

Never Stop Praying

2020 ST. ROSE PARISH

MISSION

In the name of the Father, and of the Son, and of the Holy Spirit.
Matthew 28:19

The Bible | *in the Mass*

APPLICATION | praxis

SIGN OF THE CROSS



The Mass begins and ends in the Bible.

The Bible | *in the Mass*

APPLICATION | praxis

SIGN OF THE CROSS



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

Matthew 28:19

Sign of the Cross

Tree of Life

"See how the cross of Christ stands revealed as the Tree of Life."

The Bible | *in the Mass*

APPLICATION | praxis

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The Bible | *in the Mass*

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"See how the cross of Christ stands revealed as the Tree of Life."

Gesture: Wrapping selves in Trinity.

Blessing of Jacob's Grandsons.

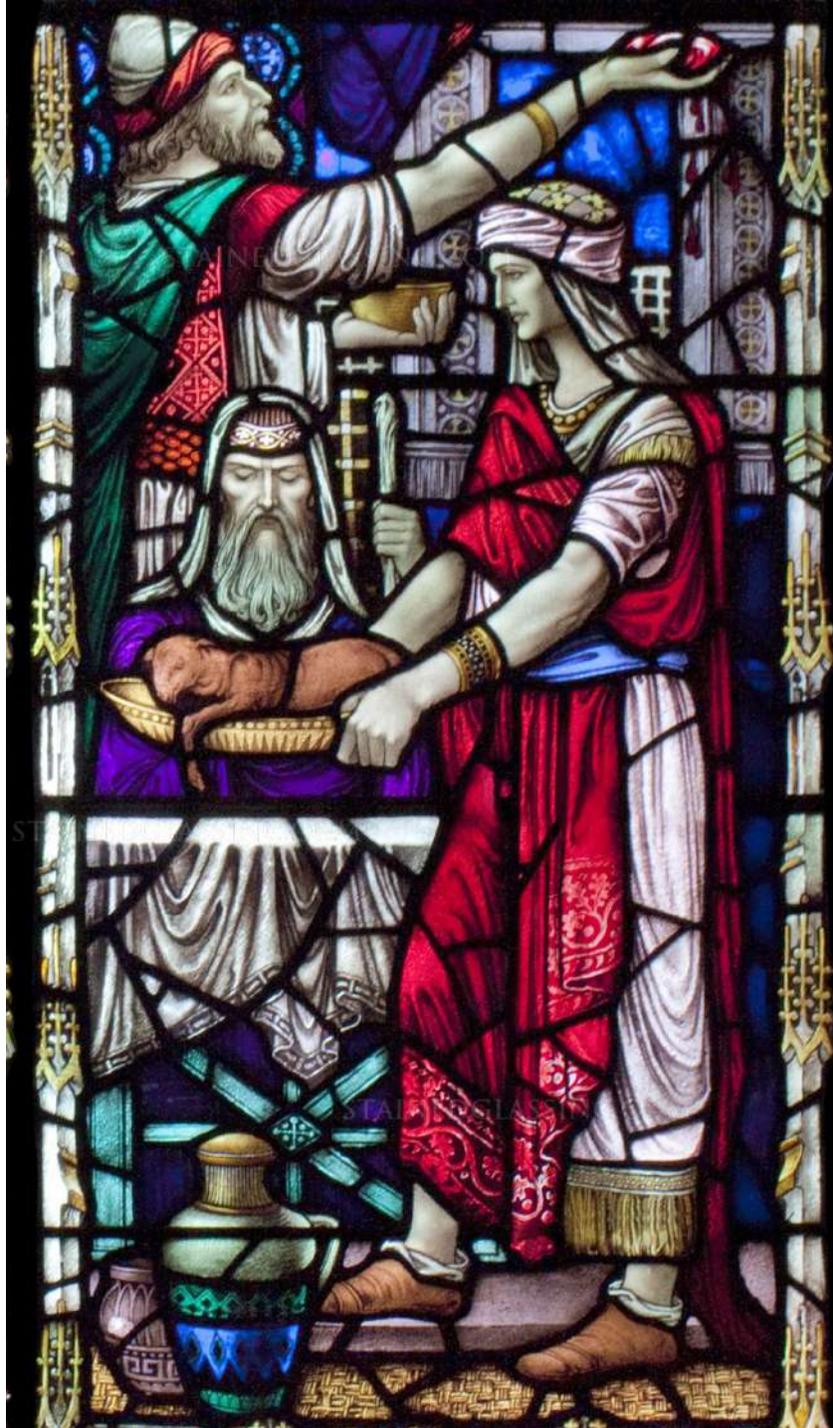
Prophet Ezekiel

Book of Revelation

The Bible | *in the Mass*

APPLICATION | praxis

SIGN OF THE CROSS



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

Matthew 28:19

Sign of the Cross

Exodus 12:7



Tav
(T/S)

