

LITURGY OF THE WORD ... *Remembering and Sharing* ... *Being Sent*

1 LAST WEEK



- a Ritual does and says what we can't do and say
- b We are a **ritual people**
- c Ritual bridges the gaps: past ... present ... future
- d Christ **has** died! Christ **is** risen! Christ **will** come again!
- e But do we **forget our sense of ritual** when we come to church?
- f ... doing our own thing ... saying our own prayers ... doing what's "comfortable"

2 LITURGY



The reform of the liturgy in the past decades has been primarily about one thing: restoring liturgy to the people so that it can be the source of our lives. For this to happen, the liturgy cannot be something we "attend," but something we know well how to do. Its movement has to get into our bones. The basic shape of our liturgy we receive from the tradition. We place something of ourselves upon this and then we hand it on to our children.

The reform has been long in coming and slow in taking root. It could hardly be otherwise. We are challenged to do the liturgy with a zeal and involvement not asked or allowed for centuries. That's hard, and made harder by two factors: firstly, for many, the reform has taken a lot of the beauty and mystery from their liturgy; secondly, our times don't prepare us to be doers, but an audience, often an audience of consumers.

– Gabe Huck, *The Communion at Sunday Mass*, p.9

3 Gospel Prayers



The sign of the cross on book, forehead, lips and breast as a sealing of objects a sealing of objects and persons reflects once again the theology and mysticism of the cross. This sign of the cross is paralleled by another during the Liturgy of the Eucharist. The significance of the triple signing is clear: we are to be dedicated entirely – thought, word and action – to Christ. "May the words of the Gospel be on my mind, on my lips and in my heart." Then at the end of the Gospel, the one proclaiming the Gospel, after saying "This is the Gospel of the Lord", kisses the Book of the Gospels and says. "May the words of the Gospel wipe away our sins."

– Emminghaus, *The Eucharist*, p.146

4 THE EUCHARISTIC LITURGY [THE MASS] – a symphony in four parts

ASSEMBLING → LISTENING → REMEMBERING AND SHARING → DISMISSAL



We are called by the Spirit to **assemble**. The Introductory Rites.  
We listen to the **proclamation** of the Word. Gospel is high point.

*Not read like a shopping list, but PROCLAIMED:*

- 5 packets biscuits
- 1 bottle chocolate topping
- 2 tins peaches
- 1 kg corn flakes
- 1 jar pickles
- 1 kg rice

The Word is **proclaimed** and responded to **in song**, in the homily, and in the proclamation [profession] of our faith, the Creed.

The liturgy is **ritual action**, involving **all the people assembled**.

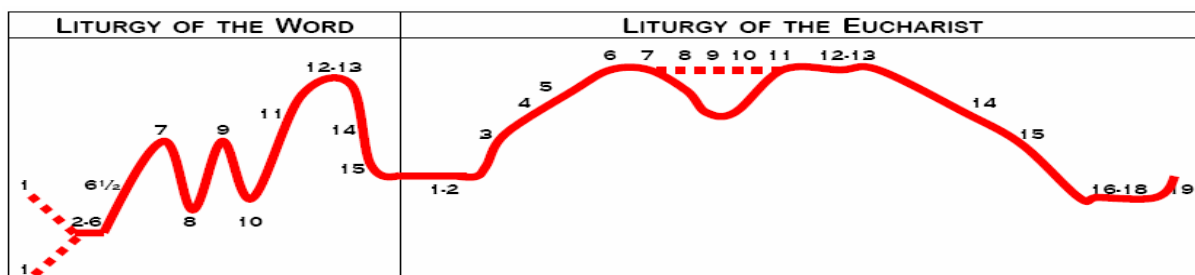
There is an ebb and flow to the whole Liturgy of the Word.

*The full and active participation of all the people is to be considered before all else.*



- A Introductory Rites - Let Us Assemble
- B Liturgy of the Word - Listening
- C Liturgy of the Eucharist - Sharing
- D Rite of Dismissal - Being sent ... Departing

*The 'ECG' of the "Symphony of the Eucharist" ... see page 4 of last week's notes*



## 5 THE LITURGY OF THE EUCHARIST

Eucharist ⇒ Thanksgiving

Greek *eucharistia* ... Hebrew *berakab*

We must NAME what we want to be thankful for, in order to appreciate our dependence on God, and thus celebrate thankfulness! We must develop attitudes of praise/thanksgiving.



## 6 THE PREPARATION RITE — The “Taking” of the Gifts ... 1-2



- a Not called the “Offertory”
- b Not a high point ... *NOT* footballs, kiddies’ drawings, flags, pigs, mats, lunch ... unless... \*
- c Focus now is on the altar, the table of the Lord
- d PREPARATION of the GIFTS:



- ↳ in the Roman [Latin] Rite, unleavened bread (8<sup>th</sup> c)
- ↳ *one loaf: one Church; one body; one Christ*
- ↳ “bread of affliction” ... Passover mazzah
- ↳ wine ‘fruit of the vine’ ... *festive joy and undisturbed possession of the land*  
... joy, mixed with pain – grapes crushed to produce wine

- e bread and wine

- ↳ prepared/baked by members of the community, and on a plate / in a carafe
- ↳ (initially covered with white cloth)
- ↳ together on a table near front door (with Book of Gospels)

- f the Altar ⇒ “The Lord’s Table”



“At the altar, the sacrifice of the cross is made present under sacramental signs. It is also the table of the Lord and the people of God are called together to share in it. The altar is, as well, the centre of the thanksgiving that the Eucharist accomplishes.”

