

A Guided Tour of the Mass

Understanding the Prayers and Rites of the Liturgy

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Presentation outline and notes

1. Introduction¹

Fully Conscious and Active Participation

“My words fly up, my thoughts remain below. Words without thoughts never to heaven go”
(King Claudius, *Hamlet*, Act III, Scene 3)

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.”
(Vatican II, *Sacrosanctum Concilium*, no. 14)

³⁴But when the Pharisees heard that he had silenced the Sadducees, they came together. ³⁵And one of them, a lawyer, asked him a question, to test him. ³⁶“Teacher, which is the great commandment in the law?” ³⁷And he said to him, “You shall love the Lord your God with all your heart, and with all your soul, and *with all your mind*. ³⁸This is the great and first commandment. (Matthew 22:34–38)

Jesus’ Appearance on the Road to Emmaus

That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴and talking with each other about all these things that had happened. ¹⁵While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶But their eyes were kept from recognizing him. ¹⁷And he said to them, “What is this conversation which you are holding with each other as you walk?” And they stood still, looking sad. ¹⁸Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” ¹⁹And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹But we had hoped that he was the one to redeem Israel. . . ²⁵And he said to them, “O foolish men, and slow of heart to believe all that the prophets have spoken! ²⁶Was it not necessary that the Christ should suffer these things and enter into his glory?” ²⁷*And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.*

²⁸So they drew near to the village to which they were going. He appeared to be going further, ²⁹but 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. ³⁰When he was at table with them, *he took the bread and blessed, and broke it, and gave it to them.* ³¹And their eyes were opened and they recognized him; and he vanished out of their sight. ³²They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?” ³³And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, ³⁴who said, “The Lord has risen indeed, and has appeared to Simon!” ³⁵Then they told what had happened on the road, and how *he was known to them in the breaking of the bread.*
(Luke 24:13–35)

1. Liturgy of the Word: Christ explains the Old Testament
2. Liturgy of the Eucharist: Christ “took the bread and blessed, and broke it, and gave it to them” (cf. the Last Supper in Luke 24:19)

¹ All abbreviations in this handout follow the norms of the *Society of Biblical Literature Handbook of Style*.

II. Old Testament Types of the Eucharist

Passover and the Coming of the Messiah

1. The angel of death and the redemption of Israel (cf. Exodus 13:11–15)
2. Three-fold prescription (Exodus 12):
 - a. *Kill the lamb*: unblemished, no broken bones: “you shall not break a bone of it” (Exodus 12:46)
 - b. *Spill its blood* into basins and mark the door with *hyssop* (v. 22)
 - c. *Eat your fill* of the flesh of the lamb with *unleavened bread* (v. 8)
3. Celebrated as a “Memorial”

“And you shall tell your son on that day, ‘It is because of what the LORD did for *me* when *I* came out of Egypt.’⁹ And it shall be to you as a sign on your hand and as a *memorial*. . . You shall therefore keep this ordinance at its appointed time from year to year” (Exodus 13:8–10; cf. Mishnah, *Pesahim* 10.5).
4. Jewish hopes and the Passover²

The New Passover

1. Luke tells us Jesus celebrates Last Supper as a Passover

“I have earnestly desired to eat this passover with you before I suffer.” (Luke 22:15)
2. John the Baptist: Jesus is the Lamb of God

“The next day [John the Baptist] saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29)
3. Crucifixion of the Lambs: One stake through shoulders, one down thru mouth (*Mishnah Pesah* 5:9; 7:1)³
4. The hyssop branch

After this Jesus, knowing that all was now finished, said (to fulfil the scripture), “I thirst.”²⁹ A bowl full of vinegar stood there; so they put a sponge full of the vinegar on *hyssop* and held it to his mouth.³⁰ When Jesus had received the vinegar, he said, “It is finished”; and he bowed his head and gave up his spirit. (John 19:28–30)
5. Jesus’ unbroken bones

“So the soldiers came and broke the legs of the first, and of the other who had been crucified with him;³³ but when they came to Jesus and saw that he was already dead, they did not break his legs.³⁴ But one of the soldiers pierced his side with a spear, and at once there came out blood and water. . .³⁶ For these things took place that the scripture might be fulfilled, ‘*Not a bone of him shall be broken.*’ (John 19:32–34, 36)
6. Feasting on the Lamb

