

Homily

2nd Sunday OT C

Rev. Peter G. Jankowski

January 9-10, 2010

Is 62: 1-5

Ps 96: 1-2, 2-3, 7-8, 9-10

1 Cor 12: 4-11

Jn 2: 1-11

This weekend, the School and Religious Education Staffs have asked me to preside at "A Teaching Mass," walking the faithful through the signs, symbols and rituals that are involved in a Catholic Liturgy. This "compilation" of a homily will walk us through these signs, symbols and rituals, as well as the major parts of the liturgy.

Introduction to the Mass Signs, Symbols, and Rituals

Some time ago, I was visiting a doctor's office and encountered a Christian of the Dutch Reformist tradition. The conversation took its usual course we talked about the weather, the summer, the innocent things of life with which you usually start conversations.

Eventually, we got around to the subject of job occupation. Now, I have been a priest for some fourteen years. In practically every experience I have encountered in these fourteen years whenever this subject arises, the tenor of the conversation most always changes. From

this point of the conversation forward, the rest of our time together will focus on questions that a person has always wanted to ask a priest but never wanted to do in public. It was no different with this person in the doctor's office. Her questions were very pointed but very relevant.

One of the questions that this nurse posed to me directly relates to the subject of today's "Teaching Mass." The nurse's question was thus: why does the Catholic Mass involve so much ritual and symbolism? In her estimation, a non-Catholic service consisted of readings from the word of God and then listening to the sermon. The answer I gave her as a response is one I would like to offer today (though my answer today will be a little more thorough).

As a human race, all of us are involved in the world of ritual and symbolism, whether we know it or not. Throughout our day, the things we do in the morning are part of our ritual most of us follow the same ritual in the progression of events we do prior to leaving the house. The times of day we eat, the prayer before our meals, the manner in which

we go to work or school and proceed with our day these events organize our lives in such a way that we are given order in the things that we do.

When we, as Christians, look at the things of the world, each thing should be symbolic of a gift from Christ that has been given to us. From the food on our tables to the families to which we belong, every time we look at something, there is an opportunity to experience a grace-filled moment if our hearts are filled with God's love.

Take, for instance, the image of the moon. Whenever we look at the moon at night, a good Christian recalls the moment of Christ's resurrection at Easter, for when the feast of Easter took shape many centuries ago, it paralleled the pagan feast of the moon God, which symbolized the start of the springtime and new life. Even the placement of the Easter Feast corresponds to the moon if you look at your calendar every year, the Season of Easter is always celebrated on the Sunday following the first full moon that takes place after March 21st, the first day of Spring. And at benediction, whenever you use this "monster"

looking thing we call a monstrance, the device inside the monstrance that holds the precious body of Christ is called “the luna” the Latin word for “moon.”

Whenever you look at the sun in the sky, the sun symbolizes the presence of Christ as Christmas, which corresponded to the pagan feast of the Unconquered Son. In the pagan calendar of old, December 25th was the day of the winter solstice, the turning point where daylight began to increase each day while the darkness decreased. We do not believe in a “Sun god”; rather, we believe in the Son of God who came to earth to shed the light of love to the nations. Thus, every time we look at the sun, we think of the heavenly Son of God.

In the world of faith, Christ’s presence is immersed in our ritual actions during liturgy and prayer as well. The format of a baptismal or wedding rite, the recitation of a rosary or a novena, reflects a structure that is comfortable to us and reminds us of the presence of God in our lives.

In short, the Catholic Mass (or “sacrifice”) is based off a ritual that Christ commissioned us to do some 2000 years ago, when he told his disciples at the Last Supper...

Lk 22: 15-20; 1 Cor 11: 23-25
“Do this in remembrance of me.”

Essentially, Christ is asking us to continue celebrating this “same continuous celebration” that combines two basic Jewish rituals that the Catholic faith has brought together: the reading of scripture and the sharing of a meal.

In the world of the Catholic Mass, the liturgy consists of rituals that are inherited from the ceremonies of our Jewish traditions. The main parts are called the Liturgy of the Word and the Liturgy of the Eucharist, which parallel the Jewish traditions of gathering in the temple to hear the word of God, followed by gathering around a table to share a meal together.

In the Catholic Mass we add two rites that form a bookend to the service: a gathering rite, where Christ leads us into the church in the person of the celebrant and the concluding rite where Christ, again in

the person of the celebrant, commissions the faithful to serve the world and then leads the community out of church. To disrespect any of the rituals of the Mass is to disrespect God and is considered sinful when done habitually.

The beauty of a Catholic Mass is that no matter where you celebrate this Mass in the world, the rituals and symbols are generally the same. Whether in Bolivia or Bangladesh, whenever you enter a Catholic Mass you are greeted by the faithful, you are welcomed to a table and you are invited to share a meal. You are led into Church by Christ, in the person of the priest, and you are led out of Church by Christ, commissioned to go out to love and serve the world. The same rituals we celebrate here are celebrated everywhere. That is one reason why our faith is called “Catholic,” because this faith tradition, given to us by Christ, is universally understood and believed.

One of the first ritual actions that we encounter at Mass is the sign of the cross. In that action, we acknowledge the saving act of Christ in our lives and the presence of the Trinity: Father, Son, and Holy Spirit. We

affirm our convictions at Mass with an “Amen,” which states that we believe that which we have prayed or have received.

There are many ritual actions that take place at our Masses. One of them is the act of singing, which is very much part of the tradition of the culture of our Jewish brethren. The ringing of the bells at the Eucharistic prayer remind us of significant moments during the Mass when Christ’s Body and Blood are presented to us. Every time we sit, stand, kneel, sing, or offer a sign of peace, we are conveying a meaning as significant as everything else we do in life. And the word “communion” by its nature is symbolic in that we, as a communion of believers, receive this sacrament together and give thanks for this sacrament together. By the nature of communion, I am not celebrating faith alone *we* are celebrating the faith together.

