

Narrator:

This weekend I will be acting as commentator throughout the mass. View these next two weekends as Teaching Masses. Today we will cover the Liturgy of the Word and next weekend the Liturgy of The Eucharist.

We begin today with a basic question for all of us: Why are we here? Why do we gather week after week for this event we call the Mass? The church gathers because God calls this day “Holy”. Sunday mass is the “source and summit” of our Christian life.

The introduction to the ROMAN MISSAL states it this way:

“In the celebration of Mass the faithful form a holy people, a people who God has made his own, a royal priesthood, so that they may give thanks and praise to God...”

Celebrating SUNDAY MASS is the way we follow the Lord’s command, “Do this in memory of me.”

The MASS is divided into 2 parts: The Liturgy of the WORD and The Liturgy of the EUCHARIST

LITURGY is a Greek word that means “the work of people”.

The word Eucharist, is also a Greek word meaning “thanksgiving.”

We gather here each week to give God thanks and praise. Sometimes we may forget that. It's easy to focus on what we hope to get out of coming to church rather than on giving thanks for what God has already given us.

The most important thing we come to experience when we gather here is the presence of Christ. The church teaches us that in the LITURGY Christ is truly present in the COMMUNITY GATHERED, in the PRESIDING MINISTER (the priest), in the WORD proclaimed and most substantially in EUCHARISTIC species (the BODY and BLOOD of Christ)

We come because Christ is here and because he calls us here. For “Where two or three are gathered in my name, there am I in their midst.” (MT 18:20) Through our baptism we became members of his body, and we

come here to remember who we are. Here we are united with one another and with Christ who is our head.

And when we leave here, we go forth carrying Christ with us, bringing him into our world that is in such need of his presence and his love.

The Liturgy of the WORD and the Liturgy of the EUCHARIST have preparation rites. The LITURGY of the WORD begins with the Introductory Rite. The purpose of the Introductory Rite is *“to express unity and to ready ourselves to hear the WORD and celebrate the EUCHARIST.”*

Our first expression of Christian unity is musical and is joined by a procession. The procession of ministers represents us. A people on the journey, a community on “the WAY”. The procession is led by the central symbol of our faith: THE CROSS. We stand expressing our attentiveness to God’s WORD and our readiness to carry it out. During the procession, the altar is revered and the Book of the Gospels is placed on it - a sign that we are fed by God’s WORD. As a further sign of veneration, the priest and deacon kiss the altar.

As the liturgy begins, we are all called to praise God together by joining in the gathering song. Singing is integral to the liturgy for as St. Augustine would say *“Singing is for one who loves”* or as the ancient proverb says *“One who sings well prays twice.”* Music calls us to enter into something outside ourselves, it calls us to community and reminds that we are not alone. So let us stand and join in song, Number 584 in our GATHER BOOK “Come to the Water” Number 584

PROCESSION

The processional hymn begins

INTRODUCTORY RITE

THE SIGN OF THE CROSS AND THE GREETING

We begin the Mass with the sign of the Cross (one of the oldest gestures of our faith) and a greeting.

The sign of the cross, a traditional prelude to prayer, is a form of self-blessing with strong baptismal overtones. Every Christian has been

baptized in the name of the Father, Son, and Holy Spirit. “*Then the priest signifies the presence of the Lord to the community gathered by means of a greeting. By this Greeting and the people’s response, the mystery of the Church gathered is made manifest.*” (General Instruction of the Roman Missal)

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

All: *Amen.*

Priest: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

All: *And with your spirit.*

THE PENITENTIAL ACT

We begin by acknowledging our sinfulness but we do so in light of the wonder of God's mercy. It is God's mercy that enables us to stand in God's presence and share in worship.

At other times during, like Easter, the penitential act takes the form of a sprinkling rite. The sprinkling reminds us of our Baptism and that we are united in Christ.

Priest:
Dear Sisters and Brothers,
let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

Deacon: You were sent to heal the contrite of heart:
Lord have Mercy **All:** *Lord have Mercy*

Deacon: You came to call sinners:
Christ have mercy. **All:** *Christ have mercy*

Deacon: You are seated at the right hand of the Father:

Lord have mercy. All: *Lord have mercy.*

Priest: May almighty God have mercy on us, forgive us our
sins, and bring us to everlasting life.

All: *Amen*

MUSICIANS WAIT!!!!!! FOR NARRATIVE BELOW

GLORIA

The Gloria is an ancient hymn in which the church, gathered in the Holy Spirit, glorifies God the Father and the Lamb, Jesus Christ. This hymn can be found in prayer books as far back as the year 380

The Gloria is sung on Sundays outside the seasons of Advent and Lent, on solemnities and feasts, and at special celebrations.

