

SOLT Lay Formation Teaching Transcript

IMITATE MARY BECOME LIKE JESUS LIVE FOR THE TRIUNE GOD

THE HOLY SACRIFICE OF THE MASS

Mass

God Bless you! Our Lady, St. Joseph, all the Holy Angles and Saints smile upon you. Welcome again to the Lay Formation Program of The Society of Our Lady The Most Holy Trinity. In this Lay Formation Program we follow the formation of Our Lady by the Most Holy Trinity; Father, Son, and Holy Spirit. We recognize The Trinity has a plan for our lives, a plan of communion, a plan born of perfect love. We come to pray to receive the graces to respond generously to this plan of love. We recognize that we are created in the Image and Likeness of God. We recognize there is a Universal Call to Holiness. We have learned to live the life of Virtue. We have entered into the gift of the Liturgy recognizing Liturgy is Life. Today, we will talk about The Holy Sacrifice of the Mass; the one Mass, the one sacrifice of Jesus Christ on the cross, His saving act of love. There is only one Mass, and there is only one priest. This Mass is represented in an unbloody way all around the world at every moment of time in the Catholic Church, in The Holy Sacrifice of the Mass. Because God deserves praise and worship at all moments of our existence and this prepares us to give Him praise and glory for all eternity.

Our Father

In the name of the Father and of the Son and of the Holy Spirit. Amen.

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. Our Lady of the Most Holy Trinity, pray for us.

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Intro to the Mass

This prayer to our Father is most appropriate in this first year of formation. As we come to recognize God as our Father, Our Lady helps us relate to God our Father. We recognize that we were created out of love; a love that flows from our Father's love- manifested in Jesus Christ, In the Mass, and in the power of the Holy Spirit we come together as Church, as God's family. That is why we gather for the Mass, we are a family. Last month we talked about Liturgy is Life. I urge you all to turn to the Catechism of the Catholic Church, Part Two of the Four parts, that describes the beauty of the Liturgy. The Liturgy is a Trinitarian work where the plan of God unfolds. Does that sound familiar? These are *things we talked about day one and continue to reinforce in formation, we are formed every moment of our life into Christ by the Holy*

Spirit and Our Blessed Mother. It states in the Catechism of the Catholic Church, Section 1077 and forward, that the Father is the source and the goal of the Liturgy. How appropriate for this first year of formation. We also see Christ's work in the Liturgy as He is Christ the Eternal High Priest. There is one priest at every Mass, so we recognize Christ in the priest. The priest stands *in Persona Christi*, which is Latin for in the person of Christ. He is the Eternal High Priest who establishes the New and Everlasting Covenant, that covenant of love that brings us back into the communion of the Trinity. The Holy Spirit and the Church in the Liturgy is described in The Catechism of the Catholic Church. We also want to see the Holy Sacrifice of the Mass through the eyes of Our Blessed Mother; she who stood at the foot of the cross on Calvary, interceding on our behalf so that we would recognize and embrace the sacrifice of Christ and enter into Christ. Christ who is lifted up on the Cross says, "When I am lifted up, I will draw all to myself" so that all may know the Father in the Holy Spirit. Christ on the Cross offers Himself to the Father in the Holy Spirit.

The Two Principle Movements of the Mass

The Mass is basically about two movements.

- 1) The first principle movement is to glorify the Father. We do not start with ourselves. We start with what Christ is doing in the Holy Spirit. Our Blessed Mother will help us understand this reality. We are going to Mass to glorify the Father, to offer Him everything we have received from Him. In Christ, we offer ourselves as a holy and acceptable sacrifice. The Mass is a sacrifice of love. A memorial of the Passion, Death, Resurrection, and Ascension of Christ. We come together around the Eucharistic table to remember, to be strengthened, and to go forward. The word Mass comes from "*mission.*" A form of *missio* which means to be sent in Latin is *missa*. At the end of the Holy Sacrifice of the Mass in Latin they used to say "Ite, missa est," or go forth-take the Eucharist into your lives and make your lives fruitful. Make your lives a sacrifice of praise to the Trinity. In the Mass as we glorify the Father, this is what Christ is doing. He is gathering all of creation, renewing all of creation and lifting it up to the Father in the Holy Spirit. Jesus does all this so that all of our lives can be a hymn of praise to the Most Holy Trinity, which is our call. Our lives are to be a hymn of praise to The Most Holy Trinity. Jesus gathers all. That is what communion is, this gathering into one, and the then lifting it up to the communion of the Trinity. There is a communion between God and man. Heaven meets earth in this communion.
- 2) The second principle action of the Liturgy that takes place is called the sanctification. This is where the graces come from heaven into our lives to help us live holy lives. We have talked about the Universal Call to Holiness. The first principle action is to glorify God, and then, from this action flows sanctification into our lives, so we can live holy lives. We have talked about the blessedness of living a holy life.