At this point, discuss the importance of sitting, standing, kneeling, and prostration at Mass.

Sitting: A position of relaxation, to reflect on the word of God.

Standing: To come to attention, an action that denotes the presence of someone important, like a king or Presider. Used at times of prayer or at the Gospel.

Kneeling: The more intense form of attention. Used at the Eucharistic Prayer.

Prostration: Used at the ordination liturgy or on Good Friday. The most intense form of attention utilized at Mass.

Even silence is part of the ritual of a Catholic Mass. When we sit silently after the readings or the homily or after communion, we are symbolizing the respect we show to that that we have received.

According to the Instructions the Church offers us in our actions and rituals at Mass, she writes,

Sacred silence should be observed at the designated times as part of the celebration. Its function depends on the time it occurs in each part of the celebration. Thus at the penitential rite and again after the invitation to pray, all recollect themselves; at the conclusion of a reading or the homily, all meditate briefly on what has been heard; after communion, all praise God in silent prayer.

Even the priest at Mass immerses himself in the rituals of the liturgy.

Whenever his hands are placed in what is called “the orans” position, he

is symbolizing the prayers that rise to allow the community to encounter God. Whenever he uses incense at Mass, it symbolizes the rising of communal prayer towards the kingdom of heaven. Whenever the priest places a small amount of water into the wine at the offertory, he commemorates a prayer from St. Athanasius of the 4th Century, reminding ourselves that Christ assumed a human nature, as represented by the water, into his divine nature, which is represented by the wine. By the mingling of the water and wine, we share in the life of Christ, who assumed our nature for the sake of our salvation.

A Tour of the Church

Use the Insert in the Bulletin entitled, "Items Used at Mass" as the basis for a tour of the Church. Cover the items on that handout, as well as the points below:

Concerning the images and symbols within a church building itself, whenever we look at a stained glass window or the crucifix, whenever we look at the heart of the celebrant or the hearts of those around us, we should be able to see a seed of Christ's presence in each thing around us as well. For instance, the **front doors of our Church** symbolize the entrance of the faithful in the house of God. As tradition had in it the Jewish faith, those who wished to enter the faith would stand outside the door, while the faithful could be heard from the other side. They would then chant antiphonally the words of Psalm 24, at the end of which the doors would be opened and the new members of the faith triumphantly enter, symbolizing their acceptance of the faith.

As you enter the **Narthex, or gathering space** of this church, you will notice many important images that draw us into the presence of God.

The stained glass windows and the Stations of the Cross depict various events that took place in the life of Christ and the life of the Church.

Tradition tells us that these images were often produced to help those who could not read to envision the presence of Christ in their lives.

The **baptismal font** in the center of our Narthex is a very important image as well. When building a Catholic church, we are instructed to place the baptismal font in a prominent place to remind ourselves of our first experience with God, the time of our baptism. Every time holy water is involved in our faith, whether we dip our hands in the water when we enter or exit church or when we are sprinkled with water at Easter, we are reminded of the presence of God in that water, the presence that was introduced to us at baptism.

As we enter the **body or nave** of the church on Sundays, you are often greeted by members of the community. Please do not take this ministry lightly this ministry symbolizes the manner in which we are to approach all people, and prepares us in the way that we need to approach Christ as well. We call the congregational space the “nave” of

the church, a word taken from the Latin word that means “boat.” Every time the disciples gathered in a boat in the gospels, it symbolized what we do together today. Inside the boat, we are protected from the torrential waters. Outside of the boat, without the protection of Christ, we sink and drown. This nave of the church reminds us that every time we gather together, whether inside this building or outside of it, the Church is present and so is Christ.

As we progress further into this church, we approach one of its most sacred places, the **sanctuary**. Within this elevated place, the presence of Christ is most deeply present, as we listen to the Word of God and then celebrate the actual, real presence of Christ as the gifts of bread and wine are transformed into Christ himself. You will notice that as people enter a sanctuary, they will make a profound bow in reverence to the place they are about to enter.

Inside the sanctuary, there are various symbols and images that draw us towards Christ as well. The books we use at Mass, the **Lectionary** and **Sacramentary**, contain to the readings and prayers that are used during

a Mass. We are taught that every sanctuary should be adorned with a **crucifix**, in the same way that every house should be adorned with one, to remind us of the sacrifice Christ made for us, both at this Mass and at the cross. And even the **candles** represent the light of Christ that was introduced to us at baptism, the most important of which being the Easter Candle, which is present to us at the Easter Season, at Baptisms, and at Funerals as well. Church rules instruct us that during a Mass we can have two, four or six candles in the sanctuary; when a bishop is present, we include a seventh candle to symbolize the fullness of Christ present in the shepherd of our diocese.

Concerning the **altar**, we are instructed that it should be made of either wood or stone. Most often, the wood symbolizes a table, something around which we would sit to celebrate a meal. A stone altar often symbolizes the catacombs inside which the early Christians celebrated this Mass. As history tells us, up until 317 AD, when a Catholic was caught celebrating a Mass by the Roman army, they were executed on the charge of idolatry.

Underneath our altar, you will notice this large box called a “**reliquary.**” Every altar in the world should have a place where a relic of a saint can be found; at Our Lady of Mercy Parish, over 200 relics are located in our reliquary. I believe we have brochures and such that can tell you what relics are located inside this sacred box.

Behind the sanctuary is the most sacred place we have in the entire church, the place where God resides for 364 days a year (but never on Good Friday). We call this place our **reservation chapel**, where God is located inside our **tabernacle**. You can tell that Christ is present in the tabernacle whenever you see a lit sanctuary lamp situated nearby. In our church, the sanctuary lamp is located above the tabernacle; in most churches, you will find the lamp seated next to it.

