

A Mission Church

6) PROCLAMATION OF THE GOSPEL

The life and teachings of Jesus Christ, "the Word made flesh." God made man comes to live as one like us in all things but sin, so that we may learn to live the divine life given us through his saving acts of crucifixion, resurrection, and ascension. No better example can be given of what we are to be about, and seek in this life.

5) GOSPEL ACCLAMATION

Placed on the altar at the beginning of Mass as a sign of the Word and Eucharist being one, The Book of Gospels is now acknowledged as the Word above all others. "Your word, O Lord, is truth."

"THY WORD IS A LAMP UNTO MY FEET..."

3) RESPONSORIAL PSALM

Usually this is found to be the connecting factor between the Old and New Testament readings, and that of the Gospel. It is our way of acknowledging God's everlasting love and concern for his people. Liturgical options at this time are a period of silence or a period of reflection with instrumental background.

4) NEW TESTAMENT PROCLAMATION

This passage is taken from the Acts of the Apostles, the Epistles of St. Paul, the Letters written by Sts. Peter, James, and Jude, or the Book of Revelations. With the exception of the latter, all others tell us of how the church grew in its infancy, and how the instruction provided came from Jesus Christ. Revelation is written in cryptic language but is not written to predict the end time.

1) OPENING RITES

We visit this again so we can remember the importance of the Book of Gospels being carried in procession amidst those gathered for the celebration. As we gaze on the Word of God entering our presence, it leads us to reflect on how close or how distant we have become to the life and teaching of our Lord and Savior, Jesus Christ.

7) HOMILY

To complete the Liturgy of the Word, the homily must also be included. The people are provided an understanding and application of the Word in their lives. This is the "what to do" and the Eucharist is the "strength to do."

2) OLD TESTAMENT PROCLAMATION

This shows us God's intervention and efforts to bring union between God and man, something lost by Adam and Eve. It shows us that history is constantly repeating itself, especially the people turning from the grace offered them. In these we seek to discover the deeper teaching than what is found from a simple reading of the text.

This is the second of numerous inserts concerning our grasping a fuller understanding of the Liturgy and what is required of us before, during, and after we have shared in the Eucharistic Celebration. There is a necessity to remember that we first and foremost come to the Eucharistic Liturgy (Mass) to give praise, glory, honor and thanksgiving to God in complete adoration, that is, an abandoning of self and desires, so to be able to properly address the all-powerful God before all else.

Doing this, not out of requirement, establishes within ourselves the proper sense of commitment

necessary to encounter the Triune God, Father, Son, and Spirit, in every aspect of the entire liturgy. This commitment requires full participation. Otherwise, we are holding back from God those gifts given by God.

It is good for us to remember that there is a surface understanding of the proclaimed Word, and there is a deeper meaning which a mature Catholic Christian is called to understand, and then apply to life through the strength given in the Eucharist.

THE MASS

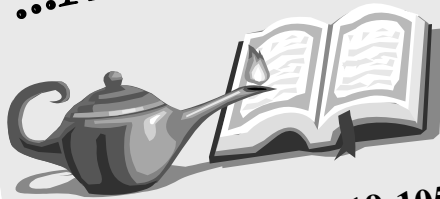
THE LITURGY OF THE WORD

When we hear the Word of God without any preordained expectations, we will find that there is no compromise in its message even though it was written thousands of years ago. Many Christians wish to have the Word rewritten for today. If that would happen, who's interpretation would become valid? No, the God who was, is now, and will be for all eternity. God doesn't change.

Man does. Perhaps humanity needs to rethink its own changes. Nevertheless, for those who feel that the Word of God needs a rewrite, is it because:

1. We think it outdated and therefore not relevant for man in the 21st century.

“...AND A LIGHT UNTO MY PATH.”



PSALM 119:105

2. We want it inclusive of today's concerns.
3. We want to feel good when we hear it. In other words, we want it to say what we want to hear.

To see just how relevant the Word is for today, we need only to stop

and compare what is occurring in our world with what was occurring at the time of its writing, albeit, a more advanced society today. We'll see we're comparing apples to apples and oranges to oranges. Be honest. Not a thing has changed except that we live in a high-tech world. [Translation: Easier 'to get' in today's world!]