“For Christ, *our paschal lamb*, has been sacrificed.⁸ Therefore *let us keep the feast.* . .” (1 Cor 5:7–8)⁴
7. A memorial

“This is my body which is for you. Do this in *remembrance* of me.”²⁵ In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in *remembrance* of me.” (1 Corinthians 11:24–25)⁵

² The *Mekilta* reads: “In that night they were redeemed [i.e., the first Passover night] and in that night [i.e., Passover night] they will be redeemed” (*Mek. Ex.* 12.42). Likewise, the rabbis stated: “The Messiah, who is called “first” (Isa. 41.27), will come in the first month” (*Exod. Rab.* 15.1 on Exod 12:2). See also Jerome, *Commentary on Matthew IV* on 25:6: “It is a tradition of the Jews that the Messiah will come at midnight according to the manner of the time in Egypt when the Passover was (first) celebrated.”

³ See Joseph Tabory, “The Crucifixion of the Paschal Lamb,” *Jewish Quarterly Review* 86:3–4 (1996): 395–406.

⁴ Albert L.A. Hogeterp, *Paul and God’s Temple* (BTS 2; Louven: Peeters, 2006), 335–36.

⁵ For further analysis of the Eucharist as a “memorial” see Scott Hahn, *Letter and Spirit: From Written Text to Living Word in the Liturgy* (New York: Doubleday, 2005), 87–102; Stephen C. Barton, “Memory and Remembrance in Paul,” in *Memory in the Bible and Antiquity* (WUNT 212; eds. L. T. Stuckenbruck, S. C. Barton, and B. G. Wold; Tübingen: Mohr-Siebeck, 2007), 321–40

The Ascension, the Day of Atonement, and the Heavenly Liturgy

1. Ascension: *heavenly* dimension of atonement⁶
2. Background: Day of Atonement (Leviticus 16)
 - a. High priest offers sacrifice in outer court
 - b. Brings blood into the holy of holies
 - c. Brings atonement
3. Letter to the Hebrews: Christ is heavenly high priest
 But when Christ appeared as a high priest of the good things that have come. . . ¹² he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. . . ²⁴ For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf. (9:11–12).
4. Christ as the true “liturgist”
 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, ² a *minister* [*leitourgos*] in the sanctuary and the true tent which is set up not by man but by the Lord. . . ⁶ But as it is, Christ has obtained a *ministry* [*leitourgia*] which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. (Hebrews 8:2–6)

What is “Liturgy”?

1. Etymological origin:
 - a. *leitōs* (adj.: pertaining to the “people”, *laos*)
 - b. *ergon* (work)
2. Meaning in ancient Greece: “public work” / “public service”
 - a. Performed *by* the people (usually financed by a private individual)⁷
 - b. Performed *for* the people (i.e., their benefit)
 - c. Examples: building a bridge, financing maintenance of a naval ship⁸
3. *leitourgia* as “sacred service” or “worship” in Scripture (cf. Exod 28–39; Luke 1:23; Acts 13:2)
4. Term used for worship in early Christian texts (cf. *1 Clement* 40; *Didache* 15:1; *Apostolic Tradition* 10)
5. Two-fold mystery of Christian liturgy:
 - a. *For* the people by God in Christ: enables a share in the mystery of salvation
 - b. *By* the people in Christ: We participate in the work done for our redemption!⁹
6. Liturgy and “synergy” (cf. Jean Corbon)¹⁰
 - a. Salvation: not just being “forgiven” but union with God in Christ; God working in us!
 - b. “This is *the work of God, that you believe* in him whom he has sent.” (John 6:29)
 - c. Liturgy: our *participation* in the mystery of our salvation
7. Danger of emphasizing one aspect without the other¹¹
 - a. Improper emphasis on “work for the people”: failure to emphasize need to participate
 - b. Improper emphasis on “work of the people”: reduce to work of our hands (idolatry!)

⁶ For a fuller discussion, see Colman O’Neill, *Meeting Christ in the Sacraments* (New York: Alba House, 1991).

⁷ See, e.g., Xenophon, *Memorabilia* 2.7.6; Aristotle, *Politics* 1291A. A “liturgist” (*leitourgos*) puts it on (P.Oxy. 82.3).