The Bible | *in the Mass*

APPLICATION | praxis

SIGN OF THE CROSS



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

Matthew 28:19



Tav
(T/S)

Sign of the Cross

Exodus 12:7

The Bible | *in the Mass*

APPLICATION | praxis

SIGN OF THE CROSS



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

Matthew 28:19

Sign of the Cross

Exodus 12:7



Tau
(T/S)

"300" is represented by the
Greek Tau. It is the Sign of the
Cross by which we are saved.

Augustine

"The Lord said to Gideon: by
means of the three hundred I
will deliver Midian into your
power.

Judges 7:7

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APPLICATION | praxis

GREETING

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit,
be with you all.

I Corinthians 13:13

Grace to you and peace from God our Father
and the Lord Jesus Christ.

Romans 1:7

The Lord be with you.

Ruth 2:4

Peace be with you.

John 20:19

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APPLICATION | praxis

PENITENTIAL ACT

℣. Have mercy on us, O Lord.
℟. For we have sinned against you.

℣. Show us, O Lord, your mercy.
℟. And grant us your salvation.

Baruch 3:2
Psalm 85:8



The Bible | *in the Mass*

APPLICATION | praxis

GLORY TO GOD

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.

Luke 2:14

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.

John 1:29

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.

Revelation 15:3-4

Introductory Rites

Collect

“Next the Priest calls upon the people to pray, and everybody, together with the priest, observes a **brief silence** so that they may become aware of being in God’s **presence** and may call to mind their **intentions**. Then the Priest pronounces the prayer usually called the Collect and through which the character of the celebration finds expression.” (GIRM, 54)

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APPLICATION | praxis

VERBUM DOMINI

DEO GRATIAS

MUNDA COR MEUM

The word of the Lord.

Jeremiah 1:2

Thanks be to God.

I Corinthians 15:57

Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

Isaiah 6:5

A History of Reading |

ALBERTO MANGUEL

The Bible | *in the Mass*

APPLICATION | praxis

VERBUM DOMINI

DEO GRATIAS

MUNDA COR MEUM

The classic phrase ***scripta manent, verba volant***—which has come to mean, in our time, “what is written remains, what is spoken vanishes into air”—used to express the exact opposite; it was coined in praise of the word said out loud, which has wings and can fly, as compared to the silent word of the page, which is motionless, dead. Faced with a written text, the reader had a duty to lend voice to the silent letters, the *scripta*, and to allow them to become, in the delicate biblical distinction, *verba*, spoken words—spirit.

Liturgy of the Eucharist

Preparation of the Gifts



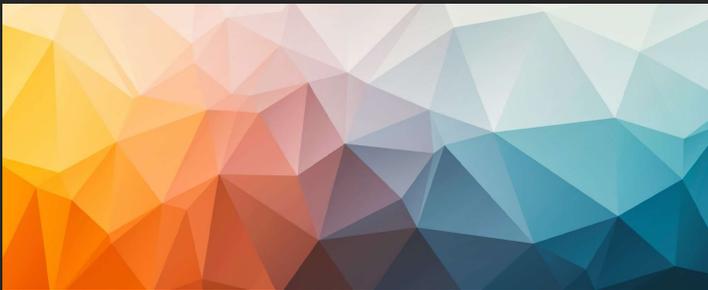
By the mystery of this water and wine,
may we come to share
in the divinity of Christ,
who humbled himself to share
in our humanity.

O God, who wonderfully created the dignity of human nature
and still more wonderfully restored it,
grant, we pray,
that we may share in the divinity of Christ,
who humbled himself to share in our humanity.

Saint Leo the Great
Collect, Nativity, Mass during the Day

Liturgy of the Eucharist

Preparation of the Gifts



With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing, Lord God.

