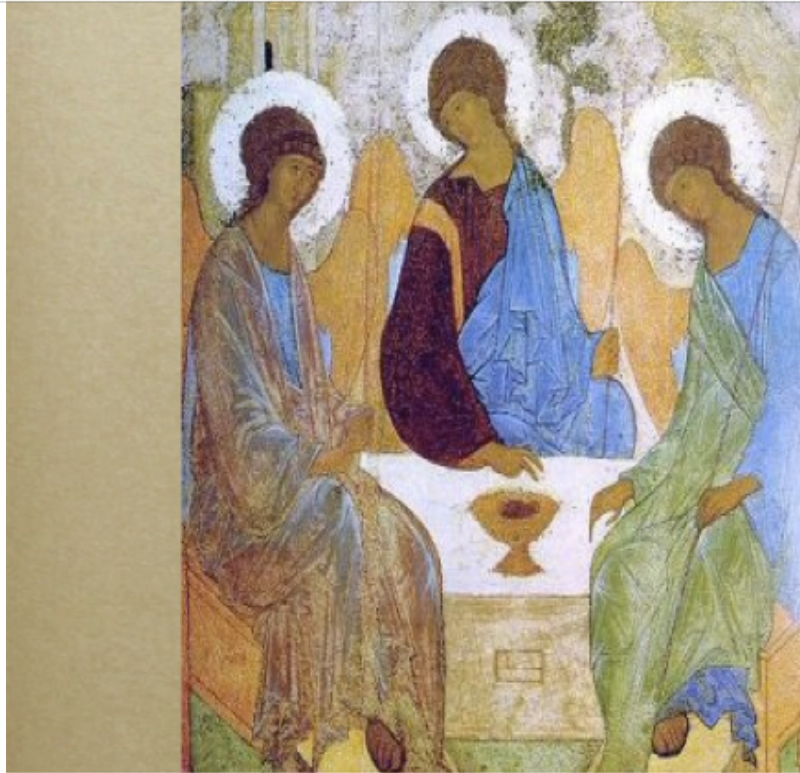




THE
HOLY BIBLE
CONTAINING
THE OLD AND NEW TESTAMENTS
TRANSLATED INTO
ENGLISH



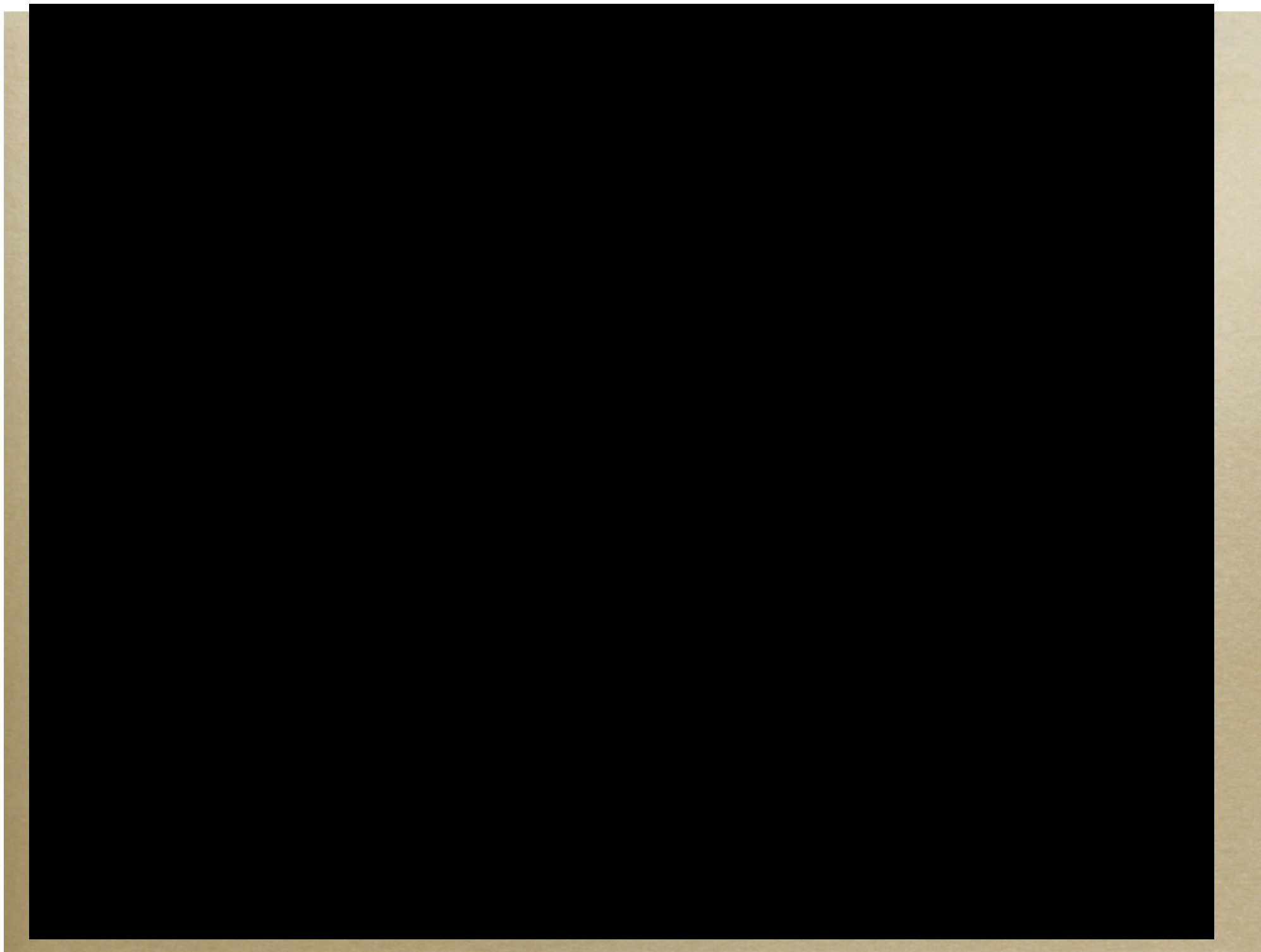




RUBLEV'S ICON

I am bending my knee
In the eye of the Father who made
me
In the eye of the Son who redeems
me
In the eye of the Spirit who
cleansed me
And I am asking the three
That my living shall be
In the likeness of Jesus my Lord
In his love towards God
The affection of God
And the smile of God in his face
In the wisdom of God
And the will of God
To make this world a holy place
Christ be with me in my sleeping
And in my awakening
And Christ be with me
In my rising
And may Christ be with me in my
going





✱ Introductory Rites

This is the introduction to the liturgy.

It has five parts:

STRUCTURE

1. Entrance
2. Greetings
3. Penitential Rite
4. Gloria (when there are special celebrations)
5. Opening Prayer

LITURGY of the WORD (Biblical Readings, Homily, Creed, Intercessions)


This might have eight parts to it.

1. First Reading
2. Responsorial Psalm
3. Second Reading
4. Alleluia
5. Gospel
6. Homily
7. Profession of Faith/Creed
8. Prayer

✱

LITURGY of the EUCHARIST (Preparation, Eucharistic Prayer; Communion Rite)

- ✱
1. Offertory
 - 2 Holy, Holy, Holy
 3. Consecration
 4. Memorial Acclamation
 5. Lord's Prayer
 6. Peace Greeting
 7. Lamb of God
 8. Communion

- 
- * gathering
 - * word
 - * eucharist
 - * sending

4 PRESENCES OF CHRIST

- * People
- * Priest
- * Word
- * Eucharist

LITURGY OF THE WORD

- * Communion with Christ
- * Mass is a double communion, first through word, then through sacrament
- * “were not our hearts burning within us as he talked to us on the road and explained the scriptures to us?” (Luke 24:32).

DEI VERBUM #21

- * “The Church has always venerated the divine scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God’s word and of Christ’s body. She has always maintained them and continues to do so, together with sacred tradition, as the supreme rule of faith, since, as inspired by God and committed once and for all to writing, they impart the word of God Himself without change, and make the voice of the Holy Spirit resound in the words of the prophets and apostles.”

AMBO

- * The word is so sacred that it has a special place
- * Shouldn't be used for other purposes such as announcements or leading the singing.

GOD PRESENT

- ✱ “He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church”. (SC # 7)

Theological Underpinning

- n Proclamation of the word of God is truly a service to the Church.
- n Readers bring the living word of God to the assembled faith community.
- n When the Scriptures are read in the Church, God himself is speaking to his people...[i]
- n The ministry of the word, therefore, should be treated with great dignity.

Hearing the Word

- n The word of God is not merely read, but proclaimed, within the liturgy.
- n Effective proclamation involves the delivery of the message with clarity, conviction and appropriate pace.
- n It demands the ability to evoke faith in others by demonstrating one's own faith.
- n As a ministry which presupposes faith it should rouse faith in those who hear the word proclaimed.

