



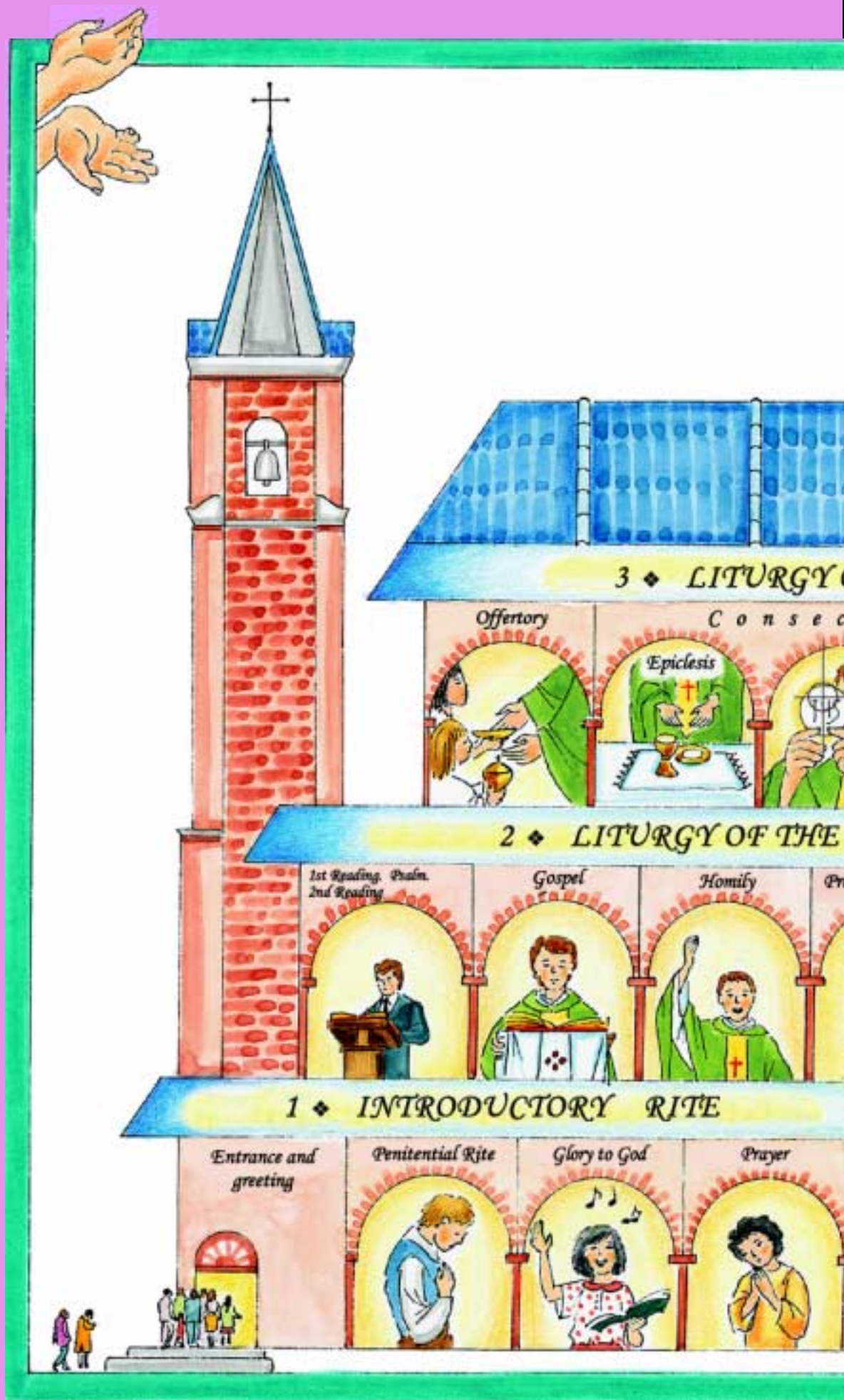
## **Chapter IV**

**In what way  
does the  
Eucharistic  
Celebration  
take place?**





The Eucharistic Celebration takes place in two great parts and both are linked together very closely so that they form one and the same act of worship: the **Liturgy of the Word** (the table of the Word) and the **Liturgy of the Eucharist** (the table of the Eucharist). The **Liturgy of the Word** is preceded by the *Introductory Rite* (the opening hymn, the sign of the Cross, the greeting, the penitential rite, the Gloria, the *Collect*) all of these elements help to make the faithful aware that they are in the presence of God before they listen to his Word and give thanks to him with the Eucharist. The **Liturgy of the Eucharist** is followed by the *Rite of Conclusion*.