Gathering as Community for Mass

We come together in a community because we recognize we are a redeemed people. God redeemed us as a people, as a family of Our Father. We come together as a community because we need each other. God can communicate His life to us in the Word and the Eucharist. After giving the gift of Himself to us, if we are in a state of grace, we receive Holy Communion and go forth to bring forth communion. Because communion begets communion, communion begets communion, and God's plan is communion.

Entering The Church

When we come into the Church we place our hand in the Holy Water and make the Sign of the Cross, in the name of the Father and of the Son and of the Holy Spirit. Such a profound action. The Holy Water reminds us of our Baptism, this communion of the Trinitarian life we received, by Jesus saving act on the Cross. Remember in this crucifix [Fr. is holding a crucifix in his hand] there is a piece of the wood of the Cross on which Jesus died for us. His Sacred Blood touched this Cross. At the Holy Sacrifice of the Mass if you are in the state of grace you can receive His precious Blood- His body, blood, soul, and divinity. He makes Himself really, truly and substantially present. We enter the Church with reverence, recognize that Jesus is present in the tabernacle and make the sign of the cross. We remind ourselves that we belong to God, and everything we do is in the name of the Father, and of the Son and of the Holy Spirit. It is in this Sacred Name we enter a sacred space and so there is a holy silence and reverence in Church. Please, urge your children to have this holy silence and reverence. In fact, I urge you children to help your parents have that reverence. Sometimes I find the children have holy silence and reverence, but other people act as if they are just in some normal place, where they can conduct a regular conversation. We are in the presence of God. We are in God's house. Something special is going to happen. Something very special. And we ask Our Lady to enter into the Holy Sacrifice of the Mass.

Preparation Prior to Entering Mass

Before we even get to the Church we prepare. Remember we learned about Liturgy preparation? As we are coming to the Church, we should turn off the radio in the car and talk about the Liturgy that is going to be made present to us. We should prepare ourselves. The priest is preparing himself. Do you know how much work goes into the Mass? There is much preparation, so many details and so much to help us get ready to enter into the mystery of our lives. The music should be sacred. The readers and the lectors need to prepare, and they need to live the Word, before they proclaim the Word. We need to have a disposition to receive our Lord in the Eucharist. We pray that in every Church the Sacrament of Peace and Reconciliation is available before Mass begins, so you can be reconciled. If it not made officially available, you should go find a priest. If you are not in a state of grace, you go find him and say, "Father, I need to talk to you." Priests love giving the Sacrament of Peace and Reconciliation. Then we will all be prepared.

We recognize that the Mass was instituted by Jesus Christ at the Last Supper, the first Mass. Remember, there is only one Mass and it was consummated on Calvary where Jesus died for us. That is what the Sacrifice of the Mass is all about; Jesus establishes the New and Everlasting Covenant. We enter into the Paschal Mystery of Christ- His Suffering, Death, Burial, Resurrection, and Ascension. All of that takes place in the Mass. You can read in the Gospels the accounts of the Last Supper, how Jesus institutes the Mass. In St. Paul's letters you find those words of Consecration. Turn to Acts 2:42 and you can see how the Early Church celebrated the Mass. You can turn to the Catechism of the Catholic Church in Section 1345 and following, we have ancient descriptions of the Mass. How this Mass was gifted to us from Jesus and handed on faithfully to us, this one sacrifice of Jesus, this loving sacrifice. It is our hope to explain the Mass to you. Everything has a profound meaning. The celebration of the Eucharist should be the center and culmination of our lives. It should be the beginning and end of our week. Every Christian community and member of the Church should enter the work of the Trinity, which we call the Mass, with full active and conscious participation. That is what is described in one of the four constitutions of Vatican II called *Sacrosanctum Concilium* it is on the Liturgy. Read the documents of Vatican II, that is and will be part of the Lay Formation Program. Love the Catechism of the Catholic Church that is also part of the Lay Formation Program. We will also talk about Sacred Scripture, Sacred Tradition, and the Magisterium of the Catholic Church in the next teaching. Everyone should continually deepen their understanding of the Liturgy and the ceremonies of the Mass, everyone, they are so profound. I learn everyday. The Church desires that all the faithful gathered should not just be silent spectators. We are

