

## Program for Leading Liturgy of the Word with Holy Communion

<p><b>Week 1</b></p>	<p>Why do we have liturgy?</p> <p>Lay ecclesial ministry</p> <p>What is the difference between the Mass and LotWwHC?</p> <p><i>Practice:</i> Set up for LotWwHC</p>	<p>Prayer: Person 1</p> <p>Resources:</p> <ul style="list-style-type: none"> <li>• Training manual</li> <li>• LWWHC booklet</li> </ul> <p>Further Resources:</p> <ul style="list-style-type: none"> <li>• Directory Sundays in absence of a priest</li> <li>• ACBC Directives (on diocesan website)</li> </ul>
<p><b>Week 2</b></p>	<p>What makes good liturgy?</p> <p>Tips for leadership</p> <p><i>Practice:</i> Reverence (simple situation, do with reverence)</p>	<p>Prayer: Person 2</p>
<p><b>Week 3</b></p>	<p>Liturgy of the Word</p> <p>Liturgical Year</p> <p><i>Practice:</i> Voice exercise Leading the Liturgy of the Word Proclaiming the gospel</p>	<p>Prayer: Person 3</p>
<p><b>Week 4</b></p>	<p>Distribution of Holy Communion</p> <p>Bread for the Journey</p> <p><i>Practice:</i> Leading the Distribution of Holy Communion Being a Eucharistic Minister When things go wrong – scenarios</p>	<p>Prayer: Person 4</p>
<p><b>Week 5</b></p>	<p>Sending out</p> <p>Meaning of 'Mass'</p> <p>Training to be listeners to the word, reflectors, finding God in all of life, leading others in prayer and paying homage.</p> <p><i>Practice:</i> Block out entire service.</p>	<p>Prayer: Person 5</p>

## Session 1:

Opening prayer – Person 1

### Discussion questions:

1. Why are you here today?
2. What is the significance of Sunday to the Christian faithful?

**Look up** *Training manual* for some explanation of the significance of Sundays – 1998 Directory for Sunday Celebrations in the Absence of a Priest 1, 8, 9.

What is always and everywhere true must be recognised somewhere. Sunday sacramentalises the holiness of all of time.

### Discussion of the history of Eucharist:

- Meaning of 'Eucharist' 'Mass'
- Last Supper
- House churches
- Various changes though history

**Read** 1 Corinthians 12:4-13

### Discussion questions:

3. Is Christian leadership the same as Christian discipleship?

### Lay Ecclesial Ministry

- Tease out each of these words (**lay** – sacramental basis is the Sacraments of Initiation, not the Sacrament of Ordination, **ecclesial** – within communion of the church, under supervision of the hierarchy, **ministry** – Christians participate in the ministry and mission of Christ priest, prophet and king)
- Not a position title
- Involves – authorization, leadership in a particular area, collaboration, preparation and formation in their particular area

### Vatican II major changes in ecclesiology:

- Mission and ministry of all the baptised as foundation of all institutional church ministry
- Episcopacy as part of the sacrament of orders (not the next stepping stone in ecclesiastical power advancement after priesthood)
- Redefinition of priesthood on the basis of the tria munera of Jesus
- Reestablishment of the permanent diaconate
- Expansion of lay ministry into ecclesial dimensions of the tria munera

**Read** Evangelii Gaudium quote.

“The 21<sup>st</sup> Century will become a holier place because of the reality of Lay Ecclesial Ministers in the Church.” Fr Anthony Kain

### **Discussion questions:**

4. Have you ever been to a LotWwHC?
5. Find in the manual, the difference between the Mass and LotWwHC? Share the differences. Summarise.

### **Set up for LotWwHC**

- Importance of gathering as members of the body of Christ on Sundays
- We express our identity most visibly and fully when we gather to celebrate Sunday Eucharist
- The Word of God is indispensable part of all liturgical celebrations and is one of the means of Christ's real presence
- Tabernacle is the the LotWwHC, altar is for Eucharist
- LotWwHC can never be held on Sundays where Mass has already been celebrated, or was celebrated on the preceding Saturday evening
- Symbols speak powerfully – for Eucharist, also that the faithful knows its own priestly role in the Eucharistic action (not in the LotWwHC)
- Lay leaders (rather than deacons) act 'As one among equals'
- Blessings in the first person plural (May the Lord bless *us*)
- Greeting proper to the ordained are to be avoided (The Lord be with you)
- Lay leaders are to dress in a manner “suitable to their function” and may not use the presidential chair, but one prepared to the side of the sanctuary – or among the assembly.
- Look up the 5 parts of the Celebration in the booklet
- In introductory remarks, it is suggested that the leader invites those gathered to unite their prayer with that of other communities celebrating the Eucharist on this day.
- Music choices – appropriate (not mentioning Mass elements)

### **Physical set-up**

- What you would do beforehand
- What needs to be got ready in the church – microphones, music stand for reading, chair, enough consecrated hosts
- Who else needs to be involved – sacristan, musicians, readers, Eucharistic ministers

### **Conclusion – practice blessing**

Leader: May almighty God bless us, the Father, and the Son, and the Holy Spirit.

All: Amen.

Leader: Let us go in peace, glorifying the Lord by our life.

All: Thanks be to God.

## Session 2:

### Opening prayer – Person 2

#### Discussion questions:

Liturgies I have known and loved...

1. Name the real liturgy
2. What was there about it that engaged you?
3. Why did you feel engaged?
4. How did you respond?
5. What elements appealed to you, spoke to you? Why?

#### What makes liturgy “good”?

Extracts from Nathan Mitchell's article “America” May 10, 2004

#### Good liturgy results when

- Vigorous popular participation is encouraged and enhanced by presiders whose style is strong, loving and wise, rather than tentative, domineering or disengaged.
- A rich diversity of ministers do all and only those tasks that belong to them (this applies to presiders as well).
- Both the vertical and horizontal axes of Christian worship are respected that is, the assembly's focus deepens its prayer while heightening its reverence for everyone in the assembly, especially the least and littlest.
- Reverence means not simply a way of behaving at Mass, but an attitude toward other people; the opposite of reverence is arrogance and a refusal to greet with awe those persons and things that are higher than oneself.
- Ritual spaces provide sufficient breathing room for participants. For Christian liturgy, despite its occasional wordiness, shares something vital in common with silence: both are open spaces where God can address us in the first person.
- The ritual readiness of participants is made possible by rites that are so sturdy, stable and familiar that, far from inspiring complacency, they challenge a community to embrace the tough work of conversion.
- The sacramental celebration comforts the uncomfortable and discomfits the comfortable.
- The community eschews self-righteous rubricism, yet avoids the temptation to make the rite up as it goes along, a strategy that inevitably impedes participation, because people do not know what will happen next.
- The community's diversity (cultural, racial, linguistic, generational, etc.) is joyfully acknowledged rather than painfully sidestepped or ignored.
- Christians remember that the Eucharist commits us to the poor, and that we cannot truly receive Christ's body and blood unless we come to recognize Christ in the poorest among us.

#### Other points, good liturgy

- 'Personal aspects' – relationships within the assembly
- Inclusivity – culture, age groups, etc. – being part of the 'universal' Church
- Sense of journeying with people
- Good use of symbolism – light, etc.
- Music always important
- Connections made between selves/others/God
- Good homily

- Good flow of ritual
- Finding ways for 'planners' to stay in touch with 'celebrators'
- Unifying element – all there for a common purpose
- How we 'feel' is very important to how we participate
- Each element has its rightful place
- When liturgy touches into 'pivotal' moments in our lives – reaches beyond the rite itself
- Having a sense of deep connection/feeling with others
- Dialogue of profoundest human experience with what is entirely 'beyond' – i.e. God
- Beauty – music, space, ambience
- Reverence and clarity – especially good Proclamation of the Word

### **Particular points for Liturgy of the Word with Holy Communion**

- 3 phases – nervous, proficient (at actions), comfortable with engagement
- Respect for ritual
- Reverence
- Prayer beforehand
- Respectful dress
- Preparedness
- Including people as readers, etc.
- Awareness of universal church
- Contextualise it
- Explain what is happening at each step
- Trust the liturgical rite, really get to know it
- It is for thanksgiving, not entertainment
- Both leaders and people need training on Liturgy of the Word with Holy Communion

### **Quote**

The human body, even when it is silent, speaks. To deny this is to be sick!  
Gustave Martelet

### **Discussion questions:**

1. How is the body involved in the ritual?
2. How can *my* body, my words, my being in this place, time make present the mystery of faith with the 'givens' of liturgy?
3. How does symbolism operate in the liturgy of the word with Holy Communion?
4. What importance to the congregation of symbols, rituals, reverence, the body?

### **Practice:**

Carry a rubber duck (or other item) reverently to the lectern, say Glory Be, bring rubber duck back.

### **Homework:**

Take some notes, feedback on a liturgy you attend. Were these areas covered?

### **Conclusion – practice blessing**

Leader: May almighty God bless us, the Father, and the Son, and the Holy Spirit.

All: Amen.

Leader: Let us go in peace, glorifying the Lord by our life. All: Thanks be to God.

## Session 3:

Opening prayer – Person 3

### Discussion question:

What is the Liturgy of the Word in the Mass?

Open your LWWHC booklet – what is the Liturgy of the Word in this service?

### Discussion question:

Can you recall a time when the Word proclaimed in a liturgical setting spoke to you with particular clarity or power, or was a source of nourishment in a difficult time?

### Quotes:

“The Liturgy of the Word and the Liturgy of the Eucharist are so closely connected with each other that they form but one single act of worship.” (Constitution on the Sacred Liturgy 56)

“When the scriptures are read in the Church, God is speaking to his people, and Christ, present in his own word, is proclaiming the Gospel.” (General Instruction on the Roman Missal 9)

“That word constantly proclaimed in the liturgy, is always a living active word, through the power of the Holy Spirit.” (Lectionary for Mass: Introduction 4)

“The Word of God is in no way less than the Body of Christ; nor should it be received less worthily. I ask you, brothers and sisters, tell me: which seems to you the greater, the word of God or the Body of Christ? If you wish to say what is true you will have to answer that the word of God is not less than the Body of Christ.

Therefore just as when the Body of Christ is administered to us, what care do we not use so that nothing of it falls from our hands to the ground, so should we with equal care see that the word of God which is being imparted to us shall not be lost to our soul, while we speak or think of something else.

For he who listens carelessly to the word of God is not less guilty than he who through his inattention suffers the Body of Christ to fall to the ground.” (Caesarius of Arles, 469-541 *Sermon* 300)

So our speech is important as liturgical leaders and proclaimers of the word, but also silence:

“The liturgy of the word must be celebrated in such a way as to promote meditation. For this reason, any kind of haste which impedes recollection must be clearly avoided. Brief moments of silence are appropriate during the liturgy. Such moments should be suitable for the gathered assembly, in which the Word of God is taken into the heart by the fostering of the Holy Spirit, and its response is prepared through prayer. Such moments of silence are opportunely observed after the first and second reading, and then, at the completion of the homily.” (GIRM 56)

**Discussion question:**

What are you doing, or being, when you stand before your parish community to proclaim and preach the Word of God?

What does this ask of you as a minister of the word?

**Tools for public speaking and communication:**

1. Pace (speed). Control. Variation – emotion. Slow speech is more articulate (open mouth more).
2. Pause (stop). Breathe. Think. Allow time for the listener to take in what you are saying.
3. Pitch (high/low). Variation.
4. Volume (loud/soft). Variation. Use soft. Start loud, then use soft to develop variation.
5. Emphasis (stress). To get the message across. Can mark phrases, pauses, emphasised words.

**Non-verbal language:**

1. Eye contact
2. Facial expression (shows sincerity)
3. Gesture (movement. Too much can be a distraction. Less is best)
4. Head (when looking up when reading, only move eyes, not head. Scan.)
5. Eyes (read ahead with your eyes.)
6. Listening (sit and listen alertly, if want to be meditative, turn towards them still)

**Practice:**

Warm up

Stand up with arms up, arms come down and breathe out for as many seconds as possible.