4 ♦ CONCLUDING RITE

Blessing, dismissal and recessional

# MISSE OF THE EUCHARIST



Consecration

Our Father

Communion



# OF THE WORD



Family

Profession of faith

Prayer of the Faithful



Prayer

The parts of the Holy Mass





## **INTRODUCTORY RITES**

**Entrance and greeting**  
**Penitential Rite**  
**Glory to God in the highest**  
**Prayer**



## **LITURGY OF THE WORD**

**Readings from Sacred Scripture**  
Old Testament and Letters of the Apostles  
Gospel  
**Homily**  
**Profession of Faith (Creed)**  
**Prayer of the Faithful**  
**Offertory**



## **LITURGY OF THE EUCHARIST**

**Consecration**  
Epiclesis (invocation of the Holy Spirit)  
Consecration of the bread  
Consecration of the wine  
**Our Father**



## **CONCLUDING RITE**

**Blessing**  
**Dismissal**  
**Recessional**























“The center of the liturgical season is Sunday which is the foundation and kernel of the entire liturgical year and has its culmination in the annual celebration of Easter, the feast of feasts. In the liturgical year the Church celebrates the whole mystery of Christ from his Incarnation to his return in glory. On set days the Church venerates with special love the Blessed Virgin Mary, the Mother of God. The Church also keeps the memorials of saints who lived for Christ, who suffered with him, and who live with him in glory” (*Compendium of the CCC*, nn. 241-242).



The Holy Mass is, furthermore, inserted into and celebrated during the *Liturgical Year*.

## LITURGICAL YEAR

TIME	VESTMENT	THE CHURCH CELEBRATES
The Season of Advent Four weeks before Christmas	 PURPLE Sign of penance	 Waiting for Jesus to come
Christmas Season From 25 December until the Baptism of the Lord (the first Sunday after the Epiphany)	 WHITE Sign of new life and joy	 The birth of Jesus
Ordinary Time From the Monday following the Baptism of the Lord until the day before the first day of Lent - Ash Wednesday	 GREEN Sign of hope	 Faith in Jesus the saviour of all
Season of Lent From Ash Wednesday until Holy Saturday (The Easter Triduum: Holy Thursday, Good Friday, Holy Saturday)	 PURPLE Sign of penance	 The passion and crucifixion of Jesus
Easter Season From Easter Sunday until Pentecost Sunday	 WHITE Sign of new life and joy	 Jesus is risen
Ordinary Time From the Sunday following Pentecost until the beginning of Advent	 GREEN Sign of hope	 The presence of Jesus in our lives
Feast of the Apostles Palm Sunday Good Friday Pentecost Sunday Memorial of the Martyrs Mass for the Sacrament of Confirmation	 RED Sign of the first of the Holy Spirit and the blood of the martyrs	
Feast of Corpus Christi (the Feast of the Body and Blood of the Lord) Baptism Marriage Ordination to the priesthood Often used for: Mass in honour of Our Lady Saints who are not martyred	 WHITE Sign of new life and joy	
Mass for a Feast Day: It can be used in place of other colours (with the exception of purple) to add more solemnity to the celebration.	 GOLD is the colour of splendour and joy	
Mass for the deceased	 PURPLE Sign of penance	

Let us now try to understand better the various parts that make up the Holy Mass.

**1**

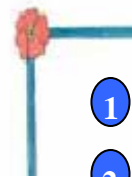
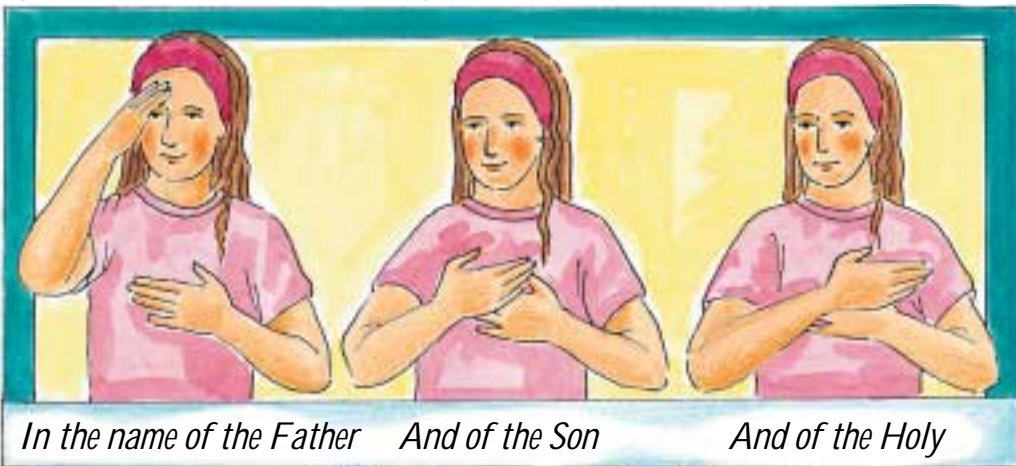
**INTRODUCTORY RITE**



