

LITURGY AND THE MASS

RCIA: FEBRUARY 7, 2021

CHAPTER 14

OPENING PRAYER – COLLECT FOR TODAY

Keep your family safe, O Lord, with unfailing care,
that, relying solely on the hope of heavenly grace,
they may be defended always by your protection.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

LITURGY

- From Greek
 - *leitōs* – public
 - *-ergos* – working
 - *Leitourgia* – public service, worship of the gods
- “public work or work done on behalf of the people”
- Prayer offered to the Father, through the Son, and empowered by the Holy Spirit
- Not a private act, but a public act of worship performed by the faithful gathered together
- Call and response

MYSTERY

- A reality that is both visible and hidden
- Abundance of signs, symbols, and rituals (see first paragraph of “How Do We Celebrate?” on page 171)

WHEN?

- The Lord's Day – Sunday – Day of the Resurrection
 - “a day for rest and relaxation. It is also a day when the faithful can devote themselves to works of mercy and to the apostolate.”
- Liturgy of the Hours
 - Sacramentalizing each part of the day
 - Structured on the Psalms
 - The “Prayer of the Church”

THE MASS

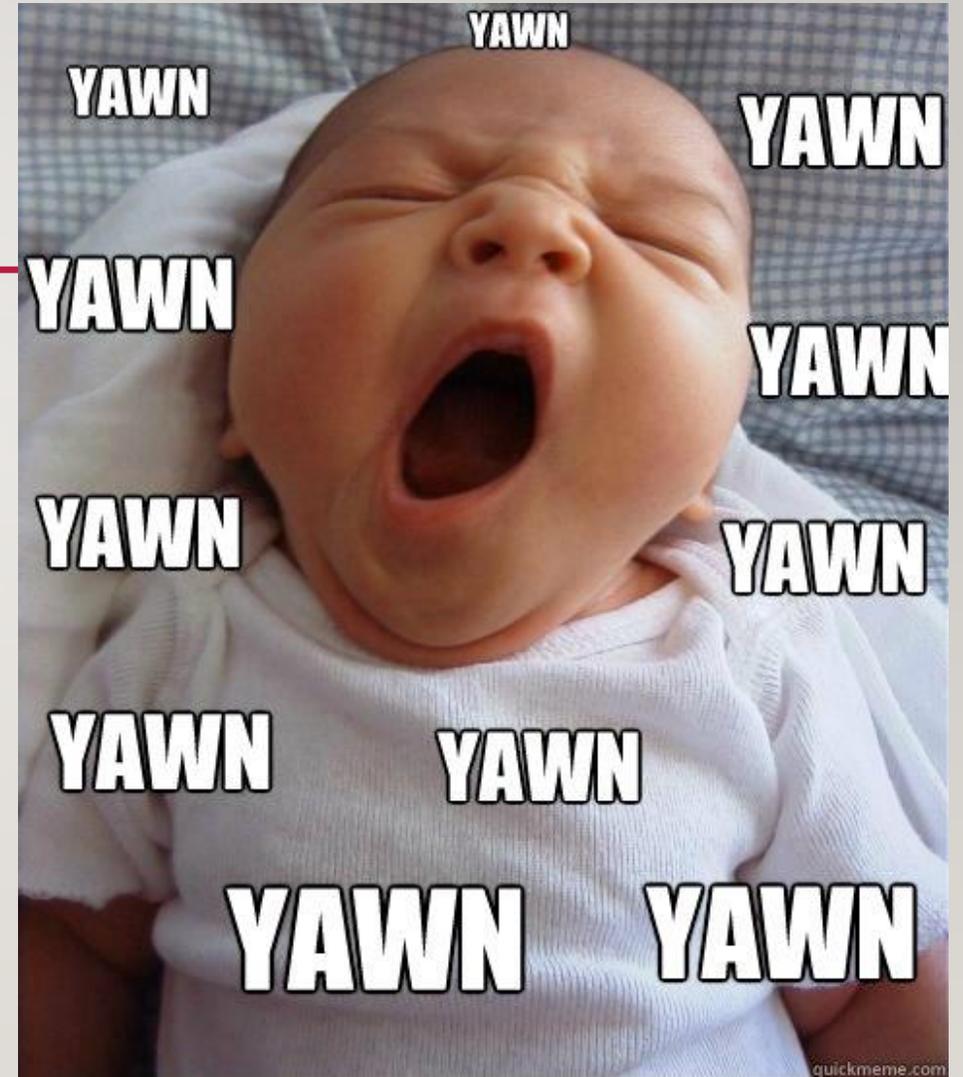
- The Eucharist is the source and summit of our lives
- The Mass is the center of our life

THE MASS

- *Sacrosanctum Concilium* – the Constitution on the Sacred Liturgy from Vatican II: “At the Last Supper, on the night He was betrayed, our Savior instituted the eucharistic sacrifice of His Body and Blood. This He did in order to perpetuate the sacrifice of the Cross through the ages until He should come again, and so to entrust to His beloved Spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us” (#47)

BUT...

