

## MINISTRY IN LITURGY– PART 1 – THE MASS.

Mass – from the Latin ‘Ite, missa est...’ Literally means “Go, it is a dismissal. “  
In other words: “You are dismissed.”

It has come to mean – “You have been given a mission...now go and fulfil that mission.”

Also called Eucharist from the Greek Eucharist-ein meaning Thanksgiving

Blessing – central part of Jewish prayer, this gives some insight into the role of the Eucharist/Mass, it is essentially prayer the prayer of the Community – which gives us the word Liturgy from two Greek work laos ergon – meaning the work of the people.

Mass begins with the gathering of the assembly; we gather To Re-Member the Life, Death & Resurrection of Jesus, to Re-Present HIS body to & in the world today.

What is Eucharist?

- † A Sacrifice.
- † A Memorial.
- † A Covenant.
- † A Celebration.
- † It is the source and summit of the life and mission of the Church. (Lumen Gentium 11 - Vatican II)
- † It is rooted in the Bible.

**EUCHARIST AS SACRIFICE MEANS ...** To offer a gift to God – at Mass we do this in symbolic form through the Bread & Wine which represent all that we do as humans, our work, our relaxation everything. In a more practical we contribute to the work of God by, in as much as we are able, contributing to the collections.

To Make Holy – the Priest, on behalf of us all, takes these gifts, we add to them our own offerings and presents them to God who blesses them, makes them Holy and gives them back to us.

The Eucharist sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, their suffering, their prayers, their work, are united to those of Christ. In as much as it is a sacrifice, the Eucharist is likewise offered for all the faithful, living and dead, in reparation for the sins of all and to obtain spiritual and temporal benefits from God. The Church in heaven is also united to the offering of Christ.

This sacrifice finds its roots in the Passover of the Jewish people, when they sacrificed the lamb, and put the blood around the doors of the homes!

**EUCHARIST AS MEMORIAL MEANS...** To make present - RE-MEMBER Not in the sense of recalling but something much more dynamic of actually making the event real in our time and place, to remember in the sense of ‘putting back together’.

The Greek word “Anamnesis” does not just recall but RE-PRESENT. Not in the sense of a representation of something but in an actual making present of an event.

**EUCHARIST AS COVENANT MEANS...** In the Hebrew mind An agreement – *BERITH* – means to fetter or bind’ two people together. It is much more dynamic than a simple agreement as we understand, it means that the parties to the covenant are bound together in an inseparable/unbreakable bond  
*‘I will be your God and you will be my people.’ Ex. 6:7. New covenant Lk22:17-19*

**EUCCHARIST AS CELEBRATION MEANS...** JOY that we are saved and have hope/the promise of eternal life. It is this hope/promise that leads to GRATITUDE for what God has done for us in and through Jesus. Which leads to an APPRECIATION of how great God is.

**EUCCHARIST IN THE TEACHING OF THE CHURCH...** But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist. They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity (*Lumen Gentium 10*)

Taking part in the Eucharistic sacrifice, which is the fount and apex of the whole Christian life, they offer the Divine Victim to God, and offer themselves along with It.(6\*) Thus both by reason of the offering and through Holy Communion all take part in this liturgical service, not indeed, all in the same way but each in that way which is proper to himself. Strengthened in Holy Communion by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most august sacrament. (*Lumen Gentium 11*)

**Note:** *Lumen Gentium* is the name given to a document from the Second Vatican Council. This document deals with 'What' the Church is. The full name of the document is the Dogmatic Constitution on the Church. *Lumen Gentium* are the first two words of the document in Latin, the language in which it was first written, and by which it is commonly known.

**EUCCHARIST IN THE BIBLE...** In the Acts of the Apostles, Chapter 2 we have a very good account of how the disciples of Jesus gathered together on the day of the resurrection, how they shared the stories about Jesus and broke bread in the same way the HE did.

#### HISTORY OF THE MASS.

Our Jewish Roots – Passover!

- Neighbours gathered in their homes, to eat lamb, unleavened bread and wine. They ate standing, dressed for the journey. *Ex. 12:1-14.*
- *Why? Ready for the off!!*

They ate unleavened bread as they did not have time for the bread to rise, they ate ready to go, as soon as the Lord had Pass-ed-over.

In the Last supper, through word & action Jesus transformed the celebration and replaced the body & blood of the lamb with His own Body & Blood. He shared his death and resurrection and we join ourselves to the eternal sacrifice. New covenant Lk22:17-19

**EUCCHARIST IN THE EARLY CHURCH:** "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need" Acts 2: 42,44-45

Gathered Sunday, the day that Jesus rose in each other's homes in small group. Read scripture and letters of apostles. Presided over by an appointed leader (would later become an ordained priest) . Encouraged to live according to things they heard. Collection for orphans and widows. Bread baked by faithful and brought to celebration. Greeted each other with Kiss of peace, bread and wine presented to president. He prayed at length praising and thanking and giving glory to God. All gave assent to prayer "Amen". Shared body and blood from one loaf. Some of the Eucharistic bread taken

home to give to sick, housebound, prisoners and monks living alone in the desert away from the community.