But with contrite heart and humble spirit let us be received;
As though it were holocausts of rams and bullocks,
or thousands of fat lambs,
So let our sacrifice be in your presence today
as we follow you unreservedly;
for those who trust in you cannot be put to shame.

Daniel 3:39-40

The Bible | *in the Mass*

Liturgy of the Eucharist

Orate, fratres



“Once the offerings have been placed on the altar and the accompanying rites completed, by means of the invitation to pray with the priest and by means of the prayer over the offerings, the preparation of the gifts is concluded and preparation made for the Eucharistic Prayer.”
(GIRM, 77)

Liturgy of the Eucharist

Orate, fratres



- *Orate* and *Oremus*, “Pray” and “Let us pray”
- A prayer for the priest himself
- “my sacrifice and yours”
- *meum ac vestrum sacrificium*
- common priesthood of the baptized and the ministerial priesthood of the ordained

Meum ac vestrum sacrificium

From a sermon by St. Leo the Great (Proper of Saints, November 10)

“For all, regenerated in Christ, are made kings by the sign of the cross; they are consecrated priests by the oil of the Holy Spirit, so that beyond the special service of our ministry as priests, all spiritual and mature Christians know that they are a royal race and are sharers in the office of the priesthood. For what is more king-like than to find yourself ruler over your body after having surrendered your soul to God? And what is more priestly than to promise the Lord a pure conscience and to offer him in love unblemished victims on the altar of one’s heart.?”

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Liturgy of the Eucharist

Orate, fratres



- “The people rise and reply”
- Praise of God
- Sanctification of the world

Liturgy of the Eucharist

Preface



“The priest, in the name of the entire holy people, glorifies God the Father and gives thanks to him for the whole work of salvation or for some special aspect of it, according to the varying day, festivity, or time of year. [...] In the acclamation, the whole congregation, joining with the heavenly powers, sings the *Sanctus*, (Holy, Holy, Holy).” (GIRM, 79 a, b)

The Bible | *in the Mass*

Liturgy of the Eucharist

Preface Dialogue



℣.

The Lord be with you.

℟.

And with your spirit.

℣.

Lift up your hearts.

℟.

We lift them up to the Lord.

℣.

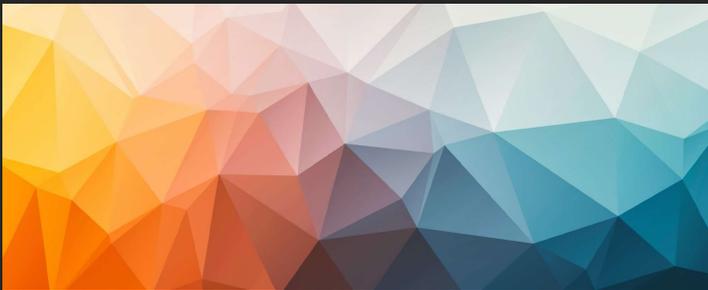
Let us give thanks to the Lord our God.

℟.

It is right and just.

Liturgy of the Eucharist

Preface Dialogue



℣.

Lift up your hearts.

℟.

We lift them up to the Lord.

- "Let us reach out our hearts toward God in heaven!" (Lamentations 3:41)
- Anaphora: "to bring back," in this case the heart to heaven.
- "Our heart is restless until it rests in you." (St. Augustine)

Liturgy of the Eucharist

Preface Dialogue



Ψ.

Let us give thanks to the Lord our God.

R̄.

It is right and just.

- Eucharistic Prayer = Canon: *Canon actionis gratiarum*, the “Norm for the thanksgiving”
- “It is right and just” from the Greek civic assembly

Liturgy of the Eucharist

Preface text



It is truly right and just, our duty
and salvation,
always and everywhere to give you
thanks, Father most holy,
through your beloved Son, Jesus
Christ,
your Word through whom you
made all things,
whom you sent as our Savior and
Redeemer,
incarnate by the Holy Spirit and
born of the Virgin.

Liturgy of the Eucharist

Preface text



Fulfilling your will and gaining for
you a holy people,
he stretched out his hands as he
endured his Passion,
so as to break the bonds of death
and manifest the Resurrection.