**1**

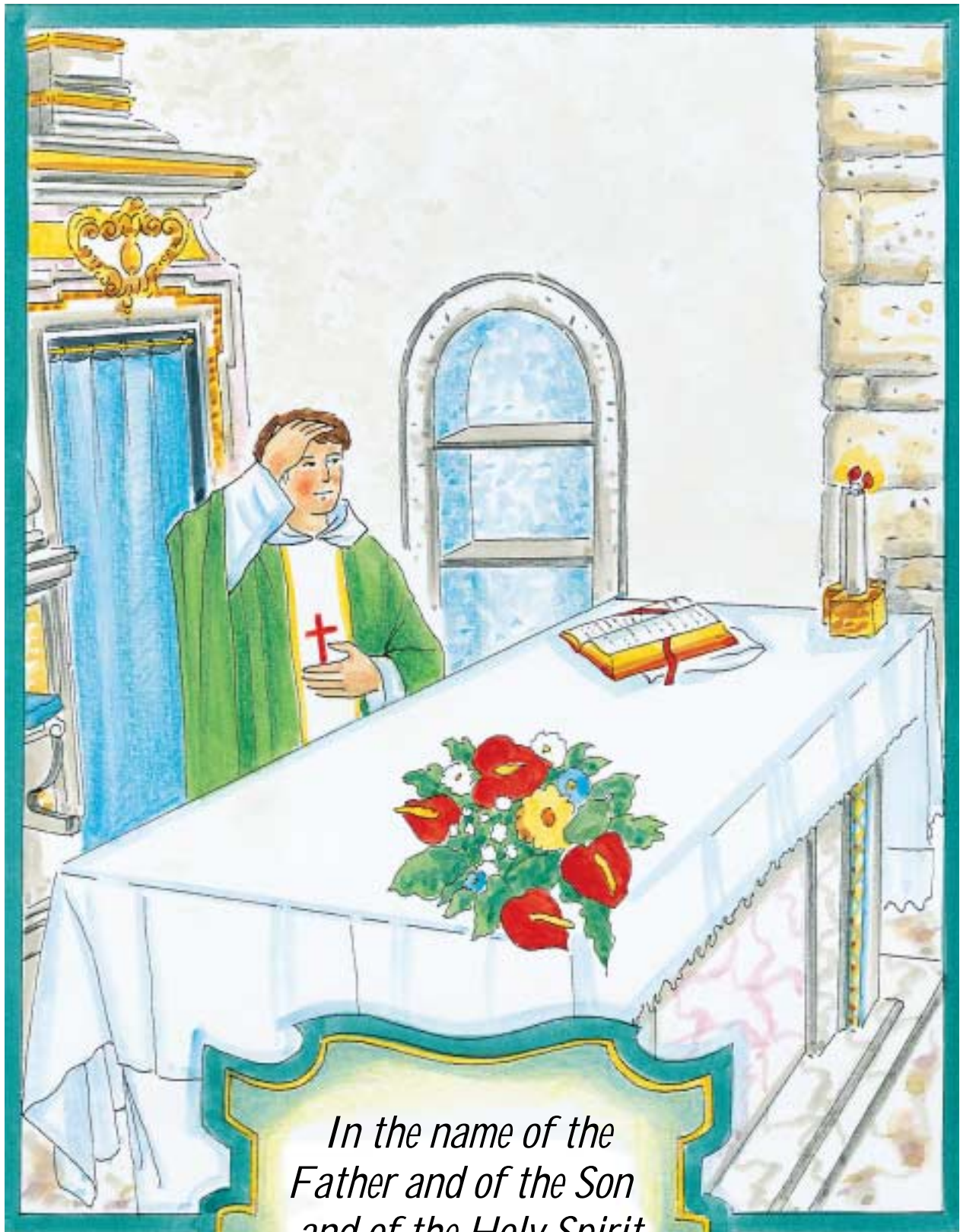


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