– GIRM 259

- ↳ it is the special dignity of God’s people that we “participate” in the table-altar
- ↳ this participation is the very content of the celebration
- ↳ altar normally covered with one (linen) cloth
- ↳ so until now, the altar is been bare (except for this large cloth)
- ↳ now are brought over: corporal; pacificator; [chalice;] and the Missal (*Sacramentary*)

- g PRESENTATION of the GIFTS

- ↳ Song of Praise, or plain music, or silence [low point]  
... song is *not* ‘We offer you all our heart’ types!!
- ↳ **Procession** – ancient practice (Justin ~ 150, Hippolytus ~ 225)  
– (candles maybe) **Bread + Wine + Gifts for poor** [*not water, etc.*] \*  
– *most important comes up last* [yes, the collection!]  
– *ritual of a wedding, dignitaries, funeral ... most important last*  
– the “collection” taken up ... placed ‘below’ altar  
– *gifts symbolize our lives ... is there clarity of sign?*

- ↳ where to bring the Gifts?

- people to bring them up to the **Presider** at the **altar** [GIRM 49]
- *no mention of the foot of the steps in front of the altar* [convenient?]
- is the altar **approachable?**

- ↳ **Jewish meal blessing prayers** [“Blessed are you, God of all creation ...”]

- bread, then wine, are held “**slightly raised**” [not up high!]
- the norm is the prayers are said inaudibly
- after the prayer, the **presider** places the bread/wine on the altar

- ↳ **water** is added to the wine [*well, it used to be too strong for the Romans!*]

- ancient custom ... symbolism is still valid
- we (water Revelation 17:1,15) are united with Christ
- we cannot be separated from the love/life of Christ

- ↳ incense may be used to incense the gifts ... *symbol ... sign ...*

- ↳ washing of **hands** (not fingers) ... “I, me, my” prayers said **in silence**

- ↳ invitation to pray ... *for the glory of God and the salvation of the world* → *priests* → *we stand*

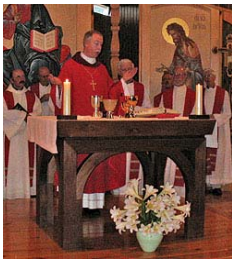
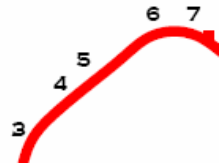
- h **Prayer over the Gifts** – second of the **three** “prayers” of the Mass ... we **stand**



## 7 THE EUCHARISTIC PRAYER — the “high point” of the Eucharistic Action ... 3–7

Singing is important in the “great prayer of thanks”

- a announcements of motives/ litany of thanks (*Children’s Masses #22*)
  - ↳ Challenge: **name what you want to thank God for**
- 3** b **Preface** → dialogue and preface sung; ancient prayer; solemn declaration
  - ↳ *if you want to know the Church’s theology of a feast, read the Preface*
- 4** c **Holy, Holy** → should be **sung**
  - ↳ *Hosanna* = God saves ... an acclamation ...
  - ↳ *to proclaim God’s presence in heaven and on earth*: Isaiah 6:3, Matthew 21:9
- 5** d **Body of the Eucharistic Prayer**
  - ↳ the Presider **proclaims** it; always the function of the presider to proclaim it
  - ↳ but we need to be involved [**full, conscious and active participation**]
  - ↳ repetition of singing a refrain ... see Children’s Eucharistic Prayers + +
  - ↳ the English speaking nations have thirteen (13) approved Eucharistic Prayers (other languages have many more)



- ↳ **Basic Structure**
  - Consecratory Epiclesis
  - Institution Narrative
  - Anamnesis and Offering
  - Communion Epiclesis
  - Doxology
- “**Epiclesis**” = to call down upon, to invoke the Holy Spirit
  - ↳ we don’t tell God what to do ... but in faith ...
  - ↳ we trust that God will send the Spirit ... “*Let your Spirit ...*”
- the **elevation** ... bishop of Lyons, 13<sup>th</sup> century, so people could **see!**
  - ↳ and what do many do? bow their heads!
  - ↳ bread/wine are “**shown to the people**” ... not held up real high

**6**



- **Memorial Acclamation**
  - ↳ the **mystery of faith** ... the **kerygma** [proclamation]
  - ↳ all are **past, present, future** ... *so, if you “adapt” keep the kerygma*
  - ↳ e.g. “We remember that you loved us to your death, and still we celebrate, for you are with us here. And we believe that you will come, in your glory, Lord. We **remember**, we **celebrate**, we **believe**.”
  - ↳ keep the same kerygma: **Death, Resurrection, Again**
- “**We stand** before you ...” [Eucharistic Prayer 2]
  - ↳ only priests stand [in the Temple]
  - ↳ the whole community is exercising its priestly ministry
  - ↳ not a time to “*do whatever you feel comfortable with*”



