

The Mass of the Roman Rite

In our first video, we looked at the Mass as a mystery, we looked at the mystery of the Mass. In this video, I'd like to say a little bit about the history of the Mass before we start looking at the actual parts of the Mass itself. And I think it would be helpful to begin just by defining what we mean when we say the word "the Mass." So let's just start there for a moment.

The first thing you want to highlight is there are actually lots of different names for what we commonly, as Roman Catholics, call the Mass. For example, you'll often see the celebration of the Eucharist described as the Eucharist. The Greek word Eucharist means Thanksgiving, right? *Eucharistia*. So that's one ancient name for the Mass. Another name would be the breaking of the bread. This is actually one of the earliest descriptions of the Eucharistic celebration. We see it in the book of Acts 2, for example, where it will say that the early Apostles would gather together for the breaking of the bread. That's kind of a shorthand way of referring to the early Eucharistic celebration. Another name for what we call the Mass would be the Holy Sacrifice. This would emphasize that whenever we gather together and the priest consecrates the bread and the wine, that he's not only celebrating a meal in a memorial of the Last Supper of Christ, but that he's offering a sacrifice through which we participate in the one sacrifice of Christ at Calvary.

Other names for the Eucharist would be the Lord's Supper, which is what St. Paul refers to the Eucharist as in 1 Corinthians 10 or 11, or too, Holy Communion, you'll sometimes see it called that, also terminology from Saint Paul in 1 Corinthians 10, when he talks about our communion in the blood of Christ and the body of Christ with the cup of blessing and the bread that we drink and that we eat. So these are all various names for what we call the Mass, and they're like, in a sense, facets of a diamond. The Eucharist is such a profound mystery that you can turn it just like a diamond and look at it from each angle and see a different facet of the mystery. And those different names actually bring out the various aspects of the mystery of the Eucharist.

But the name Mass is a very particular name that comes not from the ancient Greek names for the Eucharist, but from the Latin. So if you look in the *Catechism of the*

Catholic Church, the last name it gives for the Eucharist is the Holy Mass. And this is how it explains and defines it. The Catechism says that we refer to the Eucharist as:

Holy Mass (Missa), because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (*missio*) of the faithful, so that they may fulfill God's will in their daily lives.

So, if you actually go and you look at the very ending of the Mass, even to this day, if you go to the end of the liturgy of the Mass, one of the last things that will be said by the deacon or the priest are the words "Go forth, the Mass is ended," and in Latin, that is "*Ite, missa est.*" "Go forth, it is the sending", if you translate it literally. It's the sending forth, it's the *missio*, it's the dismissal of the faithful. And then, of course, the people say in response, "Thanks be to God." As a young Catholic growing up, when I was a little kid, this was my favorite part of the Mass. When I heard "Go forth, the Mass was ended," I said "Thanks be to God," because the liturgy was over. I could go home and go play or whatever it might be.

Alright. So that expression...when we refer to the Mass as the Mass, that's a distinctively Latin name for the Eucharistic liturgy, and it comes from the end of the Mass, from the dismissal. Now, this is a very ancient way of referring to the Mass. It actually goes at least as far back as the 7th century AD. One of the most ancient descriptions of the Mass we possess, from a Papal Mass, I should say, we have earlier ones of just the Mass in general, but of a papal Mass is from an order of the Roman Mass called *Ordo Romanus One (Ordo Romanus Primus)*. And it's a description of the papal Mass, and it actually describes the ending of the Mass, the dismissal as follows. It says this:

After it is finished, whichever *deacon* the archdeacon has appointed glances towards the pope, so that he may signal to him, and *chants to the people: Go, the Mass is finished* (Latin *Ite, missa est*). Resp[onse]: *Thanks be to God.* (Latin *Deo gratias*).¹

¹ *Ordo Romanus* no. 124. John F. Romano, *Liturgy and Society in Early Medieval Rome* (London and New York, N.Y.: Routledge, 2014), 248.