- n Ideally, the assembly should listen to the proclamation of the scriptures and not read along in a participation aid. In the act of communal listening the worshippers experience not only unity among themselves, but the very presence of Christ speaking to them in his word.

Tertullian

n Tertullian in the second century said that in Scripture, ‘God has added a written revelation for the benefit of everyone whose heart is set on seeking Him.’¹

n Tertullian, *Apology*, *The Ante-Nicene Fathers*, 10 vols, (ed.) Alexander Roberts and James Donaldson (Peabody, Mass.: Hendrickson, 2004), 3: 32.

- n In the readings God speaks with his people, opening up to them the mystery of redemption and salvation, and nourishing their spirit; Christ himself is present in the midst of the faithful through his word.
- n By their silent listening and pondering, and by their singing and acclamation, the people make God's word their own, and begin to respond to it in their hearts.

- n The richness in the quantity and in the variety of readings in the Lectionary challenges those who are called upon to proclaim the Scriptures at Mass.
- n Each of the individual sacred authors reflected on the meaning of God's action in history from their own perspective. They employed various literary forms to convey the message of salvation, ranging, for example, from narratives and the poetry of the psalms to prophetic oracles and parables, from theological expositions to apocalyptic visions.
- n Those who proclaim the word of the Lord will do so more fully and effectively if they have an awareness of both the literary form of a particular reading or psalm and its context.
- n • Both to assist the assembly to appreciate the genre and context of the different passages of Scripture and to involve more people in active ministry, it is better to have a different reader for each reading

- n In proclaiming the word of God, readers exercise their responsibility in mediating the presence of Christ. God speaks to the assembly through them, and, the impact of God's message will depend significantly on their conviction, their preparation, and their delivery. The reader has responsibility for not simply reading the word, but assisting the assembly to hear the word. This will require the reader to be attentive to the assembly, and careful to allow for times of pause and silence as the assembly prepares to listen and, once the reading has been proclaimed, as it takes the word of God to heart. It also requires that the diction of the reader is such that he or she can be readily understood by the assembly to whom they minister.

- n God speaks to the assembly through the ministers of the Liturgy of the Word, clergy and lay readers. They mediate to the assembly the presence of Christ. Their ministry is exercised in the service of the assembly, helping them to hear the living word of God, and enabling them to begin the work which belongs to the assembly of pondering that word in their hearts and beginning to respond to it in prayer.
- n Ministers assist the wider assembly by means both of their work of proclamation, and by their modelling for the assembly the work which is common to all of listening to the word proclaimed.

Lectio divina

n *“In Lectio, the eyes behold,
caress, embrace the text.
Words are savoured,
chewed, swallowed slowly.
They taste of God. They are
like honey in the mouth,
gladdening the heart”* (Michael
Downey, Trappist)



ST. PAUL

- * “And we constantly thank God because when you received the Word of God, which you heard from us, you accepted it not as a human word but as it actually is—the Word of God which is at work in you who believe.” (1 Thess. 2.13).
- * “for the Word of God is living and active. Sharper than any two edged sword, it penetrates even to dividing life breath and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.” (Heb. 4.12).
- * ‘let the Word of God dwell in you richly as you teach and admonish one another’.(Col. 3.16).

Holy Reading

Chewing, Swallowing, Regurgitating, Chewing some more etc.

- n See I place my words in your mouth (Jer 1)
- n when I found your words I devoured them (Jer. 15:16)
- n o mortal, eat what is offered to you; eat this scroll and go speak to the house of Israel
- n then I ate it and in my mouth it was as sweet as honey (Ezek 3:1-3)



Elements

- n Readings from Sacred Scripture, the chants between readings (psalms and Gospel acclamation) form the main part of the Liturgy of the Word.
- n The Homily
- n Profession of Faith
- n Prayers of the Faithful

First Reading

- n Taken from the Old Testament on all Sundays of the year except the Easter Season
- n Recounts the relationship between God and his chosen people, our ancestors in faith.
- n Reminds us of God's providential action in history.
- n As Pope Paul VI said we are all spiritually Semites- Abraham is our father in faith.
- n OT reading is chosen to harmonise with the gospel theme.

