

God is present in church. But how?

A local gathering of the holy Church reflects the promise of Christ: 'Where two or three are gathered in my name, there am I in their midst' (Mt 18: 20). For in the celebration of Mass, in which the Sacrifice of the Cross is perpetuated, Christ is **really** present in **1.** the very assembly gathered in his name, **2.** in the person of the minister, **3.** in his word, and indeed **4.** substantially and uninterruptedly under the Eucharistic species. Mass makes Jesus present even if the tabernacle is empty.

The Christian faithful who come together as one in expectation of the Lord's coming are instructed by the Apostle Paul to sing together Psalms, hymns, and spiritual canticles (cf. Col 3: 16). Singing is the sign of the heart's joy (cf. Acts 2: 46). Thus St. Augustine says rightly, 'Singing is for one who loves',⁴⁸ and there is also an ancient proverb: 'Whoever sings well prays twice over'. 'Sing. Sing a song. Make it simple to last a whole life long.' - Karen Carpenter

A common bodily posture, standing, sitting, or kneeling, observed by all those taking part is a sign of the unity of the members of the Christian community gathered together for the Sacred Liturgy, for it expresses the intentions and spiritual attitude of the participants and also fosters them.

When the people are gathered, and as the Priest enters with the Deacon and ministers, the Entrance Chant begins. Its purpose is to open the celebration, foster the unity of those who have been gathered. The Procession represents our Pilgrimage here on earth with its destination being Heaven.

When the Entrance Hymn is concluded, the Priest is at the presider's chair and, together with the whole gathering, signs himself with the Sign of the Cross. Then, by means of the Greeting, he signifies the presence of the Lord to the assembled community. By this greeting and the people's response, the mystery of the Church gathered together is made apparent. We are together as the body of Christ in our common posture, song, and now, response.

Then, the community takes part in the Penitential Act. **Why?** It does so by means of a formula of **general confession**. The rite concludes with the Priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance.

The Gloria in excelsis (Glory to God in the highest) is a most ancient and venerable hymn by which the Church, gathered in the Holy Spirit, **glorifies** and entreats God the Father and the Lamb.

Next the Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God's presence and may **call to mind their intentions**. Then the Priest pronounces the prayer usually called the 'Collect', since the purpose is to collect everyone's intentions into one prayer to the Father.

Liturgy of the Word

When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel. Therefore, the readings from the Word of God are to be listened to **reverently** by everyone, for they are an element of the greatest importance in the Liturgy.

Bible -

73 Books

45 Authors

1,700 years of history

Every type of literature known to humanity

Formally “put together”, assembled in the year 395.

Always and excerpt from the OT, Psalm, NT, Gospel are read, except during the Easter Season, when Acts is substituted for the OT Reading.

OT and Gospel are linked in some way, shape or form. Fulfilled, same teaching, similar story or theme, etc.

If you attend Mass every Sunday for three years, a portion of all 73 books of the Bible will be read to you. **YEARS A, B, C - MATTHEW, MARK, LUKE**

In the readings, the table of God’s Word is spread before the faithful, and the treasures of the Bible are opened to them. The Homily is part of the Liturgy and is highly **recommended**, for it is necessary for the nurturing of the Christian life.

(St. George Story) It should be an explanation of some aspect of the readings from Sacred Scripture or of another text from proper to that day and should take into account both the mystery being celebrated and the particular needs of the listeners. Taking the truth proclaimed and how to live it in the “here and now.”

The purpose of the Symbol or Profession of Faith or Creed is that the whole gathered people may respond to the Word of God proclaimed in the readings taken from Sacred Scripture and explained in the Homily - and that they may also honor and confess the great mysteries of the faith. - **Elevator Speech The**

Nicean Creed was composed at the Council of Nicea, which Saint Athanasius attended. - 1,700 anniversary this year

In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all.

It is the first opportunity to live the word that was just proclaimed and explained by being attentive to the needs of the church and others.

That was an awful lot in a short period of time. It is my hope and prayer that these teachings this month will not only enrich you, but encourage you to find out more about the faith on your own. There is no better place to start than the Mass. AMEN.