

The Holy Mass

A Biblical Walk

What is the Mass?

- ◆ Sacrament of the Holy Eucharist
- ◆ From the time of the apostles, Mass center of Christian worship
- ◆ Instituted by Jesus in the Last Supper ("Do this in memory of Me. - Lk 22:19)
- ◆ Saving power of Jesus death and resurrection -- concentrated in the Mass/Holy Eucharist

3 Basic Things about the Mass

- ◆ Mass as “remembrance” of Jesus’ Sacrifice on the cross for the forgiveness of our sins
- ◆ Mass as Jesus present among us
- ◆ Mass as holy communion (being one with) the Lord

Mass as Sacrifice

To remember Jesus' sacrifice, His death and
resurrection to save us from our sins

Mass as Sacrifice:

- ◆ Eucharist is called “the Holy Sacrifice of the Mass” --- Why? Who or what is being sacrificed?
- ◆ Why the need for sacrifice?

Old Testament:

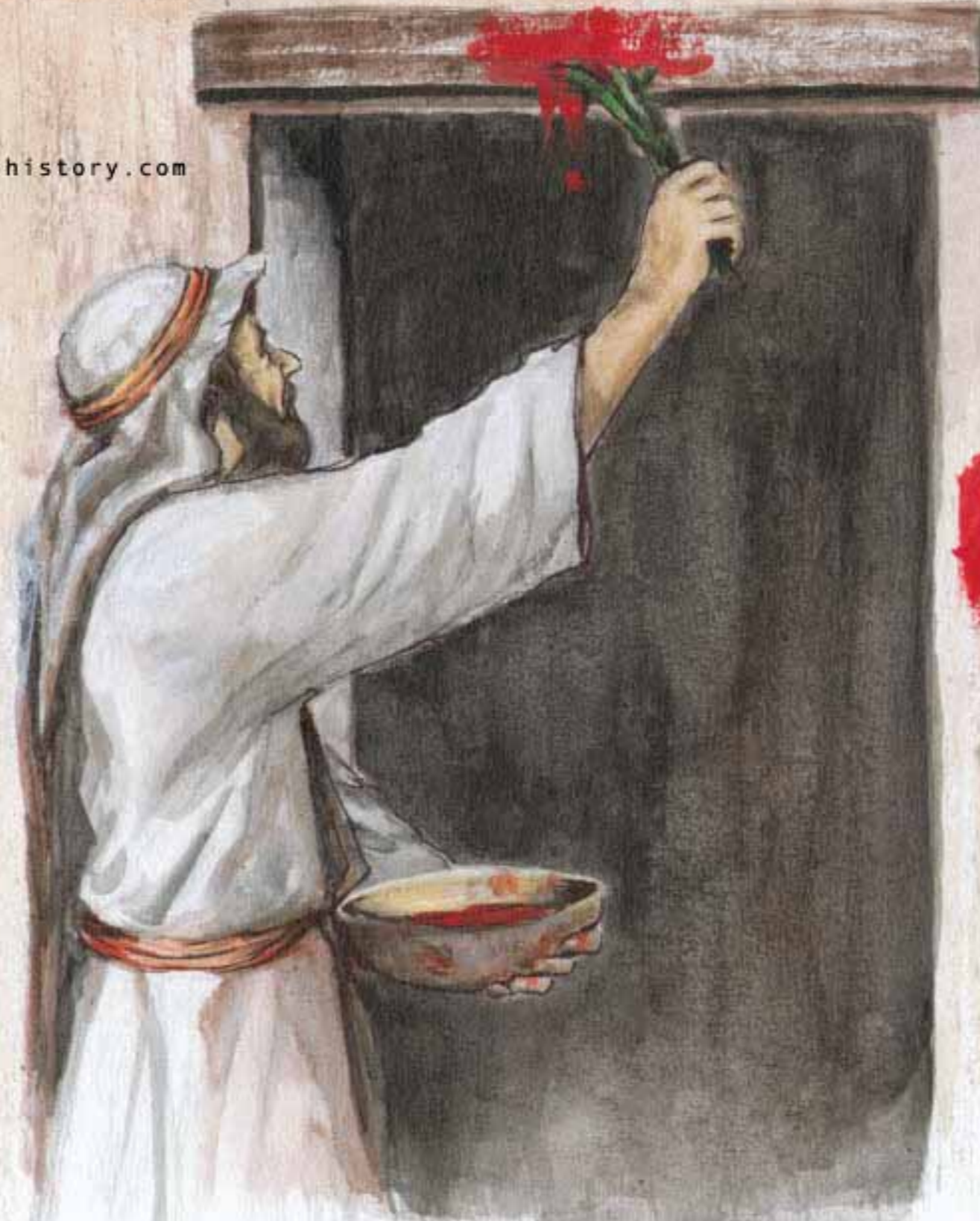
The Practice of Making Sacrifices

- ◆ Israelites traditionally offered bloody (animal sacrifices) and unbloody (crops, plant sacrifices) to God to ask for a good harvest, forgiveness, blessings
- ◆ Passover Meal - God was so angry with how the Israelites became Godless and sinful but there were those who were still faithful.

Passover Meal: Exodus 12: 21-22

- ◆ God dictated to Moses that Jews had to kill a lamb a certain way and share it as a family (communion)
- ◆ They also had to smear the blood of the lamb on vertical and horizontal wood of their doorframes so that the Angel of Death would pass over their home and not kill their firstborn child. (sacrificial lamb)

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foreshadowing
of Jesus dying
on the cross
like the
sacrificial lamb

Applying the Blood

Bread and Wine in the Bible

- ◆ Exodus 12:15 God told the Jews to eat unleavened bread...
- ◆ John 2: 2-5 Wedding at Cana where Mama Mary asked Jesus to turn water into wine
- ◆ Matthew 14: 14-20 Miracle of the multiplication of loaves
- ◆ John 6:27 "Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on Him has God the Father set His seal."
- ◆ John 6:35 "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst."
- ◆ John 6:51 "I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh."

Jesus as Sacrificial Lamb

- ◆ God sent Jesus, His only begotten Son, as a sacrificial lamb, to suffer, die and resurrect to save us from our sins. (Death is the result of sin.)
- ◆ In the Mass, we sacrifice Jesus to the Father for our salvation (just like Jews sacrificed the lamb to be saved from the Angel of Death)

The Last Supper (Mt 26:26-28)



Do this in memory of Me...

Jesus' Body and Blood in the form of Bread and Wine

- ◆ 26 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body."
- ◆ 27 Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. 28 This is my blood ... which is poured out for many for the forgiveness of sins.
- ◆ TRANSUBSTANTIATION: When the priest says these words at Consecration, the bread and wine become Jesus. CCC1376

Consecration: Bread and Wine become Jesus Himself

- ◆ John 6:53-56 "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink His blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him."