So you can actually see in the ancient Roman liturgy there of the Pope himself, where the terminology of the Mass comes from. It comes from the dismissal of the people at the end of the liturgy. And in fact, if I had more time, we could go into this and look at it in more depth and see that over time in the ancient Church, there would actually be two dismissals that form the basis for the name of the Mass. So the first half of the Mass would end with the dismissal of catechumens. So it was called the Mass of the Catechumens. This involved the introductory rights and the Liturgy of the Word, and then those who had not yet been baptized would be dismissed, they would be sent out before the Liturgy of the Eucharist and the sacrifice of the Mass proper began. That second half of the Mass, which we call the Liturgy of the Eucharist, was known as the Mass of the Faithful. So baptized people would be able to stay in the sanctuary, stay in the Church, and participate in the Liturgy of the Eucharist until they receive their dismissal at the very end of the Mass, which is what we just read. So it's interesting to me that in the Roman liturgy, we put so much emphasis, even in the very name, on the dismissal, either the dismissal of the catechumens or the dismissal of the faithful, so that these two parts of the of the Mass, the Mass of the Catechumens and the Mass of the Faithful, form one *Missa*, form one liturgy, one Holy Mass.

So from this point on, when I'm talking about the Mass, I will be discussing the Eucharistic celebration, the liturgy, all of the rites and signs and ceremonies that make up the celebration of the Holy Eucharist, with one qualification. I want to stress that by using the term "the Mass," I'm going to be referring to the Roman Rite of Mass in particular. Okay, this is very important. Some Catholics aren't aware of this, many are, but it's important to note, in case you may not know, that in the Catholic Church, right, so in the Church is in communion with the successor of St. Peter, the Pope, throughout all the Catholic Church, not every Catholic belongs to the Roman Rite. Not every Catholic celebrates the Roman liturgy. There are, in fact, other liturgical rites that are often tied to the various languages in which the liturgy is celebrated. The *Catechism of the Catholic Church* does a great job of describing these rites in a brief way. So if you have a Catechism, it might be worth looking at this because it's a helpful and interesting description of the different liturgical traditions that make up the one, holy, catholic Church. So in paragraph 1202-1203 it says this:

The diverse liturgical traditions have arisen by very reason of the Church's mission. Churches of the same geographical and cultural area came to celebrate the mystery of Christ through particular expressions characterized by the culture...

So pause there. In particular, it was the language of the culture as well as the geography of the various liturgical traditions that gave rise to different rites of liturgy. For example, in paragraph 1203, the Catechism says:

The liturgical traditions or rites presently in use in the Church are the Latin (principally the Roman rite, but also the rites of certain local churches, such as the Ambrosian rite, or those of certain religious orders [like the Dominicans]) and the Byzantine, Alexandrian or Coptic, Syriac, Armenian, Maronite and Chaldean rites.

Now, if you pause there, you'll notice that these are divided. These different liturgical traditions are divided according to both language and geography, right? So the Latin rites are principally the Western rites. They're all celebrated in the Latin language. They consist of the Roman rite, the Ambrosian rite, which goes all the way back to St. Ambrose, who was Bishop of the Church of Milan, and then the rites of certain religious orders like the Dominican rite, for example. All these are in the Latin language. But the Eastern rites are in different languages. So, for example, the Byzantine rite is in Greek, their liturgy is in Greek. The Alexandrian rite, which would go back to the Church of Alexandria, which according to tradition was founded by St. Mark, that rite is in Coptic, which is an ancient form of ancient Egyptian. And then you have other rites, like the Syriac rite, which are performed in the language of Jesus himself. Syriac is basically an ancient form of Christian Aramaic, right?