And so, with the Angels and all the
Saints
we declare your glory,
as with one voice we acclaim:

The Bible | *in the Mass*

Liturgy of the Eucharist

Preface Text



- Priest picks up where assembly leaves off: “It is truly right and just...”
- Eucharist Prayer woven as fabric: from Preface Dialogue to Great Amen.
- Recounting of salvation history (or one aspect of it); cf. Eucharistic Prayer IV
- Reminder of Work of Trinity
- Participation in Heavenly Liturgy: Angels/Saints: “Thrones and Dominions, Virtues, Seraphim”

The Bible | *in the Mass*

Liturgy of the Eucharist

Sanctus-Benedictus



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.

Liturgy of the Eucharist

Sanctus



- ““Holy, holy, holy is the Lord of hosts!” they cried one to the other. ‘All the earth is filled with his glory’.” (Isaiah 6:3)
- “Holy, holy, holy is the Lord God almighty.” (Revelation 4:8)
- “hosts” versus “power and might”

The Bible | *in the Mass*

Liturgy of the Eucharist

Benedictus



“The crowds preceding him and those following kept crying out and saying: ‘Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest.’” (Matthew 21:9)

Liturgy of the Eucharist

Benedictus



"...every creature in heaven and on earth and under the earth and in the sea, everything in the universe, cry out: 'To the one who sits on the throne and to the Lamb be blessing and honor, glory and might, forever and ever'." (Revelation 5:13)

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Liturgy of the Eucharist

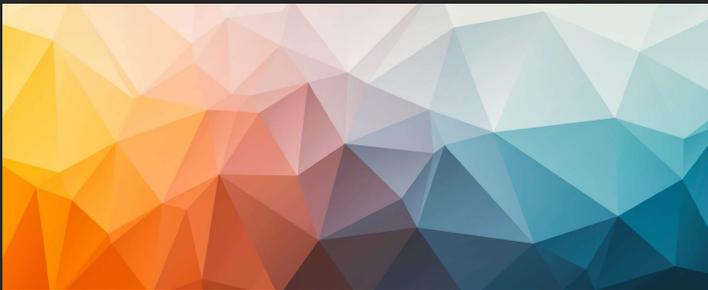
Institution Narrative and Consecration



“By means of the words and actions of Christ, the Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery.” (GIRM, 79d)

Liturgy of the Eucharist

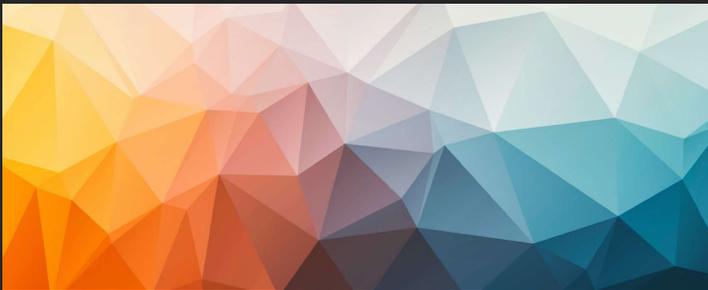
Consecration of the chalice



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.

Liturgy of the Eucharist

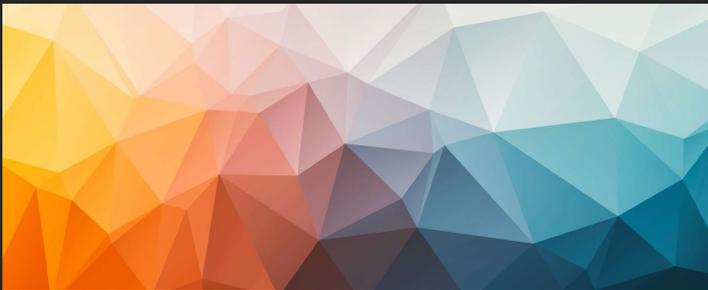
Pro multis



- St. Luke: “for you”
- Matthew 26:28 and Mark 14:24: “for many” (πολλων)
 - Greek which uses definite article “the” *does not* use it in these instances.
- St. John: “the world”
- St. Paul: no mention in 1 Corinthians

Liturgy of the Eucharist

Pro multis



- Romans 5:15: "For if the many died through the one man's trespasses, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many."
- Isaiah 53:11-12 Through his suffering, my servant shall justify many ... Because he surrendered himself to death (*kenosis*) he shall take away the sins of many...