The word tabernacle itself is derived from the word “tent” or covering. There are many tents that we have encountered in the life of faith. The arc of the covenant was considered a tent in the Old Testament. In 2 Cor 5, St. Paul calls our earthly bodies a corruptible “tent” in comparison to the divine tent of God that covers us with his

grace. This **chasuble** I wear, from the Latin word that means “little house,” is a kind of tent that covers the celebrant with the royal presence of Christ. In the same way, this tent, or tabernacle, covers the sacred presence of God in a worthy and fitting manner.

According to our rules of faith, this place where God is reserved should be separate from the other parts of the church, so that people can come freely to worship God outside of the Mass. In our parish, there is a side door for private adoration; this door is open from six in the morning until nine o’clock at night. You will also notice the **large doors** that separate the reservation chapel from the rest of the church. These doors are symbolic as well, for through these doors is a threshold of God that is considered the most sacred space in this church.

As part of this talk, I have included two flyers from the “Catholic Update” series which talks about various other symbols and rituals that can be found in a church and at Mass. I encourage you to take time to learn why you are coming here in the first place. For all Catholics, this Mass is the “source, summit and heart” of our life. Because it is the most

important thing we do in life, it would make sense that we would want to learn why we do the things we do at Mass and the symbolic value inherent in them.

History of the Liturgy

These points will not be covered exclusively in the homily but are provided below for your benefit...

1. Early structure of the Mass: The Early Christian/Patristics: the era of living, spontaneous liturgy. No rituals or missals, based on the Passover and Last Suppers, Chaburrah, and other traditional prayer services. Used berakah (thanks) prayer format (blessed are you, God, king of the universe).
2. The 4th 7th Centuries: the ritualization of Liturgy, written liturgy. Communities are larger, more organized, the prayer is more fixed, developed over patriarchates and Rome.
3. The 7th 11th Centuries: Time of the Dark Ages. People baptized with little instruction, Church = political institution, ritual books issued, defended the divinity of Christ.
4. The 11th 16th Centuries: Clericalism, Triumphalism, and the Saints. More abuses regarded cults and saints, mass allegorizes (priest washing hands = Pilate washing hands), low mass is introduced.

5. Trent (1545-1563): The era of rubrics, distrust of change. Reformation causes a stir about the real presence, mass is rigid, in Latin, fixed, defensive.
6. Vatican II to present: Cultural adaptations play a part in the change of the liturgy, which is language and culture sensitive.

The Structure of the Mass:

Two Major Parts:

1. *The Liturgy of the Word*
2. *The Liturgy of the Eucharist*

Two Minor Parts (Bookends):

1. *The Introductory Rites*
2. *The Concluding Rites*

A. Introductory Rites

The section of the Mass preceding the Liturgy of the Word that confers a quality of preparation and introduction on the Eucharistic Sacrifice. The intent is that the assembled group unite as a community properly prepared to hear God's Word and celebrate the Eucharist.

Includes the following:

Entrance Antiphon
Greeting
Penitential Rite (Rite of Blessing & Sprinkling)
Kyrie (Lord, Have Mercy)
Gloria (Glory to God)
Opening Prayer

B. The First Major Part of the Liturgy:

Liturgy of the Word

The major part of the Mass between the Opening Prayer and the preparation of the Gifts during which the Word of God is proclaimed, responded to, authoritatively explained, accepted and held fast, and

appealed to. Includes the following:

First Reading
Responsorial Psalm
Second Reading
Gospel
Acclamation (Alleluia)
Gospel Reading
Homily
Silence
Profession of Faith
[Nicene Creed or Apostles' Creed]
General Intercessions (Prayer of the Faithful)
[Consists of prayers for the Church, Public Authorities, the Salvation of the World (Oppressed), and the Local Community]

At the homily: Correlate the Gospel readings to their appropriate cycles, show how the first reading is connected to the Gospel thematically, explain the history of the Creed and mention the petitions.

About the Nicene Creed:

A. Three dates to remember in reference to the Creed –

1. 317 The Conversion of Constantine, the Emperor of Rome, to

- Christianity (which opened the door for free discussions about the faith).
2. 325 The Council of Nicea (which put together a great deal of the Creed we have today). The introduction of “homoousios” to the discussion.
 3. 381 The First Council of Constantinople (which amended the Creed with the inclusion of “Holy Spirit” language (proceeding from the Father and the Son).
- B. Story that led to the Nicene Creed. Include the following points...
1. Up until 317, those who celebrated the Christian faith in public were executed, by order of the Roman Emperor.
 2. In 317, the Emperor Constantine converted to Christianity and validated publicly the religious faith tradition.
 3. The public heresy of the time that was infecting the Church was “Arianism,” which stated that there was a moment in time when the Father *created* the Son.
 4. As the heresies and arguments took the forefront, it became obvious that the Catholic Faith needed some type of creedal statement to provide a basis for our faith life. Thus, in 325, the leaders of the Church gathered in Nicea to formulate what we call “The Nicene Creed,” the creed we profess every Sunday when we attend Mass.
 5. The Creed has four basic parts:

- a. A creedal belief about the Father
 - b. A creedal belief about the Son
 - c. A creedal belief about the Spirit
 - d. A creedal belief about the structure of the Church and the kingdom of heaven.
6. In 381, an addition was made to the Creed in the First Council of Constantinople. There, a distinction was made concerning how the Holy Spirit was begotten and how it became understood in the life of humanity.

C. The Second Major Part of the Liturgy:

The Liturgy of the Eucharist

The major part of the Mass after the Liturgy of the Word and ending before the Concluding Rite. This part corresponds to the words and actions of Christ at the Last Supper. Christ took bread and the cup, gave thanks, broke, and gave them to His disciples saying: "Take and eat; this is My Body. Take and drink; This is the cup of My Blood. Do this in memory of Me."