not “pew potatoes.” We are to be active participants, conscious of what is happening with devotion and faith. We should conduct ourselves as Our Blessed Mother Mary and St. John conducted themselves on Calvary. That is where we, on Calvary and that is how we conduct ourselves. If it was not appropriate to Calvary, it has no place in the Mass. If you want to enter into the deep mystery of love, that is how you conduct yourself. That is how I conduct myself. The Mass is a ritual, which means it is a repeated action, one that we enter into many times. Rituals are very important in grounding a human person. We need repetition in our lives. Now there can be a danger of ritual becoming rote and appear boring, but I can tell you the Mass is never boring. It is the infinite mystery of Christ’s love. How could something infinite as a mystery unfolds be boring? If you find yourself bored then that means you do not know what is happening at the Mass. We are here to help you understand what it really means. Just like we talked about grace being available in Liturgy is Life- it means there is a grace available, it means there is a mystery waiting for you to find now. There is a new mystery, open yourself to it, ask Our Lady to help you find it. The Eucharist is where heaven and earth meet. Pope Benedict XVI in his teaching on the Liturgy, talked about the creation of the universe, and in a special way the earth. He describes it this way, it sends chills across my body, he says, “God created earth so there could be a place where God could fall in love with man.” You know how young lovers plan their honeymoon, and they may go to Paris or someplace to start their marriage, how beautiful and exciting that is? Well, when you come to the Mass, you are going to meet God, in a romance, in love, the greatest love ever. I could stop right there and just go into meditation, but we will continue. The book of Revelation only makes sense by entering the Mass. You should read Dr. Scott Hahn’s book called *The Lamb’s Supper*. It is the understanding of the book of Revelation; it is really the celebration of the Mass, the Heavenly Liturgy. Many of our actions symbolize a deeper and greater reality. I’ll tell you even for myself as a priest it is an amazing mystery entering into the Mass more deeply each and every day.

Entrance and Veneration of the Altar

The priest enters in, kneels before the altar of sacrifice before our Lord in the tabernacle, places his hands on the altar and kisses the altar that represents Christ. What I say as I place my hands on the altar, as a priest in Jesus Christ the one Priest, I say, “I can’t do this without you Jesus.” I ask Our Blessed Mother to be there at the foot of the Cross with me as I go to celebrate the Mass. When I humble myself like that, it is amazing the mysteries that take place. Before Mass begins we need to prepare. We need to pray on the way to Mass. We need to prepare our soul for Holy Communion, through prayers of faith and sorrow for sin. Pray for those who will join you, pray for the priest, and arrive early. The last one in the Mass should be the priest and the first one out of the Mass should be the priest.

I remember celebrating Mass in one part of the country where people had this bad habit of leaving right after receiving Our Lord in the Holy Eucharist. So the priest tried to awaken them to the importance of staying for the final blessing and even giving thanksgiving after the Sacrifice of the Mass. He put signs up on the door that said, “Remember the first one who left the Last Supper was Judas.” We do not want to be Judas; we want to stay there through the fullness of the mystery. Jesus is the one approaching the altar, in the Mass, in the priest and so He is the last one and He is going to Calvary. The priest leads the way out because Jesus is leading our lives. We don’t lead our own lives. We no longer live for ourselves, that is God’s plan for us. Arrive early and give thanksgiving after the Mass.

Introductory Rite

Now, one of the major parts of the Mass is known as the Introductory Rite. We are introduced to the Mass. There are two purposes:

- A) The faithful come together in the form of a community. We are a redeemed people, we come together as a community.
- B) The Introductory Rites help us prepare to listen to God's Word and celebrate the Eucharist properly. We hear the words of Saint Matthew's Gospel Chapter 25:6 "Behold the Bridegroom! Come! Go out to meet him!" Christ is the bridegroom, the Church is the bride.

1. Entrance Procession

The Entrance Procession of the priest and servers symbolizes two things:

- a) The journey of the Church toward heaven. When the cross and the book of the Gospels are carried in, we recognize that Christ who is the redeemer and teacher will bring us safely home.
- b) The priest's walk symbolizes the journey of Jesus from His birth in Bethlehem all the way to Calvary. That is why the Entrance Procession moves at a slower pace than the Recessional Procession. The journey of our life is all contained there. Everything is so rich, the symbolism is rich and powerful.