The Gloria is SUNG!!!!.

THE COLLECT

The following prayer, which concludes the introductory rites, has been given the name "Collect" from the Latin word "collecta", which means "to gather up". Even in the early days of the Church, it was a tradition for the leader of the assembly to gather up the needs of the people and offer them to God in prayer. The presider begins by saying "let us pray," and then pauses for silence. During the silence, we all have a chance to enter into the prayer. The prayer then continues, collecting our common prayer into one prayer.

Priest: Let us pray:

**Almighty and merciful God,
by whose gift your faithful offer you
right and praiseworthy service,
grant, we pray,
that we may hasten without stumbling**

**to receive the things you have promised.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.**

The assembly is seated.

LITURGY OF THE WORD

[*9:30 am mass only] Children's Liturgy of the Word is an age-appropriate Liturgy of the Word offered for younger children at the 9:30 AM Mass. Just before the Liturgy of the Word begins for the assembly, these children are invited to go with the weekly leaders from our community. The ministers lead the children through prayers, songs and readings that are simplified for children. The children hear the same Scripture readings as the rest of the assembly. They are taught a simplified message of the readings and are encouraged to share that message with their parents after Mass.

Presider: I invite the children who are 5 years of age and older to come forward to hear God's word.

(pause for children to gather)

Let us pray that the Lord may be with our Children's Liturgy leaders as they proclaim the Word to our children. Children, go now and listen carefully to the word of God. **Music "Let the Children Come"**

The reading of Scripture has always been an integral part of the Liturgy. When the first Christians gathered to "break bread", they kept the Jewish custom of the "breaking open of the Word" as well. During the Liturgy of The Word, *"God speaks to his people, opening up the mystery of redemption and salvation, offering spiritual nourishment; and Christ himself is present in the midst of the faithful through his word."* GIRM

For this reason we actively listen to the word as it is spoken to us, even if you are following along individually from the Missalette. The

scripture readings at Mass are proclaimed from a special place called the *Ambo*.

The readings are proclaimed from a book called the Lectionary, which is arranged in three cycles: A, B, & C. Each liturgical year, beginning with the season of Advent, starts a new cycle. We are presently approaching the conclusion of Cycle B. At the center of each cycle of readings is one of the Synoptic Gospel writers- Matthew, Mark or Luke. The Gospel of John is interspersed throughout every liturgical year since John's Gospel takes on a different form from Matthew, Mark or Luke.

THE FIRST READING

The presence of the Old Testament in the first reading manifests the Church's firm conviction that all Scripture (Old Testament and New Testament) is the Word of God. God is speaking to His chosen people in the words of love through the whole Liturgy of the Word.

There is continuity between the two Testaments: both lead us to Jesus Christ. The first reading and the Gospel reading are usually connected by a common theme. *Each reading concludes with an acclamation and reply honoring the word of God that has just been received in faith with grateful hearts.* After the proclamation, we pause briefly in silence and in stillness in order to reflect and pray about what we have just heard.

The Lector proclaims the First Reading. At the end of the first reading: Wisdom 11:22-12:2

Reader: The Word of the Lord.

All: Thanks be to God.

CANTOR WAITS FOR NARRATIVE BELOW

RESPONSORIAL PSALM

The Responsorial Psalm, a form of sung prayer, is also a reading from scripture and integral to the Liturgy of the Word. *Corresponding to the reading it follows, it is intended to foster meditation on the Word of God” and “as rule should be sung”. STTL, Sing to the Lord*

It gets its name from its musical form. The cantor sings the verses and the whole congregation joins by singing the “response” or the “refrain”.

The Cantor comes forward, leads the Responsorial Psalm – Psalm 145 and the congregation sings the response or the refrain.

THE SECOND READING

In the Second Reading the assembly encounters the early Church living its Christian faith. This witness of the first apostolic communities provides an example for all times, since Christians of every age are to recall the love of the Father made present in Christ, the good news of redemption and the duty of Christian love.

The Lector proclaims the Second Reading. At the end of the reading:

Reader: The Word of the Lord.

All: Thanks be to God.

CANTOR WAITS

GOSPEL ACCLAMATION & GOSPEL READING

The proclamation of the Gospel is greeted by an acclamation “Alleluia”.

The Alleluia, which accompanies the Gospel procession, comes from a Hebrew word that means “Praise God”. During Lent, we fast from the word “alleluia” and instead incorporate other acclamations of praise. *In this action the assembly greets the Lord who is about to speak to us in the Gospel.*

The Gospel is the high point of the Liturgy of the Word and proclaimed from the Book of the Gospels instead of the Lectionary.