1. Preparation of the Gifts (Presentation)

The priest prepares the altar and the gifts, prays over the bread and wine, and helps the assembly get ready for the tremendous Sacrifice that

will take place in an unbloody manner. Includes the following:

Song for the Preparation of the Gifts

Preparation of the Altar

Preparation of the Bread

Preparation of the Wine

Washing of Hands

Invitation to Prayer

Prayer over the Gifts

2. Eucharistic Prayer

The Real Presence

a. Four presences of Christ at Mass: In the scriptures, in the Real Presence, in the celebrant, in the faithful.

b. *The Real Presence*

The Church believes that the bread and wine, though they remain with the same accidental qualities at the consecration, are consecrated into the body and blood of Christ during the Eucharistic prayer. As stated at Trent... “a conversion is made in the whole substance of the bread into the body of Christ, etc.). This has been reiterated in the past, like in the 4th Lateran Council of 1215. Protestants hold various beliefs in regards to Christ’s presence in the bread and wine. Lutherans hold the theory of *consubstantiation* (bread and wine, and also the body and blood), some believe in *transignification* (the being of things changes in the relationship) or *transfinalization* (the final reality of the created thing is the intended of the maker).

The Eucharistic Prayer is the center and high point of the Mass that makes Christ present for us in His Passion, Death, and Resurrection. During it, the entire assembly joins Christ in acknowledging the works of God and in offering the Sacrifice. Includes the following:

Introductory Dialogue
Preface
Sanctus

Eucharistic Prayer Itself:

Thanksgiving
Acclamation
Epiclesis Ask God to consecrate the Host & Wine
Institution Narrative and Consecration
Anamnesis Command of Christ through the Apostles
Offering
Intercessions
Final Doxology
Memorial Acclamation
Great "Amen"

Mention that there are thirteen prayers in total and show them where they are located in the Sacramentary (four main prayers, two for reconciliation, three for children, four for various needs). Discuss the significance of the four main

prayers.

3. Communion Rite

It is part when God gives a gift to Him. In both cases the gift is the same Jesus Christ, the Son of God and Savior of the world. Includes the following:

The Lord's Prayer
Rite of Peace (Sign of Peace)
Fraction Rite
Breaking of the Bread
Commingling
Agnus Dei (Lamb of God)
Personal Prayer
Communion
Silent Prayer
Prayer after Communion

D. The Concluding Rite

Immediately after the Communion Rite, should there be any announcements, these are made, but should be kept brief. Then just as

the people were greeted at the beginning of the Mass, so now the Presider greets the people again and blesses them in one of three forms, the simple one, or at his discretion a more solemn Blessing, particularly at various seasons or on specific feast days, or Prayers over the people.

Includes the following:

Blessing
Dismissal

Items Used at Mass

St. Patrick's Catholic Church, Joliet

Books



Sacramentary
Contains the opening prayer, prayer over the gifts, prayer after communion, and solemn blessings.

Eucharistic prayers and prefaces for all of the masses including most special occasions.



Book of the Gospels
Contains only the Gospel readings. It is used on more solemn occasions and is carried by the deacon

if it is used.



Lectionary Contains the scripture readings for Mass. It is carried in the procession by the lector and placed on the ambo.

Hymnal/Missalette
Contains all the parts of the mass for a specific season in the liturgical year including instructions on when to stand, sit, or kneel.

Objects



Chalice The large cup used at Mass used to hold the wine which becomes the Blood of Christ.



Paten A saucer-like disk which holds the

bread which becomes the Body of Christ.



Ciborium A vessel used to hold the Hosts which will be used for communion.

They are also used to reserve the Blessed Sacrament in the tabernacle.

Communion Cups

Chalice like vessels used at communion when the people receive from the cup. They are kept on the Credence Table and brought to the Altar at communion time.

Decanter or Flagon

The bottle or pitcher like vessel used to hold the wine which will be consecrated at mass for the communion of the people. It is brought forth with the gifts.



Corporal A white linen cloth on which are placed the vessels containing the bread and wine during Mass which

will become the Body and Blood of Christ.



Purificator

A white cloth used to cleanse the chalice. It resembles a napkin.



Pall

The stiff, square, white cover that is placed over the paten when it is on the chalice.



Tabernacle

The shrine or receptacle either round or rectangular that serves as a place for the exclusive

reservation of the Blessed Sacrament. It should be of solid material, opaque, secure and inviolable, fitting the architecture of the church in a preeminent place.



Censor & Boat

The Censor, also known as the Thurible, is used at solemn occasion to incense the bread

and wine after the offertory, the priest, and congregation. The Boat holds the incense until it is place in the censor by the celebrant.



Monstrance

A sacred vessel designed to expose the consecrated Host to the congregation either for adoration in church or carrying in procession, particularly on the Solemnity of the Body and Blood of Christ.



Sanctuary Lamp

An oil lamp or wax candle that burns near the tabernacle. It is always lit whenever the Blessed Sacrament is reserved in churches

or chapels as a sign of honor shown to the Lord.

Vestments



Alb

A long white garment which can be used by all liturgical ministers. It is a reminder of the baptismal garment worn when the new

Christian "Put on Christ."



Cincture

A long cord used for fastening albs at the waist. It holds the loose-fitting type of alb in place and is used to adjust it to proper length. It is usually white, although the liturgical color of the day may be used.



Chasuble

The sleeveless outer garment, slipped over the head, hanging down from the shoulders covering the alb and stole of the priest. It is the proper Mass

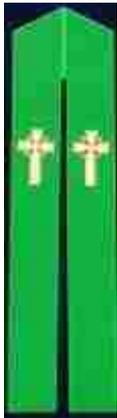
vestment for the main celebrant and its color varies according to the feast.



Dalmatic

A loose-fitting robe with open sides and wide sleeves worn by a deacon on more solemn feasts. It takes its color from the liturgical

feast as listed above.



Priest Stole

A long cloth "scarf." According to the manner in which it worn it is the mark of the Office of the priest or deacon. A priest wears it around the neck, letting it hang down in front.