2. Veneration of the Altar

Second, after the Procession we move to the Veneration of the Altar and the priest places his hands on the altar. Before entering into the sanctuary, the priest and the servers make a genuflection, or if they are carrying anything, they make a profound bow from the waist as a sign of veneration to Christ in the tabernacle.

- a) The altar symbolizes the heart of the Church, and is considered a symbol of Christ. On the altar there is a cloth that covers the top of the altar, and then the corporal which should be made of linen, the same material that held the body of our Lord in the tomb. See, everything has great significance, you might not have known this. The same material that held the body of Our Lord in the tomb is there on the altar.
- B) The priest reverences the altar with a kiss. A kiss in our culture is a sign of romance, affection and love. It is also a sign of deep friendship. The priest is kissing the altar that represents Christ- Christ in the priest, Christ in the altar. This kiss also signifies the union of Christ the groom with His bride the Church. If you come to Mass late, you miss all of that. Please come early! Have Our Lady open your heart.

3. Greeting

- a) The priest greets the congregation in the name of the Father, and of the Son and of the Holy Spirit. We recognize through Baptism and Confirmation that we live in grace, under the sign of the cross and the Trinity. Now we enter into the great mystery of the Holy Sacrifice of the Mass.
- b) The priest says, "The Lord be with you." That means, that the priest declares that the Lord is present and his arms being extended indicates an embrace of all those gathered. The people respond, "And also with you." More accurately the response is "and with your spirit." Thus, recognizing the Spirit that is given the priest through Holy Orders. You recognize Christ is present.

4. Penitential Rite

Then there is the Penitential Rite. Christ is with us. We are in God's Holy Presence. That makes us aware of our need for purification. Like a light that reveals dirt and imperfection, in God's presence, we are aware of our failures. The priest proclaims, "To prepare ourselves to celebrate these Sacred Mysteries, let us call to mind our sins." In silence we reflect on our sins.

- a) Then there are a number of options to be cleansed of our venial sins, our imperfections. Remember, if we are in a state of mortal sin we go to the Sacrament of Peace and Reconciliation before receiving Our Lord. If you did not get that chance you still participate in the Holy Sacrifice of the Mass, but you make a Spiritual Communion and get the strength to go to the Sacrament of Peace and Reconciliation before receiving Our Lord. The four options include the sprinkling rite of the Holy Water generally done on Easter. The Confiteor, "I confess to almighty God and to you my brothers and sisters..." because sin is not only before heaven it is among us. When we sin, even interiorly, we offend God and let down the entire Body of Christ, the Church. So we need to pray for each other.
- b) There are other forms of the Penitential Rite. This is not sacramental confession that can forgive mortal sins. That is what Sacramental Confession does; it forgives mortal sins, if we have the right disposition. However, if we pray this Penitential Rite with true sorrow it can help obtain pardon for our venial sins and purify us to receive God's Word and the Eucharist, if we are in a state of grace.

5. Kyrie

The Kyrie: Lord have mercy, Christ have mercy, Lord have mercy. The Kyrie repeats the words of the Gospel: the blind man from Jericho, the Canaanite woman and the lepers who proclaimed have mercy on me, have pity on us.

6. Gloria

We move to the Gloria, which we sing only on Sundays and greater celebrations outside of Advent and Lent. It is a very ancient hymn of praise. All the phrases in the Gloria are found either in the Epistles of St. Paul or the writings of St. John; and, we know that the first words are from the angels greeting to the shepherds in the Gospel of St. Luke. Then, we address God the Father, "We worship you, we give you thanks..." and we mention, "Jesus Christ you take away the sins of the world." It has four elements: praise, thanksgiving and sorrow for sins and petition.

7. Opening Prayer

The Opening Prayer is the high point of the Introductory Rite. It sums up and gathers together the intentions of that day's sacrifice. "Let us pray," all are invited to pray interiorly. The priest's hands are held in the "orans" position, arms with the palms sort of facing each other.

The four parts of the opening prayer include:

- 1) The invocation- means to whom we are praying.
- 2) The grounds upon we are asking for something, recognizing God's mercy and perfection.
- 3) The petition- we ask for something.
- 4) The conclusion: the people say, "Amen!" The last word of the New Testament the last word of all prayer, "Amen" means so be it, ratified, as you wish it.

