Tonight’s Topic

• How did the early Christians worship?
• What is the Holy Mass?
• The Parts of the Mass
• Praying and encountering Christ at Mass

Review: What is the Holy Eucharist?

• The Eucharist is the Body, Blood, Soul, and Divinity of Jesus Christ
  – The Real Presence of Christ… it is Jesus!
  – The Blessed Sacrament
• Transubstantiation – the changing of bread and wine into the Body, Blood, Soul, and Divinity of Christ
  – Occurs at the Epiclesis & Words of Consecration
  – “This is My Body which will be given up for you”
  – “This is the chalice of My Blood…”

Review: How does Transubstantiation work?

• Distinction between substance & accidents
  – Substance – that which makes a thing what it is; endures through time & change
    • Examples: plant, table, human being
  – Substance of the Bread & Wine change into the Eucharist
• Accidents – that which depends on the substance for its existence (i.e. goes with a thing)
  • Examples: height, color, kindness of a person
  • Accidents of Bread and Wine remain the same

“This is My Body which is given for you. Do this in remembrance of me.”
 Luke 22:19
**Review: Receiving Holy Communion**

To receive the Eucharist, one must be:
- A baptized Catholic in full communion with the Church (also been prepared & confessed if 1st HC)
- In a state of grace
- Fasted for 1 hour prior to communion

When can someone NOT receive Holy Communion:
- In a state of mortal sin
- “Married” outside the Catholic Church
- Divorced and “remarried” outside the Church
- Giving grave and public scandal

What about receiving communion at non-Catholic churches:
- At an Orthodox church – only when it’s not possible to go to a Catholic Mass and with their permission
- At a Protestant or other religious service - Never

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**Catholic Cool Stuff - Eucharistic Miracles**

- 8th century in Lanciano, Italy
- 1263 - Bolsena-Orvieto, Italy
- 1730 - Siena, Italy
- 1225 - St. Anthony & the mule
- 1996 - Buenos Aires

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**Eucharistic Miracle in Buenos Aires 1996**

Studied by Frederic Zugiba, a cardiologist and forensic pathologist from Columbia University

- “the analyzed material is a fragment of the heart muscle found in the wall of the left ventricle close to the valves. This muscle is responsible for the contraction of the heart. It should be borne in mind that the left cardiac ventricle pumps blood to all parts of the body. The heart muscle is in an inflammatory condition and contains a large number of white blood cells. This indicates that the heart was alive at the time the sample was taken. It is my contention that the heart was alive, since white blood cells die outside a living organism. They require a living organism to sustain them. Thus, their presence indicates that the heart was alive when the sample was taken. What is more, these white blood cells had penetrated the tissue, which further indicates that the heart had been under severe stress, as if the owner had been beaten severely about the chest.”

- “How and why a consecrated Host would change its character and become living human flesh and blood will remain an inexplicable mystery to science.”

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**St. Justin Martyr in 155AD on Worship**

*On the day we call the day of the sun, all who dwell in the city or country gather in the same place. The memoirs of the apostles and the writings of the prophets are read, as much as time permits. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things. 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. When the prayers are concluded we exchange the kiss.*

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**St. Padre Pio**

"It would be easier for the world to survive without the sun than to do without Holy Mass."
The Holy Sacrifice of the Mass
❖ The Mass is the one sacrifice of Jesus Christ made present to us
   – We do not sacrifice Jesus over and over again
   – We participate in the one sacrifice of Christ
❖ The Mass unites three moments because it is one single offering, one sacrifice
   1. The Passion, Death and Resurrection of Jesus Christ in 33AD
   2. The Wedding Feast of the Lamb in heaven, where Jesus offers Himself and us to the Father for all eternity
   3. This Mass and all the Masses throughout the history of the world

Sacrosanctum Concilium #47
“At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet ‘in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.’

Catechism #1367
“The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: ‘The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.’ ‘And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner... this sacrifice is truly propitiatory.’”

Scripture on the Mass as a Sacrifice
❖ In Hebrews 7 – Jesus is “designated by God a high priest after the order of Melchizedek.”
   – In Genesis 14:8 – Melchizedek offers a sacrifice of bread and wine
   – Melchizedek is a “king of Salem, priest of the Most High God” (Hb 7:1) without genealogy - “resembling the Son of God he continues a priest for ever.
   – Jesus is not of the priestly tribe of Levi, He is of the tribe of Judah
❖ 1 Cor. 11:16 – “The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?”
   – v18: “are not those who eat the sacrifices partners in the altar?”
Catechism 1544

Everything that the priesthood of the Old Covenant prefigured finds its fulfillment in Christ Jesus, the "one mediator between God and men." The Christian tradition considers Melchizedek, "priest of God Most High," as a prefiguration of the priesthood of Christ, the unique "high priest after the order of Melchizedek"; "holy, blameless, unstained, "by a single offering he has perfected for all time those who are sanctified," that is, by the unique sacrifice of the cross.