Deacon Stole

A long cloth "scarf." According to the manner in which it worn it is the mark of the Office of the priest or deacon. A deacon wears it over his left shoulder, fastening it at his right side.



Cassock

A long black garment worn by Altar Servers under the Surplice. Also worn by Diocesan Priests (Black), Monsignors (Rose), Bishops (Violet), Cardinals (Red), and the Pope (White).



Surplice

This is a wide-sleeved garment, slipped over the head, covering the shoulders, and coming down below the hips. It is worn over the cassock.



Cope

A cape-like garment which is put over the shoulders and hangs to the ankles; it is open in the front and worn by a priest or deacon in processions at Benediction and in other services.



Benediction Veil

Also called the humeral veil. This is a long narrow shawl-like vestment used at Benediction.

Liturgical Colors for Chasubles, Dalmatics, and Stoles

Green Worn during “Ordinary Time.” Ordinary does not mean ordinary in the sense of common or normal. Ordinary means counting, as in the 15th Sunday in Ordinary Time.

Red Worn on Passion (Palm) Sunday, Good Friday, Pentecost Sunday, and on the Feast Days of Martyrs including the Apostles and Evangelists.

Violet Worn during Advent and Lent or at Masses for the dead.

White Worn during the Christmas, Easter seasons and celebrations of Mary, the Angels, Saints who were not martyrs, All Saints, Birth of John the Baptist, Chair of Peter, Conversion of Paul, St. John the Evangelist and is the preferred color for Masses for the dead..

Rose Worn on the 3rd Sunday of Advent (Gaudete Sunday) and the 4th Sunday of Lent (Laetare Sunday).

Black Was traditionally worn at Masses for the dead. Now the preferred color is White or Violet.

Artículos Utilizados en la Misa

La Parroquia de San Patricio, Joliet

Libros



Sacramentario

Contiene la oración de abertura, oración sobre las ofrendas, oración después de la comunión, y bendiciones solemnes.

Oraciones Eucarísticas y prefacio para todas las misas incluyendo la mayoría de las ocasiones especiales.



Libro de los Evangelios

Contiene solamente los Evangelios. Se usa en ocasiones más solemnes y es llevado

por el diacono si se usa.



Leccionario Contiene las lecturas para la Misa. Es llevado en procesión por el lector y se pone en el ambón.

Himnario/Misal

Contiene todas las partes de la Misa por una temporada específica dentro del año litúrgico e incluye instrucciones de cuando se debe poner de pie, sentarse, o arrodillarse.

Objetos



Cáliz La copa grande usada en la Misa que contiene el vino que se convierte en la Sangre de Cristo.



Patena El platillo en donde se pone la hostia que se convierte en el Cuerpo de Cristo.



Copón El vaso que se utiliza para guardar las hostias usadas para la comunión.

También se usa para guarda el Santísimo Sacramento en el tabernáculo.

Copas de Comunión

Copas parecidas al cáliz que se usan en la comunión cuando la gente recibe de la copa. Se mantienen en la credencia y se traen al altar al tiempo de la comunión.

Vinajera

La botella o cántaro que contiene el vino que se consagra en la Misa para la comunión de la gente. Se presenta con la ofrenda.



Corporal Un lino blanco que se pone sobre el mantel para que se coloquen sobre él los recipientes que contienen el pan y el vino durante la Misa que se convertirán en el Cuerpo y la Sangre de Cristo.



Purificador

Un trapo/tela blanca utilizado para limpiar el cáliz y la patena. Parece una servilleta.



Patia/Cubre cáliz

Una tapa blanca, cuadrada, y tesa (usualmente de cartón) que se utiliza para cubrir el patena

y/o el cáliz.



Tabernáculo

El santuario o receptáculo redondo o rectangular que sirve como el lugar exclusivo de

reservación del Santísimo Sacramento. Debe ser de un material solido, opaco, seguro e inviolable, de acuerdo a la arquitectura de la iglesia en un lugar preeminente.



Incensario y Naveta

El Incensario se utiliza en ocasiones solemnes para incensar el pan y el

vino después del ofertorio, al sacerdote, y a la congregación. La Naveta guarda el incienso hasta que se coloca en el incensario por el celebrante.



Custodia

Un recipiente sagrado diseñado a exponer el Santísimo Sacramento a la congregación para adoración en la iglesia o para ser cargada en procesión, particularmente en la Solemnidad del Cuerpo y

Sangre de Cristo.



Lámpara del Santuario

Una lámpara de aceite o una vela de cera que esta prendida cerca del tabernáculo. Siempre está encendida cuando el Santísimo

Sacramento es guardado en las Iglesias o capillas como una señal de honor hacia el Señor.

Vestimentas



Alba

Una prenda larga y blanca que puede ser usada por todos los ministros litúrgicos. Es un recordatorio de la prenda bautismal usada cuando el cristiano nuevo “Se puso a Cristo.”



Cíngulo/Cinto

Una cuerda larga utilizada para sujetar/amarrar el alba en la cintura. Mantiene el alba en su lugar y se puede ajustar a lo largo que se desee. Típicamente es blanco aunque el color litúrgico del día también se puede usar.

puso a Cristo.”



Casulla

La vestidura exterior del sacerdote, por encima del alba y la estola, a modo de capa. Es la vestimenta apropiada para el celebrante principal y los colores varían según la fiesta.



Dalmática

Una sotana suelta con aberturas en los lados y mangas anchas que portan los diáconos durante fiestas más solemnes. El color es según la fiesta litúrgica.



Estola Sacerdotal

Una “bufanda” larga de tela. Según la manera en que se porta es señal de Oficina del sacerdote o diacono. El sacerdote se la lleva colgando del cuello hacia el frente y sostenida por el cíngulo.



Estola del Diacono

Una “bufanda” larga de tela. Según la manera en que se porta es señal de Oficina del sacerdote o diacono. El diacono la viste sobre el hombro izquierdo y la fijan a la derecha de la cintura.