Liturgy of the Word

We move now to the second part of the Mass, The Liturgy of the Word. We are now ready to listen to the Word of God. Remember, we prepared before we came to the Holy Sacrifice of the Mass. Liturgy is life! We do Liturgy preparation. We ask the Holy Spirit to help us hear the word of God. The Liturgy of the Word serves as a preparation for the Liturgy of the Eucharist. That is why there are two candles at a minimum lit at the altar. One represents the Liturgy of the Word, the other for the Liturgy of the Eucharist because they are connected. Next month we will talk about the Liturgy of the Word more deeply because we will talk about Sacred Scripture, Sacred Tradition, and the Magisterium in the Church. The following month we will talk about The Most Holy Eucharist.

In the readings, God speaks to his people opening up the mystery of Creation, sin, Redemption, and Salvation and how we are called to a life of sanctification and glory. This is the time that we are to be nourished by God's life-giving Word. Jesus, is the life-giving Word!

We talked about the format of the Liturgy: the Introductory Antiphon, the Opening Prayer, the Reading, the Responsorial Psalm, the Sacred Reading, the Gospel Acclamation and the Gospel. Then we will go forwarding into the other parts of the Mass: the Prayer Over the Gifts, the Communion Antiphon, and the Closing Prayer, all of that we discussed in Liturgy is Life. Thus, at this point I will not go more deeply into how the Word unfolds, the main point is to receive it as the Word of God, the life-giving Word of God.

1. Gospel

We do recognize that the Gospel is the highpoint of the Liturgy of the Word. It is surrounded by marks of respect. There is the book of the Gospels, there is incense, and we stand as a sign of respect.

We remember in the middle ages, knights would draw their swords and remove their cloaks and gloves. Men would remove their hats and princes would take off their crowns, when the Gospel was proclaimed.

- A. We make a Sign of the Cross, on the forehead, the lips, and the heart; meaning may the Lord be in my mind, on my lips and in my heart. We do this before the reading of the Gospel.
- B. The Gospel reading ends with the phrase "Praise to you, Lord Jesus Christ."
- C. After the priest proclaims the Gospel, he kisses the gospel and says, "May the words of the Gospel wipe away our sins." Beautiful!

2. Homily

A homily is given. A homily comes from the Greek word for explanation. It dwells on the points from the readings and the mysteries of our faith. It opens up the Word, the revelation of God. The homily is to engage people, not to entertain people. Priests are not entertainers. We live in Christ. In Him, we live and move and have our being. We are there to exhort, edify, correct, reprove, teach, remand, and lift up into the communion of the Trinity.

3. Profession Of Faith

On Sundays and greater celebrations we have the Creed. This Creed was not drawn up for the use at the Mass, it actually came from the earliest days, because people had to make a Profession of Faith when they were baptized, just like what happened at our baptism. The one we recite today is from the Council of Chalcedon in the year 451, which combines two earlier councils; the Council of Nicea 325 and the Council of Constantinople 381. These councils came together in response to the heresies against the Holy Trinity and Jesus Christ. So what we state are the essentials of our Faith- the 12 articles of our Faith in the first section in the Catechism of the Catholic Church. The first part of the Catechism of the Catholic Church is the Faith. The second section is on the Liturgy and the Sacraments, it is all about grace. The third section is on the moral life, the life of Christ and the Ten Commandments. The fourth section is on prayer the four pillars of our life. As we make the profession of faith, we bow at the words, "by the power of the Holy Spirit He was born of the Virgin Mary and became man." The Word becomes flesh and dwells among us, as the Holy Spirit comes upon Our Lady. Remember, we stay close to Our Lady who is there at the foot of the cross during the Mass, who holds our hand during the Mass, who teaches us as a Mother.

4. General Intercessions

We have the General Intercessions, where we pray a prayer of petition to God the Father. We pray for the needs of the Church, public authorities, and the salvation of the world. We pray for the oppressed, the needy, the poor, the sick, the persecuted, the local community including the deceased, the dying, families, newly married couples so forth and so on. We are prepared now for the celebration of the Eucharist.