Catechism 1545

The redemptive sacrifice of Christ is unique, accomplished once for all; yet it is made present in the Eucharistic sacrifice of the Church. The same is true of the one priesthood of Christ; it is made present through the ministerial priesthood without diminishing the uniqueness of Christ's priesthood: "Only Christ is the true priest, the others being only his ministers."

Catechism 1548

In the ecclesial service of the ordained minister, it is Christ himself who is present to his Church as Head of his Body, Shepherd of his flock, high priest of the redemptive sacrifice, Teacher of Truth. This is what the Church means by saying that the priest, by virtue of the sacrament of Holy Orders, acts in persona Christi Capitis:

It is the same priest, Christ Jesus, whose sacred person his minister truly represents. Now the minister, by reason of the sacerdotal consecration which he has received, is truly made like to the high priest and possesses the authority to act in the power and place of the person of Christ himself (viritue ac persona ipsius Christi). Christ is the source of all priesthood; the priest of the old law was a figure of Christ, and the priest of the new law acts in the person of Christ.

Scripture on the Mass as a Sacrifice

❖ Malachi 1:11 – “For from the rising of the sun, even to its setting, my name is great among the nations; And everywhere they bring sacrifice to my name, and a pure offering; For great is my name among the nations, says the Lord of hosts.”

– Prophecy about God rejecting the sacrifice of the Jewish people and accepting a new sacrifice offered by the Gentiles.
– The Catholic Church has over 250,000 churches all over the world, with over 414,000 Catholic priests offering daily Mass.
– Daily offering the one acceptable sacrifice of Christ to the Father for the world...that’s beautiful

❖ Luke 22:19 – “This is my body which is given for you. Do this in remembrance of me”

– Could be translated as “offer this as my memorial offering”
– Remembrance or memorial (ziccaron in Hebrew) means more than just think about. For the Israelites, memorial is a sacrificial term making present the moment to experience its power now.
– Jesus is only with the 12 Apostles (cf. Mark 14:17) and is also ordaining the Bishops in that moment, giving them the power to do what He is doing (making them New Testament priests)

• The Mass makes present the one sacrifice of Christ

– Jesus is giving us the new Passover, with Himself as the Lamb

Didache – written in 70AD

Assemble on the Lord’s day, and break bread and offer the Eucharist; but first make confession of your faults, so that your sacrifice may be a pure one. Anyone who has a difference with his fellow is not to take part with you until he has been reconciled, so as to avoid any profanation of your sacrifice [Mt. 5:23–24]. For this is the offering of which the Lord has said, ‘Everywhere and always bring me a sacrifice that is undefiled, for I am a great king, says the Lord, and my name is the wonder of nations’ [Mal. 1:11, 14].
St. Ignatius of Antioch – 110AD

For there is but one flesh of our Lord Jesus Christ, one cup in the unity of his blood, and one altar. As also there is one bishop, together with his presbytery and the deacons my fellow-servants, so that whatever you do, you may do it according to the will of God.

St. Justin Martyr – 155AD

"God speaks by the mouth of Malachi, one of the twelve [minor prophets], as I said before, about the sacrifices at that time presented by you: 'I have no pleasure in you, says the Lord, and I will not accept your sacrifices at your hands; for from the rising of the sun to the going down of the same, my name has been glorified among the Gentiles, and in every place incense is offered to my name, and a pure offering, for my name is great among the Gentiles . . . [Mal. 1:10–11]. He then speaks of those Gentiles, namely us [Christians] who in every place offer sacrifices to him, that is, the bread of the Eucharist and also the cup of the Eucharist" (Dialogue with Trypho the Jew 41).

St. Irenaeus of Lyons – 189AD

"He took from among creation that which is bread, and gave thanks, saying, 'This is my body.' The cup likewise, which is from among the creation to which we belong, he confessed to be his blood. He taught the new sacrifice of the new covenant, of which Malachi, one of the twelve prophets, had signified beforehand: [he inserts Mal. 1:10–11 here]. By these words he makes it plain that the former people will cease to make offerings to God; but that in every place sacrifice will be offered to him, and indeed, a pure one, for his name is glorified among the Gentiles" (Against Heresies 4:17:5).

St. Cyprian of Carthage – 253AD

"If Christ Jesus, our Lord and God, is himself the high priest of God the Father; and if he offered himself as a sacrifice to the Father; and if he commanded that this be done in commemoration of himself, then certainly the priest, who imitates that which Christ did, truly functions in place of Christ" (Letters 63:14).

Serapion – 350AD

"Accept therewith our hallowing too, as we say, 'Holy, holy, holy Lord Sabaoth, heaven and earth is full of your glory.' Heaven is full, and full is the earth, with your magnificent glory, Lord of virtues. Full also is this sacrifice, with your strength and your communion; for to you we offer this living sacrifice, this unbloody oblation" (Prayer of the Eucharistic Sacrifice 13:12–16).