So what you see here is as the apostles went out into the world and brought the gospel to various locations, various cities like Alexandria in Egypt, or Rome in Italy, they also adapted the liturgy of the Eucharist into the languages of those peoples, whether they be Greek or Coptic or Syriac or eventually Latin, right? So the Church recognizes, and this is important, it actually says:

In "faithful obedience to tradition, the sacred Council declares that Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity, and that she wishes to preserve them in the future and to foster them in every way." (CCC 1203)

So, in other words, there are lots of different liturgical traditions, lots of different liturgical rites in the Catholic Church. By far the biggest of these is the Roman rite. So the vast majority of Catholics who are in communion with the Pope belong to the Roman rite. Sometimes people will call it the Latin rite, but Latin rite is actually a somewhat broader category. It can include some of these other forms, like the Ambrosian and Dominican, but the Roman rite in particular means the liturgical tradition that's particular to the Church of Rome, and particular to... especially associated with the liturgy as celebrated by the Holy Fathers, the Popes, the successors of St. Peter in Rome. So in our study, what we're going to be focusing on when we look at the Mass, I'm specifically focusing on the Roman rite, the tradition of the Eucharistic celebration as practiced in Rome from the time of St. Peter all the way up to our own day today. So if you want to follow along with me, you will want to, for example, get a copy either of the Daily Roman Missal. This is one that I bring to Mass myself, which is the current form of the Roman Rite that is celebrated in the Church today, or you might study along with one of the missals that is actually used by a priest in celebrating the Mass. So you can see that this is a Chapel Edition of the Roman Missal. It's very beautifully illustrated, published by Catholic Book Publishing, and I want you to see something about the description here. Notice what it says:

The Roman Missal. Renewed by Decree of the Most Holy Second Ecumenical Council of the Vatican, Promulgated by Authority of Pope Paul VI and Revised at the Direction of Pope John Paul II.

So this missal was originally promulgated officially in the year 1970, and then it was updated and then republished in a final edition, or third edition, in the year 2000, at the millennium, by Pope John Paul II. So, if you want to follow along, you want to ask what version of the Roman Missal will I be studying in the course of our series? Just be aware that our principal focus is going to be what is known as

the Missal of Paul VI and John Paul II. Sometimes it's called the *Novus Ordo Missae*, the New Order of Mass because of the changes that were made to the missal by the Second Vatican Council and by Pope Paul VI in the wake of the Second Vatican Council. So we'll be using this as our principal text. However, as we're moving through the course of our study, we're also going to be comparing and contrasting the contents of the contemporary Roman Missal with other forms of the Roman Missal or of the Roman liturgy throughout the centuries.

So just as an example, we'll be comparing and contrasting the Roman Missal of 1962. This Missal was promulgated by Pope St. John XXIII, so sometimes called the Missal of John XXIII, and in contemporary parlance it's often referred to as the Traditional Latin Mass or the pre-Conciliar Mass or the Tridentine Mass. All those different names are used for the Missal of Saint John XXIII, which was issued in 1962. But this is not the only Missal that's part of the Roman rite that we'll be looking at. There are older Missals than even that. For example, we will make some comparisons with the Missal of the Council of Trent that was published in 1570. We'll be looking at Missals that go all the way back to the 13th century, like the ordinal of the papal court from the time of Innocent III (this is the 13th century). Or other Missals or orders of Mass, like the order of the Roman Church that I mentioned earlier from the 7th century AD. Or also the Sacramentary or the description of the Mass associated with Pope St. Gregory Great in the 6th and 7th centuries. Or the sacramentary associated with Pope St. Gelasius, known as the Gelasian Sacramentary. St. Gelasius was pope in the 5th century. So as you'll see, there are lots of changes in the Mass, changes in the missals and sacramentaries, the various books celebrated and associated with the Mass. But as we're going to see, and I hope you'll see over the course of our study, there's also continuity with the Roman Church and the Roman tradition.

Now, I don't want to overwhelm you, so we're not going to look at all that at the same time. What I'd prefer to do is just take one example and we'll end with this. I want to take a peek at the earliest description of the Roman liturgy outside of the Bible, in some of the traditions we see about Saint Paul, that we possess. And this is from St. Justin Martyr and his description of the Roman Mass in the 2nd century AD. In this case, you don't have to go to any obscure books or missals, you can just open the Catechism of the Catholic Church, which has a lengthy description of the

Roman Mass from St. Justin Martyr in paragraph 1345 and following. So let's just turn there for a minute just to get a little glimpse of the history of the Roman liturgy. And I want you to look at it and as we're reading through it, I want you to ask what's similar to the Mass today and what's different? All right. So in paragraph 1345, the Catechism says this:

The Mass of all ages

As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families.