⁸ “A liturgy (*leitourgia*, “public duty”) was a prestigious service that a rich Athenian might undertake at his own expense. The most prominent liturgy was the *triērarchia*, whereby a citizen would finance, out of pocket, the maintenance of a naval warship for a year.” David Sacks and Lisa R. Brody, “Demokritos,” in *Encyclopedia of the Ancient Greek World: Revised Edition* (New York: Facts on File, Inc., 2005), 110.

⁹ *Catechism of the Catholic Church*, no. 1069–70.

¹⁰ See Jean Corbon, *The Wellspring of Worship* (San Francisco: Ignatius Press, 2005).

¹¹ For further treatment, see Joseph Cardinal Ratzinger, *The Spirit of the Liturgy*. (San Francisco: Ignatius, 2000), 11–23.

III. The Introductory Rites

The Basic Structure of the Mass

1. Introductory Rites
2. Liturgy of the Word
3. Liturgy of the Eucharist
4. Concluding Rites

The Introductory Rite

1. The Sign of the Cross
2. Greeting: “The Lord be with you”
3. The Penitential Rite
4. Opening Prayer (varies)

The Procession and the Church’s Pilgrimage¹²

1. Christ is the destination: symbolized by the altar, which is kissed by the priest
2. Christ follows us from behind in the person of the priest
3. Christ leads us on the way in the crucifix carried by the servers

The Sign of the Cross

“He who does not love does not know God; for *God is love*. . .” (1 John 4:8)

And the LORD said to him, ‘Go through the city, through Jerusalem, and put *a mark* [“T”] *upon the foreheads* of the men who sigh and groan over all the abominations that are committed in it.’ (Ezekiel 9:4)¹³

²Then I saw another angel ascend from the rising of the sun, with the *seal* of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, ³saying, “Do not harm the earth or the sea or the trees, till we have sealed the servants of our God upon their foreheads.” (Revelation 7:2–3)

Now the Greek letter *Tau* and our own letter T is the very form of the cross, which he predicted would be the sign on our foreheads in the true Catholic Jerusalem.—Tertullian (c. 160–250 A.D.)¹⁴

“The seal, then, is the water: they descend into the water dead, and they arise alive.”
—Shepherd of Hermas (2nd cent.)¹⁵

Incorporated into the Church by Baptism, the faithful have received the sacramental *character* that consecrates them for Christian religious worship [Vatican II, *Lumen gentium*, no. 11]. The baptismal seal enables and commits Christians to serve God by a vital participation in the holy liturgy of the Church and to exercise their baptismal priesthood by the witness of holy lives and practical charity [cf. Vatican II, *Lumen gentium*, no. 10] (*Catechism of the Catholic Church*, no. 1273).

¹² For further discussion see Cardinal Donald Wuerl and Mike Aquilina, *The Mass: The Glory, the Mystery, the Tradition* (New York: Doubleday, 2011), 93–95.

¹³ See Ratzinger, *The Spirit of the Liturgy*, 179.

¹⁴ *Against Marcion*, 3:22; ANF 2:340.

¹⁵ Shepherd of Hermas, *Similitudes* IX, 16; ANF 2:49.

Greeting

Option #1: “The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.”

Option #2: “Grace to you and peace from God our Father and the Lord Jesus Christ.”

Option #3: “The Lord be with you.”

Bishop: “Peace be with you.”

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. (2 Cor 13:14)

Grace is a *participation in the life of God*. (*Catechism of the Catholic Church*, no. 1997)

If a man loves me, he will keep my word, and my Father will love him, and *we will come to him and make our home with him*. (John 14:23)

I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20)

... work out your own salvation with fear and trembling;¹³ for God is at work in you, both to will and to work for his good pleasure. (Philippians 2:12–13)¹⁶

“And with your Spirit”

1. Hebraic expression: “spirit” = “person”
2. “The grace of the Lord Jesus Christ be with your spirit.” (Philippians 4:23; cf. 2 Timothy 4:22)
3. Reminder of the special gift of the Spirit (Chrysostom, *2 Tim. hom.*, 10, 3)
4. In the liturgy: Prayer for the Spirit to assist the priest

Penitential Rite

Option #1: As we prepare to celebrate *the mystery of Christ's love*, let us acknowledge our failures and ask the Lord for pardon and strength.

