acclamation/Procession
- 12 **Gospel**
- 13 **Homily**
- 14 Profession of Faith
- 15 Prayers of Intercession

PREPARATION RITE

Remembering and Sharing

- 1 Preparation of gifts
- 2 Prayer over the gifts

EUCHARISTIC RITE

- 3 **Preface**
- 4 **Holy, Holy, Holy**
- 5 **Eucharistic Prayer**
- 6 **Acclamation**
- 7 **Great Amen**
- 8 Lord's Prayer
- 9 Embolism
- 10 Doxology
- 11 Greeting of Peace
- 12 Fraction Rite
- 13 **Communion ... Song**
- 14 Silence
- 15 Prayer after Communion

DISMISSAL RITE

Being Sent

- *Notices*
- 16 Greeting
- 17 Blessing
- 18 Dismissal
- 19 Music/Song Recessional