Sotana/Balandrán

Una prenda larga y negra utilizada por los acólitos debajo del sobrepelliz.

También es usado por los Sacerdotes Diocesanos (Negro), Monseñores

(Rosados), Obispos (Violeta), Cardenales (Rojo), y el Papa (Blanco).



Cota/ Sobrepelliz

Esta es una prenda con mangas anchas que se pone

sobre la cabeza, cubriendo los hombros, y que llega más abajo de la cadera. Se viste encima de la sotana.



Capa Pluvial

Una capa que se viste sobre los hombros y que cuelga hasta los tobillos; está abierta de enfrente y la viste el sacerdote o diacono en

procesiones de Bendición Eucarística o en otros servicios.



Velo Humeral

Paño que cubre los hombros del ministro cuando lleva el Santísimo Sacramento en procesión o cuando de la bendición con El.

Colores Litúrgicos para Casullas, Dalmáticas, y Estolas

Verde Se usa durante el “Tiempo Ordinario.” Ordinario no quiere decir ordinario en el sentido común o normal. Ordinario significa contando, como el 15º Domingo del Tiempo Ordinario.

Rojo Se usa en Domingo de Ramos, Viernes Santo, Pentecostés, y en Fiesta de los Apóstoles y Santos mártires.

Morado Se usa en Adviento, Cuaresma, y en Misas de difuntos.

Blanco Se usa en tiempo de Navidad, tiempo de Pascua, celebraciones de María, los Ángeles, Santos que no fueron mártires, Todos los Santos, Nacimiento de San Juan el Bautista, Silla de Pedro, Conversión de San Pablo, San Juan el Evangelista y es el color preferido para Misas de los difuntos.

Rosa Se usa el 3^{er} Domingo de Adviento (Domingo de Gaudete) y el 4º Domingo de Cuaresma (Domingo de Laetare).

Negro Tradicionalmente se usaba en Misas de difuntos. Ahora el color preferido es el Blanco o Morado.

A Walk Through the Mass
St. Anthony's Messenger Press

Taken from the website
<http://www.americancatholic.org/Newsletters/CU/ac0889.asp>
Please click on the website to purchase materials.

**A Walk Through the Mass:
A Step-by-Step Explanation**
by Thomas Richstatter, O.F.M.

One day my friend Brad, who was interested in becoming Catholic, stopped by my house after attending a parish Mass. He wanted to ask some questions about the way we Catholics act in church. "Father," he observed, "the thing that is most different between my former church and your church is that you Catholics always seem to know what is going to happen next! In my church we sit and listen and sing now and then, but in the Catholic liturgy you have to know what to do."

Brad has a good point: We Catholics do "know what is going to happen next." One of the basic, distinctive marks of our way of praying is ritual: We do things over and over. When the priest says, "The Lord be with you," without any thought or hesitation the congregation responds, "And also with you." The priest says, "Let us pray," and the congregation stands up.

Our daily lives have their rituals also: There are set ways of shaking hands, eating with a fork, responding to a letter. And when we are accustomed to a certain way of doing things we seldom ask why we do it that way. In the Eucharist, too, we have many ritual actions which we

perform without asking why.

This “walk-through” explanation of the Mass will shed light on why we do what we do at Mass. I think these explanations will be helpful for the great numbers of Catholics who attend Mass regularly but don’t always remember the reasons behind the various actions of the Mass. They may be especially helpful for catechumens (those preparing to enter the Catholic Church) and visitors from other churches who are not familiar with the Catholic Church.

What is the Mass?

A good way to describe the Mass is to say that it is Holy Thursday, Good Friday and Easter Sunday made present today in ritual. It is not merely a meal which reminds us of the Last Supper, or a Passion Play which helps recall Good Friday, or a Sunrise Service which celebrates the Lord’s Resurrection. It is Holy Thursday, Good Friday and Easter Sunday.

The bishops at the Second Vatican Council brought together these three mysteries in a multifaceted description of the Mass: “At the Last Supper, on the night when he was betrayed, our Savior instituted the Eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until he should come again and in this way to entrust to his beloved Bride, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet ‘in which Christ is eaten, the heart is filled with grace, and a pledge of future glory is given to us’ (*Constitution on the Sacred Liturgy*, #42).

The basic “shape” of the ritual of the Mass can be described as a meal. This is not to say it is “just another meal” or that we are ignoring the Mass as sacrifice. Not at all. The point is, the shape of the Mass, even when viewed as sacrifice, is that of a meal. For our purposes, we

can be greatly helped in our “walk through” the Mass if we remember this basic “meal shape.”

When friends gather for a meal, they sit and talk: Eventually they move to the table, say grace, pass the food and eat and drink, and finally take their leave and go home. On our walk through the Mass we will follow this same map: we will see ritual acts of 1) gathering, 2) storytelling, 3) meal sharing and 4) commissioning.

Part One: Gathering Rites

Coming together, assembling, is at the heart of our Sunday worship. The reason behind each of the ritual actions of the first part of the Mass can be found in this word: gathering. The purpose of these rites is to bring us together into one body, ready to listen and to break bread together.

Greeters. In many churches today there will be someone at the door to greet you as you arrive for Sunday Mass: We all like to be greeted and welcomed when we gather for a celebration. If the greeters (and we all should serve this function for one another) recognize that you are new to the parish, they will give you a special hello and be sure that you have the service books (or missalette or hymnal) and participation aids necessary to pray well with the assembly.

Use of water. One of the first things Catholics do when they come to church is dip their right hand in water and make the sign of the cross. This ritual is a reminder of our Baptism: We were baptized with water and signed with the cross. At every Mass we renew our promises to die to sin. It is Baptism that brings us to Church.

