

01. Schedule

Sat

10:00 Intro
10:15 Session
11:15 Break
11:30 Session
12:30 Lunch
13:30 Session
14:30 Break
14:45 Session
16:00 End

Sun

13:00 Intro & Exposition
14:20 Benediction
14:30 Break
14:45 Session
16:00 End

02. Outline

- Some Liturgical Principles
- Entering into the Eucharistic Revelation
- Living the Eucharist

03. Some Liturgical Principles

- rich in scripture and tradition
- lex orandi lex credendi
- God acts, we respond

04. Entering Into the Eucharistic Revelation

- progressive revelation of the Mass
- the dance with God
- the Church's lectio divina

05. Progressive Revelation of the Mass

- Mass: missa
- Sacrifice
- Eucharist / Thanksgiving
- Eternal marriage Supper of the Lamb

Revelation 5:

Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with seven seals;

and I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?"

And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. And I began to weep bitterly because no one was found worthy to open the scroll or to look into it.

Then one of the elders said to me, "Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals."

Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.

He went and took the scroll from the right hand of the one who was seated on the throne.

When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints.

They sing a new song: "You are worthy to take the scroll and to open its seals, for you were slaughtered and by your blood you ransomed for God saints from every tribe and language and people and nation;

you have made them to be a kingdom and priests serving our God, and they will reign on earth."

Then I looked, and I heard the voice of many angels surrounding the throne and the living creatures and the elders; they numbered myriads of myriads and thousands of thousands, singing with full voice, "Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!"

Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, "To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"

And the four living creatures said, "Amen!" And the elders fell down and worshiped.

06. Gathering

- When does Mass start?
- God calls us together: convocation, ekklesia, qahal
- first "real presence": Body of Christ
 - Matthew 18:20 "When two or three are gathered in my name, I am there among them."
- Eucharistic fast, holy water, reverence tabernacle
- gathering hymn, gathering with the head

- second "real presence": priest in persona Christi capitis
- ==> not entrance hymn

07. Greeting

- sign of the Cross
- "The Lord be with you."
 - Ruth 2:4; 1 Sam 17:37,20:13; 1 Chr 22:11,16
- "[And] with your spirit."
 - - Gal 6:18; 2 Tim 4:22; Philemon 1:25
- First convocation dialogue
- "Grace to you and peace from God our Father and the Lord Jesus Christ."
 - Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; 2 Thes 1:2; Philemon 1:3; also cf. Col 1:2; 1 Thes 1:1
- "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all."
 - 2 Cor 13:14

08. Penitential Rite

- God is infinitely holy; we are not worthy
- a time of acknowledging our sins, begging God for mercy
- not absolution

09. Gloria

- "Glory to God in the highest and on earth peace to people of good will."
 - Lk 2:14
 - reverencing the awesome reality of God; God presented as terribly powerful and transcendent
 - emphasis on the vertical worship
- like the elders' worship in heaven (Rev 5)

10. Collect

- ancient texts, rich tradition
- Introduces the theme of the liturgy
- Preparation for the Word

11. Liturgy of the Word

- the third "real presence"
- Christ is proclaiming
- Christ is proclaimed
- Christ is proclaimed to
- Gospel
 - Priest's quiet prayer: "Cleanse my heart and my lips, almighty God, that I may worthily proclaim your holy Gospel."
 - 2nd convocation
- the Word is life and nourishment, it evangelizes and feeds us
- Priest's quiet prayer: "Through the words of the Gospel may our sins be wiped away."
- the homily: Christ in the priest breaks open the Word, helps us to digest the mystery of the Word
- "Verbum Domini!" "The Word of the Lord!"
 - ==> dynamic, relational: reading, silence, responsory, meditation, contemplation

12. Creed and Universal Prayer

- our response in faith to what we listen to
- Creed: renewal of baptismal commitment
- Universal Prayer: priestly Messianic ministry
 - communion of the whole Church, whole Body of Christ
 - effective
 - ushering in the victory over the battle raging

13. Offertory

- the gifts presented are not the offering, but a symbolic token of ourselves
- the symbol of bread and wine
 - Each grain of wheat, each grape of the wine, is you, is I.
- we are offering ourselves as we begin to join with Jesus' one eternal sacrifice of offering on Calvary, and in the eternal Lamb's banquet in heaven
- in the preparation of the gifts: wine (divinity) mixes with water (our humanity): we are uniting with Christ's offering
- Priest's quiet prayer: "By the mystery of this water and wine, may we come to share in the divinity of Christ, who humbled Himself to share in our humanity."
- Priest's quiet prayer: "with humble spirit and contrite heart, may we be acceptable to you, O Lord. And may our sacrifice in your sight this day, be pleasing to you, Lord God."
- Priest's quiet prayer: "Wash me, O Lord, from my iniquity, and cleanse me from my sin."

