

GIRM cont'd...

- A. The Liturgy of the Word: This part of the Mass is broken up into the Scripture Readings, Homily, Profession of Faith, and the Prayers of the Faithful.
1. Scripture Readings: Since Sacred Scripture is the Word of God, naturally this section of the Liturgy opens with readings from the holy text. There are three readings (Sundays and Solemnities, otherwise two). We annually relive and recall the events of salvation history that we might be initiated into the events of salvation history
 - a. Old Testament: The first reading is drawn from one of the OT books: historical, prophetic, or wisdom literature (except in Easter season). The following reading is a psalm, typically sung in responsorial style. This goes back to the temple in Jerusalem.
 - b. New Testament: The second reading is drawn from any of the NT books except the Gospels. In each case, the lector will say, "*The word of the Lord*", and our reply is "*Thanks be to God*" (*Note the constant posture of thanksgiving*). Following the second reading is the reading of the Gospel.
 1. Because the Gospel is about the life of Christ and his personal message this reading is read by the priest and is especially sacred. Before the reading, most of the liturgical year the Hallelujah is said or sung. At the conclusion of the reading the priest says "*The Gospel of the Lord*" and all respond "*Praise be to you Lord Jesus Christ.*"
 2. Before the homily, the priest and the lay faithful do the sign of the cross over the forehead, lips, and heart. That the Word of God may always come to life and be nourished in study, shared on our lips, and contemplated in prayer. Remember the physicality of prayer!!!
 - a. Here, we must be reminded that our thinking must be conformed to God's thinking. Do not crowd out one of the three!
 2. Homily: A homily is preached to help the people understand the readings and how to apply the readings in their everyday life. They ought to be rooted in the life of Christ and bring to life the Spirit that is within. Keenly aware to contemporary issues.

3. Profession of Faith: The purpose of reading Sacred Scripture and reflecting upon its reading is to increase our faith. Consequently, we recite the Creed, which is the formal expression of our faith.
 - a. The Creed is broken up into twelve articles highlighted by our expression of faith in the Trinity.
 4. Prayers of the Faithful: These General Intercessions express the body of Christ in its intercessory power coming to the aid of our fellow Christians.
 - a. Prayers of the faithful must always include the universal leaders Church (usually accompanied with the pope's intentions) and the sick and marginalized. Often included are supplication for souls in purgatory and both universal and local moral issues that need our prayer.
- B. The Liturgy of the Eucharist:** After we hear the Liturgy of the Word, in which we hear God's word and learn about him, comes the Liturgy of the Eucharist, in which we receive Communion and receive God bodily. Mind and body are drawn into God. Here consult *Word of the Week on Idolatry*.
1. Preparation of the Gifts: The gifts of the faithful are prepared. In this offertory, the gifts are brought to the altar typically from the congregation.
 2. Prayer over the Gifts: After the gifts have been received, the priest prays over them, asking God to bless them. Subsequently, the people respond, "*blessed be God forever*".
 - a. During this time, the priest pours a little water into the wine in the chalice. The water represents his humanity and the wine his divinity. The priest then prays that our humanity might share in his divinity.
 - b. The priest then washes his hands in the lavabo rite asking that God to make him worthy in working "*in persona Christi*."
 - c. We then intercede in prayer that our worship might be pleasing to God in spite our human limitations. "*May the Lord accept the sacrifice...*"
 3. Eucharistic Prayer: The most solemn part of the Mass. There are several Eucharistic prayers. I will outline their commonality in their structure.
 - a. Preface: The Eucharistic prayer begins with a thanksgiving offered to God followed by a short dialogue between the priest and the people. The priest then thanks God for his saving action in time.
 - b. Acclamation Sanctus: All present sing the "Holy". This joins the prayer of the people and the angels in heaven (Is.6:3; Rev.4:8). By praying Hosanna in the acclamation, we call praise Jesus upon his Eucharistic entry into the Mass.

- c. Epiclesis: Greek word meaning “calling down upon”, this part of the Eucharistic prayer all kneel as a sign of reverence for Christ.
 - d. Consecration: the crescendo of the Mass where the Priest brings us back to the Last Supper when Christ institutes the Eucharist. When the priest says the words “this is my body” and “This is the cup of my blood” God performs a miracle that transforms the elements of bread and wine into the body and blood of Jesus Christ along with his soul and divinity.
 - e. The Mystery of Faith: The people then commemorate what Christ had done for us with one of either several prayers. The most common: “*When we eat this bread...*”
 - f. Anamnesis: The priest then celebrates the Eucharist with “*do this in remembrance of me*”. These words represent a deep reality of God’s saving work in time. ***Consult Word of the Week Remembrance.***
 - g. Offering: The Eucharist is a sacrifice and it involves an offering that is a gift given to God. We are called to offer ourselves together with Christ as a pleasing sacrifice to God. The priest then prays accept and bless this offering.
 - h. Intercessions: The priest then asks the Father to bless the whole Christian family, bringing us to the fullness of Truth.
 - i. Final Doxology: The Eucharistic prayer comes to a close when the priest gives the final doxology, meaning “God’s glory in praise”, and the people respond Amen. ***Consult Word of the Week Amen***
4. Communion Rite: The Congregation now prepares for and receives Jesus Christ in Holy Communion.
- 1. The Lord’s Prayer: The Communion rite begins with the Our Father, the model of all Christian Prayer. An important reflection here is that before we receive the bread from heaven we must have the forgiveness we seek in praying the words of Our Father.
 - a. The conclusion of this prayer “*for the Kingdom, the power...*” is found in the earliest liturgies recorded in the didache.
 - 2. The Rite of Peace: A symbol of unity between Christ and the people of God. Paul often exhorted his brothers and sisters to be in communion with each other and reconciled to God (1 Cor.1:10; Phil.1:27; Mt.5:23-24). This assuredly is proper right before the receiving of the Eucharist.
 - 3. The Breaking of the Bread: The priest breaks the consecrated host symbolizing the breaking of Christ’s own body on the cross. He then drops a small part of the host into the chalice