Mass as Sacrifice

- ◆ When we celebrate the Mass, we relive Jesus' sacrifice on the cross. It's like 2000 years ago all over again. (Liturgical Memorial: "Do this in memory of Me.")
- ◆ Host is the same Jesus who died on the cross, not just a symbol, but Jesus Himself in another form.
- ◆ Jesus offered Himself, suffered and died for us so we can be restored to God's family.
- ◆ The same Christ who once offered Himself in a bloody manner on the cross is offered in an unbloody manner in the Mass. -- CCC 1367; 1362-72

We must prepare our hearts to receive Jesus, our Lord. (Confession of Sins)

- ◆ 1 Corinthians 11:27-29 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. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself."



Sacrament of Penance/
Reconciliation / Confession

Catechism of the Catholic Church Says:

- ◆ Through the Mass/Eucharist, Jesus sacrifice would be represented and remembered until the end of the world and its power applied to the forgiveness of sins we daily commit. - CCC 1366
- ◆ This is why it is important to receive Jesus in the Holy Mass on Sundays and even more often.

Mass as Jesus Present Among Us

The Mass isn't just a reminder. It's really Jesus Who is Present.

Same Jesus who walked in Palestine over 2000 years ago.

Same Jesus who healed the sick, multiplied the loaves, died on the cross, and resurrected.

Same Jesus who called people to conversion, and offered them forgiveness

Ways in which Jesus is present among us:

- ◆ Jesus is present in the poor.
- ◆ Jesus is present in His Word - Bible
- ◆ Jesus is present in the sacraments
- ◆ Jesus is present when 2 or more people are gathered in His Name.



JESUS IS UNIQUELY PRESENT IN THE EUCHARIST

Why?

- Because the Body, Blood, Spirit and Divinity of Jesus are all present in the Eucharist.
- Jesus, as God and as Man, is totally present in the Eucharist. CCC 1374



St. Cyril of Jerusalem said:

- ◆ An early Christian theologian (theology is the study of God.)
- ◆ He said “Do not see in the bread and wine merely natural elements, because the Lord has expressly said that they are His body and His blood: faith assures you of this though your senses suggest otherwise.” - quoted by John Paul II in Ecclesia de Eucharistia #15

Emmanuel: "God with us." Mt 1:23

- ◆ Jesus, Divine Son of God who came to be with us
- ◆ Jesus wanted to remain with us that He gave us his Sacramental Presence in the Eucharist.
- ◆ He continues to be Emmanuel, God with us, every time we celebrate the Mass.
- ◆ Even after the Mass, Jesus is present in the Tabernacle, the special space reserved for the consecrated Bread and Wine-- Jesus.
- ◆ We should never take this gift for granted.

Adoring or Showing Reverence for the Eucharist

- ◆ Genuflecting or some other holy gesture/actions
- ◆ Spend time in front of the Blessed Sacrament in the Adoration Chapel
- ◆ St. Alphonsus Liguori: “Of all devotions, the adoring of Jesus in the Blessed Sacrament is the greatest after the sacraments, the one dearest to God and the one most helpful to us.” - *Visite al SS Sacramento e a Maria Santissima* and CCC 1418
- ◆ John Paul II: When we rest in the Lord’s presence in the Eucharist, it is to become like the beloved disciple who rested on Jesus’ breast at the Last Supper.

The Blessed Sacrament

John Paul II explained how Jesus wants us to visit Him in the Eucharist: “Jesus awaits us in this sacrament of love. Let us not refuse the time to meet Him in adoration, in contemplation full of faith. Let our adoration never cease...”



Mass as Holy Communion

In Jewish rites of sacrifice, it was not enough to have the animal killed. The sacrificed lamb needed to be SHARED.

Exodus 12: 8-12

8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. 9 Do not eat the meat raw or cooked in water, but roast it over the fire—head, legs and inner parts. 10 Do not leave any of it till morning; if some is left till morning, you must burn it. 11 This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover. 12 "On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgment on all the gods of Egypt. I am the Lord.

Eating the Sacrificial Lamb

- ◆ Communion meal followed the sacrifice.
- ◆ Shared meal sealed the covenant or promise between God and the people.
- ◆ Jesus as the new passover Lamb sacrificed for our sins
- ◆ After sacrificing Jesus on the altar, we share the Body and Blood of Jesus in a communion meal with others in God's family.
- ◆ This follows pattern of Sacrifice-Communion.
- ◆ The meal where we share the sacrifice of Jesus' Body and Blood is the EUCHARIST or the Holy Mass.

Holy Eucharist is, therefore, the Highest Form of Worship.

- ◆ No sacrifice that is better, holier and more valuable than the Body and Blood of our Lord Jesus.
- ◆ Communion = climax or highest point of our Eucharistic worship (wrong to not receive Communion; unique to our Catholic faith and that other Christian sects do not have such as the Protestants, Born Again, evangelical Christians, Bible Christians, etc.)
- ◆ Catechism: Receiving Communion is to be intimately united with our Lord Jesus who offered Himself for us.
- ◆ Lord Jesus enters our bodies, joining Himself to our souls in this most intimate union.

After Communion, we become like Mary

- ◆ Upon receiving Communion, the Lord rests inside us. This is the time to pour our hearts out to the Lord, to give Him our fullest attention.
- ◆ It is a time to love Him, to thank Him, to share our deepest needs and concerns with Him.
- ◆ We become like Mary as she carried Jesus in her womb, we carry Jesus in our hearts.
- ◆ We become living tabernacles. -- not the time to be distracted, to think of what people are wearing, to chat or to leave. --- it is the time to rest with the Lord.

Receiving Communion regularly helps us to...

- ◆ Fight our weakness and sin
- ◆ Guide us in our decisions
- ◆ Support us in our trials and sufferings
- ◆ Grow in holiness - we are transformed because Jesus dwells in us.

Parts of the Mass

(Based on the New English Roman Missal)

Introductory Rites

1. Sign of the Cross

- ◆ Not simply a way to begin praying. It is a powerful prayer in itself.
- ◆ A sacred tradition that goes back to the time of the early Christians.
- ◆ St. John Chrysostom: “Never leave your house without making the sign of the cross... Neither man nor demon will dare attack you seeing you covered with such a powerful armor. Let this sign teach you that you are a soldier, ready to combat against demons and ready to fight for the crown of justice. Are you ignorant of what the cross has done? It has vanquished death, destroyed sin, emptied hell, dethroned satan, and restored

The Sign of the Cross



- ◆ We invite God's Presence and ask Him to bless us, assist us, help us fight temptation, and guard us from all harm. It is a sign that we belong to God.