Mass is boring!!



MASS

- ἔκκλησία (“Ekklesia”) – a call from outside
- From ἔκκλητος (“*ékklētos*” - summoned)
- Summoned = a call that we respond to
 - Spanish = iglesia
 - French = eglise
 - English = “ecclesiastical”

MASS

- Entrance Procession
- Introductory Rites
- Liturgy of the Word
- Liturgy of the Eucharist
- Concluding Rites

ENTRANCE PROCESSION



ENTRANCE PROCESSION

- Being called out of the world
- The world = chaos
- Mass = order
- Called out of chaos and into order
 - That's why the procession has order

ENTRANCE PROCESSION

- The procession comes from the body of the congregation, from among the people
- The procession comes to the front and genuflects before the tabernacle
- This shifts the focus from the tabernacle to the altar

ENTRANCE PROCESSION

- Priest(s) and Deacon(s) kiss (“reverence”) the altar
 - Altar is the table for the sacrifice
 - Honor the relic in the altar
 - St. Casimir: St. Stephen of Hungary
 - St. Adalbert: We aren’t sure

INTRODUCTORY RITES



INTRODUCTORY RITES

- Sign of the Cross
- Greeting
- Penitential Act
- (Gloria)
- Collect (Opening Prayer)
 - The Latin word *collēcta* meant the gathering of the people together

SIGN OF THE CROSS

- How we start every prayer
- Especially appropriate for Mass – our re-enactment and participation in the mystery of the Cross

GREETING

- Priest: The Lord be with you
- Congregation: And with your spirit
- Mutual invitation to the Lord's Feast (first call-and-response)
- "Your spirit": the priest acts *in persona Christi*
 - Perhaps a reminder and assurance to the priest of the gift of the spirit he received at ordination, and a calling upon that spirit for the celebration of the sacred mysteries

PENITENTIAL ACT

- Pope Pius XII: the tragedy of our times is the loss of a sense of sin
- Remember our sins with sincere repentance
- “I confess to Almighty God...”
- “Lord have mercy / Christ have mercy / Lord have mercy” from processions

PENITENTIAL ACT

- “May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.”
- “Then the priest invites those present to take part in the Act of Penitence, which, after a brief pause for silence, the entire community carries out through a formula of general confession. The rite concludes with the priest's absolution, which, however, lacks the efficacy of the Sacrament of Penance.” (GIRM 51)

GLORIA

- “Glory to God in the highest, and on earth peace to people of good will”
- Connection between giving God glory and having peace on earth

COLLECT

- Collects our selves and our prayers and lifts them up to heaven

LITURGY OF THE WORD



LITURGY OF THE WORD

- First Reading
- Responsorial Psalm
- (Second Reading)
- Versicle before the Gospel
- Gospel
- Homily
- Creed
- Prayers of the Faithful / General Intercessions

FIRST READING

- Old Testament
 - Except during the Easter season, when it is taken from the Acts of the Apostles

FIRST READING

- Sunday Mass: it's connected with the Gospel
- Daily Mass: continual reading from a book (not necessarily linked to Gospel)

RESPONSORIAL PSALM

- First Reading: call
- Psalm: Response

SECOND READING

- Only on Sundays and solemnities
- Continual reading from a letter of St. Paul
 - Not linked to the Gospel

VERSICLE BEFORE THE GOSPEL

- Most of the Year: “Alleluia”
- Lent: “Glory and praise to you, Lord Jesus Christ”
- Giving glory to the Gospel because it is the most important reading

GOSPEL

- The highest point of the Liturgy of the Word
- We listen to the voice of the Lord
- We (sometimes) use candles and incense

HOMILY

- Explanation of the readings
 - To help better understand the readings
 - To put them into practice in today's world and in our daily lives
- It is not for entertainment – continuation of Jesus' speaking to us

CREED

- Only Sundays and solemnities
- We proclaim the central beliefs of our faith

PRAYERS OF THE FAITHFUL

- Exercising our baptismal priesthood
- In baptism, we are made prophets, kings, priests
 - Prophets: proclaim God
 - King: advance the Kingdom of God
 - Priest: offer sacrifice

