

**The Bible and the Mass
Session 2**



**Introductory Rites
and
The Liturgy of the Word**

Opening Prayer

- Word of God: Isaiah 61:1-3
- O God of glory, you have sent your only Son into our midst bringing us great joy. Waken those whose faith slumbers; stir up those whose love has waned into indifference; rouse to fullness of life those who have abandoned their journey toward you amid the hardships they have met along the way. This we pray, through Jesus Christ our Lord. Amen

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Recap of Last Week

- “**summit** toward which the activity of the Church is directed and **source** from which all her power flows” SC 10, Vat II
- *Something happens at Mass. God is acting! He acts to save us. It is a huge event. In fact, there is nothing bigger... the work of our redemption is accomplished*

1. **Thanksgiving** – creation, redemption, sanctification
2. **Remembrance** – allows us to connect to Christ’s redeeming death/resurrection wh/ are made present again
3. **Sacrifice** – reconciles us to God by offering that wh/ is most valuable to us
4. **Communion** – made one in mind/heart w/ Christ and other believers
5. **Anticipation of Christ’s Return** – our liturgy reflects the joy + majesty of the heavenly liturgy, offers glimpse of eternal life

6:2 Order of the Mass

1. Introductory Rites <ul style="list-style-type: none"> • Entrance song • Greeting • Blessing with holy water or • Penitential rite • Lord, have mercy • Glory to God • Opening prayer 	2. Liturgy of the Word <ul style="list-style-type: none"> • First reading • Responsorial psalm • Second reading • Gospel acclamation (Alleluia) • Gospel • Homily • Profession of the faith (Creed) • General intercessions
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1. Entrance Procession

- Transition from mundane to sacred
- First of **3 processions** during liturgy
- "...help to create an ambience of solemnity, a sense of oneness in Christ, and an awareness of the mystery being unfolded" GIRM 47
- Christ himself comes and stands in our midst
- **Altar** (symbol of Christ + place where God/humans meet) revered
- **Book of the Gospels** placed on Altar

Psalms 42-43

- Written to accompany faithful on journey to Israel's Temple = keen anticipation + deep desire to come into God's presence
- 42:3 – "my soul thirsts for God"
- 42:5 – "loud cries of thanksgiving"
- 43:4 – "That I may come to the altar of God, to God, my joy, my delight"

2. Sign of the Cross

- Ezekiel 9:4-6, Revelation 7:3, 9:4 □ sealed/protected by God
- Matt 28:20 – *baptize in name of Trinity*, recalls importance of our baptism
- This sign expresses in one summary gesture the central event of the Christian faith
- “The sign of the Cross is *a confession of faith*... a visible + public ‘yes’ to him who suffered for us” Pope Benedict XVI

3. Greeting

- 3 options: 2 Cor 13:14, Rom 1:7, Jud 6:12
- Priest greets people not as an individual, but in his sacramental role of representing Christ
- “*The Lord be with you*” – reminds us of our high calling in God’s plan = serious business
- “*And w/ your Spirit*” = addresses spirit of the priest = deepest interior part of his being where has been ordained precisely to lead the people in this sacred action

4. I Confess / Kyrie

- 1 John 1:9 – “If we acknowledge our sins, God is faithful and just and will forgive our sins and cleanse us from every wrongdoing.”
- 1 Cor 11:27-29 – “... whoever eats the bread or drinks the cup of the Lord unworthily, ... eats and drinks judgment on himself”

Psalm 15

Lord, who may abide in your tent? Who may dwell on your holy mountain? Whoever walks without blame, doing what is right, speaking truth from the heart, who does not slander with his tongue, does no harm to a friend, never defames a neighbor; who disdains the wicked, but honors those who fear the Lord; who keeps an oath despite the cost, lends no money at interest, accepts no bribe against the innocent...

Psalm 24

Who may go up the mountain of the Lord? Who can stand in his holy place? The clean of hand and pure of heart, who has not given his soul to useless things, what is vain.

