

- XXIII. Mass as Worship: The form of worship we offer to God is adoration (2096-2097). Worship can be expressed in many ways: charismatic, contemplative, spontaneous (unscripted), communal...all of these come together in the Mass.
- A. Worship that is regular and predicated upon a set of rubrics is called ritual. Ritual worship is designed for the public arena but calls us to enter in as individuals. God calls us to live and worship in communion. We are social creatures (Gen.2:18). Public worship demands ritual in the need to know what to expect, what comes next...order!
1. Liturgy is a term that means "*public work*" and in strictest terms "*in Christian tradition it means the participation of the people of God in the work of God*" (CCC 1069). Liturgy is present each time a sacrament is being performed...the fullness of liturgy is the Eucharist.
 2. Christ's one sacrifice fulfills and ratifies all previous sacrifice. As Peter once noted, "Christ died for sins once and for all" (1 Peter 3:18). Christ's sacrifice is the one living sacrifice that we are called to share in (Rom.12:1-3; 2 Peter 1:4).
 3. Scripture affirms that the liturgy conducted on earth is a reflection of the eternal Liturgy celebrated in heaven. By participating in the liturgy, we are united to the continual worship of God (CCC 1326). NT continues to sharpen God's eternal design by fulfilling what he prepared in the OT.
 - a. Priests: Ex.28:1; Rom.15:16; Hebrews 8:1
 1. Romans 15:16...Paul links the work of the Gospel to the priestly service.
 - b. Altars: Ex.29:12-14; Mal.1:12; 1 Cor.10:21; Rev.8:3-5
 1. 1 Cor.10:20... "*offer to demons*". Unseen powers lurk behind what are lifeless idols. Paul's exhortation is to call out the pagan worship in the temple to avoid the forging of unholy partnership with fallen spirits.
 2. Paul's thinking is shaped by OT passages that connect worship with service to demons (Deut.32:17; Ps. 106:37).
 3. 1 Cor.10:21... "*Table of the Lord*". Altar of the Eucharistic liturgy. The bronze altar of sacrifice in the Mosaic age was called "*the table*".
 - c. Incense: Ex.30:1; Rev.5:8...reflects the offering of prayers.
 - d. Set prayer responses: Ps.36; 1 Cor.11:23-25; Rev.4:8-11

XXIV. Overview of the Mass: St Justin the Martyr:

- a. The same essence is preserved 1850 years later: all gather; Sacred Scripture is read; preaching; prayers offered; signs of peace exchanged; consecration,; and reception of communion.

XXV. The Parts of the Mass (insert the meaning of rite-PBXVI): The Mass is broken up into the Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist, and the Concluding Rites. What is a rite?

- a. A **Rite** represents an ecclesiastical, or church, tradition about how the sacraments are to be celebrated. Each of the sacraments has as its core an essential nature that must be satisfied for the sacrament to be conferred or realized.
 - i. Rite also speaks to the practical arrangement made by the community, in time and space, for the basic type of worship received from God in faith.
- b. Introductory Rites: The purpose of the introductory rites is to prepare us for the celebration of the Liturgy of the Word and the Liturgy of the Eucharist. These rites express the fact that the parish is coming together for worship, that we need to be purified by recalling our sins and petitioning for God's mercy, and that we wish to give glory to God and ask him to bless our worship.
 - 1: Entrance: a word that means "he enters". Mass begins when the priest enters the Church and approached the altar. At this point song accompanies the beginning of worship.
 - 2. Veneration of the Altar: The priest arrives at the altar kissing it as a sign of reverence for where Jesus will soon be present. In some cases. Solemnities, incense will be used (consider again the importance of the altar).
 - 3. Greeting: The sign of the cross and the invocation of the trinity sealed with an amen acts as a reminder of our baptismal vows that we consecrate all of our actions to God.
 - 4. Penitential Rite: The priest exhorts the people to prepare for worship by recalling their sins, repenting of them, and seeking God's mercy. Consider the principle of relationship.
 - a. The prayer that accompanies this repentance is typically, "*I confess to almighty God...*"
 - b. Following this prayer is a calling upon God's mercy: "*Lord, have mercy...*"
 - 1. Here, it is very important to examine the relationship between the principle of Justice and the attribute of Mercy. We can only enter into an authentic contrition if we see the connection between the two.
 - a. Justice is the embodiment of the law that is to be studied where Mercy transcends the law and is to be practiced

5. Glory to God in the Highest: this moment of praise, also known as the Gloria, is a moment of giving God all the glory for what he is doing in our hearts and in turn what he will do in the Liturgy.
6. Opening Prayer: This ends the introductory rites. This begins with the familiar words, "*let us pray*"...after a prayer the congregation concludes with an amen and so begins the Liturgy of the Word.
 - a. This is also called the *collect*. At this time the themes for the Mass will be offered along with a thanksgiving and blessing.