- the entire Eucharistic Prayer is the **consecratory** action
  - ↳ it is **offered** by the presider in the name of the community
- **Anámnesis** = to “remember”, to call to mind the past
  - ↳ the past becomes present, and points us to our future
  - ↳ not something our ancestors did in the past, but ...
  - ↳ something God does for us now! (Passover Celebration)
- **The principal reason for celebrating the Eucharist is to make US the Body and Blood of Christ in the world** – St Thomas
- God brings forth bread and wine
  - ↳ we are the **active co-operators**, the **co-redemptors**
  - ↳ God works in and through human hands
  - ↳ as we are united in Christ, so are we united in one another
  - ↳ a **Holy Communion**

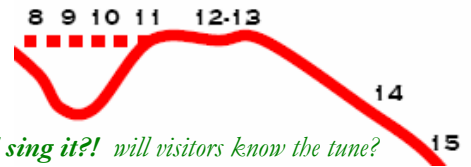


- the **second Epiclesis** (the ‘communion epiclesis’) prays that **WE** might become the Body and Blood of Christ
- addressed to **the Father** ... “*remember you did this ... remember you sent Jesus ... remember he asked us to do this ... remember the Church, those in need ... remember the dead ... and we bring all these up to you, through Christ ...*”

- 7** e **Doxology** → **sung** by Presider, and the “**Amen**” should “resound through Christendom”

## 8 THE COMMUNION RITE

8–15



### 8 a The Lord's Prayer

- IF it is sung ... *can all sing it?! will visitors know the tune?*
- joining hands ... *duplicates sign of peace; could be coercive*
- **raising hands** ... *ancient Christian way of praying*

### 9, 10 ↳ Embolism and Doxology

- “**embolism**” = “**addition**”
- 7<sup>th</sup> century Gregory the Great
- “*deliver us from ALL anxiety*” [not just unnecessary anxiety!]

### 11 b Rite of Peace



- “*Reach out and touch*”
- ancient practice (Justin and Hippolytus)
- handshake, hug, kiss → *warmth and closeness of friendship*
- **but not just to “your friends” ... move!**
- **strong symbolism** (but, you don't have to go to everyone)

### 12 c The Breaking of the Bread



- *Fraction Rite*

↳ **BASIC ACTION OF THE EUCHARIST** ⇨ *from the ONE loaf* → **ONE people**  
 ↳ therefore do it with **high regard for the symbolism**

- ↳ “**Lamb of God**” → continues (is repeated) all during this breaking of Bread
- John 1:29,36 – John the Baptist's words
- an Eastern tradition incorporated ~695
- **sung** by the people (not the presider)
- striking breast → “**us**” ... later custom → ‘repentance’)

↳ **Commingling**: Pope sent some to churches in Rome → **sign of unity**

- ↳ the Bread consumed should have been consecrated at **this** Eucharist
- ministers **do not wash their hands!** *never been part of the liturgy ... all that dirty water!*
- all ministers stand close around altar – not like complaint children!!

### d Private Preparation of Priest and People ... both pray **in silence**

### e Invitation to Communion

- Christ invites us to **his** Passover banquet [*marriage invite*]
- **Lord ... we all are not worthy like the centurion**
- our “**weak roofs**” *need to be made whole* (healed) with Christ
- song begins immediately, *symbolic of our pilgrimage through life*
- the liturgy **IS** procession, not a “**queue/line**”
- need for **preparation** of the procession
- many ministers → so, we receive “**together**”
- we “**receive**”/” are given” communion
- **both** bread and wine are to be available
- **this is now the norm**, *not really an option*
- “The Body/Blood of Christ” → “**Amen**”
- ↳ affirmation of our membership, **plus**
- ↳ acceptance of our responsibility ...

### 13 f Communion Processions



- antiphonal song, e.g. “**Taste and see for the Lord is good**”
- as we sing, we **interiorize**
- no song books; words easily remembered [*cantor used*]

### Communion Songs

### 14 g Silence and Purification of Vessels

- put on side table; **do wash up afterwards**

### 15 h Prayer After Communion

- invitation, then prayer proper (**third** prayer) ... sit/stand

## 9 THE CONCLUDING RITE

16–19

16-18 19

### a Notices

- ↳ **Communion to the Sick** given to ministers
- ① short and to the point [usually] ... *people to read the Bulletin*
- ⇨ acknowledgment of the continuing presence of Christ
- ⇨ “**bow**” *one of the few “directions” given in Mass, standing ready*
- ⇨ **God** blesses: a promise of divine help for divine work
- “*Ite missa est*” ... **not walking out [early], but sent out**
- presider kisses altar, *a sign of veneration*
- ♪ **music**, or a **short** rousing song ... all go out together

### 16 b Greeting

### 17 c Blessing

### 18 d Being sent

### e Veneration of the Altar

### 19 f Recessional