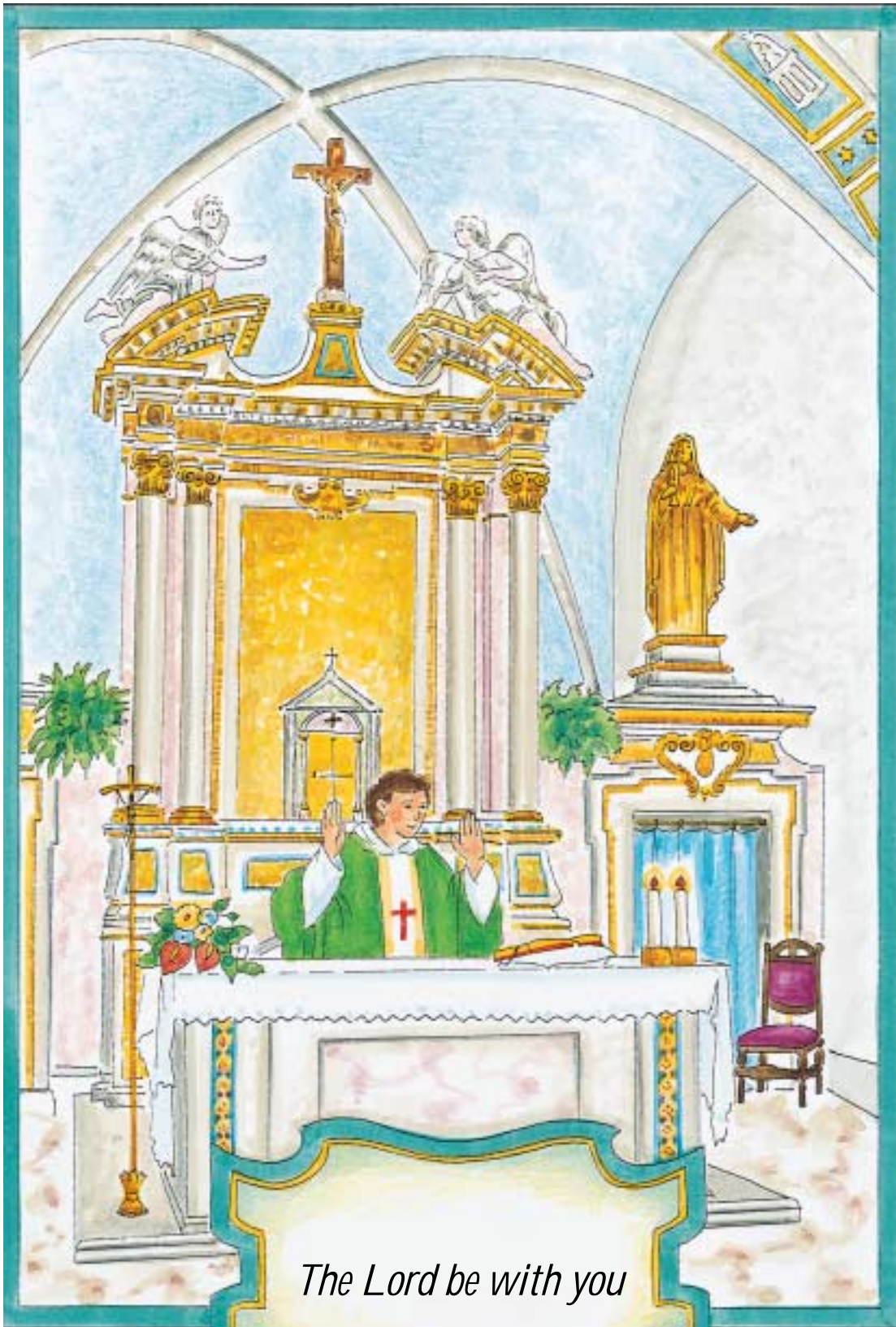
- 1** Entrance
- 2** Hymn
- 3** Sign of the Cross