Liturgy of the Eucharist

Pro multis



[Jesus] affirms that he came “to give his life as a ransom for many”; this last term is **not restrictive**, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us. The Church, following the apostles, teaches that **Christ died for all men without exception**: “There is not, never has been, and never will be a single human being for whom Christ did not suffer.” (CCC, 605)

Liturgy of the Eucharist

Pro multis



- “The expression ‘for many,’ while remaining **open to the inclusion** of each human person, is reflective also of the fact that this salvation is not brought about in some **mechanistic** way, without one’s own willing or participation.”
- Salvation is for all, but requires us to **participate** in the offer of grace.

The Bible | *in the Mass*

Liturgy of the Eucharist

Pro multis



“Why of many and not of all? Because not all have believed. Certainly he died for all, so that he could save all, as regards him: his death [for all] corresponds to the ruin of all. However, he does not take away and cancel the sins of all, because they themselves have not wanted it.”

Saint John Chrysostom

Liturgy of the Eucharist

Mysterium fidei



℣.

The Mystery of Faith.

℟.

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

I Cor 11:26

℟.

When we eat this Bread
and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

I Cor 11:26

℟.

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

John 4:42

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Liturgy of the Eucharist

Preparation for Communion

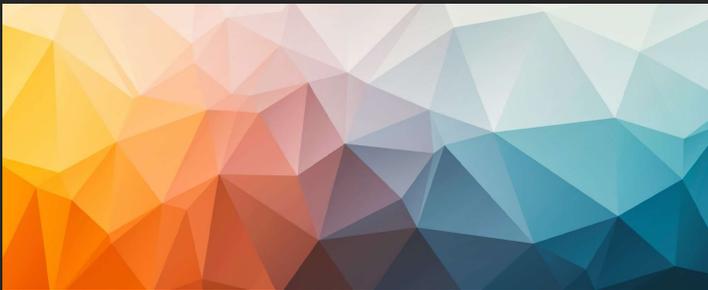


“Since the Celebration of the Eucharist is the Paschal Banquet, it is desirable that in accordance with the Lord’s command, his Body and Blood should be received as spiritual food by those of the faithful who are properly disposed. This is the sense of the fraction and the other preparatory rites by which the faithful are led more immediately to Communion.”
(GIRM, 80)

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Liturgy of the Eucharist

Agnus Dei



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.

Liturgy of the Eucharist

Agnus Dei



- "Behold, the Lamb of God, who takes away the sin of the world." (John 1:29)
- "The angel said to me, 'Write this: Blessed are those who have been called to the wedding feast of the Lamb.'" (Revelation 19:9)

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Liturgy of the Eucharist

Preparation for Communion



- ✠ Behold the Lamb of God, behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

- ✠ Lord, I am not worthy that you should enter under my roof,
But only say the word and my soul shall be healed.

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Liturgy of the Eucharist

Lord I am not worthy

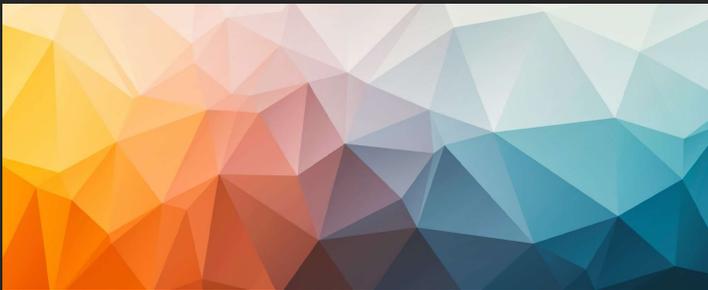


- “Lord, do not trouble yourself, for I am not worthy to have you enter under my roof..., but say the word and let my servant be healed.” (Luke 7:6-7)

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Liturgy of the Eucharist

Private preparation of the priest



May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body,
and a healing remedy.