On...Sunday all who dwell in cities or in the country meet together in one place, and the narratives of the apostles or the writings of the prophets are read ... When the reader has finished, the president (priest) verbally instructs us, and exhorts us to imitate those good persons (or things) [of whom we have just heard]. Then we all stand up together, and offer up prayers; and, our prayers being over, bread and wine and water are brought in, and the president in like manner offers up prayers and thanksgivings to the best of his ability, and the people shout assent, saying Amen; and there is a distribution to each person and a general partaking of that over which the thanksgiving has been made, and it is sent to those who are not present by the deacons. **Justin Martyr c. 100 – c165 AD/CE**

#### **THE ROMAN EMPIRE – CONSTANTINE BLESSING & CURSE!**

- † Christianity formally recognised- it became the state religion of the Roman Empire; Christians were protected and no longer persecuted
- † Structure and church buildings. The church now began to take on the trappings of the Roman Empire and of a protected state religion. Moved from being a small community based church to large formal and institutional church. Leaders began to adopt the trappings /apparel of state officials.
- † Slowly over centuries lay roles were taken over by ordained priests and lay leadership and ministry within the church was side-lined.

#### **THE SECOND VATICAN COUNCIL - VATICAN II**

An General Council/Synod of Bishops together with the Pope is the highest teaching authority in the Church. Vatican II began 100 years after the Vatican I. It looked at many aspects of church life including the role of the non-ordained (Laity). It also looked at the very nature and structure of the Church and its Liturgical life. It recognised that the liturgy – which is defined as the official common prayer of the church – is the work of the people. The word Liturgy comes from two Greek words – *LAOS ERGON* meaning the work of the people.

“In the Church there is a diversity of ministry but a oneness of mission. Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world.”

DECREE ON THE APOSTOLATE OF THE LAITY (*Gaudium et Spes*) POPE PAUL VI NOV 18<sup>th</sup>, 1965.

#### **THE FOURFOLD PRESENCE OF CHRIST IN THE EUCHARIST.**

- † The assembled people; ‘Where two or three are gathered in my name...’ (Mt. 18:20) Now you are the body of Christ, and each one of you is a part of it.’ (1 Cor. 12:27)
- † In the Word proclaimed; for it is Christ himself who speaks in and through the scriptures.
- † In the person of the priest who acts in the person of Christ the head - *In persona Christi capita*.
- † In the Eucharistic species, Body & Blood, is the most perfect presence

## **STRUCTURE OF MASS**

Introduction- Opening Rite – We Gather

Liturgy of the Word – We Listen

Liturgy of the Eucharist – We Give Thanks

Communion Rite – We Eat

Concluding Rite – We Go

**We Gather** - On...Sunday all who dwell in cities or in the country meet together in one place,

**We Listen** - and the narratives of the apostles or the writings of the prophets are read ... When the reader has finished, the president (*priest*) verbally instructs us, and exhorts us to imitate those good persons (*or things*) [of whom we have just heard].

**We Give Thanks** - our prayers being over, bread and wine and water are brought in, and the president in like manner offers up prayers and thanksgivings to the best of his ability, and the people shout assent, saying Amen;

**We Eat** - and there is a distribution to each person and a general partaking of that over which the thanksgiving has been made,

**We Go** - and it is sent to those who are not present by the deacons (Minister of the Eucharist).

## MINISTRY IN LITURGY – PART 2 – MINISTRY.

**WHAT IS MINISTRY?** Ministry is a response to the grace that we have received in Baptism & Confirmation- by putting our gifts & talents at the service of the Church. "...Lay Christians are entrusted by God with the apostolate by virtue of their Baptism and Confirmation, they have a **right and duty** ... to work so that the divine message of salvation may be known and accepted by all [people] throughout the world." (*Catechism of the Catholic Church paragraph 900*)

"The laity can also feel called, or be in fact called, to cooperate with their pastors in the service of the ecclesial community, for the sake of its growth and life. This can be done through the exercise of different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them." (*Evangelli Nuntiandi Paul VI in Catechism of the Catholic Church para 910*)

**Ministry** is service to the Church for the fulfilment of Mission.

**Mission** is bringing about the Kingdom/Reign of God as proclaimed by Jesus.

### **WHAT IS THE CHURCH?**

'Hence the universal Church is seen to be 'a people brought into unity from the unity of the Father, Son and Holy Spirit'" (*LG 4 – Lumen Gentium paragraph 4*)

'Where two or three are gathered in my name...' (*Mt. 18:20*)

'Now you are the body of Christ, and each one of you is a part of it. '(*1 Cor. 12:27*)

### **MINISTRY ROOTED IN BAPTISM:**

Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself. Moreover, by the sacraments, especially holy Eucharist, that charity toward God and man which is the soul of the apostolate is communicated and nourished. (LG 33)

At the Last Supper Jesus, by washing His disciples feet, gave us a model of service to all for the building up of the community/Church.

### **"THE BODY OF CHRIST!"**

This is...

You are...

Go and become...

'Receive the Body of Christ, **(This is)**

receive what you are, **(You are)**

and become what you receive. **(Go & become)**

St Augustine