So you'll notice, now you know what that means. The great liturgical families means the major rites and liturgical traditions. The Byzantine, Coptic, Armenian, Syriac, Maronite, and Roman rites, okay. So:

St. Justin wrote to the pagan emperor Antoninus Pius (138-161) around the year 155, explaining what Christians did:

So this is important. Justin here is a witness to how the liturgy was being celebrated in Rome, in particular, in the 2nd century AD, so if we want to understand the Roman rite, it's important to read his description. And what he was basically doing was giving a brief overview, not a detailed description of the Roman Mass, but a brief overview in order to allay some of the concerns and criticisms of Christians that had come to the emperor's attention. Because people were saying things like, "what are these Christians doing? They get together, they eat human flesh and drink human blood. They give each one another a holy kiss when they gather at night, even though they're men and women together there." So there were all these rumors about Christian worship. So Justin is going to give a basic description of the liturgy from the 2nd century AD. So if you were going to Mass in Rome in the 2nd century AD, this is what the Mass would be like. So let's read through it carefully, and I'll highlight the different elements as we go, and you can see some similarities and differences with the Mass today. So Justin Martyr says this:

On the day we call the day of the sun, all who dwell in the city or country gather in the same place.

Pause there. The gathering, which would later be known as the Synaxis, takes place when? Principally on Sunday. Number two, keep going:

The memoirs of the apostles and the writings of the prophets are read, as much as time permits.

Pause there. What do we see? The scriptural readings, the Mass readings, you might even say, right? And notice that they're not just from the New Testament, they're also from the Old Testament. Not just the Gospels, the memoirs of the apostles, but also from the prophets. And that they're long, they're read for as much as time permits. Alright, notice the third element. It says:

When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.

Pause there. What is this? This is the homily. So after the readings, the presider, the priest, the one residing over the celebration, would preach a homily that was focused on the readings that they had just heard. Which, by the way, resumes that they understand the readings being read to them. It's very important, we'll come back to that when we look at language and the language of the scriptures being read in the Mass. Next, Justin says:

Then we all rise together and offer prayers* for ourselves . . .and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.

Pause there. What is this? This is what it will come to be known as the Prayers of the Faithful. Notice that Justin says they rise, which presumes they've been sitting for the readings and sitting for the homily. Now they stand up when they're going to pray, and they offer prayers of intercession, not just for the Church, but for the

world. This is the Prayers of the Faithful, which would be said standing, which is a typical posture of prayer in scripture. Next it says:

When the prayers are concluded we exchange the kiss.

Hmm, what's that about? Well, this is the kiss of peace, which will later come to be known simply as the sign of peace. But notice here that it's an expression of peace between the members of the congregation, and that it takes place after the Prayers of the Faithful. So if you pause right there, basically, what you see Justin Martyr has just described is the Mass of the Catechumens or the Liturgy of the Word and the Introductory Rites. So, we have a gathering on Sunday, we have readings from the Old Testament and the Gospels, we have a homily, and then we have the Prayers of the Faithful and a kiss of peace. That's the Liturgy of the Word. Now we move to the second part of this ancient Roman liturgy, which we would call the Liturgy of the Eucharist. Listen to what Justin says about this part of the Mass. He says:

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

Pause there. This would be the Presentation of the Gifts and the Offertory. So the bread and wine are brought to the one presiding over the assembly. Next, Justin says:

He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: *eucharistian*)...

This is where the name Eucharist comes from

...that we have been judged worthy of these gifts.

So pause. What this is describing here is what would later be known as the Eucharistic Prayer. It's the prayer of Thanksgiving. It'll come to be also called the Anaphora, which will have to do with the prayer of offering of the gifts. We'll

come back to that and look at it later, but you can notice here already that the Eucharistic prayer is central, that it's Trinitarian (Father, Son and Holy Spirit) and that it's long. It says “for a considerable time he gives thanks [to God] that we have been judged worthy of the gifts.” Next, Justin tells us that:

When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: ‘Amen.’

