



A Journey through the Mass...

Greetings brothers and sisters, as we continue on our journey together through the Mass, this week we'll look at the 'Biblical Readings'

The arrangement of the Biblical readings brings out the unity of the Old and New Testaments, and of the history of Salvation, in which Christ is the central figure.

The First Reading: The first reading is mostly chosen from the Old Testament, however during the Easter season, the Book of Acts will be read. The first reading usually harmonizes with the Gospel reading. It reveals the continuity between Israel and Jesus, who comes not to replace, but to fulfill Israel. The Old Testament points us towards Christ in the Gospel.

The Responsorial Psalm: The Psalm reflects themes in the readings. The Psalm consists of an antiphon, this is a vehicle of prayer and praise, to give an atmosphere of prayer within which the readings occur. The Responsorial Psalm is an affirming prayer in response to the First Reading.

The Second Reading: This reading is also referred to as the Epistle, is usually from one of the letters in the New Testament which may also include the Book of Acts or the Book of Revelations. While the letters address particular situations in the early Church, their message transcends the centuries to motivate us disciples of today, and to deepen our appreciation of both the mystery and relationship of Christ.

In the readings, God's word is laid out for us, the faithful, and the riches of the Bible are opened up to us. When the Scriptures are read to us in the Church, God Himself is speaking to His people, and Christ, present in His own word, is proclaiming the Gospel to us. The readings of God's word must therefore be listened to by all with reverence; they make up a principal element of the liturgy. In the biblical readings, God's Word addresses all people of every era, throughout all time.

When we gather for Mass, we hear our story, God's story of His love for all of us, told to us through Sacred Scripture. The scriptures reinforce for us what we believe, to whom we belong, and of our relationship with our brothers and sisters and with God. This is why when we reach the end of the first and second reading, our response should be filled with joy as we exclaim, "**Thanks be to God**".

*Love & Blessings,
Deacon Ryan*