Option #2: Coming together *as God's family*, with confidence let us ask the Father's forgiveness, for he is full of gentleness and compassion.

Option #3: My brothers and sisters, to prepare ourselves to celebrate *the sacred mysteries*, let us call to mind our sins.

“*Original sin attempts, then, to abolish fatherhood*, destroying its rays which permeate the created world, placing in doubt the truth about God who is Love and leaving man only with a sense of the master-slave relationship.”
—John Paul II¹⁷

¹⁶ For more on this verse and the Catholic understanding of grace and salvation see the essay and responses by Michael Barber in *Four Views of the Role of Works at the Final Judgment* (ed. Alan Stanley with James D.G. Dunn, Thomas R. Schreiner, and Robert N. Wilkin; Grand Rapids: Zondervan, 2013).

¹⁷ *Crossing the Threshold of Hope* (Toronto: Knopf, 1994), 228 (emphasis in the original).

He also told this parable to some who trusted in themselves that they were righteous and despised others: ¹⁰ “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. ¹¹ The Pharisee stood and prayed thus with himself, ‘God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. ¹² I fast twice a week, I give tithes of all that I get.’ ¹³ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ ¹⁴ I tell you, this man went down to his house justified rather than the other; for every one who exalts himself will be humbled, but he who humbles himself will be exalted.” (Luke 18:9–14)

Priest: Lord, have mercy.

Priest: Kyrie, eleison.

All: Lord, have mercy.

All: Kyrie, eleison.

Priest: Christ, have mercy. *or*

Priest: Christe, eleison.

All: Christ, have mercy.

All: Christe, eleison.

Priest: Lord, have mercy.

Priest: Kyrie, eleison.

All: Lord, have mercy.

All: Kyrie, eleison.

“Lord” (Greek *kyrios*)

1. Three languages of the Mass:

- a. Greek: *Kyrie*
- b. Hebrew: *Amen, Hallelujah, Hosanna*
- c. Latin: *Gloria, Sanctus, Agnus Dei*, etc.

2. Three languages of the cross¹⁸

Pilate also wrote a title and put it on the cross; it read, “Jesus of Nazareth, the King of the Jews.” ²⁰ Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. (John 19:19–20)

3. Lord: “one having power or authority over”

4. King, Ruler, Owner of Property, Master of servants or slaves

5. Biblical tradition: God is *the* Lord—the one to whom all is subject

6. Recalls Jesus’ healing ministry

And as they went out of Jericho, a great crowd followed him. ³⁰ And behold, two blind men sitting by the roadside, when they heard that Jesus was passing by, cried out, “Have mercy on us, Son of David!” ³¹ The crowd rebuked them, telling them to be silent; but they cried out the more, “Lord, have mercy on us, Son of David!” ³² And Jesus stopped and called them, saying, “What do you want me to do for you?” ³³ They said to him, “Lord, let our eyes be opened.” ³⁴ And Jesus in pity touched their eyes, and immediately they received their sight and followed him. (Matthew 20:29–34)

Confiteor

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,

And, striking their breast, they say:

through my fault, through my fault, through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

¹⁸ I owe this insight to New Testament scholar, Brant Pitre.

The Gloria

And in that region there were shepherds out in the field, keeping watch over their flock by night. ⁹ And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. ¹⁰ And the angel said to them, “Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; ¹¹ for to you is born this day in the city of David a Savior, who is Christ the Lord. ¹² And this will be a sign for you: you will find a babe wrapped in swaddling cloths and lying in a manger.” ¹³ And suddenly there was with the angel a multitude of the heavenly host praising God and saying, ¹⁴ “Glory to God in the highest, and on earth *peace among men with whom he is pleased!*” (Luke 2:8–14)

... I came that they may have life, and have it abundantly. (John 10:10)

All: Glory to God in the highest, and on earth peace to people of good will.

We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father.

Lord Jesus Christ, Only-begotten Son,

Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer.

you are seated at the right hand of the Father, have mercy on us.