First Reading

- n As we listen to the OT we should recall that God's actions are not buried in the past-- together we pray
- n “ O Lord you have been our refuge from one generation to the next. Before the mountains were born or the earth brought forth, you are God without beginning or end”.(psalm 90)

Role of Cantor/ Psalmist

- n The psalmist has the special task of drawing the assembly into the proclamation of the word of God in the psalm by introducing the psalm responses, alleluia or Gospel acclamation to the assembly, and by singing the verses of the responsorial psalm and the alleluia and Gospel verses. The psalmist may also introduce all antiphons to the assembly and sing the verses of the psalms used. The psalmist should have the ability to sing, and an aptitude for correct pronunciation and diction. The role of the psalmist and cantor may be carried out by one person.
- n The cantor's function is to lead and encourage the assembly in singing. The cantor also introduces and teaches new music to the people.

Psalms

- n Prayerful response to the first reading
- n Prayers that Christ himself prayed. Remember that these are prayers and should be 'recited in a way that is conducive to meditating on the word of God' (Lectionary for Mass,22)
- n Hymns that should be sung

Psalm & Gospel Acclamation

- n A psalm is always part of mass
- n Should be sung
- n A psalmist, a cantor, an organist, other instrumentalists, a choir, and a director of music assist the assembly's singing of them. These ministers of music exercise a liturgical function within the assembly and by their role help to add beauty and solemnity to the celebration.

Second Reading

- n On Ordinary Sundays no attempt to link this with Gospel or OT theme.
- n Taken from NT other than the 4 gospels.
- n Lectio continua (continuous reading)
- n Many of these readings are older than the gospels eg Thessalonians circa. 50AD
- n “The treasures of the Bible are to be opened more lavishly so that richer fare may be provided for the faithful at the table of God’s Word.” (Constitution on the Sacred Liturgy no.51)

Gospel Acclamation

- n Should always be sung. If not sung should be omitted.
- n We stand to greet Christ with exquisite joy.
- n Alleluia is a Hebrew word that is not translatable, a word of feeling rather than of thought, expressing joy
- n Not used during Lent

Gospel

- n Good News
- n Primacy among all the readings of the liturgy.
- n Only a deacon or priest can proclaim the gospel
- n People stand as a sign of respect, attention, reverence.
- n Sign of cross on book and on our heads, lips, hearts

- n A gesture of mind and heart.
- n something intellectual which we must grasp
- n something emotional which we must allow to grasp us
- n It must be on our lips as we live it and proclaim it in our lives

Contd.

- n Other elements that may be sung in the Liturgy of the Word include the Profession of Faith and the Prayer of the Faithful
- n Ministers of Music can also have an important role in assisting the clergy and other liturgical ministers to develop confidence in using the chants provided in the Roman Missal for the dialogues, acclamations, intercessions and readings of the Liturgy of the Word

Homily

- n ‘ a proclamation of God’s wonderful works in the history of salvation, the mystery of Christ, which is ever made present and active within us, especially in the celebration of the Liturgy’ (Constitution on the Sacred Liturgy no.35)
- n ‘ By means of the homily the mysteries of faith and the guiding principles of the Christian life are to be expounded from the sacred text during the course of the liturgical year.’ Constitution on the Sacred Liturgy no.52)
- n ‘ among the forms of preaching, the Sunday homily, which is an integral part of the celebration of the Eucharist, is preeminent.’ Code of Canon Law 767)

Purpose

- n The homily is an integral part of the liturgy to assist the assembly to hear the voice of the Lord in his word.
- n ‘to tell man who he is and what he must do to be himself. Its intention is to disclose to him the truth about himself, that is, what he can base his life on and what he can die for.’ (Pope Benedict XVI, *Why Preach: Encountering Christ in God’s Word* (Ignatius Press, 2009, p.15))

- n Finally, having been nourished by this word, the assembly affirms its acceptance of it by the profession of faith and makes petition in the Prayer of the Faithful (general intercessions), praying for the needs of the entire Church and for the salvation of the whole world.

CREED

- n Profession of faith associated with baptism
- n part of mass since 5th century in the East, since the 11th century in the West
- n Lex orandi, lex credendi (what we pray is what we believe)
- n Recited sometimes in parts with one side of the congregation answering the other.
- n ‘a summary of the principal truths of the faith and therefore serves as the first and fundamental point of reference for catechesis’ (CCC# 188)

Prayers of the Faithful

- n Prayers for the benefit of the whole world
- n 'I urge that prayers and petitions, intercessions and thanksgivings be offered for all men. Prayer of this kind is good, and God our saviour is pleased with it, for he wants all men to be saved and to come to know the truth' (1Timothy 2:1-5)