Roots of + in Scripture

- ◆ Ezekiel 9:4-6 -- Vision of Ezekiel of leaders worshipping false gods. He foresaw that those who were faithful to the true God would have a mysterious mark on their forehead as a sign of divine protection. Like the blood of the lamb that was painted on the doors of Israelites to protect them from God's wrath, the sign would protect the faithful when judgment fell on the city.
- ◆ Revelations 7:3 -- describes the servants of God as having a seal upon their foreheads, separating the righteous people from the wicked and protects them from the coming judgment.
- ◆ Sacrificial love of Christ on Calvary -- what the sign of the cross represents. This is why it is so powerful. The sign of the cross represents Jesus' triumph over all evil and our redemption.

Power of God's Name

- ◆ When we do the sign of the cross we say “In the Name of the Father, and of the Son and of the Holy Spirit” --- to call on the Name of God.
- ◆ Many references in the Bible where prophets called on the Name of God (Gn 4: 26 Seth; Gn 12:8 Abraham; Gn 26:25 Isaac)
- ◆ The Name of God represents His Presence and His power so to call on His Name means to invite God's presence into our lives.
- ◆ Call on the Name of the Lord in times of temptations, hardships, pain and suffering and especially when faced with evil.

2. Greeting

Priest: The Lord be with You

Our Response: And with your spirit.

- ◆ Entrance procession (priest and Mass servers walk in the center aisle towards the altar) -- their purpose is to place us in the presence of God; to help us remember that our Lord is here and we should have the right attitude of reverence and love.
- ◆ Greeting: "The Lord be with you." - God used these same words to call the heroes of the Bible right before they were sent on an important mission. Jesus (are represented by the priest) is sending us on a mission, too. (eg. Isaac, Jacob, Moses, Joshua, David, Jeremiah, and Mama Mary.) St. Paul always used this greeting to the early Christians. "And with your spirit." - St. Paul in Gal 6:18 said "The grace of our Lord Jesus Christ be with your spirit..."
 - ◆ Recognizes the unique role of the priest who represents Christ by virtue of his ordination as a priest.

Entrance Procession



3. Penitential Rite

An Examination of Conscience (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,
through my fault,
through my fault,
through my most grievous fault;
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.



Meanings of the words..

- ◆ “I have gravely sinned in my thoughts” - We admit in all humility that we have sinned in our ideas, wrong beliefs, judgment of other people, impure thoughts, malicious thoughts, wishing harm to other people
- ◆ “and in my words” - We admit that we have sinned by the words we have spoken in hatred and anger, lying, gossiping, using the Lord's name without love and respect, cursing or using evil words, etc.
- ◆ “in what I have done” - We admit that we have freely and knowingly committed sins with our actions (sins of commission)
- ◆ “and in what I have failed to do” - We admit that we have failed to do God's will in our lives. We have failed to follow Jesus' teachings to love God above all and to love others as we love ourselves. We have failed to help others in the best way we can. (sins of omission)

Meanings of the words..

- ◆ “through my fault, through my fault, through my most grievous fault” (as we strike our breast) - We admit that we have sinned knowingly and we cannot blame anyone but ourselves for the sins we have committed.
- ◆ “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.” -- We ask Mary and the saints who are now in heaven to pray for the forgiveness of our sins. The Church Triumphant (saints and angels in heaven) prays for the Church Militant (us still living) and the Church Suffering (souls in purgatory) for the forgiveness of our sins.

4. Kyrie

Lord, have mercy.

- ◆ We show our Lord humble and sorrowful repentance for our sins.
- ◆ Like the Prodigal Son who realized the sinfulness of his actions and how much he hurt his father because of these, he humbles himself and goes back to beg the forgiveness of his father.



5. Gloría

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.

Gloria, cont'd.

- ◆ From sorrowful repentance for our sins, now we enter into joyful praise for our Lord.
- ◆ Based on the Gospel of Luke: Lk 2:14 -- "Glory to God in the highest and on earth peace among men with whom He is pleased." -- These are the words sung by the angels over the fields of Bethlehem, announcing to the shepherds the good news of Christ's birth.
- ◆ Peace - given to all as a gift; given for free by our Lord, not a blessing for something we did, but something that God gives to all who love Him.
- ◆ 1st part: We talk about God as our Almighty Father and Jesus as the Son of God. We worship and give God praise.
- ◆ 2nd part: We talk about Jesus as the "Lamb of God" -- Jesus as the sacrificial lamb who was slain for the salvation of all mankind.
- ◆ 3rd part: We praise Jesus as He is seated at the right hand of the Father, a position of authority and power. We recognize Jesus Kingship over Heaven and Earth.

Angels sang Glory to God when Jesus was born in Bethlehem.



”Glory to God in the highest and on earth peace among men with whom He is pleased.”

During Mass, we are fed spiritually by our Lord in 2 Ways:



- ◆ At the Table of Liturgy
- ◆ Our Lord feeds us with Holy Scripture.
- ◆ Greatest Bible study on earth.

- ◆ At the Table of the Eucharist
- ◆ Then our Lord feeds us with the Body and Blood of our Lord Jesus in the Eucharist.

Liturgy of the Word

The Readings: God speaks to His people.

1. First Reading

- ◆ Usually from the Old Testament (except during the Easter season)
- ◆ Easter Season: First reading is taken from the Acts of the Apostles.
- ◆ The story that went before Jesus came into mankind.
- ◆ Like in a movie, the New Testament is the climax or high point of the story where the bida fights and wins the battle. But we cannot fully understand and appreciate this high point in the story without understanding what happened at the beginning of the story that led to the climax.
- ◆ At the end of the reading, the lector says “the Word of the Lord.” and we say “Thanks be to God.” -- This expresses our awe at the Words spoken by our Lord and our thankfulness that we are present at Mass to hear it. We thank God for nourishing our soul with His words.



2. Responsorial Psalm

- ◆ After we listen to the Word of God proclaimed in the first reading, we respond but not with our inadequate human words but with the Words of praise and thanksgiving inspired by God Himself. This is the Book of Psalms.
- ◆ St. Paul encouraged the early Christians to sing psalms. (Col 3: 16)
- ◆ Book of Psalms has 150 sacred hymns that we can use for private devotions (personal prayers) and public worship (worshipping God at Mass or during prayer meetings).
- ◆ We sing the psalms in unity with other Christians as a sign of our agreement or common faith in the Words of God that were proclaimed. It's like saying, "Yes! I believe that too!"

3. Second Reading

- ◆ These are usually taken from:
 - ◆ Letters of Paul (to the early Christians: Colosians, Galatians, Corinthians, etc)
 - ◆ Acts of the Apostles
 - ◆ Letters of Peter, James and John
 - ◆ Book of Revelations
- ◆ Apostles spread the teachings of Christ to the early Christians, exhorting them to be more Christlike, converting non-believers into the faith and teaching people to turn away from their sins.