Genuflection. In medieval Europe, it was a custom to go down on one knee (to genuflect) before a king or person of rank. This secular mark of honor gradually entered the Church and people began to

genuflect to honor the altar and the presence of Christ in the tabernacle before entering the pew. Today many people express their reverence with an even older custom and bow to the altar before taking their place.

Posture, song. When the Mass begins everyone stands up. Standing is the traditional posture of the Christian at prayer: It expresses our attentiveness to the word of God and our readiness to carry it out. Often we begin by singing together. What better way to gather than to unite our thoughts and our voices in common word, rhythm and melody.

Greeting. The priest will ask us to begin with the sign of the cross, again reminding us of Baptism, and will greet us, saying, “The Lord be with you.” You will hear this greeting frequently. It means many things. Like “good day” it can mean both “hello” and “good-bye.” It is both a wish (may the Lord be with you) and a profound statement of faith (as you assemble for worship, the Lord is with you). It is an ancient biblical greeting: Boaz returned from Bethlehem (we read in the Book of Ruth 2:4) and said to the reapers, “The Lord be with you!” The ritual response to this greeting is always the formula, “And also with you,” by which we return the hello, the good wishes, the statement of faith.

Penitential Rite, Gloria. All the other ritual acts of this first part of the Mass are intended to gather us together into a worshipping assembly. Sometimes we are asked to pause and recall our common need for salvation (the Penitential Rite). Sometimes the hymn “Glory to God in the Highest” is sung or recited at this point. The “Gloria” has been a part of the Mass since about the sixth century! These longer hymns and responses are found in the service book (or the missalette) at our seat.

Opening Prayer. At the close of this first part of the Mass the priest will ask us to join our minds in prayer, and after a few moments of silence he will collect our intentions into one prayer to which we all respond “Amen,” a Hebrew word for “So be it.”

Part two: Story Telling

Liturgy of the Word. When we gather at a friend's home for a meal, we always begin with conversation, telling our stories. At Mass, after the rites of gathering, we sit down and listen as readings from the Word of God are proclaimed. They are the stories of God's people.

Three readings and a psalm. On Sundays there are three readings from the Bible. The first reading will be from the Hebrew Scriptures. We recall the origins of our covenant. It will relate to the Gospel selection and will give background and an insight into the meaning of what Jesus will do in the Gospel. Then we will sing or recite a psalm – a song from God's own inspired hymnal, the Book of Psalms of the Hebrew Bible. The second reading will usually be from one of the letters of Paul or another apostolic writing. The third reading will be taken from one of the four Gospels.

Some visitors to the Catholic Mass are surprised to find us reading from the Bible! We Catholics have not generally been famous for our Bible reading, and yet the Mass has always been basically and fundamentally biblical. Even some Catholics might be surprised to learn how much of the Mass is taken from the Bible: Not only the three readings and the psalm, not only the obviously biblical prayers such as the Holy, Holy, Holy and the Lord's Prayer, but most of the words and phrases of the prayers of the Mass are taken from the Bible.

Standing for the Gospel. Because of the unique presence of Christ in the proclamation of the Gospel, it has long been the custom to stand in attentive reverence to hear these words. We believe that Christ "is present in his word, since it is he himself who speaks when the holy Scriptures are read in the church" (*Constitution on the Sacred Liturgy*, #7). The priest will again greet us with "The Lord be with you." He then introduces the Gospel reading while marking a small cross on his

forehead, lips and heart with his thumb while praying silently that God cleans his mind and his heart so that his lips may worthily proclaim the Gospel. In many places, the congregation performs this ritual action along with the priest. The Gospel reading concludes with the ritual formula “The Gospel of the Lord” and we respond, “Praise to you, Lord Jesus Christ,” again proclaiming our faith in the presence of Christ in the word. Then we sit for the homily.

Homily. *Homily* (which replaced the word *sermon* for many) is a new word for Catholics. It means more than just a sermon or a talk about how we are to live or what we are to believe. It is an act of worship rooted in the texts of the Mass and especially in the readings from Scripture which have just been proclaimed. The homily takes that word and brings it to our life situation today. 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 congregation.

Creed. The homily is often followed by a few moments of silence during which we each thank God for the word we have heard and apply the message of today’s readings to our daily living. We then stand and together recite the creed. (You will probably want to use the service book or missalette for the text of the creed if you do not know it by heart.) The creed is more than a list of things which we believe. It is a statement of our faith in the word we have heard proclaimed in the Scripture and the homily, and a profession of the faith that leads us to give our lives for one another as Christ gave his life for us. Originally the creed was the profession of faith of those about to be baptized at this point in the Mass.

General Intercessions. The Liturgy of the Word (our “storytelling” part of the Mass) comes to an end with the General Intercessions.

The General Intercessions help us become who God is calling us to

be. We are the Body of Christ by Baptism. Now, as we prepare to approach the table for Eucharist, we look into the readings, like a mirror, and ask: Is that who we are? Does the Body of Christ present in this assembly resemble that Body of Christ pictured in the Scripture readings? Usually not! And so we make some adjustments; we pray that our assembly really comes to look like the Body of Christ, a body at peace, with shelter for the homeless, healing for the sick, food for the hungry.

We pray for the Church, nations and their leaders, people in special need and the local needs of our parish – the petitions usually fall into these four categories. A minister will announce the petitions, and we are usually given an opportunity to pray for the intentions in our heart, making some common response aloud like, “Lord, hear our prayer.”

Part Three: Meal sharing

After the readings, we move to the table. As at a meal in the home of a friend, we 1) set the table, 2) say grace and 3) share the food (we eat and drink). At Mass these ritual actions are called 1) the Preparation of the Gifts, 2) the Eucharistic Prayer, 3) the Communion Rite.

