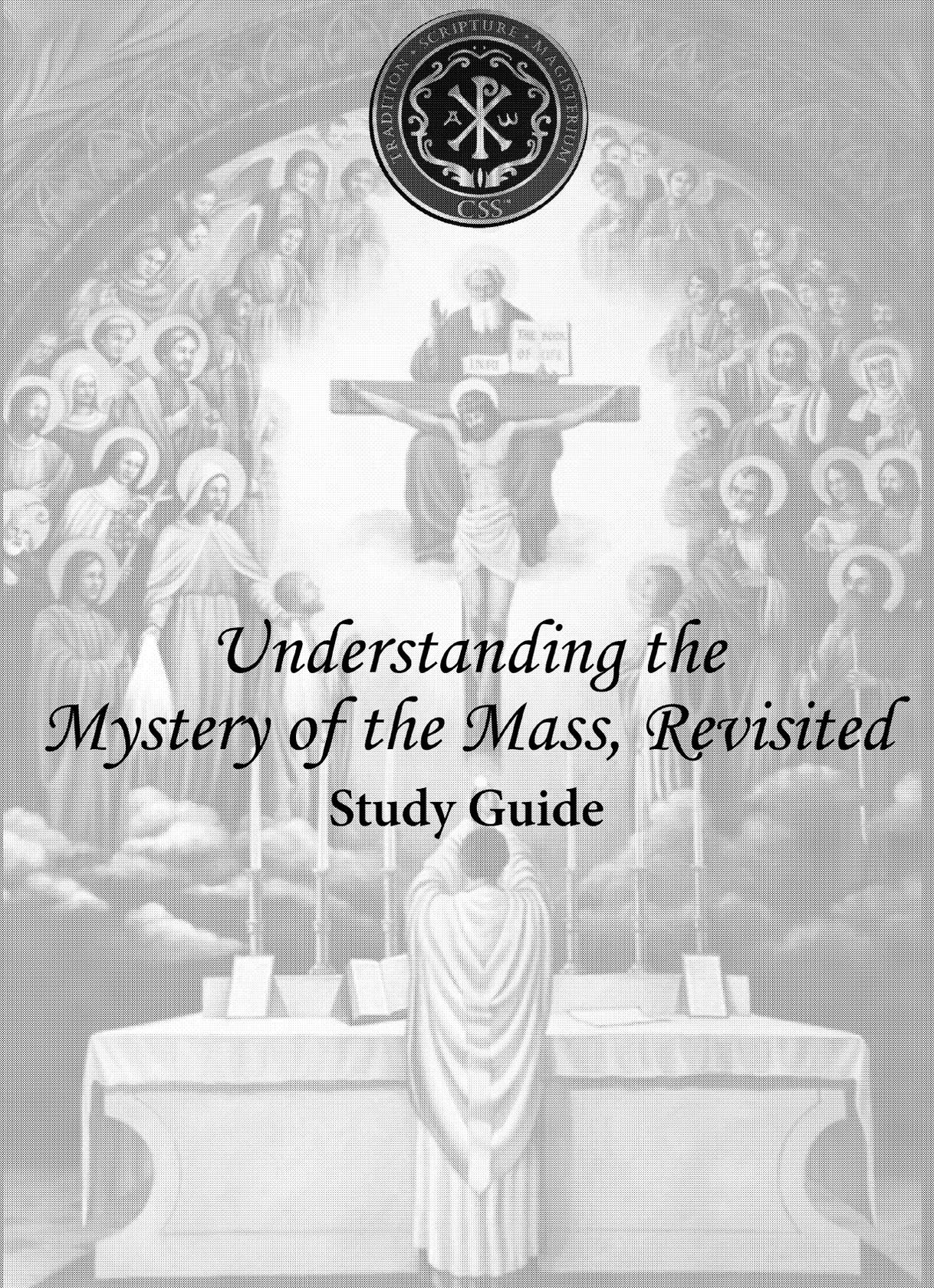


*Understanding the
Mystery of the Mass, Revisited*
Study Guide





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Study Guide

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Most Reverend Peter J. Jugis

Diocese of Charlotte, NC

Voices of the Saints

“He who devoutly hears holy Mass will receive a great vigor to enable him to resist mortal sin and there shall be pardoned to him all venial sins which he may have committed up to that hour.”