St. Paul teaching the Early Christians



4. The Gospel

- ◆ Most important of the readings because this is our main source for the life and teachings of Jesus, our Savior.
- ◆ We show special reverence (respect with love) to the Gospel by standing--- we welcome our Lord Jesus who is to be proclaimed in the Gospel reading.
- ◆ Gospel Acclamation: An introduction to the Gospel that follows. It includes a verse from the Gospel.
- ◆ “Alleluia” - Before the reading of the Gospel, we sing this Hebrew expression for “Praise Yahweh!” or “Praise the Lord!” -- Alleluia is found at the beginning and end of many psalms; also used by angels in heaven to praise God. -- The Alleluia is a joyful expression and therefore not used during the season of Lent.
- ◆ Lent: We instead say “Glory and praise to You, Lord Jesus Christ” or “Praise to You Lord Jesus Christ, King of endless glory.”



5. Homily

- ◆ “Homily” means “explanation” in Greek; Practice of explaining Scripture dates back to ancient Jewish tradition. (Eg. Book of Ezra, the book of the law was not only read to the people, it was also explained; Levites “helped the people to understand the law” (Neh 8:7))
- ◆ Jesus Himself explained Scripture in the synagogue of Nazareth (Lk 4:18-30) and in Galilee (Mk 1:21; Lk 4:15)

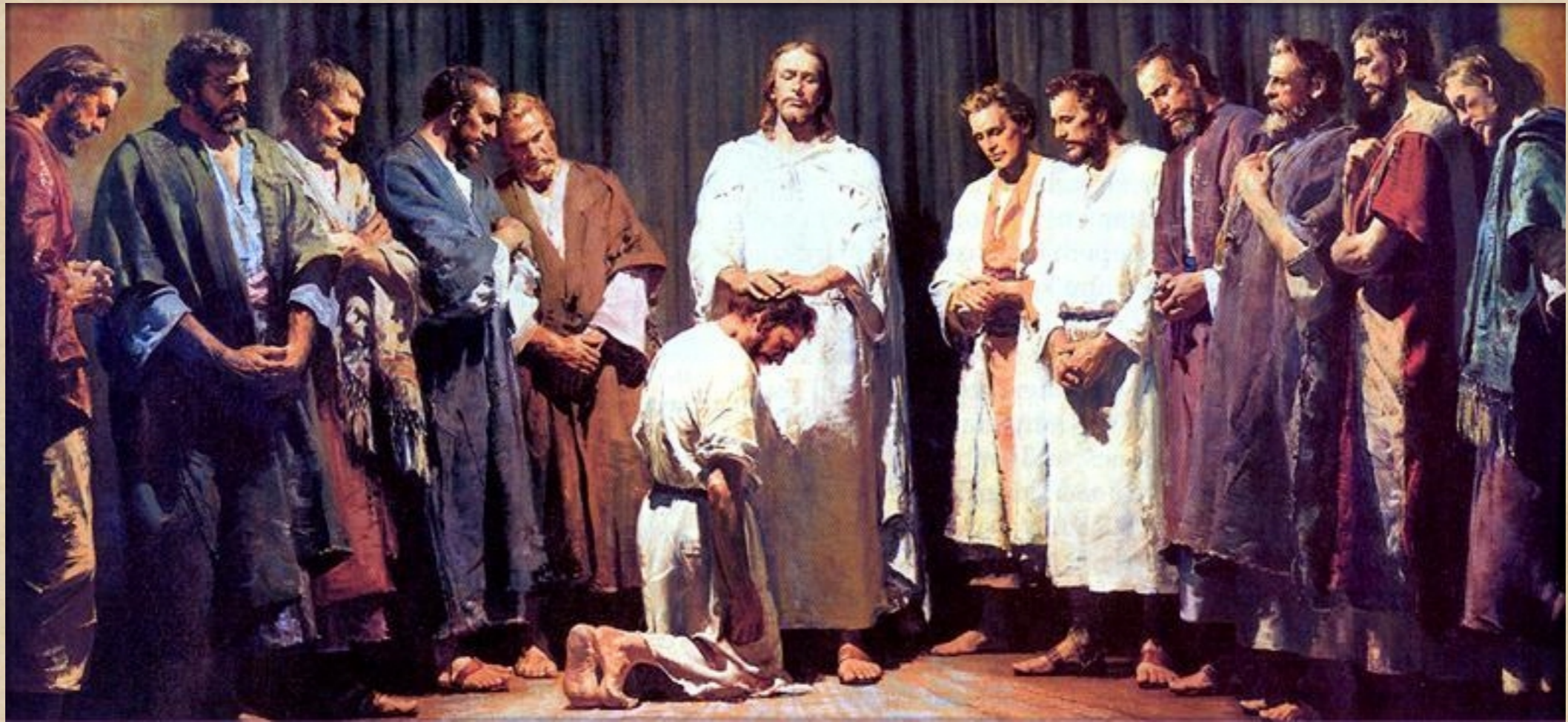
Jesus preaching and explaining scripture at
the synagogue



Who proclaims the Gospel and gives the homily?

- ◆ Who proclaims the Gospel and gives the homily? ---Given ONLY by an ordained minister such as a deacon, priest or bishop.
- ◆ Bishop, priests, deacons --AS SUCCESSOR TO THE APOSTLES (the are the apostles of today), have the responsibility to pass on all that Christ taught His apostles.
- ◆ Mt 28:18-20 18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 [a]Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you [b]always, even to the end of the age."
- ◆ Gospel is the heart of Scripture -- "All Gospel reading must be read and understood under the authority of apostolic faith." This is also why the homily is only to be given by an ordained minister. (Source: Jeremy Driscoll, What Happens at Mass)

Jesus ordaining His apostles



Bishop ordaining priests to continue the
work of the apostles



6. 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, 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.