PRAYERS OF THE FAITHFUL

- As priests, we offer our needs to the Lord
- This is the link between the Liturgy of the Word and the Liturgy of the Eucharist

LITURGY OF THE EUCHARIST



LITURGY OF THE EUCHARIST

- Preparation of the Altar and Offering
- Invitation to Prayer
- Preface
- Eucharistic Prayer
- Rite of Communion

PREPARATION OF THE ALTAR AND OFFERING

- We place our offering in the basket as it is passed around
 - Exercising our baptismal priesthood – making our offering to the Lord
- Procession with the gifts
 - Indicate that the bread and wine are offerings/gifts from the whole community
 - Mass offerings
 - All of what we offer to God gets placed on the altar

PREPARATION OF THE ALTAR AND OFFERING

- Raise up the bread and wine
 - All of what we place on the altar are elements for our sacrifice to present to God and to be joined to Christ's sacrifice

INVITATION TO PRAYER

- Priest: Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God our almighty father.
- Congregation: **May the Lord accept the sacrifice at your hands, for the praise and glory of His name, for our good and the good of all His holy Church.**

PREFACE

- Preface = “before the fact”
- A prayer of praise to God to prepare ourselves to enter the high point of the Mass
- Heaven and earth join together

EUCCHARISTIC PRAYER

- The high point of the Mass and of our lives

EUCCHARISTIC PRAYER

- The consecration
- Institution Narrative
- Anamnesis
- Intercessions
- Doxology

THE CONSECRATION

- EP II: “Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the Body and Blood of our Lord Jesus Christ.”
- EP III: “Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries.”

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THE CONSECRATION

- A miracle before our eyes
 - Ordinary elements are made holy
 - Our sacrifice is made holy
- Father Don (from the novitiate): “The usual miracle”

A BIG DEBATE

- When is the exact moment of consecration?!?
 - There's no exact moment, but a process that began at the back of Church with bread and wine and culminates with our reception of Christ

THE INSTITUTION NARRATIVE

- The telling of what happened at the Last Supper
- Not just a memory, but a being drawn into and living what actually happened

THE INSTITUTION NARRATIVE

- We see everything as a timeline, as unfolding history:



THE INSTITUTION NARRATIVE

- God sees everything more like this:



The Last Supper
2021

THE INSTITUTION NARRATIVE

- Therefore, when we hear the institution narrative, we are the apostles sitting at the Last Supper

INSTITUTION NARRATIVE

- Jesus, the Word of God
 - “Do not fear”
 - “Get up and walk”
 - “Wash yourself and you will see”
 - “Your sins are forgiven”

INSTITUTION NARRATIVE

- Jesus, the Word of God
 - “This is my Body”
 - “This is the chalice of my Blood”

INSTITUTION NARRATIVE

- “The mystery of faith”
 - We proclaim your Death, O Lord, and profess your Resurrection until you come again.
 - When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.
 - Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

ANAMNESIS

- Anamnesis = “to remember”
- But “to remember” according to God is not just an activity of our minds, but it makes present something remembered
 - Especially the Paschal Mystery of Christ – the Passion, Death, and Resurrection
- Interesting sidenote: anamnesis is also a word for a patient’s account of his/her medical history

INTERCESSIONS

- We pray for the Church (Pope, Bishops, priests, deacons, religious y lay)
- We pray especially for the dead

DOXOLOGY

- Doxology – a short hymn of praise to God often added to the end of other prayers, canticles, hymns, etc.

DOXOLOGY

- “Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.”

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COMMUNION RITE

- We consume the Body and Blood of Christ
- The full presence* of Jesus is in both/either species (Body or Blood)
 - * Full presence = Body, Blood, Soul, and Divinity

COMMUNION RITE

- Our Father
- Sign of Peace
- Reception of Holy Communion

OUR FATHER

- After we re-enact and make present the perfect act of Jesus' sacrifice, it is fitting to pray the perfect prayer that he taught us

