

And With Your Spirit

Sacred Scripture & The Mass

Fr. Mike Scherschel
St. Hubert Parish

Session Two The Liturgy of the Word

1. Last Time

The Mass as an Intimate Encounter

The Order of the Mass

- Introductory Rites
- Liturgy of the Word
- Liturgy of the Eucharist
- Concluding Rites

A Living Model: The Road to the Emmaus (Luke 24:13-35)

- Walking away from the community
- The encounter...eyes that prevent us from recognizing him
- Knowing the story, but not the person of Christ
- Listening to the scriptures
- The scriptures explained and revealed—Our Hearts Were Burning!
- Urging him: Stay with us
- Breaking the bread
- Vanishing from their sight, but not their hearts
- Mission: Going, telling, sharing, living

2. A Review: The Introductory Rites

Gathering and collecting ourselves...Preparing our eyes to recognize God is among us

- Entrance and Veneration of the Altar –Recognizing Christ
- The Sign of the Cross –Marking Ourselves; We’re Baptized into a life with God
- The Greeting—God is with us!
- The Penitential Rite—Turning Around to Face God
- The Kyrie: “Lord Have Mercy” (Greek/Latin/Hebrew)
- The Gloria—The Song of the Angels
- The Collect (Opening Prayer)—Praying together

The Triune God enters into communication with the world “from the Father through the Son in the Holy Spirit” and our prayer goes “in the Holy Spirit through the Son to the Father.” R. Stice

3. The Liturgy of the Word

A Dialogue...that requires Listening...and a Response!

1. We're prepared to encounter a God who speaks.
2. Jesus Christ is the Word of God
 - a. John's Prologue God does reveal himself...through the word. He came to live with us. We can encounter God's word through Christ.
 - b. The Word speaks, we respond.
 - c. ...And we enter into the greatest story ever told.

3. The awesome power of God's word

- a. Isaiah 55:11

So shall my word be
that goes forth from my mouth;
It shall not return to me empty,
but shall do what pleases me,
achieving the end for which I sent it.

- b. Hebrews 4:12

And whoever enters into God's rest, rests from his own works as God did from his. Therefore, let us strive to enter into that rest, so that no one may fall after the same example of disobedience.

Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart.

4. The Ambo: The Place of the Encounter

The Ambo at St. Hubert

“The ambo is set aside as the table of God’s word. The relationship of word and Eucharist is clear in the placement of the ambo in the sanctuary near the altar. The ambo, altar and baptismal font are made of the same precious materials, walnut and marble, a visual sign of their primacy in the liturgy.

“The top of the ambo is marble saved from the original presider chair. The hand-carved panel depicts the scriptures as rich food, sweet and flowing as honey from the comb, an image found in Psalm 19. The scroll read by Jesus in the temple reminds the assembly of the great commission to bring glad tidings to the poor and announce a year of favor from the Lord.”

The Ambo Carving

“The carved plane on the ambo holds images of God’s word at work in our conversion. The servant we hear in the psalm expounds on the attributes of the precepts of the Lord, right and trustworthy, enduring and refreshing for the soul. Though he is very diligent in keeping them, he admits to heedless failings and begs to be cleansed from his unknown faults. *‘Then shall I be blameless, innocent of grave sin.’*

“The rich fare of the scriptures that is the food of wisdom is shown in the bread and grapes, a motif repeated in the altar and tabernacle carvings. The grapevines, centered in the panel form a cross branching upward. Visible in the lower right-hand corner is honey dripping from the comb, an illustration of the ordinances of the Lord that are *‘more precious than gold, sweeter also than syrup or honey from the comb.’*

“The scroll of Isaiah unfolds from top to bottom, running through the bread of life and drink of salvation shown in the gold coins and grapevines, reminding us of the scene in the temple of Jesus reading from the scroll the words of Isaiah.” (Luke 4:14-22)

5. The Awesome Role of the Lector

6. The Lectionary: The Greatest Bible Study

- a. 3 Year Cycle of Readings for Sundays and a 2 Year Cycle for weekdays
 - i. Before Vatican II, 1% of the OT was proclaimed and 17% of the NT; With the Cycle of Readings, 17% of OT is heard and 71% of the NT.
- b. Roots come from the Jewish tradition in the synagogues
- c. The Church selects what is proclaimed, not the preacher.

- d. The Liturgical Year helps us enter into the fullness of the story of Christ. Year after year, we enter into the story that forms us into disciples of Christ.