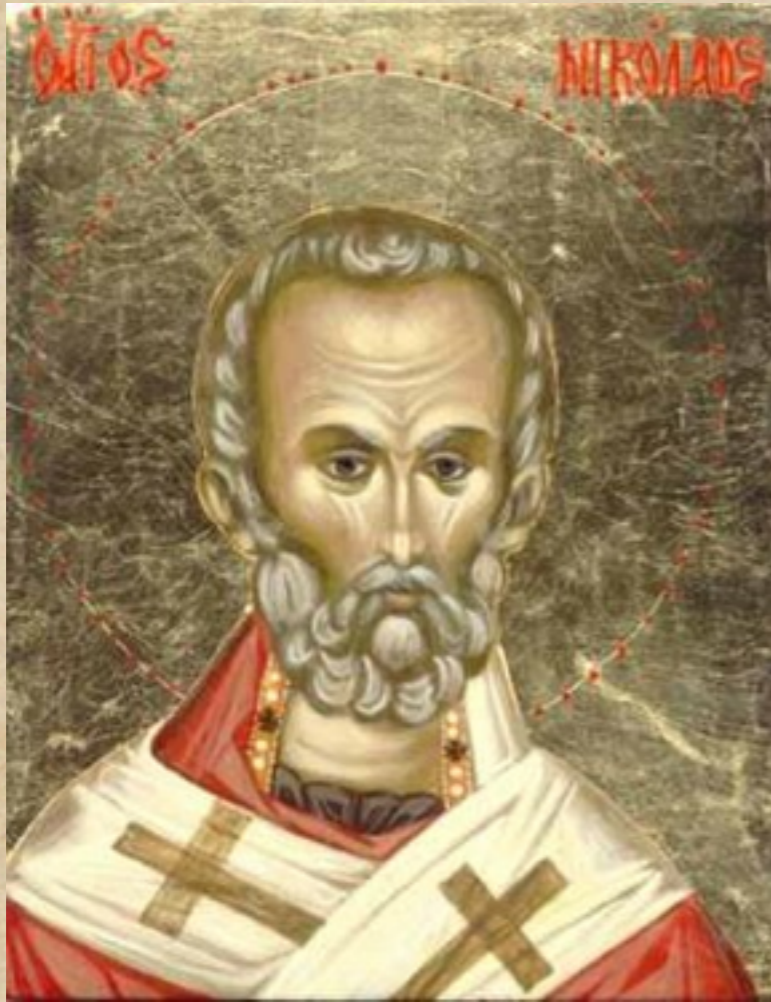
I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son
is adored and glorified,
who has spoken through the prophets.

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.



The Creed explained

- ◆ The Creed is our Christian faith summarized. It is also the summary of our Creation, Fall and Redemption of mankind. (God created us. We sinned. Jesus saved us from death due to sin.)
- ◆ The Creed is a statement of what we believe and it is used to ensure that what we believe in is the correct teaching to prevent heresy.
- ◆ What is heresy? -- According to the Catechism of the Catholic Church, heresy is basically to believe in something that is contrary or against the Catholic faith---it is belief in wrong teaching or doctrine in other words.
- ◆ The Catholic Church -- has a direct line of succession from the Apostles. They teach the faith that was taught by Jesus to His apostles.
- ◆ On the other hand, non-Catholic Christian faiths (eg. Protestants) are basically going on a separate way from the original teaching of Christ. So if a person teaches something that is different from the teachings of the Catholic Church, it is either a falsehood or an incomplete truth. (There is only one truth and it is brought to us by the Catholic Church through the divine guidance of the Holy Spirit.) We believe in what the apostles believed.



Arius taught that Christ was a creature made by God. By disguising his heresy using orthodox or near-orthodox terminology, he was able to sow great confusion in the Church. He was able to muster the support of many bishops, while others excommunicated him.

Pelagius denied that we inherit original sin from Adam's sin in the Garden and claimed that we become sinful only through the bad example of the sinful community into which we are born.



This heresy about the person of Christ was initiated by Nestorius, bishop of Constantinople, who denied Mary the title of *Theotokos* (Greek: "God-bearer" or, less literally, "Mother of God"). Nestorius claimed that she only bore Christ's human nature in her womb, and proposed the alternative title *Christotokos* ("Christ-bearer" or "Mother of Christ").

Some Famous Christian Heretics

More on the Creed

- ◆ Reciting a creed has its roots in ancient Israel in the Old Testament.
- ◆ People/lands around Israel were polytheistic, meaning they believed that there were many gods.
- ◆ Ancient Israelites were therefore going against the usual beliefs of that time because they professed their faith in the One True God who created all. They said, "Hear O Israel: The Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul, and with all your might." (Deuteronomy 6:4-5) -- This was a strong statement that went against the beliefs of the pagans/people who lived in the lands surrounding Israel.
- ◆ Jews proclaimed that not only was Israel's God isn't just one god among many gods in the world. They proclaimed that Israel's God is the one true God over all the nations.
- ◆ Jews showed that the gods of the Egyptians, Canaanites and Babylonians were false Gods. (Remember the showdown between Moses and the magicians of the pharaoh of Egypt?)



Lands around Israel
believed in many
gods

Israelites stated
that there is only
true God who is
Lord of all nations.



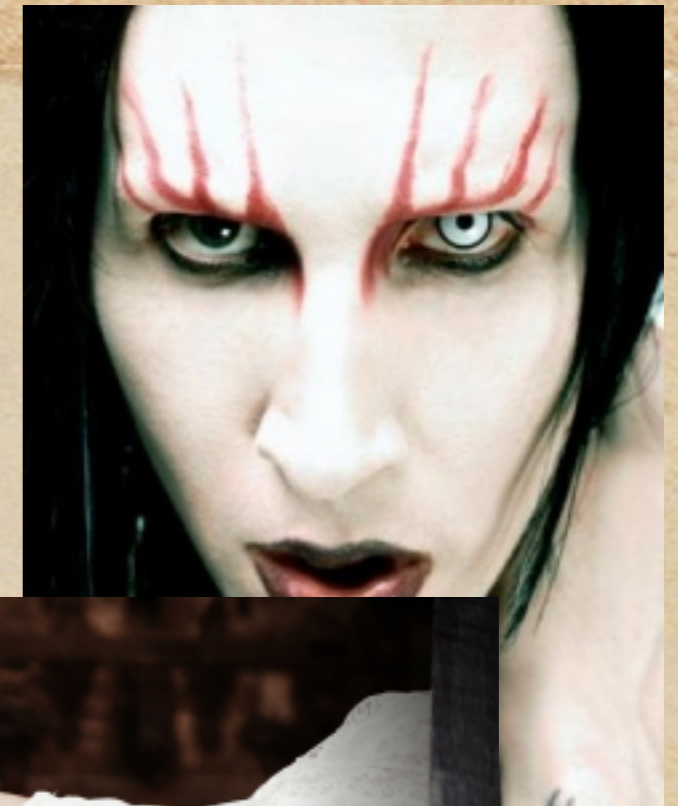
The Cosmic Battle

- ◆ In this age of “anything goes”, where people just want to do what they want and they think that they are the master of their lives, the Creed reminds us that our choices matter and that what we do will determine whether we attain eternal life in heaven with Jesus, Mary and the saints, or eternal damnation in hell.
- ◆ The Creed shows that there is an order to life, that we are here for a reason.
- ◆ The Creed shows that the universe is not an accident and that God created it for a reason. We are moving along a certain direction according to God’s plan.
- ◆ The Creed also tells us that God’s divine plan is revealed through “one Lord Jesus Christ” who became man to show us the pathway to happiness and eternal life.
- ◆ The Creed also points to the fact that we needed saving, that before Jesus came to earth, something went terribly wrong. It points to the original rebellion against God by satan and the other fallen angels and also to how they led Adam and Eve to participate in this rebellion by inviting them to disobey God and fall into sin. (Sin of pride, greatest sin)
- ◆ The Creed tells of this war between God and the devil from the beginning of time.