14. Liturgy of the Eucharist: Invitation and Preface

- The solemn dialogue
 - 3rd convocation
- something really important is happening: entering into heaven
- preface: thanksgiving, introduction, mention specific occasions and mysteries being celebrated
- ancient texts, rich in theology, poetic in rhetoric

15. Holy, Holy, Holy!

- pivotal point in the entire liturgy
- "Holy, holy, holy lord, God of hosts!"
 - Is 6:3, Rev 4:8

Isaiah 6:1-4

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple.

Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew.

And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."

The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke.

- in Hebrew, three holy's = "infinitely Other", a superlative reserved only for God
- ==> why even angels are trembling
- up to this point, the Mass focuses on the omnipotence of God, the awesome and fearful reality of God
- "Blessed is he who comes in the name of the Lord"
 - Ps 118:26; Mt 21:9, 23;39; Lk 13:35, 19:38; Jn 12:13
 - from the promise of the Messiah and the triumphal entry of Christ into Jerusalem
 - Mt 23:39 "For I tell you, you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord.'"
 - indeed Christ is coming to us!
 - it becomes praying with Christ to the Father
- anticipating the 4th, the fullest "Real Presence" coming among us
- The tearing of the Temple Veil
 - Mt 27:51; Mk 15:38; Lk 23:45
- Entering into heaven, moving outside of time and space

16. Eucharistic Prayer / Anaphora

- anaphora = carrying up = offering sacrifice
- from the invitation dialogue to doxology (great amen)
 - as an indivisible unity
 - ==> when does transubstantiation happen?
- EP I: ancient Roman Canon
- EP II: based on ancient "Apostolic Tradition" by Hippolytus
- EP III: Post-Vatican II with ancient elements
- EP IV: Post-Vatican II, borrowing heavily from the Eastern anaphoras

17. Institution Narrative and Epiclesis

- remembering the event of and the words of Christ at the Last Supper
 - Mt 26:36ff; Mk 14:22ff; Lk 22:19ff; 1 Cor 11:23ff
 - anamnesis: entering into the one eternal sacrifice (Rev 5)
- epiclesis = to call upon
 - invoking the Holy Spirit: trinitarian action
- consecration
 - priest: breathing (ruah) the words onto the elements
 - 4th Real Presence: transubstantiation
 - body, blood, soul, divinity
 - remember: the bread and wine being transubstantiated is you and I
- elevation
 - behold and adore!
 - reverence and prostration
 - "My Lord, my God, my Saviour, my all!"
 - "O my God, I believe, I adore, I trust and I love You! And I beg pardon for those who do not believe, do not adore, do not trust and do not love You." (Fatima)

18. The Mystery of Faith

- "We proclaim your death, O Lord, / and profess your Resurrection / until you come again."
 - 1 Cor 11:24
- "When we eat this bread and drink this cup, we proclaim your death, O Lord, until you come again."
 - Cf. 1 Cor 11:26
- "Save us, Savior of the world, for by your Cross and Resurrection you have set us free."
 - Ancient hymn

19. Offering and Second Epiclesis

- offering Christ (consecrated elements) as Christ (head and members, priest and us) to the Father
 - the one perfect sacrifice most pleasing to the Father
 - We are united in the one and same eternal offering
 - offering of thanksgiving for this miracle
- 2nd epiclesis
 - “that by our receiving of this Body and Blood, we may become one body, one spirit in Christ.”
 - epiclesis of individual communion with Christ and communal unity

20. Petitions for the Entire Church

- as Christ, head and body, an offering the Father cannot refuse, we can make truly efficacious petitions
- for Church militant on earth, local and universal
- for Church sorrowful in purgatory
- desire for joining Church triumphant in glory
- for those outside of the Church: dead (EP II) or living (EP IV)
- desire for unity, for holiness, for meeting the Father

21. Doxology and the Great Amen

- summation of the whole prayer
- the highest summit of the entire liturgy
- priest as head, we as members and together as Christ in the Body and Blood with Christ, and united with the entire Church on earth, in purgatory, in heaven: one and entire Christ
- we are also most vividly present to the entire heavenly court, saints and angels worshipping God the Father
- Christ offers whole Christ to the Father: "Through Him and with Him and in Him", giving glory to the Father
- the only perfect sacrifice we can possibly offer here on earth
- an unrefusable offer to the Father
- This is it! This is heaven! THIS IS WHY WE COME TO MASS.
- ==> not for the homily
- ==> not for receiving Communion
- and we say "AMEN! AMEN! AMEN!" I assent! I agree! I believe!
- ==> why highest elevation
- ==> preferably sung, take our time

22. The Lord's Prayer

- the Father is right here, as Christ, we say "Our Father..."
 - Mt 6:9ff; Lk 11:2ff
- time of personal response
 - before the priest was representing us, now we respond