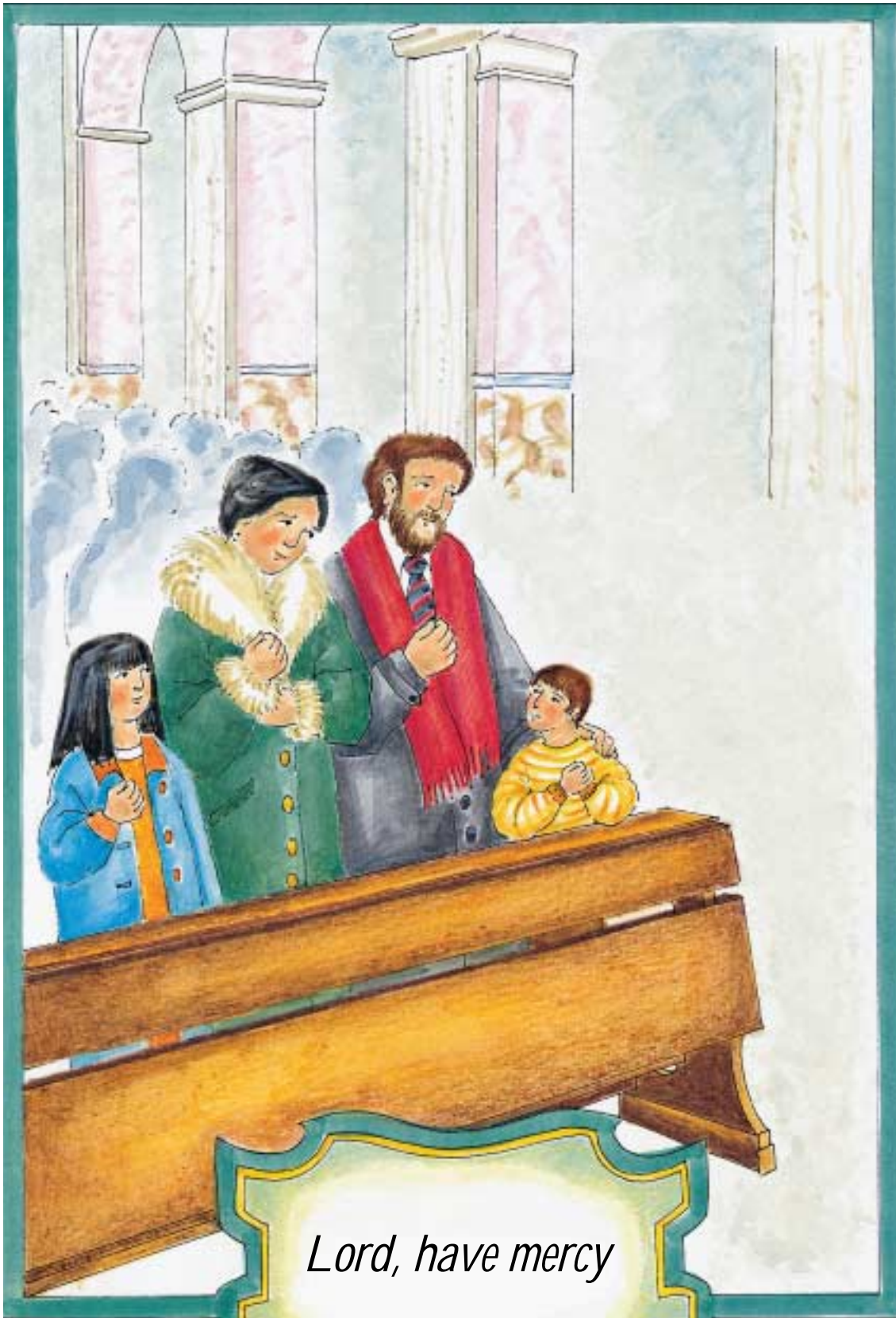




*In the name of the  
Father and of the Son  
and of the Holy Spirit.  
Amen.*











6 Glory to God



2 THE LITURGY OF THE WORD



In the parable of the Sower Jesus starts with what farmers who lived two thousand years ago did when the time came to sow seeds. The farmers used to scatter the seeds, opening their arms to throw the seed on the ground in a wide gesture. It was for this reason that some of the seeds could have fallen where the land was not already tilled: **“When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart – This is the seed sown along the path. The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful. But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown”** (Mt 13, 19-23)







## 50 What are the elements of the Liturgy of the Word?

The Liturgy of the Word comprises:



*The Writings of the Prophets*, that is, the Old Testament, and the *Accounts of the Apostles*, otherwise known as the letters and the Gospels.