For you alone are the Holy One, you alone are the Lord,

you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

IV. The Liturgy of the Word

Catholic Teaching on Inspiration

The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit. For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and the New Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself.” (Vatican II, *Dei Verbum*, no. 11)

In the sacred books, the Father who is in heaven comes lovingly to meet his children, and talks with them.”
(Vatican II, *Dei Verbum*, no. 21)

“To compose the sacred books, God chose certain men who, all the while he employed them in this task, *made full use of their own faculties and powers* so that, though he acted in them and by them, it was *as true authors* that they consigned to writing *whatever* he wanted written, and *no more*” (Vatican II, *Dei Verbum* 11)

The Incarnational Analogy of Scripture¹⁹

Word Incarnate	Word Inspired
Fully Divine	Divine Authorship
Fully Human	Human Authorship
Without Sin	Without Error

Homily

¹⁹ See Vatican II, *Dei Verbum*, no. 13; Pius XII, *Divino afflante spiritu*, 20

Scripture and the Creed (*Catechism of the Catholic Church*, no. 186)

From the beginning, the apostolic Church expressed and handed on her faith in brief formulae for all.¹ But already early on, the Church also wanted *to gather the essential elements of its faith into organic and articulated summaries*, intended especially for candidates for Baptism:

This *synthesis of faith* was not made to accord with human opinions, but rather *what was of the greatest importance was gathered from all the Scriptures*, to present the one teaching of the faith in its entirety. And just as the mustard seed contains a great number of branches in a tiny grain, so too this summary of faith encompassed in a few words the whole knowledge of the true religion contained in the Old and New Testaments.— St. Cyril of Jerusalem²

The Creed

I believe in one God, the Father almighty, maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ, the Only Begotten Son of God,
born of the Father before all ages.

God from God, Light from Light, true God from true God,
begotten, not made, consubstantial with the Father;

Through him all things were made.

For us men and for our salvation
he came down from heaven,

[At the words that follow up to and including “and became man”, all bow.]

and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.

For our sake he was crucified
under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic, and apostolic Church.

I confess one baptism for the forgiveness of sins
and I look forward to the resurrection
of the dead and the life of the world to come. Amen.

¹ Cf. *Rom* 10:9; *1 Cor* 15:3–5, etc.

² St. Cyril of Jerusalem, *Catech. illum.* 5, 12: PG 33, 521–524.

V. The Liturgy of the Eucharist

The Offertory

1. Symbolism of bread and wine:
 - a. Our “sustenance”: God gives to us our needs
 - b. Result of the work of our hands: We give everything back to God
2. Sacrifice of Melchizedek, a type of Christ

¹⁸ And Melchizedek king of Salem brought out bread and wine; he was priest of God Most High. ¹⁹ And he blessed him and said, “Blessed be Abram by God Most High, maker of heaven and earth; ²⁰ and blessed be God Most High, who has delivered your enemies into your hand!” And Abram gave him a tenth of everything. (Genesis 14:17–20)

You are a priest for ever after the order of Melchizedek. (Psalm 110:4; Hebrews 6:20)
3. The collection

We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, ² for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. ³ For they gave according to their means, as I can testify, and beyond their means, of their own free will, ⁴ begging us earnestly for the favor of taking part in the relief of the saints— ⁵ and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God. . . ⁸ I say this not as a command, but to prove by the earnestness of others that your love also is genuine. ⁹ For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich. (2 Corinthians 6:1–9)²⁰

Preparation of the Gifts

1. Jewish blessing over bread and wine

“Blessed are thou. . . who bringest forth bread from the earth. . .”(Mishnah, *Berakhoth* 6:5)
2. Priest washes hands: “Wash me, O Lord, from my iniquity and cleanse me from my sin.”

A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. . . ² *Wash me thoroughly from my iniquity, and cleanse me from my sin! . . .* ¹⁶ For thou hast no delight in sacrifice; *were I to give a burnt offering, thou wouldst not be pleased.* ¹⁷ The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise. . . ¹⁹ *then wilt thou delight in right sacrifices,* in burnt offerings and whole burnt offerings. . . (Psalm 51)
3. Mingling of water and wine: Mystery of divinity and humanity

“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.”