SIGN OF PEACE

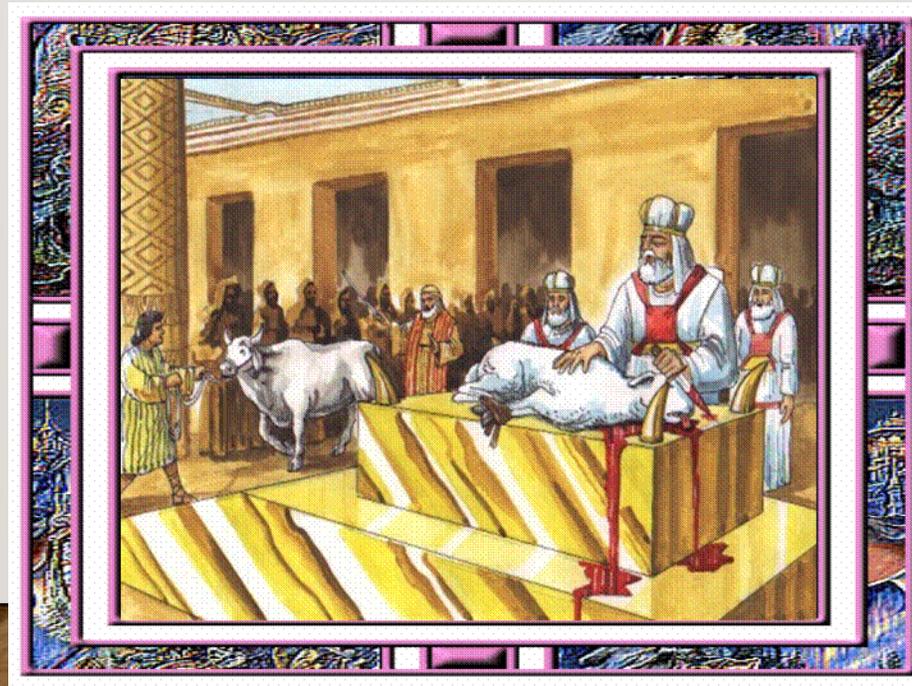
- “Lord Jesus Christ, who said to your Apostles, Peace I leave you, my peace I give you...”
 - Comes from John 20:19
 - Refers back to the Gloria: “Glory to God in the highest, and peace to people of good will.”

SIGN OF PEACE

- In a world that lacks peace, if we eat the bread of heaven – Jesus – we will find peace
- And share that peace with others

RECEPTION OF COMMUNION

- Lamb of God, who takes away the sins of the world, have mercy on us
- The lamb was a common animal sacrificed in Jewish rituals



RECEPTION OF COMMUNION



- Jesus is our Lamb, whose sacrifice washes away all our sins
- Hebrews 7:27: Unlike the other high priests, [Jesus] has no need to offer sacrifice day after day, first for His own sins and then for those of the people; He did that once for all when He offered Himself.

RECEPTION OF COMMUNION

- Lamb of God, you take away the sins of the world, have mercy on us.
 - Words of John the Baptist: John 1:36

RECEPTION OF COMMUNION

- Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.
 - Again: the words of John the Baptist, in reference to Jesus

RECEPTION OF COMMUNION

- Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.
 - Roman centurion in Luke 7:6-7: “Lord, do not trouble yourself, for I am not worthy to have you come under my roof; But only speak the word, and let my servant be healed.”

RECEPTION OF COMMUNION

- We receive by faith
- We are not worthy to do so, but at the word of invitation from the Lord, we cannot refuse
- His invitation is our forgiveness and purification to receive the Eucharist

RECEPTION OF COMMUNION

- Another call and response
- The Lord calls us to receive him in his Word and we respond by receiving him in the Eucharist

CONCLUDING RITES



CONCLUDING RITES

- Prayer after Communion
- The final blessing
- The sending or dismissal

DISMISSAL

- “Mass” means “sent”
 - In Latin: “Ite, missa est” = “Go, she is sent” (she = the Church)

DISMISSAL

- The Church is sent into the chaos of the world to bring the Order she has received and celebrated in Mass
- To make Jesus present in the world
- To orient the world to Jesus

DISMISSAL

- As on the day of Pentecost, when those gathered in the Upper Room were sent to proclaim the Good News to all the world

THE DISMISSAL

- Another call and response:
- Call: the Church calls us to go out
- Response: we go out to orient the chaos of the world and of our lives to Christ
- The recessional demonstrates this call, and this order leaving the doors of the Church into the world

THE IMPORTANCE OF MASS

- We are all obligated to go to Sunday Mass each week
- If we love the Mass, this helps motivate us to go
- Easier to love the Mass when we know what is going on

IMPORTANCE OF MASS

- Going to Mass as a family is the most important thing a family can do together
 - Forms unity and harmony (order in chaos!)
 - To receive communion together conforms each person to Jesus – unity

QUESTIONS, COMMENTS?



CLOSING PRAYER

St. Michael the Archangel, defend us in battle.

Be our protection against the wickedness and snares of the Devil.

May God rebuke him, we humble pray,

and do thou, o prince of the heavenly host, by the power of God,

cast into hell Satan and all the evil spirits

who prowl about the world seeking the ruin of souls.

Amen.