Psalms 15 and 24

- Both reflect conditions necessary for entering Temple
- Must have a) interior conversion and b) covenantal commitment
- ***Invites worshipers to renewed faith commitment, heartfelt contrition***
- Recall: the Lord is to be hosted only with "rigorous, disciplined intentionality" = sinning against God is no trivial matter

5. Gloria

- Entirely made up of Biblical phrases, resembles psalms and canticles of Scripture, cf. Luke 2:8-14
- “festive hymn should be sung...” US Bishops
- ***We imitate the joy of the angels’ song: God has sent his Son for our salvation. God has entered history in compelling fashion!***

6. Collect

- Concludes Introductory Rites, gathers our individual prayers after “Let us pray”
- Prepares all present to hear Word of God
- Collect pattern = ***You/Who/Do/Through***
- Throughout the Mass, prayers are addressed ***to the Father, through the Son, in the Holy Spirit***. This is the shape of our prayer; this is the pattern of our movement within the divine life of the Trinity.” JD 28

Liturgy of the Word

The First major part of the Mass
It consists of readings from:

- 1) Hebrew Scriptures
- 2) A Responsorial Psalm
- 3) Readings from the Christian Scriptures (New Testament)
- 4) A Proclamation from the Gospel

WORD and EUCHARIST

- “The Mass is made up of *the Liturgy of the Word* and the *Liturgy of the Eucharist*, which are so closely connected as to *form one act of worship*. In the *word of God, the divine covenant is announced*; in the *Eucharist, the new and everlasting covenant is embodied and renewed.*” IOM, USCCB 78
- Vatican II □ *table of the Word* and *table of the Body of Christ*

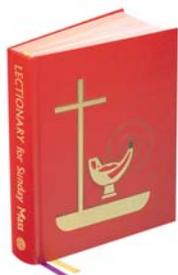
Two Basic Movements...

- In the Word proclaimed □ Movement from God the Father to world and movement from world to God: Here, *God speaks, we respond*
- Vatican II □ Christ is present in his Word
- “... Christ himself is present, that he speaks to us, and that *he wishes to be heard*”
- We are to *receive* what God offers to us

CCC 131

"And such is the *force and power of the Word of God* that it can serve the Church as her support and vigor, and the children of the Church as strength for their faith, *food for the soul, and a pure and lasting fount of spiritual life.*" Hence "access to Sacred Scripture ought to be open wide to the Christian faithful." cf. Acts 8:26-38

1. The Lectionary



2. The Word Proclaimed

- Vatican II called for “opened up more lavishly = a richer fare”
- Readings form “a *mosaic*” = an irreducibly new moment: the event of Christ
- Readings “*proclaimed*”
- Lectors □ “*conviction, preparation, and delivery*” US Bishops
- Gospel = “the high point” of Lit of Word + deserves great reverence

Deuteronomy 6:4-9

Hear, O Israel! The LORD is our God, the LORD alone! 5 Therefore, you shall love the LORD, your God, with your whole heart, and with your whole being, and with your whole strength. 6 *Take to heart these words which I command you today.* 7 *Keep repeating them to your children.* Recite them when you are at home and when you are away, when you lie down and when you get up. 8 Bind them on your arm as a sign and let them be as a pendant on your forehead. 9 Write them on the doorposts of your houses and on your gates.

3. The Homily

“The homily is an integral part of the liturgy and a necessary source of nourishment for the Christian life... In the readings, God’s word is accessible to people of every age and condition, but the homily as a living explanation of the word increases its impact by assisting the faithful in assimilating it and applying it to their lives. It leads them from contemplation of the word to profound appropriation of the mystery of Christ and his sacrifice in a more wholehearted celebration of the Eucharist and in their daily lives.” IOM, USCCB 92

4. The Creed

“In the Profession of Faith, or Creed, *the people respond and assent to the word of God heard in the readings and the homily.* And before they celebrate the mystery of faith in the Eucharist, they call to mind the rule of faith in a formulary approved by the Church.” IOM, USCCB, 95

- I vs. We
- More than intellectual assent a personal confession / commitment of one’s life to God
- Originated in Baptismal liturgy of early Church
- Sums up all of Scripture – challenges us to choose how we fit in God’s grand plan of salvation
- Symbolizes our unity as we move toward the Liturgy of Eucharist

5. The Prayer of the Faithful

- Having heard and reflected on God’s Word, assembly now prays for the needs of Church + world
- Petitionary prayer is rooted in our covenant identity and our priestly role from baptism
- *Intercessory prayer is characteristic of a heart attuned to God’s mercy (CCC 2635). If truly in tune w/ God’s heart, then we’ll naturally want to pray for others*

To Reflect on this Week...

1. How do I prepare myself for Mass? What’s the benefit of preparing to celebrate the Liturgy?
2. How can I be more receptive to what God offers me in the readings at Mass?

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