When the acclamation concludes, the DEACON *signifies the presence of the Lord by a greeting.*

The making of small signs of the Cross on the book, forehead, mouth and heart express readiness to open one's mind to the Word, to confess it with the mouth, and to safeguard it in the heart. We are now ready to listen to the Gospel.

GOSPEL ACCLAMATION IS LEAD BY CANTOR

31ST SUNDAY

GOD SO LOVED THE WORLD THAT HE

GAVE HIS SON, (AL LE LU IA!) THAT

ALL WHO BELIEVE MIGHT HAVE LIFE E TER-NAL. (AL-LE-LU IA.)

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Deacon: The Lord be with you.

All: And with your spirit.

Deacon: A reading from the Holy Gospel according to Luke

All: Glory to you, O Lord.

Deacon proclaims the gospel and concludes

Deacon: The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Assembly sits

THE HOMILY

The homily, an integral part of the Liturgy of the Word, is a continuation of God's saving message, which nourishes faith and

conversion. It is more than just a sermon or talk about how we are to live or what we are to believe. It is a proclamation of God's saving deeds in Christ. Just as a large piece of bread is broken to feed individual persons, the Word of God must be broken open so it can be received and digested by the Assembly.

Priest does the HOMILY and sits down. After an appropriate amount of silence, narrator continues:

THE PROFESSION OF FAITH

In the Nicene Creed, we use ancient language to profess eternal truths. The words we use most often are the Nicene Creed, stemming from the Council of Nicaea in 325.

We reaffirm our faith in the Father who created us and all things, and in the Son who redeemed us by his death and resurrection, and in the Holy Spirit who guides us and unites us in the Church. Thus we identify ourselves as children of the Father.

We bow at the words "By the power of the Holy Spirit he was born of the Virgin Mary and became man" because the coming of Christ as a human is the most sacred moment of all creation. We could also profess our faith through the Apostles' Creed or through questions and answers.

And now, as we stand together to proclaim our faith through the Nicene Creed, we are responding "Yes" to the message of God's Word.

Priest & All:

I believe in one God, the Father almighty,

maker of heaven and earth, of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.

God from God, Light from Light,

true God from true God, begotten, not made,

consubstantial with the Father;

through him all things were made.

For us men and for our salvation he came down from heaven,

{BOW} and by the Holy Spirit was incarnate of the Virgin Mary,

and became man.

For our sake he was crucified under Pontius Pilate,

he suffered death and was buried,

and rose again on the third day in accordance with the Scriptures.

He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead

and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son,

who with the Father and the Son is adored and glorified,

who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one baptism for the forgiveness of sins

and I look forward to the resurrection of the dead

and the life of the world to come. Amen.

THE PRAYER OF THE FAITHFUL

Through the Prayer of the Faithful, we exercise “*our baptismal priesthood*” offering prayers for the needs of the world and community.

This prayer generally includes five main categories of intentions: “*for the needs of the Church, for public authorities and the salvation of the whole world, for those burdened by any kind of difficulty and for the local community*”. It seeks to address the needs of all people, near and far. These prayers impel us outward from this place. The deacon proclaims the prayers of the faithful as his ordained role as part of the people, but they can be proclaimed by the cantor or another minister.

THE DEACON PROCLAIMS THE INTERCESSIONS AND THE PRIEST CONCLUDES IN THE USUAL FASHION.

PRESIDER: Let us make our needs known to the God who seeks and saves us.

(Cantor or Deacon)

For our church leaders, may their proclamation of the Gospel be effective in communicating the encounter with Jesus that opens hearts in generosity, we pray:

For all gathered here, may our encounter with Jesus in Word and Sacrament always lead to a greater conversion of heart, we pray:

For those who will gather at Holy Name Cathedral: that through their prayer the Spirit may consolation to the victims of domestic violence, we pray:

For our country and the gift of democracy: may the election process be efficient, respectful and peaceful, we pray:

**For all who suffer illnesses of any kind:
Especially for those listed on our prayer list,
and for:**

We pray:

**For those who have Died:
that they may rejoice forever in heaven
Especially:**

We pray:

**For a deeper gratitude and appreciation for the gift of life,
For the intentions placed in the prayer basket,
And for our personal intentions we now add in silence.
*(Please Do not say we pray after this intention and allow a period of silence)***

Presider: Loving God, we are your children and we trust that you always hear us and respond to our petitions. Receive these now, along with the unspoken prayers of our hearts, in the name of Christ our Lord.

ALLOW FOR ASSEMBLY TO BE SEATED

This concludes our commentary for this weekend's Mass. Next weekend we will continue from here with the Liturgy of the Eucharist.