Preparation of the Gifts

The early Christians each brought some bread and wine from their homes to the church to be used for the Mass and to be given to the clergy and the poor. Today a similar offering for the parish and the poor is made with our monetary contributions. Members of the parish will take up a collection from the assembly and bring it to the priest at the altar with the bread and wine to be used for the sacrifice. The priest places the bread and wine on the table. He then mixes water with the wine and washes his hands to help us think of the Last Supper. (Mixing water with wine and washing hands are things all Jews did at meals in Jesus’ day.) Finally, he invites us to pray that the sacrifice be acceptable

to God. We respond “Amen” to the Prayer Over the Gifts and stand to participate in the central prayer of the Mass.

The Eucharistic Prayer

The long prayer which follows brings us to the very center of the Mass and the heart of our faith. While the words of the prayer may vary from Sunday to Sunday, the prayer always has this structure: 1) We call upon God to remember all the wonderful saving deeds of our history. 2) We recall the central event in our history, Jesus Christ, and in particular the memorial he left us on the night before he died. We recall his passion, death and resurrection. 3) After gratefully calling to mind all the wonderful saving acts God has done for us in the past, we petition God to continue those deeds of Christ in the present: We pray that we may become one body, one spirit in Christ.

Invitation. The prayer begins with a dialogue between the leader and the assembly. First, the priest greets us with “The Lord be with you.” He then asks if we are ready and willing to approach the table and to renew our baptismal commitment, offering ourselves to God: “Lift up your hearts.” And we say that we are prepared to do so: “We lift them up to the Lord.” We are invited to give thanks to the Lord our God. And we respond: “It is right to give him thanks and praise.” To give “thanks and praise” translates the traditional Greek verb which now names the whole action: *Eucharist*.

Preface and Acclamation. The priest enters into the Preface, a prayer which prepares us to come before the face of God. We are brought into God’s presence and speak of how wonderful God has been to us. As the wonders of God are told, the assembly cannot hold back their joy and sing aloud: “Wow! Wow! Wow! What a God we have!” In the ritual language of the Mass, this acclamation takes the form: “Holy, holy, holy Lord, God of power and might, heaven and earth are full of your

glory.”

Institution Narrative: Consecration. The priest continues the prayer, giving praise and thanks, and calling upon the Holy Spirit to change our gifts of bread and wine into the Body and Blood of Christ. He then recalls the events of the Last Supper – the institution of the Eucharist. At this important moment in the prayer, we proclaim the mystery of faith. Several texts are possible, for example: “Christ has died, Christ is risen, Christ will come again.” The priest continues recalling the wonderful deeds of salvation: the passion, death and resurrection of Christ.

Prayer for unity and intercessions. The grateful memory of God’s salvation leads us to make a bold petition, our main petition at every Eucharist: We pray for unity. “May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit” (Eucharistic Prayer II). To this petition we add prayers for the Bishop of Rome and for the bishop of the local Church; we pray for the living and the dead and especially for ourselves, that through the intercession of the saints we may one day arrive at that table in heaven of which this table is only a hint and a taste.

We look forward to that glorious day and raise our voices with those of all the saints who have gone before us as the priest raises the consecrated bread and wine and offers a toast, a doxology, a prayer of glory to God in the name of Christ: “Through him, with him, and in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever.” Our “Amen” to this prayer acclaims our assent and participation in the entire Eucharistic prayer.

The Communion Rite

Our Father and Sign of Peace. We prepare to eat and drink at the Lord’s table with those words taught us by Jesus: “Give us this day our

daily bread; and forgive us our trespasses as we forgive those who trespass against us.” Keenly aware that communion (the word means “union with”) is the sign and source of our reconciliation and union with God and with one another, we make a gesture of union and forgiveness with those around us and offer them a sign of peace.

Invitation to Communion. The priest then shows us the Body of Christ and invites us to come to the table: “This is the Lamb of God....Happy are those who are called to his supper.” The members of the assembly now approach the altar in procession.

Communion. As God fed our ancestors in the desert on their pilgrimage, so God gives us food for our journey. We approach the minister who gives us the Eucharistic bread with the words “The Body of Christ,” and we respond, “Amen.” We then go to the minister with the cup who gives it to us with the words “The Blood of Christ,” to which we again profess our “Amen.” During this procession we usually sing a hymn which unites our voices, minds and thoughts, even as the Body and Blood of Christ unites our bodies. Then we pray silently in our hearts, thanking and praising God and asking for all that this sacrament promises. The priest unites our prayers in the Prayer After Communion, to which we respond, “Amen.”

Part Four: Commissioning

Announcements. Finally we prepare to go back to that world in which we will live for the coming week. The burdens we have laid down at the door of the church for this Eucharist, we know we must now bear again – but now strengthened by this Eucharist and this community. There may be announcements at this time which remind us of important activities coming up in the parish. The priest again says, “The Lord be with you” – the ritual phrase serves now as a farewell.

Blessing and Dismissal. We bow our heads to receive a blessing. As the priest names the Trinity – Father, Son and Holy Spirit – we make the sign of the cross. The priest or deacon then dismisses the assembly: “Go in peace...” and we give our liturgical “yes” by saying, “Thanks be to God.”

Living the Eucharist in the World. We leave the assembly and the church building – but we carry something with us. A newly married couple leave their wedding ceremony but carry their marriage with them. And what happens in the days and years after the wedding gives deeper meaning to the symbols they have exchanged (for example, their rings) at the wedding.

The same is true of the Eucharist. What happens in our lives during the week gives deeper meaning to the ritual actions we have celebrated at Mass. As we daily carry our brokenness for love of the crucified, we find ever deeper meaning in the broken bread. As we pour out our lives in love for the homeless and the alienated, we find meaning in the cup poured out. It is only in relation to our daily lives that the full meaning of the ritual actions of the Mass becomes clear to us.

Thomas Richstatter, O.F.M., has a doctorate in theology from the Institut Catholique de Paris. A popular writer and lecturer, Father Richstatter teaches sacramental and liturgical theology at St. Meinrad (Indiana) School of Theology.