— *St. Augustine, Doctor of the Church*

3. What is the importance of preparation for Holy Mass? Name a few common ways that we can prepare ourselves as well as our families for Mass.

LEX ORANDI ~ LEX CREDENDI

The law of prayer is the law of belief.

In other words, how you pray determines what you believe.

4. Who has the responsibility and the authority to change or adapt parts of the Mass?
5. What is the connection between the Passover Ritual found in the Old Testament and the Holy Sacrifice of the Mass found in the New Testament and how does Sacred Scripture connect these two rituals?

Liturgical Roots

Liturgy: From the Greek: *Leitourgia*: *Laos* (people, public) + *ergon* (work)

Impoverished definition: “The work of the people”—Where does God belong in this definition? What kind of work—secular or sacred? [ex. Digging a ditch is ‘work of the people’]

More precise definition: “Public work or service” as distinct from merely private work or activity—suggests communal nature

Historical Context: At Athens, the *leitourgia* was the public service performed by the wealthier citizens at their own expense, such as the office of *gymnasiarch*, who superintended the gymnasium or that of *choregus*, who paid the singers of a chorus in the theatre. However, this Greek word eventually worked its way into the vocabulary of religion as ritual public worship as distinct from private prayer.

Working definition: In the Catholic context, *liturgy* or the *sacred liturgy* is principally the communal worship of God by means of the rituals established by Christ and regulated by the Church he founded and continues to guide.

Most early Christians including the apostles were Jews who believed that Jesus was the promised Messiah. As Jews they continued to practice the liturgical worship that had been revealed to them by God. They continued to pray at the synagogue while incorporating new components of Christian worship such as the Sacrament of the Eucharist in separate worship services. By the end of the first century we find a highly developed liturgical form of worship that included Jewish and Christian elements.

Jewish and Christian Liturgical Practices in the New Testament

The Liturgy of the Hours stems from Jewish practice of praying at fixed hours that began during the Babylonian exile - Acts 3:1 is an instance that the early Christians continued this practice, “*Now Peter and John were going up to the temple at the hour of prayer, the ninth hour.*”

The Sacrament of the Eucharist is spoken of in Acts 2:42, “And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.” Other examples are found in Acts 20:7,11; I Cor 11:24



Vatican II Council

6. Chapter six mentions that the newly translated phrase, “And with your spirit” is “perhaps one of the most notable changes in the Mass text in English from the familiar post-Conciliar translation.” Why was this translated from the familiar “And also with you” to the older form “And with your spirit”?

Rome to Home

“The liturgy of the Church does not engender the Catholic faith, but rather springs from it in such a way that the practices of the sacred worship proceed from the faith as the fruit comes from the tree.”

— *Pope Pius XII Apostolic Constitution defining the Assumption of Mary*

The Introductory Rites in Scripture

The Procession

Exodus 33:7-11 – Moses enters the Tabernacle

⁷ Now Moses used to take the tent and pitch it outside the camp, far off from the camp; and he called it the tent of meeting. And every one who sought the LORD would go out to the tent of meeting, which was outside the camp.

⁸ Whenever Moses went out to the tent, all the people rose up, and every man stood at his tent door, and looked after Moses, until he had gone into the tent. ⁹ When Moses entered the tent, the pillar of cloud would descend and stand at the door of the tent, and the LORD would speak with Moses. ¹⁰ And when all the people saw the pillar of cloud standing at the door of the tent, all the people would rise up and worship, every man at his tent door. ^{11*} Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his servant Joshua the son of Nun, a young man, did not depart from the tent.

Kyrie Eleison

Matthew 20:30-31 – Two Blind Men and Jesus

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.

Gloria

Luke 2:4-20; Rev. 15:3-4, 19:5, Luke 1:32 and John 14:26

The words of the Gloria are taken from many places in Scripture; one prevalent passage is from Luke 2:13-14:

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”

7. The pattern or form of the Introductory Rites of the Mass, include the Sign of the Cross and Greeting, Penitential Act, Gloria, and Opening Collect. What is the purpose of this pattern?

Catechism Connections

- To learn how we participate in Christ's own prayer in the liturgy see CCC 1073
- Discover how our earthly liturgy is part of the heavenly liturgy see CCC 1988
- Learn more about Christ as the High Priest who presides at every liturgy see CCC 1348

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