The Cosmic Battle



The battle for souls has been raging since the beginning of time.



sex drugs
&
rock n roll

Why do we repeat the Creed?

- ◆ Saying the Creed is not just knowing what we believe. We say it again and again at Mass and when we pray the Rosary as to renew and express our faith. It is to completely entrust our lives into the care of our Lord.
- ◆ We say “I believe” instead of “we believe” to emphasize that it is a personal statement of faith.
- ◆ The Creed is like a promise to God. We renew this promise every week at Sunday Mass. It is like saying the Panatang Makabayan in school or singing the Lupang Hinirang everyday at school.

Why the changes in the Creed?

- ◆ Because of the cosmic battle, we need now more than ever to be more faithful to the original Latin text of our Creed to unite us more and ensure that there is no confusion or misunderstanding in what the Catholic Church teaches about the faith of the apostles, the faith that Jesus taught.



We repeat the creed as
a renewal of our faith in
God and our
commitment to follow
His will in our lives.

7. Prayers of the Faithful

- ◆ St. Justin Martyr in the year AD155 explained the prayers of the early Christians to the Roman Emperor. He described the prayers of intercession that the Christians prayed after the readings and the homily. The early Christians prayed for themselves, to be more faithful to the teachings of Christ and to attain eternal salvation.
- ◆ Today, in the Prayer of the Faithful, we pray for:
 - ◆ The needs of the Church and the community of all people
 - ◆ Civil authorities -- like national leaders
 - ◆ The marginalized -- the poor and oppressed
 - ◆ The needs of the local community - eg. prayer against

Early Christian Church prayed for their needs and for protection against temptation and other evils



Liturgy of the Eucharist

Priest does what Jesus did during the Last Supper
and what He commanded the apostles do in His
memory.

A. Preparation of the Gifts

- ◆ St. Justin Martyr in AD 155 (2nd century) described the custom of bringing bread and wine to the priest after the Prayer of the Faithful/prayers of intercession.
- ◆ This part is also known as “Offertory” - We offer the bread and wine and sometimes other things like oil, wax, flowers. These “gifts” represent an offering of ourselves to our Lord.

1. Presentation of the Gifts

- ◆ “Fruit of the earth and work of human hands” - In the Bread and Wine, we offer back to God the gifts of creation and the result of our labors.
- ◆ Money we contribute: This is more than just money. It represents the hours and days of our lives that we do hard work. The money represents the results of our hard work which we present to God as an offering of our lives to Him.
- ◆ Does God need these offerings of bread, wine and money?
-- It is not God who needs these things. It is a statement of our obedience and surrender of all that we are and all that we have to our Lord. It is a statement of humility, recognizing that all that we have are not ours but these ultimately belong to God.



2. Mixing Water and Wine

- ◆ Has an important meaning for us Christians. The words that go with this ritual are “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.”
- ◆ Jesus = represented by the wine
- ◆ Humankind = represented by water
- ◆ Shows that our Lord humbled Himself by taking on the form of man to be united with us. -- the mystery of God becoming Man.
- ◆ This is also a call to us to become more like Jesus, to follow His teachings and to grow in holiness.



3. Priest washes his hands

- ◆ This is a ritual cleansing which dates back to the Old Testament. Priests during that time had to do ritual washings before they could perform their duties. (Ex. 29:4; Nm 8:7)
- ◆ Priests washed their hands and feet in a bronze basin of water before entering the tabernacle or coming close to the altar (Ex 30:17-21)
- ◆ Clean hands represent a pure heart. Washing of hands represents a cleansing of the heart which was required before a priest could enter the presence of God. -- on the altar, the bread and wine is soon to be turned into the Body and Blood of our Lord. (Holy Ground)
- ◆ Today's priest washes his hands before he enters "the holy of holies" and says David's humble prayer: "Wash me, O Lord, from my iniquity and cleanse me from my sin." (Ps 51:2)
- ◆ Priest prepares for his sacred role as representative of Jesus while the people watch.



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4. Preparing for the Eucharistic Prayer

- ◆ The Priest says “Pray brethren that my sacrifice and yours may be acceptable to God, the almighty Father”
- ◆ We respond “May the Lord accept the sacrifice at your hands for the praise and glory of His name, for our good and the good of all his holy Church.”
- ◆ In this prayer we unite the sacrifice of our ourselves with Jesus’ sacrifice of Himself to the Father through the hands of the priest. (Source: Pope Pius XII, Mediator Dei, No. 92)

B. The Eucharistic Prayer

1. The Preface

- ◆ This dialogue dates back to the 3rd century. It was first described in the Eucharistic Prayer of St. Hippolytus in AD 215.
 - ◆ Priest: The Lord be with you.
 - ◆ All: And with your spirit.
 - ◆ Priest: Lift up your hearts.
 - ◆ All: We lift them up to the Lord.
 - ◆ Priest: Let us give thanks to the Lord our God.
 - ◆ All: It is right and just.
 - ◆ “Lifting up of hearts” - The heart is the center of all our intentions, desires, and commitments. Lifting up of our hearts means giving our full attention to what is about to take place. St. Paul tells the early Christians: “Set your minds on things that are above, not on things that are on earth.” Col 3:1-2 -- Things that are above where Christ is.

2. The Great Thanksgiving

- ◆ “Let us give thanks...” “It is right and just.” - St. Paul says we should be “abounding in thanksgiving,” (Col 2:7), “giving thanks to God in all we do” (Col. 3:17) “and in all circumstances” (1 Thes 5:18) especially in worship (1 Cor. 14:16-19; Eph 5: 19-20; Col 3:16)
- ◆ We humbly thank our Father in heaven for sending His Son to save us from sin and the evil one.
- ◆ We also thank God for the miracle that is about to take place -- the transformation of the bread and wine into the Body and Blood of our Lord Jesus Christ. Our Lord will soon become present with us in the Eucharist.