Sacrifice and Worship Linked in the Old Testament

- Covenant – sacred vow binding each other’s lives together
  - Sealed in blood
- Old Testament Covenant
  - Gathering of all the people
  - Reading of the law
  - Profession of faith in the law of God
  - Sacrifice
  - Sprinkling of the blood on the people
- Exodus 24:8: “Behold the blood of the covenant which the Lord has made with you in accordance with all these words.”
Catechism #1334

In the Old Covenant bread and wine were offered in sacrifice among the first fruits of the earth as a sign of grateful acknowledgment to the Creator. But they also received a new significance in the context of the Exodus: the unleavened bread that Israel eats every year at Passover commemorates the haste of the departure that liberated them from Egypt; the remembrance of the manna in the desert will always recall to Israel that it lives by the bread of the Word of God; their daily bread is the fruit of the promised land, the pledge of God’s faithfulness to his promises. The “cup of blessing” at the end of the Jewish Passover meal adds to the festive joy of wine an eschatological dimension: the messianic expectation of the rebuilding of Jerusalem. When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and the cup.

The Four Ends of the Mass

❖ Adoration – we join the angels and saints in heaven in worshipping the all good God
❖ Atonement – we participate in Jesus’ offering of His sacrifice to the Father for our salvation. It is the moment of our redemption made present to us now.
❖ Thanksgiving – we give thanks to God for all His gifts, especially the gift of Christ’s sacrifice
❖ Petition – we join Christ in asking for God’s help and the graces we need to be holy

The Four Parts of the Mass & the Life of Christ

• Introductory Rites // The Early Life of Christ
  – Sign of the Cross // The Trinity in Eternity
  – The Lord be with you // Incarnation
  – Lord have mercy & Gloria // Baptism & 40 Days in the Desert
• The Liturgy of the Word // Preaching the Gospel
  – Creed & Intercessions // John 14-17
• Liturgy of the Eucharist // The Paschal Mystery
  – Offertory // Agony in the Garden
  – Consecration // Passion & Death
  – Communion // Resurrection
• Concluding Rites // Ascension & Pentecost

The Garden of Eden

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Lord be with you
And with your spirit
The Lord be with you

"Hail full of grace, the Lord is with you"

And with your spirit

I Confess

Lord have Mercy

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

The Word of the Lord

Thanks be to God.

Praise to you Lord Jesus Christ

I Believe...

We pray to the Lord

Lord hear our prayer
**Catechism of the Catholic Church 1353**

- In the *epiclesis*, the Church asks the Father to send his Holy Spirit (or the power of his blessing) on the bread and wine, so that by his power they may become the body and blood of Jesus Christ and so that those who take part in the Eucharist may be one body and one spirit (some liturgical traditions put the epiclesis after the anamnesis).
- In the *institution narrative*, the power of the words and the action of Christ, and the power of the Holy Spirit, make sacramentally present under the species of bread and wine Christ's body and blood, his sacrifice offered on the cross once for all.

**Catechism of the Catholic Church 1354**

- In the *anamnesis* that follows, the Church calls to mind the Passion, resurrection, and glorious return of Christ Jesus; she presents to the Father the offering of his Son which reconciles us with him.
- In the *intercessions*, the Church indicates that the Eucharist is celebrated in communion with the whole Church in heaven and on earth, the living and the dead, and in communion with the pastors of the Church, the Pope, the diocesan bishop, his presbyterium and his deacons, and all the bishops of the whole world together with their Churches.

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**Doxology**

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

Amen.

**The Body of Christ**

Amen!
Go and announce the Gospel of the Lord.

Thanks be to God

What does all this mean for us?
• We can be at the foot of the Cross, bringing to His sacrifice everything
  – The greatest act of love for us
  – We can offer everything to Christ who offers us to the Father
• Christ gives us Himself as our food
• The universe is different because Christ is always with us in the Holy Eucharist
  – We are never w/o His physical presence
  – “I am with you always, until the end of the world.”

Fully Conscious and Active Participation
• To participate is to mean what we say, to attend Mass with a purpose and devotion, expecting to encounter the living God!
• We are there to worship at the Cross, not to be entertained

The Gifts of the Mass
❖ To hear the Word of God
  – Get a Mass Journal – write down one thing that jumped out at you at Mass
❖ To join the angels and saints in worshipping God
❖ To participate in the Sacrifice of Christ
  – To unite our prayers to Jesus’ prayer
  – Have someone to pray for at Mass
❖ To receive the Body, Blood, Soul, and Divinity of Jesus Christ
  – Cherish Jesus in Holy Communion

Discussion Questions
• Is there any part of Mass that has stuck out to you recently? Why?
• What would you say to someone who says, “Mass is boring?”
• How does the Eucharist change everything?
• Anything else that struck you in this topic

Any Questions?