. . . he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature. (2 Peter 1:4)
4. Incensing of the altar, priest, and people

“And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden *bowls full of incense, which are the prayers of the saints. . .*” (Revelation 5:8)

“And another angel came and stood at the altar with a golden censer; and *he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne; ⁴ and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God.*” (Revelation 8:3–5)

²⁰ See Gary Anderson, *Charity: The Place of the Poor in the Biblical Tradition* (New Haven: Yale University Press, 2014).

The Eucharistic Prayer (*Anaphora* / “Offering”)

1. *Incipit*: “The Lord be with You”
2. *Sursum Corda*: “Lift up your hearts”
3. Preface (variable)
4. *Sanctus*: “Holy, Holy, Holy”
5. *Epiclesis*: The priest calls the Spirit down onto the gifts
6. *Anamnesis*: “Remembrance”
7. Oblation: Old Testament sacrifices mentioned
8. Intercessions: Mention of those the eucharist is offered for (e.g., Pope, Bishops, etc.)
9. Doxology: “Through him, with him, in him. . .”

The *Sanctus*

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. ² Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³ And one called to another and said: “Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.” . . . ⁵ And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!” ⁶ Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. ⁷ And he touched my mouth, and said: “Behold, this has touched your lips; your guilt is taken away, and your sin forgiven.” ⁸ And I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then I said, “Here am I! Send me.” (Isaiah 6:1–8)²¹

After this I looked, and lo, in heaven an open door! And the first voice, which I had heard speaking to me like a trumpet, said, “Come up hither, and I will show you what must take place after this.” ² At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne! . . . ⁶ . . . And round the throne, on each side of the throne, are four living creatures . . . ⁸ and day and night they never cease to sing, “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!” (Revelation 4:1–2, 6, 8)

“Hosanna”

1. “Save” or “Give salvation” (*Catechism of the Catholic Church*, no. 559)
2. Hallel Psalm regarding entrance into God’s temple (Ps 118:25–29)
3. Recalls triumphal entry of Jesus into Jerusalem (Matt 21:1–9), which lead to “cleansing” of temple
And the crowds that went before him and that followed him shouted, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” (Matthew 21:9)
4. Two-fold meaning of Hosanna
 - a. We are about to enter into the heavenly temple—ask to saved into heaven
 - b. We are about to have Christ come and cleanse us, temples of the Holy Spirit (cf. 1 Cor 6:19)

²¹ See John Damascene, who incorporates this passage into his eucharistic theology: “With eyes, lips, and faces turned toward it let us receive the divine burning coal, so that the fire of the coal may be added to the desire within us to consume our sins and enlighten our hearts, and so that by this communion of the divine fire we may be set afire and deified. [Isaiah] saw a live coal, and this coal was not plain wood but wood joined with fire. Thus also, the bread of communion is not a plain bread, but bread joined with the Godhead. And the body joined with the Godhead is not one nature. On the contrary, that of the body is one, whereas that of the Godhead joined with it is another so that both together are not one nature, but two.” (*The Fount of Knowledge* 4.13; cited from F. Chase, trans., vol. 37 of *The Fathers of the Church: A New Translation*, (Washington, D.C.: Catholic University Press, 1958), 359.

Epiclesis

1. “Calling down” of the Spirit on the gifts
2. Sacrifice consumed by fire from heaven

When Solomon had ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple. ² And the priests could not enter the house of the LORD, because the glory of the LORD filled the LORD’s house. ³ When all the children of Israel saw the fire come down and the glory of the LORD upon the temple, they bowed down with their faces to the earth on the pavement, and worshiped and gave thanks to the LORD, saying, “For he is good, for his steadfast love endures for ever.” (1 Kings 7:1–3; cf. 1 Kings 18:38–39)

3. Type of Transubstantiation (cf. *Catechism of the Catholic Church*, no. 1353)

“Then . . . we call on the good God to send the Holy Ghost upon the gifts, so that he might change the bread into the Body of Christ and the wine into the Blood of Christ.”—Cyril of Jerusalem (A.D. 348)²²

Institution Narrative (Words of Consecration)

1. Jesus at the Last Supper (Matthew 26; Mark 14; Luke 22; 1 Corinthians 11)
2. “In remembrance”: Passover Sacrifice (Exod 12:14)
3. The “Blood of the Covenant”: Covenant of Moses (Exod 24:3–8) / New Covenant (Jer 31)