7. The First Reading:

- a. An Old Testament Reading (except in the Easter Season when we hear from Acts)
- b. It is selected with the Gospel in mind—either thematically or to show how the OT is fulfilled in Christ (Road to Emmaus)
- c. “The Word of the Lord”: An announcement
- d. And we respond: “Thanks be to God” Pauls’ Words (Romans 7:25; 1 Cor 15:57; 2 Cor 2:14)

“Thanks be to God, who always leads us in triumph in Christ and manifests through us the odor of the knowledge of him in every place.” 2 Cor 2:14

8. The Importance of Silence

9. The Responsorial Psalm: From the Church’s Prayer Book

- a. The back and forth dialogue in the Liturgy
 - i. Mimics the Heavenly Liturgy Revelation 5:11-14
- b. Psalm 118:1-4 A Psalm of Thanksgiving During the Liturgy
 - i. An example of the dialogue between a leader and the community found in the pattern of the Responsorial Psalm

10. The Second Reading

- a. Independent of the other Readings
- b. From one of the Apostles—primarily Paul, but also Peter, James and John.
- c. They reflect and instruct on how to live the word of God in the life of the community.

2 Timothy 3:14-17

But you, remain faithful to what you have learned and believed, because you know from whom you learned it, and that from infancy you have known [the] sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus.

All scripture is **inspired** by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work.

Inspiration=theopneustos=“God breathed” (Edward Sri)

11. The Proclamation of the Gospel

a. The “Secret” Prayers

The Deacon’s Blessing

“May the Lord be in your heart and on your lips that you may proclaim the gospel worthily and well...”

The priest says:

“Cleans my heart and lips, almighty God, that I may worthily proclaim your gospel.”

See Isaiah 6:1-8: Cleansing hearts & lips to be a prophet—a bearer of the exact Word of God

b. The Kiss of the Gospel: Another “Secret” Prayer:

“Through the words of the Gospel may our sins be wiped away.”

12. The Homily

- a. Homily means “explanation” in Hebrew
- b. Luke 4:18-30 One example of how Jesus read scripture and explained and opened them up to those who were watching and listening.
- c. Acts 20:7-12 A homily that went a little too long!
- d. What makes a good homily?

13. The Creed

14. Prayers of the Faithful

- a. 1 Timothy 2:1-4 Praying for others and responding to the local needs of a community at prayer
- b. Exercising our baptismal identity: prophet (lectoring, cantoring, responding) and priest (offering prayer to God for others)

15. *Final Reflection: Joy and Peace.*

Rejoice in the Lord always. I shall say it again: rejoice! Your kindness should be known to all. The Lord is near.

Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.

--Philippians 4:4-9

SCRIPTURE PASSAGES
Session 2: The Liturgy of the Word

The Prologue: John 1:1-18

In the beginning was the Word,
and the Word was with God,
and the Word was God.

He was in the beginning with God.
All things came to be through him,
and without him nothing came to be.

What came to be through him was life,
and this life was the light of the human race;
the light shines in the darkness,
and the darkness has not overcome it.

*A man named John was sent from God.
He came for testimony, to testify to the light,
so that all might believe through him.
He was not the light,
but came to testify to the light.*

*The true light, which enlightens everyone, was coming into the world.
He was in the world,
and the world came to be through him,
but the world did not know him.
He came to what was his own,
but his own people did not accept him.*

*But to those who did accept him
he gave power to become children of God,
to those who believe in his name,
who were born not by natural generation
nor by human choice nor by a man's decision but of God.*

And the Word became flesh
and made his dwelling among us,
and we saw his glory,
the glory as of the Father's only Son, full of grace and truth.

*John testified to him and cried out, saying,
"This was he of whom I said,
"The one who is coming after me ranks ahead of me
because he existed before me."*

From his fullness we have all received,
grace in place of grace,
because while the law was given through Moses,
grace and truth came through Jesus Christ.

No one has ever seen God.
The only Son, God, who is at the Father's side,
has revealed him.

Psalm 19

For the leader. A psalm of David.

II

The law of the LORD is perfect,
refreshing the soul.
The decree of the LORD is trustworthy,
giving wisdom to the simple.

The precepts of the LORD are right,
rejoicing the heart.

The command of the LORD is clear,
enlightening the eye.
The fear of the LORD is pure,
enduring forever.

The statutes of the LORD are true,
all of them just;

More desirable than gold,
than a hoard of purest gold,

Sweeter also than honey
or drippings from the comb.