Liturgy of the Eucharist

1. Preparation of the Gifts

During the Preparation of the Gifts bread and wine are offered. They seem to be poor and humble gifts and indeed they are compared to what will be given back to us- Jesus Christ, Body, Blood, Soul, and Divinity. It reminds us that Jesus will accept our offering of our whole lives and in exchange He gives us Himself, that should humble us. It is also a sacrificial offering. Many times there is money that is offered to be used for the poor and the needy and to help the Church. We should be offering in prayer those things we want to bring to the Lord at this time, because we recognize the bread is going to go on the paten, the wine is going to go in the chalice, and it is going to be transformed. We place ourselves in the offering on the paten in the chalice, to be offered to God in Christ, in the power of the Holy Spirit. We offer our lives, our possessions, our relationships, our difficulties, our joys and our sorrows... everything.

2. Offering of the Bread and Wine

When we offer the bread and wine, the priest says, "Blessed are you Lord the God of all creation. Through Your goodness, we have this bread to offer..." and "...we have this wine to offer..." There is a formula there. It is from God that we receive everything and we are happy to offer it to God.

- a) The bread represents mans work with the earth- the plowing, sowing, reaping, the threshing, the baker who kneads the dough.

b) The wine which is with water. When it is mixed the priest says, “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.” May we share in His Divinity, He who humbled Himself, to share in our humanity. The water symbolizes our human and natural lives as they are absorbed into the wine and becomes inseparable from it. You notice how there is only one drop of water put in there. The wine represents the Divinity and the water humanity. Our humanity is absorbed by the Divinity; yet we retain our humanity that is divinized in the Sacraments in the Church. Let all mortal flesh keep silent. A symbol of our lives, this mixing of the water and the wine, being so joined to Christ, that our lives become indistinguishable from His, that is, through the Holy Sacrifice of the Mass. We need to continue enter into the Sacrifice of the Mass where the priest, Jesus Christ, speaks the Words of Consecration. Where after the epiclesis, the calling down of the Holy Spirit and Jesus’ words of Consecration, Jesus becomes present body, blood, soul, and divinity, really truly and substantially. We will talk about that in the Eucharist. For now we recognize the drop of water mixed with the wine is so small it can’t quench a thirst, joined to Jesus Christ wine that not only quenches thirst, but also gives joy.

2) There is the washing of the hands, from a practical necessity in part, because hands were dirty after the priest would incense the gifts. But it became a private prayer of the priest. The priest says, “Lord wash away my iniquity and cleanse me from my sins”.

3) Then the priest says, “Pray my friends that my sacrifice and yours, may be acceptable to God the Almighty Father.

3. Eucharistic Prayer: We move into the Eucharistic prayer.

- a. There are Prefaces into these Eucharistic prayers. These are the prayer of Jesus to the Father in the Holy Spirit, they are beautiful. I urge you to look through the Sacramentary someday of the Roman Missal. These prefaces are rich, they all begin: “The Lord be with you” and the people say, “and also with you”; the priest says, “lift up your hearts” and the people say, “We lift them up to the Lord”; the priest says, “Let us give thanks to the Lord, Our God”, and the people say, “It is right to give Him thanks and praise” and indeed it is. This dialogue has remained unchanged among Christians at Mass since the third century; this is formula, this approach. Our hearts and minds are to be raised up to supernatural things. All natural worries, hopes, everything else is to be forgotten in that moment. We enter into the Mystery.
- b. The Preface is usually a litany of praise and thanks and a description of our redemption. There are over seventy Prefaces to choose from, for Sundays, weekdays, big feast, lent, advent, Christmas, marriages, funerals and so on
- c. We enter into the Sanctus: “Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth” The Holy, Holy, Holy in the Hebrew “Gadosh, Gadosh, Gadosh” in the book of Isaiah only God is Holy. We are reminded that we are before the throne of God’s majesty, entering the Holy of Holies. It is as if the divide between heaven and earth is removed and we are joined together with all the Saints and Angels. I get so excited I start to stumble on some words; it is so amazing this mystery! We are before the throne of God. Remember what Isaiah said when he went before the throne of God? He was awestruck he said “woe is me, I’m a sinful

man” but the angel came with the charcoal from the altar and purified his lips. This is all God’s gift to us, we are not worthy, but Christ calls us.