symbolizing the resurrection (reuniting body and blood as a whole). The “*Lamb of God*” is then recited.

4. Communion: After the Lamb of God, we pray the prayer of the Roman centurion: “*Lord I am not worthy to receive you...*”
 - a. The context of the Roman centurion should propel us into the mystery of Sacred Scripture to enrich our liturgical experience.

1. Here we seek to be cleansed of our personal fault and place their faith in the heavenly power of God’s Word.

- C. Concluding rites: These follow the Liturgy of the Eucharist and are less important and very brief. They include the announcements, Greeting, Blessing, Dismissal, Veneration of the Altar, and the exuent.

1. Announcements: Parish news and events, typically local and diocesan wide.
2. Greeting: “*The Lord be with you*” and the people respond “*and also with you*”
3. Blessing: The priest then gives the blessing to the people (read zenith article) that is given in Numbers 6:22-27 concluding with the seal of the cross.
4. Dismissal: After the blessing, the people, empowered by the life and love of God, go out and share the risen Christ to the world.
 - a. It is this dismissal that gives the mass this name. The Latin word mission, meaning, “*send forth*”, became part of the priests statement: “*The Mass has ended, literally meaning, go it has been sent*”. The whole service came to be known as a name for the whole worship service.
5. Veneration of the Altar: Before departing the sanctuary, the priest kisses the altar as a sign of reverence for what has taken place on this sacred furniture.
6. Exuent: Or “*They exit*”. The worship service concludes as the priest exits the Church.

XXVI. What you see in Church: Images that you see in Church are there for a reason and are necessary for the senses to engage into the mystery of the celebration.

A. Holy Water/Baptismal Font (Num.5:17): Holy water is a reminder of our baptismal vows and we seal ourselves with the Trinity to recall the family that we belong to. Those who have not been baptized can do this as an anticipation of what is to come.

D. Candles: they offer light literally and remind us of Christ who is the light of the world (Jn.8:12). Furthermore, light reminds us of the call to prayer.

E. Incense: prayers rising to God (Rev.5:8, 8:3-4).

F. Statues/Carvings/Pictures: God commanded to the Israelites to fill their places of worship with images of angels (Ex.25:18-20; 1 Chr. 28:18-19; Ex.47:17-20). Holy places our outposts signifying a much deeper reality, that which is in heaven.

G. Nave: The body of the Church where people sit (pews).

H. Sanctuary: Central place where the priests (and deacons) celebrate Mass

- I. Ambo/lectern: Where Scripture is read (Lectionary)
- J. Altar: referred to as the table of the Lord (Mal.1:7, 12; 1 Cor.10:21) where Christ is made present (bow in reverence).
- K. Vessels of the altar: ciborium and chalice are made of precious material because they will hold the Body and Blood of Christ; Sacramentary is the book that contains the prayers of the priest (same as Missalette).
- L. Crucifix: Present as a visible reminder of what is taking place on the altar.
- M. Tabernacle: the vessel that is used to hold the Eucharist for reverence. Resembling the Ark of the OC that contained the Manna/Aaron's rod/Stone tablets. Needs to be put in a place of reverence. Sanctuary is called for (genuflect on the right knee).

XXVII. People in Church: Clergy are made up of Bishops/ priests/deacons, and laity the people of God. The priest is known as the pastor of his flock (Latin for pastor is "shepherd"). Deacon assist in the ministry of the priest (Greek for deacon is 'to serve'). The laity are made up of the people of God (Latin for laity is "the people").

- A. Dress of the priest: Stole, chasuble, vestments
 1. The stole is the long piece of cloth over both his shoulders
 2. Chasuble worn by the main celebrant covers the chest, shoulders, and back
 3. Vestments, or colors, depend upon the season. Green represents ordinary time, Purple for the seasons of Advent and Lent; White for the seasons of Joy (Christmas and Easter); red for special days such as Pentecost and days of martyrs.
- B. Role of the Deacon: perform Baptisms, represent in marriages, and conduct funerals. Not able to consecrate the host, they do assist in some of the prayers.