

## Praying Mass: Foundations

### In Jewish Worship:

<sup>2</sup>“This month shall be for you the beginning of months; ...<sup>3</sup> Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers’ houses...<sup>5</sup> Your lamb shall be without blemish, a male a year old; you shall take it from the sheep or from the goats; <sup>6</sup> and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. <sup>7</sup> Then they shall take some of the blood, and put it on the two doorposts and the lintel of the houses in which they eat them. <sup>8</sup> They shall eat the flesh that night, roasted; with unleavened bread and bitter herbs they shall eat it. <sup>9</sup> ... In this manner you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste.

<sup>14</sup>“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations you shall observe it as an ordinance forever. <sup>15</sup> Seven days you shall eat unleavened bread. <sup>16</sup> On the first day you shall hold a holy assembly, and on the seventh day a holy assembly; no work shall be done on those days; but what everyone must eat, that only may be prepared by you. <sup>17</sup>

*Exodus 12: 1-20*

### In Christian Worship:

<sup>42</sup> And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.

<sup>43</sup> And fear came upon every soul; and many wonders and signs were done through the apostles. <sup>44</sup> And all who believed were together and had all things in common; <sup>45</sup> and they sold their possessions and goods and distributed them to all, as any had need. <sup>46</sup> And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, <sup>47</sup> praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

*Acts 2: 42-47*

<sup>17</sup> But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. <sup>18</sup> For, in the first place, when you assemble as a church, I hear that there are divisions among you; and I partly believe it, <sup>19</sup> for there must be factions among you in order that those who are genuine among you may be recognized. <sup>20</sup> When you meet together, it is not the Lord’s supper that you eat. <sup>21</sup> For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk.

*1 Corinthians 11: 17-26*

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And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability,<sup>2</sup> and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons.

*Justin Martyr, First Apology Chapter 67*

### **Active Participation:**

14. Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism. In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

*Sacrosanctum Concilium 14*

The acclamations and the responses of the faithful to the priest's greetings and prayers constitute that level of active participation that is to be made by the assembled faithful in every form of the Mass, so that the action of the whole community may be clearly expressed and fostered.

*General Instruction of the Roman Missal # 35*

### **Important Concepts:**

**Mass:** A title for the Sacred liturgy that comes from the dismissal from the Latin Mass. Started during the post Trent period.

**Liturgy:** Comes from the Greek word for public works. It is the church's understanding that her liturgy is a work offered for the whole world. While the term applies to many public acts of worship of the Church often it will be used to refer to the Mass.

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**Mystery:** Derived from the Greek word *mysterion*. It refers to a liturgical reenactment of a religious event. In the Christian context, it refers to the events of the life of Christ that are lived out still in the Church. This term is still used in the Eastern Rites for the sacraments.

**Rite:** Refers to an expression of the church that originates from a particular place and was inspired by a particular apostle.

**Latin Rite:** Us, simply. The branch of the Catholic Church originating from the practices of Rome. Started by St. Peter.

**Eastern Rite:** refers to the many other branches of the Roman church that originated outside of the city of Rome but still swear allegiance to the pope, Bishop of Rome.

**Orthodox Churches:** Refers to churches originating in the Eastern Rite who have broken relationship with Rome.

**Missal of Pius V:** Also called the Tridentine Mass or the Extraordinary Form of the Roman Rite. Served as a revision of the Liturgy that governed the church from 1570 – 1962. It is incorrectly referred to as the Latin Mass, but this is a misnomer as the Mass of Paul VI is also celebrated in Latin. From time to time I will refer to this as the “old rite”. This is an unofficial title for the sake of convenience.

**Missal of Paul VI:** Also called the Novus Ordo or the Ordinary form of the Roman Rite. This is the current rite that we ordinarily use for Sunday worship. In the living tradition of the church this is the most recent ritual. Again for the sake of convenience I may call this the “new rite.”

**Anamnesis:** A Greek word simultaneously referring to a memorial that is a reenactment. The liturgy is both a remembering of what has happened and a participation on the sacrifice and life of Christ.

**Anaphora:** A carrying on high. This word refers to the lifting up of the bread and wine and how it is lifted up by the angels to heaven. Properly speaking the *anaphora* is the Eucharistic Prayer.

**Doxology:** a simultaneous singing of glory and profession of faith. While the liturgy itself is a Doxology properly speak these interjections end prayers.

**Energy:** an activity or power

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Synergy: Conjoined energies. For us this is properly the simultaneous activity of God and man.

Sign: A reality that points to another reality. In the way that a road sign might make us think of a real City.

Symbol: A reality that points to a greater reality but itself has meaning. Water is a symbol of cleansing but is itself cleansing.

Economy of Salvation: God's activity in the human world. From Old Testament appearances terminating in the Liturgy.

# Praying Mass: Preparation

## The Introductory Rites:

When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar.

Then, with the ministers, he goes to the chair.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:

**In the name of the Father, and of the Son, and of the Holy Spirit.**

The people reply:

**Amen**

## The Penitential Act:

Then follows the penitential act, to which the priest invites the faithful, saying:

**Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.**

A brief pause for silence follows. then all recite together the formula of general confession:

**I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do,**

## The Kyrie:

The priest, or a Deacon or another minister, then says the following or other invocations with Kyrie, eleison (Lord, have mercy):

**You were sent to heal the contrite of heart:**

**Lord, have mercy.                      Or:                      Kyrie, eleison.**

The people reply:

**Lord, have mercy.                      Or:                      Kyrie, eleison.**

## The Collect:

When this hymn is concluded, the Priest, with hands joined, says:

**Let us pray.**

And all pray in silence with the Priest for a while. Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

**Amen.**

## **Praying Mass: The Liturgy of the Word**

### **The Lectionary:**

“The treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy scriptures will be read to the people in the course of a prescribed number of years.”

