

# Liturgy of the Word

## Standing and Hands

- I. This posture is used at the very beginning of Mass.
- II. **Rev. Fr. Romano Guardini, Sacred Signs** When you are sitting down to rest or chat, and someone to whom you owe respect comes in and turns to speak to you, at once you stand up and remain standing so long as he is speaking and you are answering him. Why do we do this? In the first place to stand up means that we are in possession of ourselves. Instead of sitting relaxed and at ease we take hold of ourselves; we stand as it were, at attention, geared and ready for action. A man on his feet can come or go at once. He can take an order on the instant, or carry out an assignment the moment he is shown what is wanted.
- III. We use this posture when we are going to hear the Gospel.
  - a. The Gospels are different from the other Scripture readings in that we hear the words of Jesus Christ himself.
  - b. We stand so that we can respond when Jesus says, "Follow me."
- IV. Standing is the normal liturgical posture for prayer with God.
  - a. **Revelation 7:9-10** After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!"
- V. **Rev. Fr. Romano Guardini, Sacred Signs** [W]hen we stand in God's presence in heart-felt reverence and humility, the open hands are laid together palm against palm in sign of steadfast subjection and obedient homage, as if to say that the words we ourselves would speak are in good order, and that we are ready and attentive to hear the words of God. Or it may be a sign of inner surrender. These hands, our weapons of defence, are laid, as it were, tied and bound together between the hands of God...There is greatness and beauty in this language of the hands...The Church is fully in earnest in the use she makes of the language of gesture. She speaks through it her inmost mind, and God gives ear to this mode of speaking.

Our hands may also indicate the goods we lack,--our unchecked impulses, our distractions, and other faults. Let us hold them as the Church directs and see to it that there is a real correspondence between the interior and exterior attitude.

## Readings

- I. Sunday Mass readings are on a 3-year cycle. (A, B, & C)
- II. Daily Mass readings are on a 2-year cycle. (I & II)
- III. In Scripture, the God of the universe speaks to us.
  - a. We prepare for this through the Introductory Rites.
  - b. This is serious business.

- IV. 1<sup>st</sup> Reading can be from the Old or New Testament, depending on the liturgical calendar. (It is mostly taken from the Old.)
  - a. Lector: The Word of the Lord
  - b. Response: Thanks be to God
- V. Responsorial Psalm is generally taken from the book of Psalms.
- VI. 2<sup>nd</sup> Reading is taken from the New Testament (but not the Gospels).
- VII. Gospel
  - a. We stand.
  - b. We chant the Alleluia.
  - c. The minister processes with the Book of the Gospels from the Altar to the Ambo.
    - i. Sometimes candles and incense are used in this procession.
  - d. The minister traces the sign of the cross on his forehead, mouth, and breast, and then traces it on the Book of the Gospels.

### **Homily, Creed, and Prayer of the Faithful**

- I. Homily is only preached by a Deacon, Priest, or Bishop.
- II. The Creed is the belief of the Church as handed on by the Apostles.
  - a. Profound bow is made in honor of the Incarnation during the words, ‘by the Holy spirit was incarnate of the Virgin Mary, and became man.’
    - i. On \_\_\_\_\_ and the \_\_\_\_\_ we genuflect during this part of the Creed instead of bow.
- III. Prayer of the Faithful is where we pray, united to Jesus Christ, for ourselves and the world.
  - a. Concludes the Liturgy of the Word.