3. Sanctus: Holy, Holy

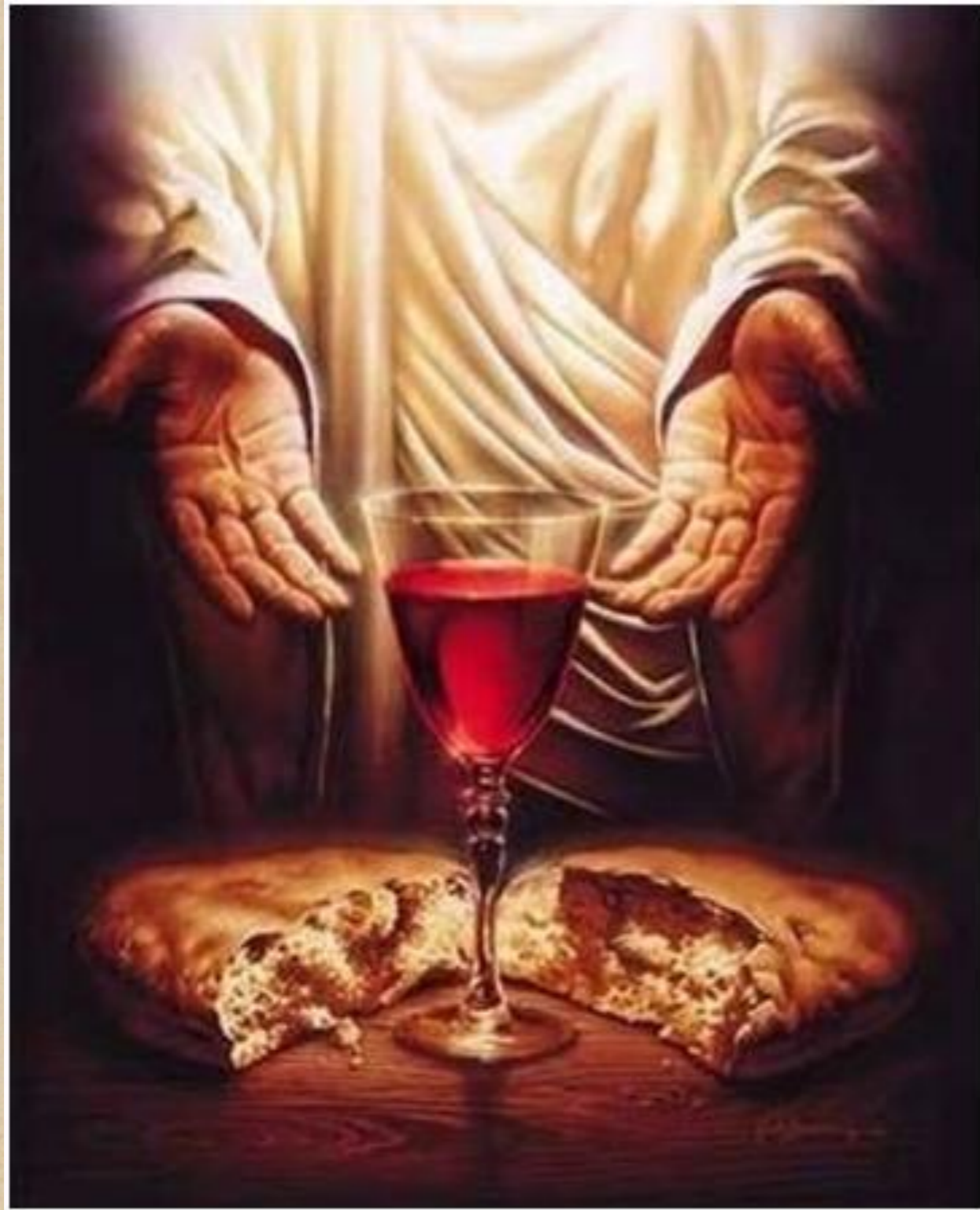
- ◆ “Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.”
- ◆ Isaiah 6:3 Isaiah’s vision: A Heavenly King in the divine throne room with a host of seraphim, 6-winged angels adoring Him and singing “Holy, Holy” -- “And they were calling to one another: “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory.”
- ◆ Revelation 4:8 Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: “Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come.”
- ◆ As we sing this hymn, we join our voices with the angels and saints in their joyful and victorious hymn of praise for God. (heaven and earth meet to praise God)
We are entering the divine throne room of God in this part of the Mass.



6-winged angels
adoring Him and
singing "Holy, Holy" --
"And they were calling
to one another: "Holy,
holy, holy is the LORD
Almighty; the whole
earth is full of his
glory."

4. Epiclesis

- ◆ Priest lays his hands over the gifts and asks the Father to send the Holy Spirit to turn the bread and wine --- Priests and all clergy have “consecrated hands” and have the unique ability to invoke the Holy Spirit because of their ordination as priests. (a holy sacrament).
- ◆ “Make holy, therefore, these gifts we pray, by sending down Your Spirit upon them like the dewfall, so that they may become for us the Body and Blood of our Lord, Jesus Christ.” -
Eucharistic Prayer II



The Pope, the
Bishops and
priests have
consecrated
hands.

5. Consecration

- ◆ Priest repeats the words that Jesus spoke during the Last Supper which happened at the same time that Passover was being celebrated.
- ◆ Passover sacrificial lamb of the OT that delivered the Israelites from slavery to Egypt = Jesus is the Passover sacrificial lamb of the NT that delivered us from slavery to sin and restored us to God's family.
- ◆ "Take this, all of You, and eat of it, for this is My body, which will be given up for you... Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of Me."
- ◆ Why "For Many" and no longer "For All" -- closer to Jesus' actual words and emphasizes that although Jesus died for all, not all accept this gift of salvation. Each person must welcome this gift of salvation.

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6. The Mystery of Faith

- ◆ After the priest gives the words of Consecration, he genuflects and stands up.
- ◆ Priest expresses his awe at what has just taken place. The bread and wine are now the Body and Blood of Jesus.
 - ◆ Priest: The Mystery of Faith.
 - ◆ All: “We proclaim your Death, O Lord, and profess Your Resurrection until You come again.” or “When we eat this Bread and drink this Cup, we proclaim Your Death, O Lord, until You come again.” - This replaces “Christ has died, Christ has risen....”

7. Doxology: The Great Amen

- ◆ The Eucharistic prayer ends with an expression of praise for God and the people respond with the Great Amen.
- ◆ Amen - a Hebrew word that is an expression of strong agreement; used in Masses and other liturgical celebrations since the 2nd century.
- ◆ Whenever prophets praised God, their followers would say "Amen, Amen!" St. Paul used "Amen" a lot, too. In the Book of Revelations, the angels and saints in heaven are said to cry out "Amen" as they sing their part in the heavenly chorus praising God. (Rev 7:12, 5:14, 19:4)
- ◆ Priest says "Through Him, with Him and in Him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is Yours, forever and ever." To which we answer "AMEN!!!"

C. The Communion Rite

- ◆ Now time for the final preparations. Bread and Wine have been consecrated. Our Lord is now present before us.
- ◆ This part helps to bring us to the sacred point of Holy Communion, preparing our hearts and minds to receive the Body and Blood of our Lord.



Our Lord is now
present before us.