2. We enter into the Eucharistic prayers there are four regular Eucharistic prayers. There are also two for reconciliation and three for children. The Roman Canon Eucharistic Prayer One is so beautiful. Eucharistic Prayer Two, Three, and Four, beautiful prayers. They all have the same basic elements.
 - a. Thanksgiving, the priest praises the Father and gives thanks for the whole of salvation. Eucharist is Greek for thanksgiving.
 - b. There is the acclamation we join with the angels the whole congregation sings or says “The Sanctus.”
 - c. There is the “Epiclesis,” the invocation where the priest places his hands over the gifts. That is the calling down of the Holy Spirit. Remember how the Holy Spirit came upon Our Blessed Mother, the Holy Spirit comes down upon this offering. The Church calls on God’s power asking that the gifts offered will be consecrated. That they become Christ’s Body and Blood and that the victim received in communion be the source of salvation for those who receive it. All of this is happening.
 - d. There is the institution narrative and consecration. These are the words and actions of Jesus Christ Himself, The Eternal High Priest; this is when the bread and wine truly become the body and blood of Christ. At those words of the consecration “This is my body” and Jesus goes on, “This is my blood.” The Eucharist truly is Jesus body, blood, soul, and divinity, really truly and substantially present. Remember these seven marks, you hear them many times, from this priest who loves the Eucharist, and desires that you love the Eucharist, because the Father loves Jesus and the Father loves you and Jesus is the Eucharist.
 - e. There is the “Anamnesis,” a Greek word for memorial. We remember the goodness of God, after the consecration the priest recalls His Passion, Death, and Resurrection and Ascension, the paschal mystery of Christ.
 - f. There is an Oblation, an offering. The Church offers this spotless Victim to the Father in the Holy Spirit that is what is happening at the Mass. Not only do we offer the Victim, but through this prayer we learn to offer ourselves and surrender ourselves to God through Mary.
 - g. There are intercessions. The Church offers prayers in union with the entire Church. Always praying for, our Holy Father and Bishop by name. We also pray for those living and dead. We remember also that we always recognize our Blessed Mother in all the Eucharistic prayers Our Blessed Mother is to be recognized and She is. We remember that the Saints do the will of God and you are called to be Saints.

- h. Then there is the final doxology. All ends the same way in the final words of praise to God “Through Him, with Him, in Him, in the unity of the Holy Spirit, all glory and honor is yours, Almighty Father forever and ever. Amen.” Everything to the Father through Christ, with Christ, in Christ. It is our life in the power of the Holy Spirit. “Through Him, with Him, in Him in the unity of the Holy Spirit, all glory and honor is yours, Almighty Father, forever and ever. Amen.”

4. Communion Rite

- a) Then we move into the Our Father Prayer, the Lord’s Prayer. during the next part of the Mass called the communion rite. The priest invites the people to pray with him, The Our Father, it is amazing it follows this great praise of the doxology. We move into the Our Father Prayer because Jesus makes it possible for God to be our Father in the Mass by His sacrifice on Calvary. That is what happened at Calvary, Jesus made it possible for God to be Our Father we couldn’t call him Father because of sin. The relationship with God was broken because of original sin, but Jesus came to restore the relationship. The veil was torn from the top of the Temple down and now the relationship is open, because of Jesus act of love that takes place at the Holy Sacrifice of the Mass. The priest raises his hands because he is praying in Christ in the Holy Spirit to the Father. The best practice is that the people do not hold hands, but stay focused on the Mass, rejoicing that God is Our Father.
- A) Then there is the Rite of Peace, the kiss of peace. Again this is not just about shaking hands, where everything flows from us. We focus on the Mass; the Sacrifice of Jesus. We say, let us offer each other the sign of peace, and it flows from the Eucharist and the Precious Blood that is on the altar, that is where this peace flows from into our lives. Again, we are on Calvary. We conduct ourselves as if we are on Calvary. Peace flows from God. Then we receive this peace, so that we can take it into our lives. In some cultures they just bow heads to each other. We recall St. Matthew’s Gospel chapter 5:23-24; If your brother has something against you first be reconciled and then bring your gift to the altar,” the sign of peace that flows through Christ.
- B) Then there is the breaking of the bread the “Agnus Dei” / Lamb of God. The breaking of the bread is a familiar symbol in many cultures where the father of the family breaks bread and passes it around, but this is not just bread, this is Jesus who became the bread of life for us.
 - 1) Read St. John’s Gospel, Chapter 6. This calls to mind our risen Lord with the disciples on the road to Emmaus. In ancient times the Holy Father would send fragments of the Host he had consecrated to the priests in nearby parishes as a sign of communion.
 - 2) A piece of the Consecrated Host is placed in the chalice a symbol of the reunion of Christ’s body and soul, and His Resurrection, and the unity of the body and the blood. Do you know all that is taking place? If we are too busy or think that everything flows from ourselves, we miss the amazing mysteries that are happening.
 - 3) The “Agnus Dei” recalls the words of John the Baptist “behold the Lamb of God who takes away the sins of the world.” We behold the Lamb of God in the Eucharist. We call to mind the wedding of the Lamb with his bride as described in the book of