So we see the people here acclaiming what has been said in the Eucharistic Prayer with the ancient Hebrew word, note that, Amen, which means “so be it.” Then, finally, Justin tells us that:

When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.²

So here we have what we would call the rite of Communion, or the Communion Rite, in which the Deacons act as ministers of the Eucharist—notice the presence of the deacons here—and they give to those who have come, not just the Eucharistic bread, but also the wine. So what we see here, interestingly, is communion under both kinds. Not just the host, but also the chalice being given not just to the ministers, but to the faithful as well, with the deacons serving the important role of also bringing Holy Communion to any sick who aren't able to attend the liturgy. And then finally, one last thing. It's important to notice here that a little bit later on in the Catechism and in Justin, he mentions that the liturgy also included a collection. This is very important. The collection goes all the way back to the beginning, Justin tells us:

Those who are well off, and who are also willing, give as each chooses. What is gathered is given to him who presides to assist orphans and widows, those whom illness or any other cause has deprived of resources, prisoners, immigrants and, in a word, all who are in need.

² Justin Martyr, *1 Apology* 65-67; quoted in CCC 1345.

So notice, here we have the Liturgy of the Eucharist, we have the Offertory, the Eucharistic Prayer, the Great Amen, the Communion Rite, and also a collection, although it's not exactly clear where in the order the collection takes place. So all of these parts should sound very similar to you if you go to the Roman Mass today. Readings from the Old Testament and the Gospels, a homily, Prayers of the Faithful, a kiss of peace, Offertory, Eucharistic Prayer, Amen, Holy Communion, and, of course, the collection. So these basic constitutive elements are just part of the living tradition of the Church. Although, as we're going to see, some of them over time are going to change, right?

So, for example, as we'll see in the course of our study, although in the 2nd century in Rome there were readings from the Old Testament and there was a homily and there were Prayers of the Faithful, these things are going to actually drop out of the liturgy of the Roman Church when you get to the Middle Ages. So there will only be readings from St. Paul and the Gospel readings, known as the Epistle and the Gospel. The homily will actually not be part of the official liturgy of the Church, for example, in the Missal of the Council of Trent up to the time of Vatican II, but it will be an option. The priest can preach if he'd like to after the reading of the Gospel, but he doesn't have to, even on Sundays and feast days.

The Prayers of the Faithful for the first several centuries will be part of the liturgy, but eventually they're going to fall away as well, and although they will manifest themselves in certain local expressions during the Middle Ages, by the time you get to the Council of Trent, there aren't going to be any longer the Prayers of the Faithful as an official part of the Roman liturgy until Vatican II will come around and restore that ancient practices of Prayers of the Faithful to the liturgy.

Also, with regard to the kiss of peace, you're going to see as we study it, this is going to move around a bit, and there's going to be some controversy about whether it belongs in the first part of the Mass, known as the Liturgy of the Word, or whether it belongs in the Liturgy of the Eucharist after the consecration, and whether it should be given to the faithful or just restricted to the priest. We'll look at that a little bit later, but those controversies that actually happen to this day actually go back to some ancient times, and we'll see what the popes have to say

about exactly where the kiss of peace belongs and who's supposed to be giving and receiving it.

And then finally, as we'll see, the forms that Holy Communion are going to take are going to also change over the centuries. In Justin's day, what do we see? We see communion not only of the priest and ministers, but also of the faithful, and not just under one kind, the host, but under both kinds, communion of the consecrated bread and the consecrated wine, the chalice and the sacred host. Once we get to the Middle Ages, we'll see that practice is going to shift from frequent communion under both kinds to infrequent communion and communion under one kind. In fact, some Catholics in the Middle Ages and up to the modern period, are going to receive communion once a year or just three times a year, infrequent communion will become the custom, and this will be another element that you'll see the Second Vatican Council is going to restore, more frequent communion, encourage frequent communion, and not just under one kind, but also on certain occasions under both kinds as well.

