

MINISTRY OF THE WORD

29. When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in the word, proclaims the gospel.

What is new for those who minister during the liturgy of the word?

1. Terminology:

A) The Profession of Faith or Creed is known by three terms: The Profession of Faith, the Symbol of Faith, or the Creed;

B) The Universal Prayer or the Prayer of the Faithful is **one prayer with three parts**: The Priest celebrant begins it with a brief introduction by which he calls upon the faithful to pray, the intentions are announced and the people respond, and the Priest concludes it with an oration.

2. Additional emphases have been placed upon the role of the homily, the importance of singing, and the periods of silence during the Liturgy of the Word. These are important elements in allowing the people to make God's Word their own. Silence and singing in a special way promote meditation upon the Word of God (55-56).

3. After the **Collect Prayer**, the priest may, very briefly, introduce the liturgy of the word (128, 29).

New – The lectionary is **not** carried in procession. Rather, the Book of Gospels is carried in the entrance procession. (Note: the children's Lectionary is not carried in procession)

Three new paragraphs - # 56-58.

56. *The Liturgy of the word is to be celebrated in such a way as to favour meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the First and Second Readings, and lastly at the conclusion of the Homily. (See also 128, 45)*

57. – speaks of the arrangement of the biblical readings -.....it is preferable that the arrangement of the readings be maintained, **WHY?** –*the unity of both testaments and of salvation history is brought out. Nor, is it lawful to replace the readings and Responsorial Psalm, which contains the Word of God, with other, non-biblical texts.*

58. *In the celebration of the Mass with the people, the readings are always proclaimed from the ambo.*

In addition to the readings, the responsorial psalm and the Easter Proclamation (Exultet) are proclaimed only from the ambo; it is used also for the homily and announcing the intentions of the Universal Prayer. The dignity of the ambo requires that only a minister of the word should go up to it (309) (*This could be a challenge for some churches to provide a second mike when necessary*)

Proclaiming the readings is a **ministerial**, not a presidential function. The readings should be proclaimed by a lector, and the gospel, by a deacon, or if there is no deacon by another priest other than the celebrant. The priest celebrant proclaims the Gospel only if there is no deacon or other priest present (59).

Whenever there is more than one reading, it is better to assign the readings to different lectors, if available. (see Introduction to the Lectionary 52)

It is not permitted that several persons divide a single element of the celebration among themselves, e.g., to divide a single reading into parts, except for the Passion Narrative. (109) – an example would be the Creation story or the Woman at the Well.

It is preferable that the psalm be sung, at least as far as the people's response is concerned. A seasonal psalm may be used to promote the participation of the people, nevertheless, the psalm should correspond to the first reading (61, 129). The psalmist "proclaims" the verses of the psalm from the ambo (129). The previous text said "sings or recites."

NEW - 64. The **Sequence** which, except on **Easter Sunday** and **Pentecost Day**, is optional, is sung **before** the alleluia. The Sequence is sung by the cantor but not from the ambo.

After the reading which precedes the Gospel, (or after the Sequence, when used) the Gospel acclamation is sung. The *Alleluia* or the verse may be omitted if they are not sung (62,131).

If the Book of Gospels is used, the lector removes the Lectionary following the Second Reading and places it nearby.

Gospel

1. When a **deacon** is present, he **reads the gospel**; otherwise another priest who is present, other than the priest celebrant, should proclaim the Gospel. Only in the absence of a deacon or other priest does the presiding priest read the gospel (59).
2. As the Gospel acclamation is sung, the deacon asks for the blessing from the presiding celebrant. In the absence of a deacon, a concelebrating priest requests the blessing only if the presiding celebrant is a bishop (175, 212). Otherwise a priest makes a profound bow before the altar and says silently to himself the prayer before the gospel (132, 212). The text of this prayer is changed slightly. This is a private prayer of the priest; as such it is prayed silently.

3. The ministers who carry the candles (and incense) **face** the ambo during the proclamation of the Gospel (133). **Why?** (again, the revised GIRM gives a reason) – as a sign of special reverence for the Gospel of Christ.

4. The deacon or priest who proclaims the gospel greets the people with hands joined (#134).

5. The people’s response to the greeting is changed to: “And with your spirit.”

Homily

The homily is followed by a period of silence. (66, 136)

Profession Faith/Symbol of Faith/Creed

A new rubric gives preference to Apostles Creed during the season of Lent and Easter.

New rubrics –All bow from “who was conceived... until “Virgin Mary.” (Apostles Creed)

This rubric to bow is **not** new for the Nicene Creed.

Universal Prayer/ Prayer of the Faithful

The priest directs the universal intentions standing at the chair. As a rule the intentions are read at the ambo by a deacon or cantor, or a reader or a member of the faithful (71).

If the intentions are read by a lay person, a third person (other than the 1st or 2nd reader) could read them.

The reader of the intentions should be at the ambo before the introduction and remain for the entire prayer, leaving after the concluding oration.

The intentions should be sober, with a discrete freedom and composed of a few words, expressing the needs of the whole community (71, 138). Normally, the intentions are read by one person. (109) *...."it is not at all appropriate that several persons divide a single element of the celebration among themselves. "*