The *responsorial Psalm*;



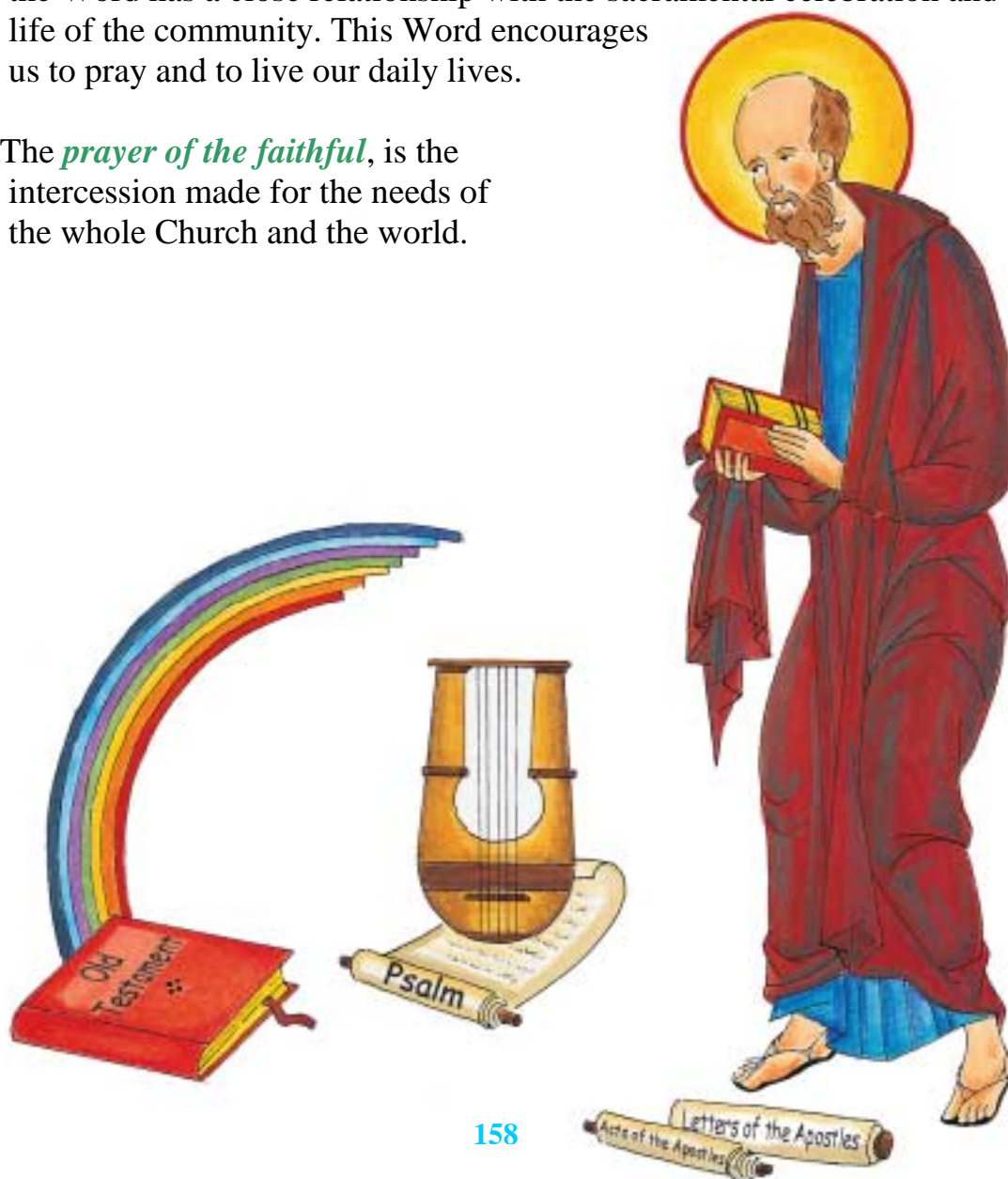
The *acclamation* before the Gospel;

