



Saint Clare of Assisi

CATHOLIC CHURCH

THE SHAPE OF OUR LITURGY WEEK ONE: INTRODUCTORY RITES

The four-fold order of Christian worship

Address from Bishop Barron to the Adoremus Eucharistic Congress and Pilgrimage in Liverpool. Saturday morning, 8 September 2018

<https://www.youtube.com/watch?v=DPR2u6NkZeU>

General observations about the mass: 4:47-13:30 (9 min)

Parts of the mass summary

<http://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/index.cfm>

Introductory rites (gathering)

- Entrance
- Greeting
- Penitential act
- Glory to God
- Collect

Liturgy of the Word

- First reading
- Responsorial psalm
- Second reading (on Sundays and solemnities)
- Gospel acclamation
- Gospel
- Homily
- Profession of faith (on Sundays, solemnities, and special occasions)
- Universal prayer

Liturgy of the Eucharist

- Presentation of the gifts and preparation of the altar
- Prayer over the offerings
- Eucharistic prayer
 - Preface
 - Holy, Holy, Holy
 - First half of prayer, including consecration (epiclesis, anamnesis)
 - Mystery of faith

- Second half of prayer, ending with doxology
- The Lord's Prayer
- Sign of peace
- Lamb of God
- Communion
- Prayer after communion

Concluding rites (sending)

- Optional announcements
- Greeting and blessing
- Dismissal

Origins of the mass

Biblical glimpses

Luke 24.13-35; Acts 2.42; 1 Corinthians 11.17-32; fragments of hymns, creeds, and liturgical responses (Philippians 2.5-11; 1 Tim. 3.5-6, 16; 2 Tim. 2.11-13; Rev. 22.17; etc.)

Historical glimpses

Evolution of the Eucharistic prayer from the Jewish berakah.

"...if there is one element in the whole of Christian tradition that in all of the forms in which it is known shows the continuity with and the dependence on Judaism, it is the eucharistic prayer. ...whether we are dealing with the basic themes, their reciprocal relations, of the structure and development of the prayer, the continuity with the Jewish prayer that is called 'berakah' is so unbreakable that it is impossible to see how we can avoid speaking of its dependence.

"...we must add (and this is a capital point) that it is not only in the prayer texts that the Church's dependence on the Synagogue seems to be noticeable. It is also in all aspects of worship; architecture, sacred music, and even in an area which up until recent discoveries was never even considered, iconography." (Louis Bouyer, Eucharist, 22, 25)

From the first apology in defense of the Christians by Saint Justin, martyr (65, 66, 67)

"But we, after we have thus washed him who has been convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in

order that we may offer hearty prayers in common for ourselves and for the baptized [illuminated] person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit, and offers thanks at considerable length for our being counted worthy to receive these things at his hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying amen. This word amen answers in the Hebrew language to γένοιτο [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

“And this food is called among us Εὐχαριστία [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when he had given thanks, said, “This do in remembrance of me, Luke 22:19 this is my body;” and that, after the same manner, having taken the cup and given thanks, he said, “This is my blood;” and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.

“And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the maker of all through his son Jesus Christ, and through the Holy Spirit. 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, 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. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the

strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration."

The nature of the mass

Ite, missa est ("Go, it is the sending")

Leitourgia (the work of the people)

Christian worship

An expression of unity with the whole Church, past, present, and future.

A celebration of and enactment of the creative and redemptive story of God, the world, and his people.

An embodiment of the vision and mission of God for the redemption of all things.

Transforming encounter with God

Creates and shapes the church as the body of Christ

Orders and sanctifies the lives and spirituality of God's people

Prepares the body of Christ to live out the mission of Christ in and for the world

Conversation with God

The body of Christ expresses joy, lament, peace, sorrow, celebration, struggle, etc. within the language and movement of the liturgy.

God speaks to and acts among his people through word, symbol, and action.

A glorious "waste" of time with God

A demonstration to all who witness it of the truth of God and his primacy over all the attractions, pleasures, and snares of the world.