Concluding Rite

Dismissal:



“The Deacon or Priest dismisses the people so that each may go back to doing good works, praising and blessing God.” (GIRM, 90c)

Concluding Rite

Dismissal



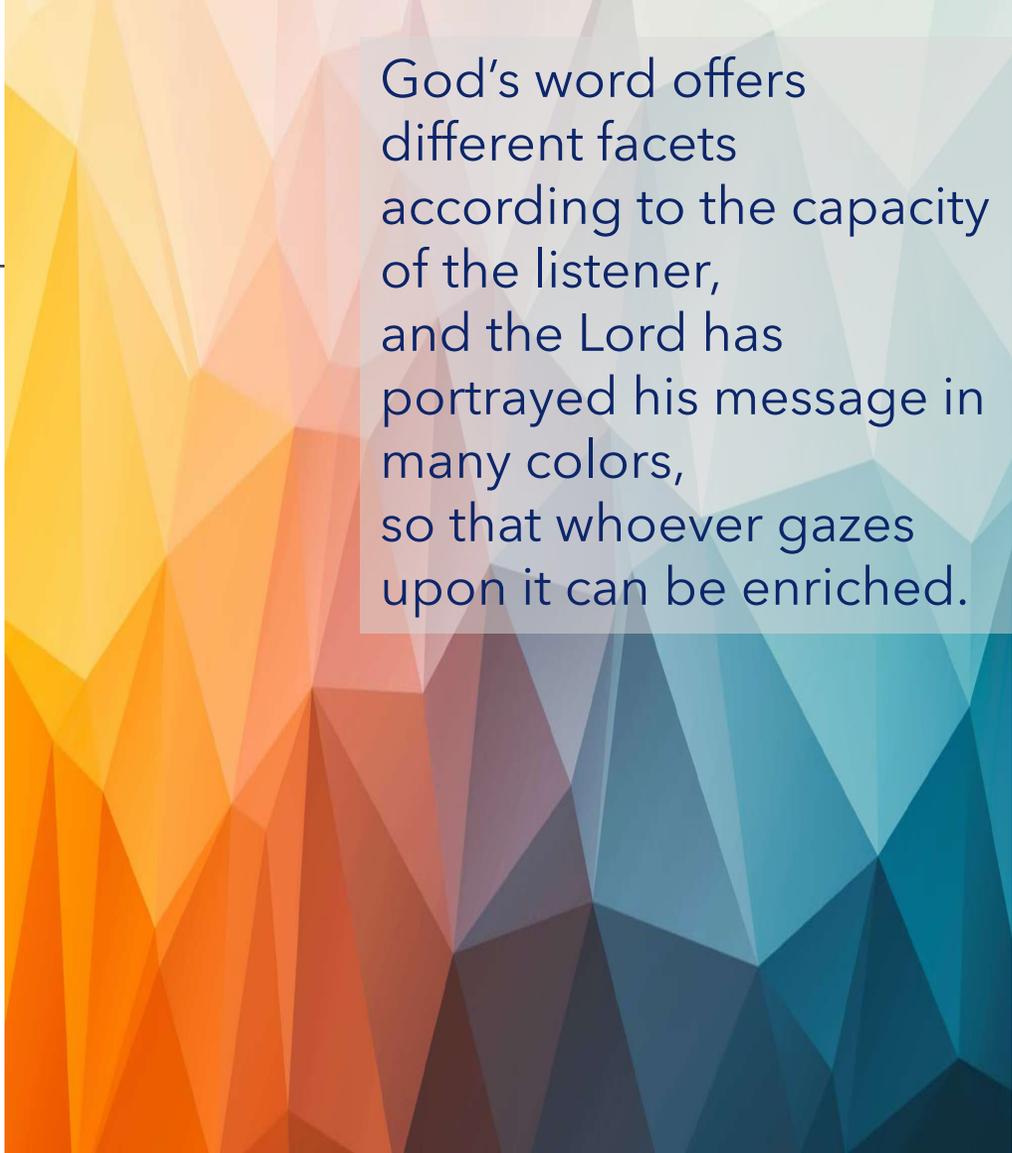
- Go forth, the Mass is ended.
- Go and announce the Gospel of the Lord.
 - "Go home to your family and announce to them all that the Lord in his pity has done for you." Mark 5:19
- Go in peace, glorifying the Lord by your life.
 - He stood up immediately before them, picked up what he had been lying on, and went home, glorifying God. Then astonishment seized them all and they glorified God, and, struck with awe, they said, "We have seen incredible things today." Luke 5:24-26
- Go in peace.

Eusebius Martis, osb

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God's word offers different facets according to the capacity of the listener, and the Lord has portrayed his message in many colors, so that whoever gazes upon it can be enriched.