And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. ⁵ And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. ⁶ And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. ⁷ Then he took the book of the covenant, and read it in the hearing of the people; and they said, “All that the LORD has spoken we will do, and we will be obedient.” ⁸ And Moses took the blood and threw it upon the people, and said, “Behold the blood of the covenant which the LORD has made with you in accordance with all these words.” ⁹ Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, ¹⁰ and they saw the God of Israel; and there was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. ¹¹ And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank. (Exodus 24:4–11)

“Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³² not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the LORD. ³³ But this is the covenant which I will make with the house of Israel after those days, says the LORD: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. ³⁴ . . . for I will forgive their iniquity, and I will remember their sin no more.” (Jeremiah 31:31–34)

4. Covenants make families: New Covenant establishes the Family of God²³
5. Paul on the seriousness of the eucharist

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. ²⁸ Let a man examine himself, and so eat of the bread and drink of the cup. ²⁹ For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. ³⁰ That is why many of you are weak and ill, and some have died. (1 Corinthians 11:27–29)

²² *Catechetical Lectures* 23.7; NPNF² 7:154.

²³ See Scott W. Hahn, *Kinship by Covenant: a Canonical Approach to the Fulfillment of God’s Saving Promises* (AYBRL; New Haven; London: Yale University Press, 2009).

The Our Father: The Family Prayer²⁴

1. Address: *Our Father, who art in heaven* . . .
 - a. God as more than Creator: He is the true Father
 - b. *Our*: Approach the Father through the Son
 - c. Need to purify our hearts: must approach God as his children²⁵
2. “Thy petitions”
 - a. “Hallowed be thy name”: Praise (God’s name is holy) and petition (let all acknowledge)
 - b. “Thy Kingdom Come”:
 - i. Christological: The Kingdom is present in Christ
 - ii. Eschatological: Coming of the Kingdom in its fullness at the end of time
 - iii. Sacramental: Kingdom present in in the sacramental life of the Church²⁶
 - c. “Thy will be done on earth as it is in heaven”: Pray like Christ in Gethsemane (Matt 26:39)
3. “Us” petitions
 - a. “Give us this day our daily (Gk *epiousios*) bread”
 - i. The food (=sustenance) we need each day—our material needs
 - ii. “Super-substantial bread” (*epi*: above; *ousios*: substance)—spiritual needs (esp. eucharist)²⁷
 - b. “Forgive us our trespasses as we also have forgiven those who trespass against us” (cf. Matt 6:14–15)
 - c. “And lead us not into temptation”: Petition for God to prevent us from giving into temptation
 - d. “Deliver us from (the) evil (one)”

Agnus Dei (“Lamb of God”)

And the angel said to me, “Write this: Blessed are those who are invited to the marriage supper of the Lamb.”
And he said to me, “These are true words of God.” (Revelation 19:9)

As he entered Caperna-um, a centurion came forward to him, beseeching him ⁶ and saying, “Lord, my servant is lying paralyzed at home, in terrible distress.” ⁷ And he said to him, “I will come and heal him.” ⁸ But the centurion answered him, “Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. ⁹ For I am a man under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.” ¹⁰ When Jesus heard him, he marveled, and said to those who followed him, “Truly, I say to you, not even in Israel have I found such faith. ¹¹ I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, ¹² while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.” ¹³ And to the centurion Jesus said, “Go; be it done for you as you have believed.” And the servant was healed at that very moment. (Matthew 8:5–13)

VI. Concluding Rites

1. Final greeting
2. Blessing (cf. Num 6:22–26)
3. Dismissal (*Ite, Missa est*)

²⁴ For the meaning of the Lord’s Prayer in Catholic tradition, see *Catechism of the Catholic Church*, nos. 2759–2865.

²⁵ “What man of you, if his son asks him for bread, will give him a stone? ¹⁰ Or if he asks for a fish, will give him a serpent? ¹¹ If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!” (Matthew 7:9–11)

²⁶ See *Catechism of the Catholic Church*, no. 2816: “The Kingdom of God has been coming since the Last Supper and, in the Eucharist, it is in our midst.”

²⁷ See *Catechism of the Catholic Church*, no. 2837.

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