And if it doesn't say what we wish to hear, then it is considered out of step with the world. Just perhaps the world is out of step with the plan of God, and our plans need rethought in light of God's if we desire eternal life. People don't like hearing this. It may well mean changing from what is lived to what needs to be lived.

YOUR WORD IS TRUTH (Jn. 17:17)

When Jesus prayed for his followers just prior to his condemnation and death, he prayed they may be consecrated to “the Truth,” a truth that would set them free, a truth founded, according to this same gospel is realized in and through Jesus (Jn 1:14-17). We're told later in the gospel that the Spirit of God will lead us to the truth (Jn. 16:13).

*“In the beginning was the Word,
and the Word was with God,
and the Word was God...”*

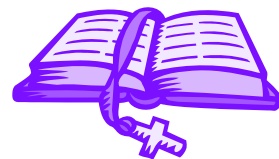
*“And the Word became flesh
and made his dwelling among us.”
(Jn. 1:1, 14).*

Now if scripture is the Word of God revealing truth, we have little choice but to grasp a full understand of it, as well as a complete application of it in our lives. All else that we grasp as sacred comes from the Word that became flesh — is flesh — for the life of the world.

It is imperative then, that we do not dismiss the “Liturgy of the Word.” The whole of the liturgy (mass) is fit together. The Word directs our thoughts and actions while the Eucharist, the Word become flesh, provides the strength to live the Word, to become Christ in the world.

Now we can see why “humility” and “confession and conversion” are so important in our opening rites. They should prepare us well for the activity of God in our actions as a community, and as members forming the Body of Christ in the world.

SEE THE FOLLOWING SCRIPTURE PASSAGES CONCERNING ‘THE WORD OF GOD’



WORD — BY WORD, WORDS

Gn.	15:1		
Nm.	30:3		
Dt.	8:3		
1 Kgs.	8:56		
1 Chr.	17:3		
2 Chr.	36:22		
Ps.	33:4		
Ps.	107:20		
Ps.	119:42		
Ps.	119:74		
Ps.	119:105		
Ps.	139:4		
Prv.	12:25		
Prv.	15:1		
Prv.	15:23		
Prv.	30:5		
Sir.	3:8		
Sir.	18:16		
Is.	1:10		
Is.	40:8		
Is.	55:11		
Jer.	5:13		
Jer.	13:29		
Mt.	4:4		
Mt.	12:26		
Mt.	15:6		
Mk.	4:14		
Lk.	1:2		
Jn.	1:14		
Jn.	8:37		
Jn.	17:17		
Acts	4:31		
Acts	6:4		
Rom.	6:4		
Rom.	9:6		
Rom.	10:8		
2 Cor.	2:17		
2 Cor.	4:2		
Gal.	6:6		
Eph.	6:17		
Phil.	2:16		
Col.	3:16		
2 Tim.	2:15		
Heb.	1:3		
Heb.	4:12		
Heb.	6:5		
Jas.	1:21		
Jas.	1:22		
1 Pt.	1:23		
2 Pt.	3:5		
1 Jn.	1:1		
1 Jn.	2:5		
Rv.	3:8		
Rv.	19:13		
Rv.	20:4		
2 Sam.	23:1		
Ps.	5:2		
Ps.	19:15		
Ps.	64:4		
Ps.	119:9		
Ps.	119:130		
Prv.	2:1		
Prv.	2:16		
Prv.	10:19		
Prv.	16:24		
Prv.	25:11		
Prv.	26:22		
Prv.	30:6		
Eccl.	5:1		
Sir.	32:8		
Jer.	15:16		
Hos.	5:6		
Zec.	1:6		
Mt.	7:24		
Mt.	12:37		
Mt.	24:35		
Lk.	6:47		
Jn.	1:1ff		
Jn.	6:68		
Jn.	15:7		
1 Cor.	2:13		
1 Cor.	14:19		
Rv.	19:9		
Rv.	22:6		
Rv.	22:19		

*“A person must know scripture
if he is to know Jesus.”*

— St. Augustine

WORDS — WORD

Ex.	24:3
Ex.	34:28
Dt.	11:18
Dt.	13:4
Dt.	18:19
Dt.	31:24
Dt.	32:45
Jos.	8:34
2 Sm.	7:28