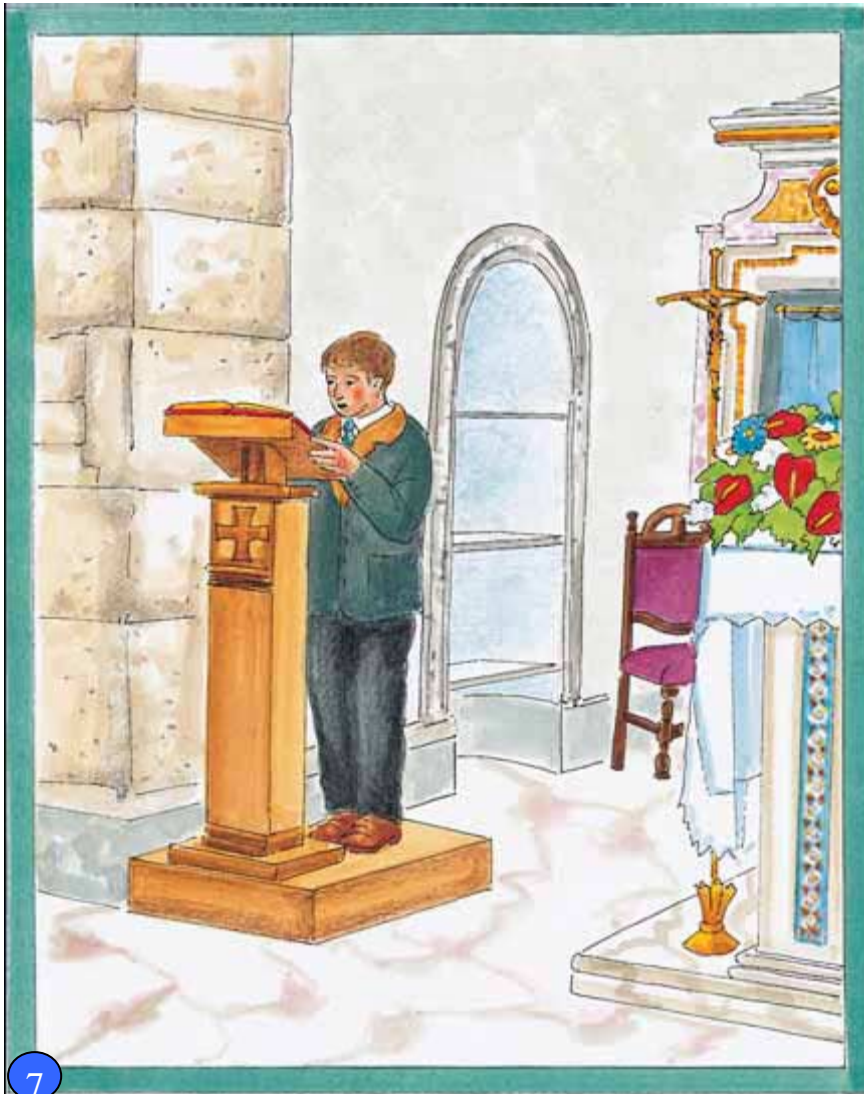


The *homily* exhorts us to welcome this word as it really is, as the Word of God, to adhere to it with our mind and heart, and to put it into practice. The liturgy of the Word has a close relationship with the sacramental celebration and with the life of the community. This Word encourages us to pray and to live our daily lives.

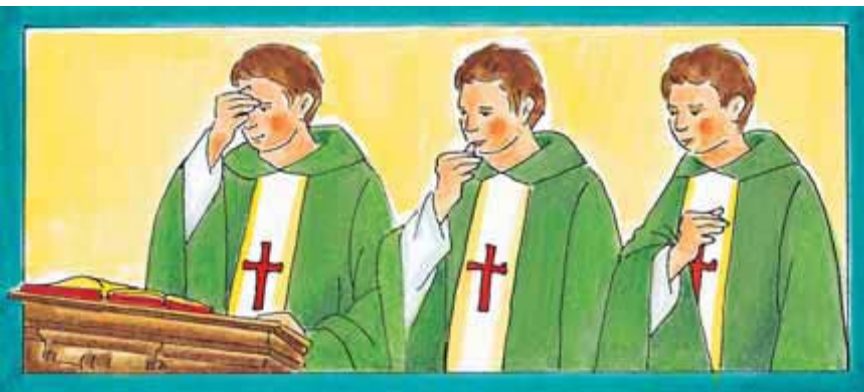


The *prayer of the faithful*, is the intercession made for the needs of the whole Church and the world.