1. The Lord's Prayer

- ◆ “Our Father, who art in heaven, hallowed be thy name. Thy Kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen”
- ◆ Taught by Jesus in the Gospels (Mt 6:9-13, Lk 11: 1-4)
- ◆ Jesus taught us to call His Father our Father, too. He most likely used the Aramaic (language of Jesus) term for Father, “Abba” which is an affectionate term for Father, just like “Dad” or “Papa”.
- ◆ “Our Father” -- we are united in Christ as brothers and sisters. Through our union with Christ, we truly can say that God is “Our Father”.
- ◆ “Hallowed be thy name” -- we pray that God’s name be given reverence by all people; that God and His Name be recognized and treated as holy.
- ◆ “Thy Kingdom come” - This is a prayer that God’s Kingship be accepted throughout the world in all our hearts.



Jesus
taught his
disciples
how to
pray.

The Lord's Prayer, cont'd

- ◆ “Thy will be done on earth as it is in heaven” - In heaven, God's will is followed all the time by the angels and saints. We now pray that His will be followed in the same way by all of us here on earth.
- ◆ “Give us today our daily bread” -- Prays that God would provide for all our daily needs as well as provide us with the Bread of Life -- Jesus
- ◆ “Forgive us our trespasses as we forgive those who trespass against us” - We ask for God's forgiveness that we may be cleansed of our sins in preparation for receiving our Lord in Holy Communion, but also to ask God for the grace to forgive others so that God's mercy may fill our hearts.
- ◆ “Lead us not into temptation” - We pray for strength to fight temptations. St. Paul said that “God is faithful, and He will not let us be tempted beyond our strength, but with the temptation He will provide us a way of escape, that we may be able to endure it.” 1 Cor. 10:13

The Lord's Prayer, cont'd

- ◆ “Deliver us from evil” -- In this sense, “evil” does not refer to bad things in general. It refers to a person, a fallen angel--satan, who opposes God's will and leads others into doing the same with all his lies, works and deceptions. We are asking God, therefore, to deliver us from the evil one. We invoke His protection from all forms of evil.
- ◆ Priest says “Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that by the help of Your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ” ---PEACE here means a deep sense of inner wholeness or well-being (opposite of “brokenness”) which only God can give. This is a gift to those who are faithful to God, those who entrust their entire lives to God and follow His plan. They gain this inner peace.
- ◆ What are the enemies of peace? --selfishness, pride, envy, lust, and greed- these cause us to be insecure and unhappy.

2. The Rite of Peace

- ◆ Priest: “Lord Jesus Christ, who said to Your apostles, Peace I leave you, my peace I give you, look not on our sins, but on the faith of Your Church, and graciously grant her peace and unity in accordance with your will...”
- ◆ Priest now invokes Jesus’ promise: Jesus said “Peace I leave with you, My peace I give to you.” Jesus explains that the peace that He gives is a kind of peace that the world does not understand and cannot give.
- ◆ We often look for peace and security in the world, a peace that is based on success, on everything going well, on avoidance of problems, pain and suffering. But this kind of peace does not last. When we lose our success, our friends, our financial security, our health, our peace is lost.
- ◆ Jesus’ peace is one that cannot be taken from us as long as we focus on Him, follow His will and love Him above all. No matter what sufferings may then come, our inner peace will not be shaken.

The Sign of Peace

- ◆ The “Holy Kiss” was something that the early Christians shared to show love and unity with each other as brothers and sisters in Christ.
- ◆ At Mass today, we exchange some kind of gesture or sign of being at peace with each other, loving each other as members of the family of God. We bow to each other and say “Peace be with you.” Some children take their parents’ hands and put them to their forehead (paggmamano). Families also kiss and hug to show their love for each other. Others shake the hands of the people at church.
- ◆ God is a God of peace and accord. The inner peace that God alone gives us comes out in our relationships. When we live with God’s love in our hearts, we are able to treat others with love and charity, too. This destroys anger, hatred, malice and envy and replaces them with love, compassion and joyful.

3. Agnus Dei: Lamb of God

- ◆ Commingling - Breaking a piece of the Host, the priest puts it in the Chalice (cup of wine) to mix with the wine. This represents the unity of the Church.
- ◆ While the priest “commingles” the Host/bread and Wine, the people sing the Lamb of God:

“Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, have mercy on us.
Lamb of God, you take away the sins of the world, grant us peace.”
- ◆ When we sing the Agnus Dei at Mass, we join the choirs of angels in their heavenly praise of God. (Heaven and earth are united in praising God.)
- ◆ We address Jesus as “Lamb of God” because Jesus is the Passover Lamb of the New Testament -- God’s Son who He sacrificed for the forgiveness of our sins.



4. Holy Communion

- ◆ What is being celebrated at Mass? -- The Lord's Supper or the Eucharist.
- ◆ Through the Mass the Lord has come to be present among us (Real Presence) and He came as the sacrificial Lamb. So at Mass, we offer to God the Father the Body, Blood, Soul and Divinity of our Lord Jesus Christ for the forgiveness of sins. We remember Jesus' sacrifice.
- ◆ We also offer to God the gift of ourselves and we unite our sacrifice with Jesus' sacrifice.
- ◆ Revelation 19: 6-9 -- The Holy Mass is a wedding feast! Jesus is the Bridegroom and the Church is the Bride. So when we come to Mass, we, the Church, are wed to Jesus. This represents the filial union between Jesus and His Church. The Eucharistic celebration is a foretaste (patikim or appetizer or "pica-pica") of the union (complete happiness) that we hope to have with Jesus when we attain eternal life with Him in heaven.



How do we respond to this invitation to our own wedding feast to unite us

- ◆ We say “Lord, I am not worthy that You should enter under my roof, but only say the word and my soul shall be healed.” -- These are the words of trust and faith by the Roman centurion who asked the Lord to heal his servant. (Mt. 8:8)
- ◆ When we receive our Lord Jesus, we become like Mary who became the first tabernacle when she allowed herself to be the Mother of God. We too become a living tabernacle when we receive Jesus in the Eucharist.

We become a living tabernacle when we receive the Body and Blood of Jesus in Holy Communion.



Concluding Rites

Greeting, Blessing and Dismissal

- ◆ The Priest concludes by saying “The Lord be with you.”
- ◆ All: “And with Your spirit.”
- ◆ Priest: “Go forth, the Mass is ended.”
- ◆ All: “Thanks be to God.”
- ◆ The “Mass” comes from the Latin word “Missa” which means “dismissal” or “sending”. This means that as the Jesus in the person of the priest dismisses us, He sends us out into the world with the mission to fulfill the will of God in our lives. (CCC 1332)
- ◆ Jesus said “As the Father has sent me, even so I send you.” (Jn 20:21)
- ◆ The more deeply the Eucharist unites us to Jesus, the more we will reflect His life and love to the world around us. We are given by God active mission to bring the mysteries of Christ into the world.



End