23. Sign of Peace

- "Peace I leave with you, my peace I give you."
 - Jn 14:27
- "look not on our sins but on the faith of your Church"
 - humility, our unworthiness
- asking for peace and unity of the Church again
- the exchange of the sign of peace
 - 4th convocation: "Peace of the Lord be with you always": Lk 24:36, Jn 20:19,21,26
 - greeting of the triumphant, Risen Christ: the battle is won!
 - not the time to greet people primarily, but to apply God's peace on others
 - a time of blessing others; a solemn moment of wishing Christ's victory on others
 - a sign of communal reconciliation also

24. Commingling Rite and Lamb of God

- Commingling: priest fractures the host and puts a small fragment into the chalice
 - Priest's quiet prayer: "May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it."
 - Symbol of unity: one source: one Bread, one Body, one Christ, broken for all
 - Fragment to be added used to come from the local bishop's morning mass
- Priest's quiet prayer: "Lord Jesus Christ, Son of the living God, who, by the will of the Father and the work of the Holy Spirit, through your Death gave life to the world, free me by this, your most holy Body and Blood, from all my sins and from every evil; keep me always faithful to your commandments, and never let me be parted from you."
- "Lamb of God, you take away the sins of the world"
 - Jn 1:29
- "Behold the Lamb of God... Blessed are those called to the supper of the Lamb"
 - Rev 19:9b: "Blessed are those who are invited to the marriage supper of the Lamb."
- "Lord, I'm not worthy that you should enter under my roof, but only say the word and my [soul] shall be healed"
 - Mt 8:8

25. Communion Procession

- Priest's quiet prayer: "May the Body of Christ keep me safe for eternal life."
- Priest's quiet prayer: "May the Blood of Christ keep me safe for eternal life."
- not hospitality: focus is on Jesus
 - ==> not "Peter, the Body of Christ"
- "[You are] The Body of Christ" "Amen [Yes, You are indeed!]"
- receiving Jesus is itself a sacrament of beatific vision
 - this is why we cannot receive Communion in the state of sin, for no evil can enter heaven
 - this is the closest to union with God in heaven we can get this side of the grave; yet we can receive Him EVERYDAY!
- time to spend with Jesus in contemplation; He is really, truly, substantially in you, touching you, healing you, speaking to you, listening to you
- need for holy silence, holy pause
- "O Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for all the outrages, sacrileges and indifferences by which He is offended. By the infinite merits of the Most Sacred Heart of Jesus and the Immaculate Heart of Mary, I beg for the conversion of poor sinners." (Fatima)
- communion for the homebound and viaticum are sent
 - ancient practice

26. Ablution Rite

- Gathering of the fragments for reservation in the tabernacle
 - Cf. Mt 14:20; Mk 6:43; Lk 9:17; Jn 6:12
 - Originally as viaticum for the sick and the homebound
 - For perpetual adoration, the extension of the doxology and Communion
- Greatest diligence must be paid for the cleansing of the vessels, for every fragment of host and every drop of the chalice, contains the fullness of the risen Lord.
- Priest's quiet prayer: "What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity."

27. Prayer After Communion

- signifies the end of the Liturgy of the Eucharist
- match with the Prayer Over the Gifts and the Collect
- ancient texts, rich tradition
- may be followed by announcements but not before

28. Dismissal

- 5th convocation: again, something new is taking place
- blessing or solemn blessings
 - for going into the world
- "Ite! Missa est!" "Deo gratias!"
 - Go! The Eucharist has been sent. You the Eucharist are also sent!
 - cf. Mt 28:19
- You have received the Eucharist. You are now the Eucharist for the world! Go to all the nations and be the Eucharistic bread for them!
- "Thanks be to God!" Yes, I rejoice in doing that! Let Thy Kingdom come!
- you the Eucharist will bring all that back at the next Eucharist
- The "mass" = the sending, does not end. It just started.
 - Incorrect to say "Mass is ended"
- Do we come to mass and then go home, or do we go out to be "massed" and return to the Eucharist to be at home with the Lord?

29. The Dance With God

- God acts, we respond
- He calls: we gather, we acknowledge His might and mercy
- He speaks (readings): we listen, meditate, respond in psalms and alleluias
- He breaks open (homily): silence, meditation, creed, prayers, offertory
- He consecrates: we offer the Eucharist, petitions, our Amen, we worship
- He grants us peace: we apply it on others
- He feeds us (Communion): we receive worthily, contemplate
- He sends us out: we bring Christ to the world, we bring all the fruits and failures back the next time
- the dance continues

30. The Church's lectio divina

- lectio - meditatio - oratio - contemplatio
- lectio: songs, prayers, gloria, readings, Eucharistic Prayer
- meditatio: silence, homily
- oratio: responses, petitions, intercessions, offerings
- contemplatio: Eucharistic liturgy, Communion

31. Living the Eucharist

- lex orandi lex credendi
- we are Eucharist for the world
- we are called to be a Eucharistic people; our life flows from the Eucharist, called to become Eucharist, to feed others as Eucharist, so to bring others into the Eucharist, and so the entire human race becomes Eucharist
- the grains once gathered for bread and made Eucharist, are now scattered anew so to yield a larger harvest