7

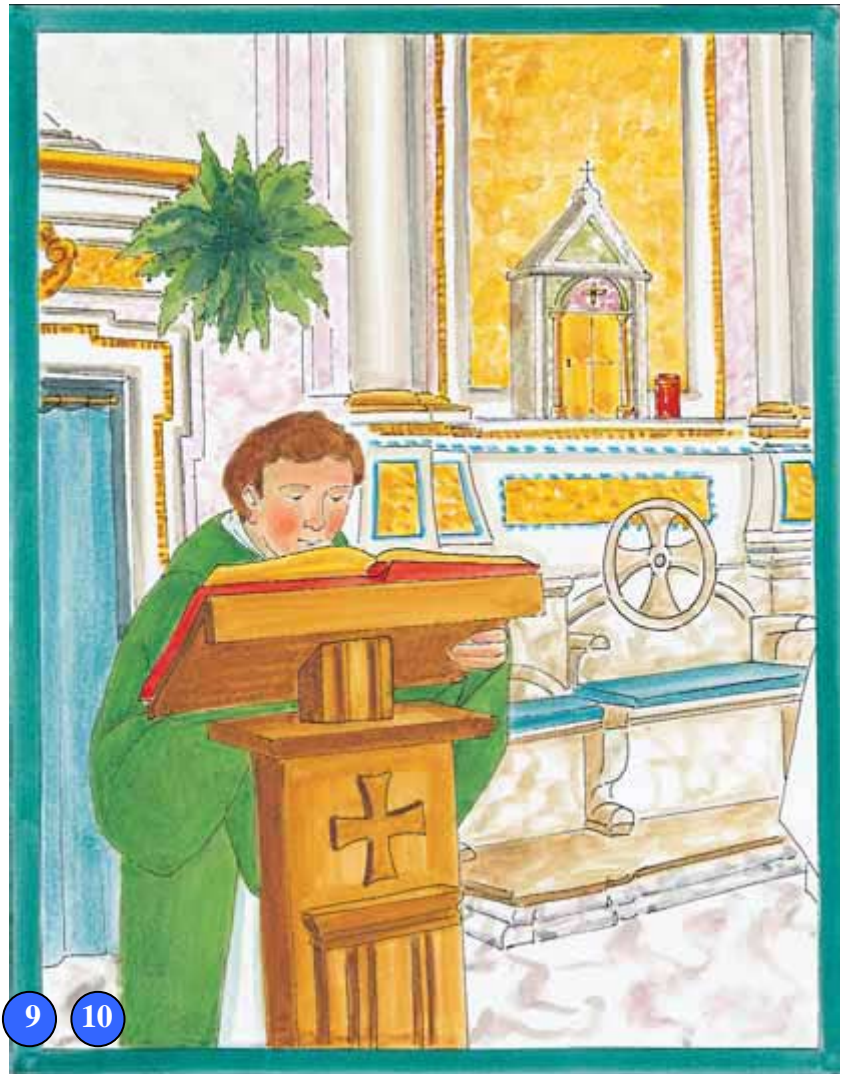


7

**Readings  
And Psalm**

Before the Gospel is read, the sign of the cross that the priest and the faithful make on their foreheads shows that our *minds and intelligence are directed towards God*. The sign of the cross that we make on our lips indicates our *witness to God*. The sign of the cross that is made over our heart shows our willingness to welcome the Word of God even to the point of being ready to give our lives for his Word in martyrdom.





9 Proclamation  
of the Gospel

10 and Homily

## 51 How many books are in the Bible?

The Bible contains 46 books in the Old Testament and 27 in the New Testament. The complete list of the sacred writings that the Church recognizes as being inspired is called the canon of Sacred Scripture.



The scrolls that were used  
in ancient times to write  
the texts of the Bible.







The books that make up the Old and New Testament.



**52** What does it mean to say that the Bible is inspired?

It means that the Holy Spirit inspired the human authors of the Bible and these wrote down what he taught them.



**53** Why does Sacred Scripture teach us the truth?

Because God himself is the author of Sacred Scripture. Scripture is not “a written or silent word, but the incarnated and living Word” (St. Bernard of Clairvaux).

**54** What is the importance of the Old Testament for Christians?

Christians venerate the Old Testament as the true Word of God: all its writings are divinely inspired and they continue always to be of perennial value. They bear witness to the God’s saving love which he wished to show to us. They were written especially to prepare the way for the coming of Christ, the Savior of the universe.



There is a strict relationship between Jesus and the Evangelists. The Evangelists announced Jesus but Jesus is also the one who announces. The words of the Gospel, in fact, are the words of God, of his Son. It is Christ who makes this announcement through the words of the Evangelists.