By them your servant is warned;
obeying them brings much reward.

III

Who can detect trespasses?
Cleanse me from my inadvertent sins.

Also from arrogant ones restrain your servant;
let them never control me.
Then shall I be blameless,
innocent of grave sin.

Let the words of my mouth be acceptable,
the thoughts of my heart before you,
LORD, my rock and my redeemer.

The Beginning of the Galilean Ministry & Rejection at Nazareth

Luke 4:14-27 (Proclamation of the word with an explanation—a homily)

Jesus returned to Galilee in the power of the Spirit, and news of him spread*throughout the whole region.^{k15}He taught in their synagogues and was praised by all.

He came to Nazareth, where he had grown up, and went according to his custom*into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

“The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free,
and to proclaim a year acceptable to the Lord.”*

Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, “Today this scripture passage is fulfilled in your hearing.”

And all spoke highly of him and were amazed at the gracious words that came from his mouth. They also asked, “Isn’t this the son of Joseph?”

He said to them, “Surely you will quote me this proverb, ‘Physician, cure yourself,’ and say, ‘Do here in your native place the things that we heard were done in Capernaum.’”

And he said, “Amen, I say to you, no prophet is accepted in his own native place. Indeed, I tell you, there were many widows in Israel in the days of Elijah when the sky was closed for three and a half years and a severe famine spread over the entire land. It was to none of these that Elijah was sent, but only to a widow in Zarephath in the land of Sidon.²⁷ Again, there were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naaman the Syrian.”

The Scroll and the Lamb

Revelation 5:11-14

I looked again and heard **the voices of many angels** who surrounded the throne and the living creatures and the elders. They were countless in number, and they cried out in a loud voice:

“Worthy is the Lamb that was slain
to receive power and riches, wisdom and strength,
honor and glory and blessing.”

Then I heard **every creature in heaven and on earth and under the earth** and in the sea, everything in the universe, cry out:

“To the one who sits on the throne and to the Lamb
be blessing and honor, glory and might,
forever and ever.”

The four living creatures answered, “Amen,” and **the elders** fell down and worshiped.

Psalm 118:1-4

Give thanks to the LORD, for he is good,
his mercy endures forever.

Let Israel say:
his mercy endures forever.

Let the house of Aaron say,
his mercy endures forever.

Let those who fear the LORD say
his mercy endures forever.

Inspiration

2 Timothy 3:14-17

But you, remain faithful to what you have learned and believed, because you know from whom you learned it, and that from infancy you have known [the] sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus.

All scripture is **inspired** by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work.

The Shema—a Hebrew statement of faith.

Deuteronomy 6:4-5

Hear, O Israel! The Lord is our God, the LORD alone! Therefore, you shall love the LORD, your God, with all your heart, and with all your soul, and with all your strength.

Take to heart these words which I enjoin on you today. Drill them into your children. Speak of them at home and abroad, whether you are busy or at rest. Bind them at your wrist as a sign and let them be a pendant on your forehead. Write them on the doorposts of your houses and on your gates.

The Sending of Isaiah

Isaiah 6:1-8I

In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they covered their faces, with two they covered their feet, and with two they hovered.

One cried out to the other:

“Holy, holy, holy* is the LORD of hosts!
All the earth is filled with his glory!”

At the sound of that cry, the frame of the door shook and the house was filled with smoke. Then I said, “Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips, and my eyes have seen the King, the LORD of hosts!”

Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar. He touched my mouth with it. “See,” he said, “now that this has touched your lips,*your wickedness is removed, your sin purged.”

Then I heard the voice of the Lord saying, “Whom shall I send? Who will go for us?” “Here I am,” I said; “send me!”

Eutychus Restored to Life

Acts 20:7-12

On the first day of the week when we gathered to break bread, Paul spoke to them because he was going to leave on the next day, and he kept on speaking until midnight.

There were many lamps in the upstairs room where we were gathered, and a young man named Eutychus who was sitting on the window sill was sinking into a deep sleep as Paul talked on and on.

Once overcome by sleep, he fell down from the third story and when he was picked up, he was dead. Paul went down, threw himself upon him, and said as he embraced him, “Don’t be alarmed; there is life in him.”

Then he returned upstairs, broke the bread, and ate; after a long conversation that lasted until daybreak, he departed. And they took the boy away alive and were immeasurably comforted.

Praying for Others

1 Timothy 2:1-4

First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth.