

Sunday Renewal of Baptism

The sprinkling of water celebrated in place of the Act of Penitence, recalls the source and summit of all of God's mercy made present and real in the life, death and resurrection of Jesus and first shared with us in baptism.

Gloria

The Gloria is a hymn of great joy that proclaims with all creation the overwhelming presence of Christ. Its scriptural connection to the nativity of Jesus continues to remind the gathered community that it is this same Christ who is made fully present and real in each act of the Church's liturgy.

As the angels welcomed the Christ so too the gathered community now welcomes their same Lord and Saviour.

Collect

The Collect is best understood as the crescendo of the Introductory Rite. It is the climax to which all preceding acts of prayer and praise are destined. Rather than being understood as an opening prayer it is better understood as the completion of the Introductory Rites. The Collect literally *collects* all that has gone before into one unified conclusion.

After an invitation which may be expanded to focus upon the specific character of the celebration, the assembly silently expresses its needs and desires which are then "gathered up" by the celebrant and presented to the Father through the Son and in the Holy Spirit.

The assembly makes the prayer their own by responding: "*Amen*".



Toward a Full, Conscious and Active Participation

A process of liturgical renewal for the Archdiocese of Winnipeg

From Gathering Rite to Introductory Rite

These rites serve to introduce and prepare the gathered assembly for the Liturgy of the Word and the Liturgy of the Eucharist. Though intimately linked to one another, the Gathering Rite and Introductory Rite serve two distinct emotional and liturgical needs of the gathered assembly.

In the Gathering Rite, the assembly is greeted with hospitality and welcome enabling the barriers of individuality and isolation to be overcome. The Gathering Rite has an *informal* tone to it and may be understood as more *secular* in nature.

The Introductory Rite begins with the Entrance Procession. The Introductory Rite serves to move the assembly into an awareness of the sacred. The language used in the Introductory Rite conveys that a new moment has begun in the liturgy and calls the gathered community out of the *secular* and *ordinary* into a time and space that is *sacred* and *extra-ordinary*. The major elements of the Introductory Rite are the presider's greeting, the Collect, and the assembly's response.



Entrance Procession

The entrance procession is not just a functional action of solemnly introducing the priest and other ministers to the sanctuary; it is also a visual expression of the people becoming a liturgical community, of being together as a people, a people who have gathered in response to God's invitation.

The entrance procession must be appreciated as the first formal theological expression that proclaims who this assembly of people is and to where they are ultimately destined. The task of each entrance procession is to enable the community of believers gathered to be awakened to their full, conscious and active participation in the ritual that is unfolding. The entrance procession reveals as much about the people in the pews as it does about those in the procession itself.

Entrance Song

The purpose of the Entrance song is to “open the celebration, foster the unity of those who have been gathered, introduce their thought to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers.” (GIRM No. 47).

This song is intended to accompany a procession, and therefore has a processional nature to it. The simplicity and repeatability of the mantra style selection enables the assembly to witness the movement of the entrance procession. The entrance song traditionally assumes the form of Psalmody, which because of its noble simplicity, enables the assembly of worshippers to become one.

Veneration of the Altar

“The anointing with chrism makes the altar a symbol of Christ who is before all others and is called ‘The Anointed One’; for the Father anointed him with the Holy Spirit and constituted him the High Priest so that on the altar of his

body he might “offer the sacrifice of his life for the salvation of all” (Rite of Dedication of an Altar)

The veneration of the altar at the beginning of the liturgy awakens all participants to the primacy of Christ symbolized in the consecrated altar and the desire of all worshippers to join Christ in the great act of offering one's life to the Father.

The priest and deacon venerate the altar on behalf of the entire assembly.

The Sign of the Cross, Greeting and Introduction

The Sign of the Cross, a traditional prelude to prayer, acknowledges the life of God who is Father, Son and Holy Spirit. The God who is revealed as a trinity, a unity, a community of life and love in whose image and likeness all have been created and into whose life we have been baptized.

The Greeting, which is much more than a friendly “Good Morning”, is the formal acting of calling the assembly into a new time and space in which the very act of God coming among us can be appreciated and celebrated.

The Introduction is always very brief and assists in enabling the assembly to gain clear perspective of the sacred mysteries about to be celebrated in word and deed.

The Act of Penitence

What the Church celebrates in the Liturgy is the Risen Christ who becomes fully present to the gathered assembly. As Christ comes to find his people, he comes as a loving and merciful Lord. The mercy of God should not be understood as a type of *pity* for the awful sinner, but rather *mercy* in the sense of *Misericordia* – the willingness to enter into the pain and brokenness of another.

In the Act of Penitence, the assembly is not called to make an *examination of conscience*, but rather to make a *proclamation of faith* in a God who is loving, kind, and the source of all reconciliation and healing. The focus is not on the sinner but on the overwhelming incarnational mercy of God.