*Sacrosanctum Concilium 51*

### **The Proclamation of the Gospel**

Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

**Your blessing, Father.**

The Priest says in a low voice:

**May the Lord be in your heart and on your lips,  
that you may proclaim his Gospel worthily and well,  
in the name of the Father, and of the Son, and of the Holy Spirit.**

If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

**Cleanse my heart and my lips, almighty God,  
that I may worthily proclaim your holy Gospel.**

*Roman Missal: The Order of Mass 14*

Then he kisses the book, saying quietly:

**Through the words of the Gospel  
may our sins be wiped away.**

*Roman Missal: The Order of Mass 16*

## Praying Mass: Liturgy of the Word

### **The Homily:**

By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.

*Sacrosanctum Concilium 52*

### **The Universal Intentions:**

Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, "the common prayer" or "the prayer of the faithful." By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world.

*Sacrosanctum Concilium 53*

# Praying Mass: The Liturgy of the Eucharist

## The Presentation of the Gifts:

26. *After this, the Priest, bowing profoundly, says quietly:*

With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight this day  
be pleasing to you, Lord God.

28. *Then the Priest, standing at the side of the altar, washes his hands, saying quietly:*

Wash me, O Lord, from my iniquity  
and cleanse me from my sin.

## The Prayer over the Gifts:

May these offerings we bring in honor of all the Saints  
be pleasing to you, O Lord,  
and grant that, just as we believe the Saints  
to be already assured of immortality,  
so we may experience their concern for our salvation.  
Through Christ our Lord.

## Preface:

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For today by your gift we celebrate the festival of your city,  
the heavenly Jerusalem, our mother,  
where the great array of our brothers and sisters  
already gives you eternal praise.

Towards her, we eagerly hasten, as pilgrims advancing by faith,  
rejoicing in the glory bestowed upon those exalted members of the  
Church  
through whom you give us, in our frailty, both strength and good  
example.

And so, we glorify you with the multitude of Saints and Angels,  
as with one voice of praise we acclaim:

Praying Mass: Liturgy of the Eucharist

**Co-mingling:**

*129. Then he takes the host, breaks it over the paten, and places a small piece in the chalice saying quietly:*

May this mingling of the Body and Blood  
of our Lord Jesus Christ  
bring eternal life to us who receive it.

**Silent Prayers:**

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.

*Or:*

May the receiving of your Body and Blood,  
Lord Jesus Christ,  
not bring me to judgment and condemnation,  
but through your loving mercy  
be for me protection in mind and body  
and a healing remedy.

**Communion:**

*The Priest, facing the altar, says quietly:*

May the Body of Christ  
keep me safe for eternal life.

*And he reverently consumes the Body of Christ.*

*Then he takes the chalice and says quietly:*

May the Blood of Christ  
keep me safe for eternal life.

*And he reverently consumes the Blood of Christ.*

**Purification:**

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.

# Praying Mass: The Eucharistic Prayer

## Prayer for the Dead:

### Eucharistic Prayer II:

*In Masses for the Dead, the following may be added:*

Remember your servant N.,  
whom you have called (today)  
from this world to yourself.

Grant that he (she) who was united with your Son in a death like his,  
may also be one with him in his Resurrection.

### Eucharistic Prayer III:

*When this Eucharistic Prayer is used in Masses for the Dead, the following may be said:*

† Remember your servant N.  
whom you have called (today)  
from this world to yourself.

Grant that he (she) who was united with your Son in a death like his,  
may also be one with him in his Resurrection,

when from the earth

he will raise up in the flesh those who have died,

and transform our lowly body

after the pattern of his own glorious body.

To our departed brothers and sisters, too,

and to all who were pleasing to you

at their passing from this life,

give kind admittance to your kingdom.

There we hope to enjoy for ever the fullness of your glory,

when you will wipe away every tear from our eyes.

For seeing you, our God, as you are,

we shall be like you for all the ages

and praise you without end,

*He joins his hands.*

through Christ our Lord,

through whom you bestow on the world all that is good. †

## **Praying Mass: The Concluding Rites, Liturgical Calendar, and Advent**

### **Advent:**

39. Advent has a twofold character, for it is a time of preparation for the Solemnities of Christmas, in which the First Coming of the Son of God to humanity is remembered, and likewise a time when, by remembrance of this, minds and hearts are led to look forward to Christ's Second Coming at the end of time. For these two reasons, Advent is a period of devout and expectant delight.

40. Advent begins with First Vespers (Evening Prayer I) of the Sunday that falls on or closest to November 30 and it ends before First Vespers (Evening Prayer I) of Christmas.

41. The Sundays of this time of year are named the First, Second, Third, and Fourth Sundays of Advent.

42. The weekdays from December 17 up to and including December 24 are ordered in a more direct way to preparing for the Nativity of the Lord

<http://adventreflections.com/sign-up-advent>

Theotokos