So this is just to give you a little bit of a glimpse of how the history of the liturgy and the development of the liturgy, you can already see taking place if you take an example of the Mass from the 2nd century and compare it with later centuries and the Mass in our own day. However, one important thing to stress, as we've seen in the Catechism, is whatever changes may take place, the substance of the liturgy remains the same. You see, in particular, these two major parts, the Liturgy of the Word and the Liturgy of the Eucharist. Where do these come from? Well, I'll close with this quote from the Catechism of the Catholic Church. It tells us where they come from, and it says this:

The liturgy of the Eucharist unfolds according to a fundamental structure which has been preserved throughout the centuries down to our own day. It displays two great parts that form a fundamental unity:

- the gathering, the liturgy of the Word, with readings, homily and general intercessions;
- the liturgy of the Eucharist, with the presentation of the bread and wine, the consecratory thanksgiving, and communion.

The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship"; the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.

Now what's so interesting about this description here that the Catechism lays out for us is that it's not just historical, it's also mystical, it's also mysterious, because as the Catechism says at the very end:

Is this not the same movement as the Paschal meal of the risen Jesus with his disciples? Walking with them he explained the Scriptures to them; sitting with them at table "he took bread, blessed and broke it, and gave it to them."

And here the Catechism is doing something I'm going to do over and over again in the course of this video. It points us not only to the history but also to the biblical roots of the Mass in order to unlock the mystery. Why does the Mass have this fundamental structure of the Liturgy of the Word and the Liturgy of the Eucharist? Where does this come from? Well, the Catechism tells us it comes from, in Scripture, the very first Mass, so to speak, that Jesus celebrates with the apostles after his resurrection on Easter Sunday, the famous account of Jesus on the road to Emmaus with the two disciples. Now I've looked at this elsewhere, this is a very familiar passage, but I just want to highlight two basic elements here.

If you go back and you read through the story of Jesus on the road to Emmaus with the disciples, what do you see? You see that he not only breaks the bread with them but he also opens the scriptures. Here I'm reading from Luke 24:25 and following. This is after Jesus has met the disciples on the road to Emmaus and it says their eyes were kept from recognizing him and they appear to have lost their faith in his identity as the Messiah, because he was crucified. They say things like, you know, we had hoped he was the one, we had hoped he was the Messiah, the Savior of Israel. And so Jesus begins to rebuke them and listen to what he says:

“O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and

enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.³

So pause there. What the Catechism is saying is there we have the kind of prototype with Christ himself on Easter Sunday, which by the way is the day Justin says that Christians gather, on Sunday, of unlocking the Old Testament Scriptures and seeing how they're fulfilled in Christ. So this is the prototype of the Liturgy of the Word. You read the Old Testament., you look at the life of Christ, the Gospel, how it's fulfilled in the New Testament, and then the priest explains the fulfillment of the old in the new. But it doesn't stop there. Then it says:

So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight.

Here, the Catechism points us to the Liturgy of the Eucharist, because what Jesus is doing on this Easter Sunday, right, by the way, in the evening, so the first Sunday evening Mass apparently, is that he takes the bread, he blesses it, he breaks it, and he gives it. All four of those verbs: take, bless, break, and give, are the same verbs used to describe Jesus' actions at the Last Supper, when he gave the apostles the bread and wine of the Passover meal, which he identified as his body and his blood.

So you see here, as soon as he does this, he vanishes out of their sight, which is a very mysterious action, because he's trying to point them now to his presence with them in the breaking of the bread, in the Eucharistic Liturgy, in the Liturgy of the Eucharist. And you can see that the disciples respond to this by saying:

³ Unless otherwise indicated, all Bible citations/quotations herein are from *The Holy Bible: Revised Standard Version, Catholic Edition*. New York: National Council of Churches of Christ in the USA, 1994.

“Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?”

So, in other words, although there are going to be changes, although there will be development, we can see, as the Catechism says here, the fundamental structure of Liturgy of the Word and Liturgy the Eucharist, the reading of the Old Testament, the reading of the Scriptures, the preaching of the Word, the breaking of the bread, the revelation of Christ's presence, all of this is present at the first Mass after the resurrection on Easter Sunday. And hopefully, what you'll see over the course of this series is that you too will experience that burning of the heart as we open up the scriptural roots of the Mass to lead us into the mystery of what's actually happening every time we celebrate the Roman liturgy.