Ma, ma, ma, ma moo. Repeat moh, may, mee, more.

'How now brown cow' said with projection. Also emphasise each word.

**Practice:**

Give parts to each person for Liturgy of the Word in the LWWHC booklet.

Use 2 microphones.

Use just start and end of readings.

Give feedback at the end.

What worked well.

What are some things to think about for next time?

**Final points:**

Be sensitive to the time in the liturgical year (hopefully in future there may be seasonal LWWHCs).

Prayers of the Faithful – prepared beforehand. Sheet to learn more.

**Conclusion:**

Practice blessing

## Session 4:

Opening prayer – Person 4

### Discussion question:

At the Liturgy of the Word with Holy Communion, why do we 'receive Communion' rather than 'receive Eucharist'?

**Find** in their training booklets what is the significance of receiving communion at a Lit of the Word w Holy Communion?

### Quotes:

From Holy Spirit Catholic Church training manual for Extraordinary Ministers of the Eucharist

“You offer the Eucharist, recognize the Body of Christ in those to whom you offer Eucharist and ultimately you act as the Body of Christ by fully participating in the life of the parish and the wider community.”

Canon Law

Can. 230 §3

When the need of the Church warrants it and ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply certain of their duties, namely, to exercise the ministry of the word, to preside offer liturgical prayers, to confer baptism, and to distribute holy communion, according to the prescripts of the law.

Can. 910 §1

The ordinary minister of Holy Communion is a bishop, presbyter, or deacon.

§2

The extraordinary minister of Holy Communion is an acolyte or another member of the Christian faithful designated according to the norm of can. 230 §3

### Practice:

Go through entire rite from Proclamation of Praise, stopping to describe the norms for distribution of Holy Communion.

### Practice:

Scenarios:

- You have to pick up something dirty from the ground before starting the Distribution rite.
- Someone presents for a blessing: hand on upper arm or shoulder (or over head) and say “Christ's blessing on you” or “The Lord bless you and fill you with his love.” No sign of cross.
- Someone comes forward to receive on the tongue.
- You drop a host.
- Run out of consecrated hosts.
- No one is there to clean up.
- Other possible issues.

### Conclusion:

“Jesus was broken; he is broken for us. And he asks us to give ourselves, to break ourselves, as it were, for others.” Pope Francis

We are to be Christ's body present in today's world. When we receive Communion, we experience being nourished. How can we then be a source of nourishment to others?



## Session 5

Opening prayer – Person 5

### Discussion questions:

What is the meaning of 'Mass'?

What does it mean to be sent out?

### Quotes:

“We who gather on the Lord's day are then sent forth to recognise the presence of God's love in our daily life, to treat our brothers and sisters with reverence because they are the Body of Christ, to become ministers of healing and reconciliation in a broken world, to reach out and to draw others to the table of the Lord and to live our lives with a heart that welcomes the stranger, the outcast and the sinner.” Fr Elio Capra (*The Summit*, Feb 2005)

“Jesus did not give us the Eucharist to hide himself on our altars or in our tabernacles. These are but momentary resting places, halfway points on his way into us, and through us into the everyday world...Each of us is a sacrament, a hidden presence of Jesus, a Eucharist, carried into every street, factory and office. Jesus is present in the world because we are present.”

Edward Farrell, *Gathering the Fragments* (, *A Gospel Mosaic*)

“The dismissal of the assembly is like the breaking of the bread. We have become 'the bread of life' and 'the cup of blessing' for the world. Now we are scattered, broken, poured out to be life for the world. What happens at home, at work, at meals? What do we make of our time, our words, our deeds, our resources of all kinds? That is what matters.”  
Cardinal Bernardin, *Guide for the Assembly* (para 74-79)

So the real point of this training is to be:

listeners to the word  
reflectors on the word,  
finding God **in all of life**,  
leading others in prayer  
and paying homage.

### Practice:

Run through the entire Liturgy of the Word with Holy Communion, with everyone participating.

### Conclusion:

The LORD bless you and keep you;

the LORD make his face to shine upon you, and be gracious to you;

the LORD lift up his countenance upon you, and give you peace.

Numbers 6:24-26