Revelation and then the priest proclaims, "This is the Lamb of God who takes away the sins of the world. Happy are those who are called to His supper." The people respond as well as the priest "Lord, I am not worthy to receive you, but only say the word and I shall be healed," the words of the centurion in St. Matthew's Gospel, Chapter 8.

C) There is the preparation for Communion.

D) There is the communion of the priest and the faithful.

- 1) The Priest receives Communion which completes the sacrifice of Christ. At the Last Supper, Christ receives Himself. That is the most perfect Communion that ever took place. Jesus Christ received Himself in that Sacrifice. Can you enter into that Mystery? Can you receive Jesus, as Jesus received Himself? When you receive Communion the Trinity takes you into Him and then you receive Him into you. We will talk about that in the teaching on the Eucharist. I get excited, at this great gift of God.
- 2) Now the norm is to receive on the tongue. This is the best way to prevent profaning the Blessed Sacrament. The United States Bishops have received permission for the lay people to receive communion on the hand. You can make a throne. It is a throne where you receive Him reverently. Please make sure your hands are clean. Do not carry anything and make sure no particles remain stuck to your hand, this is reverence, we love you, we want you to love Jesus properly.
- 3) Then we all say "Amen" when we receive. I believe! First I believe in the Real Presence of Jesus Christ. Secondly, I believe and hold what the Catholic Church holds and teaches. Everything the Catholic Church holds and teaches. Third I proclaim, Amen! I am in communion with the Church.

E) There is the prayer after communion. Time after communion is spent in thanksgiving and personal silent prayer or singing a hymn.

Concluding Rite

Then we come to the Concluding Rites, the last major part of the Mass.

1. There is a prayer, after Communion which reflects the Theology of the Eucharist. Recalling what had just happened.

2. There is a Blessing: where there are three fingers held up; two down. Two represent the second person of the Trinity, the God-man, and Jesus Christ who assumed our human nature. Three represent the Trinity. You are blessed in the God-man, Jesus Christ, by the Trinity.

3) Then the priest or deacon will say, "Go in peace to love and serve the Lord." We remember that we are sent people to take the Eucharist into our lives. We will talk about that in another teaching. "Ite, Missa est." You are sent forth. You are sent people.

B) Remember, before going forth as sent people, we give personal thanksgiving. We stay there in the Church thanking God for this great gift. We don't walk away immediately; we encourage all of you to give a personal act of thanksgiving. We have just become living tabernacles. We give thanks in silent adoration or prayer, as if we are spending time with a friend.

I want to remind you of these words the priest says before celebrating The Mass. Priests of God offer this Mass as if it were your first Mass, your last Mass, your only Mass. I extend this same advice to you. Enter into the Mass as if it were your first, last, and only time.

The Three Most Important Points of This Teaching

The three most important points of this teaching: are love the Mass, love, the Mass, love the Mass. You love it by living it. You prepare well through The Mass. You can read the Churches documents on The Holy Sacrifice of The Mass. Read "Sacramentum Caritatis," the Sacrament of Charity, written by Pope Benedict XVI.

The Challenges This Month

The challenges of this month are: to go to Mass asking Our Blessed Mother to teach you about The Mass. We will give you a simple challenge, but profound. Our Lady will help you enter into The Mass. She will obtain The Holy Spirit for you to understand the Mystery that is taking place. The fruit and the grace, is a transformed life? How can your life not be transformed? You are giving praise, and glory, and honor to The Trinity. When your life becomes a hymn of praise to The Most Holy Trinity. When you glorify the Father, in Jesus Christ in The Holy Spirit and then you receive graces to be sanctified. That is what happens at the Mass. I encourage you all to love The Mass. Please review this teaching many times, we have tapes available. The Mass is profound. The Mass is Beautiful! Love the Mass! Live the Mass! God loves you!

The Lord be with you and also with you. May Almighty God Bless you, the Father and the Son and the Holy Spirit. Go in peace to love and serve the Lord.