

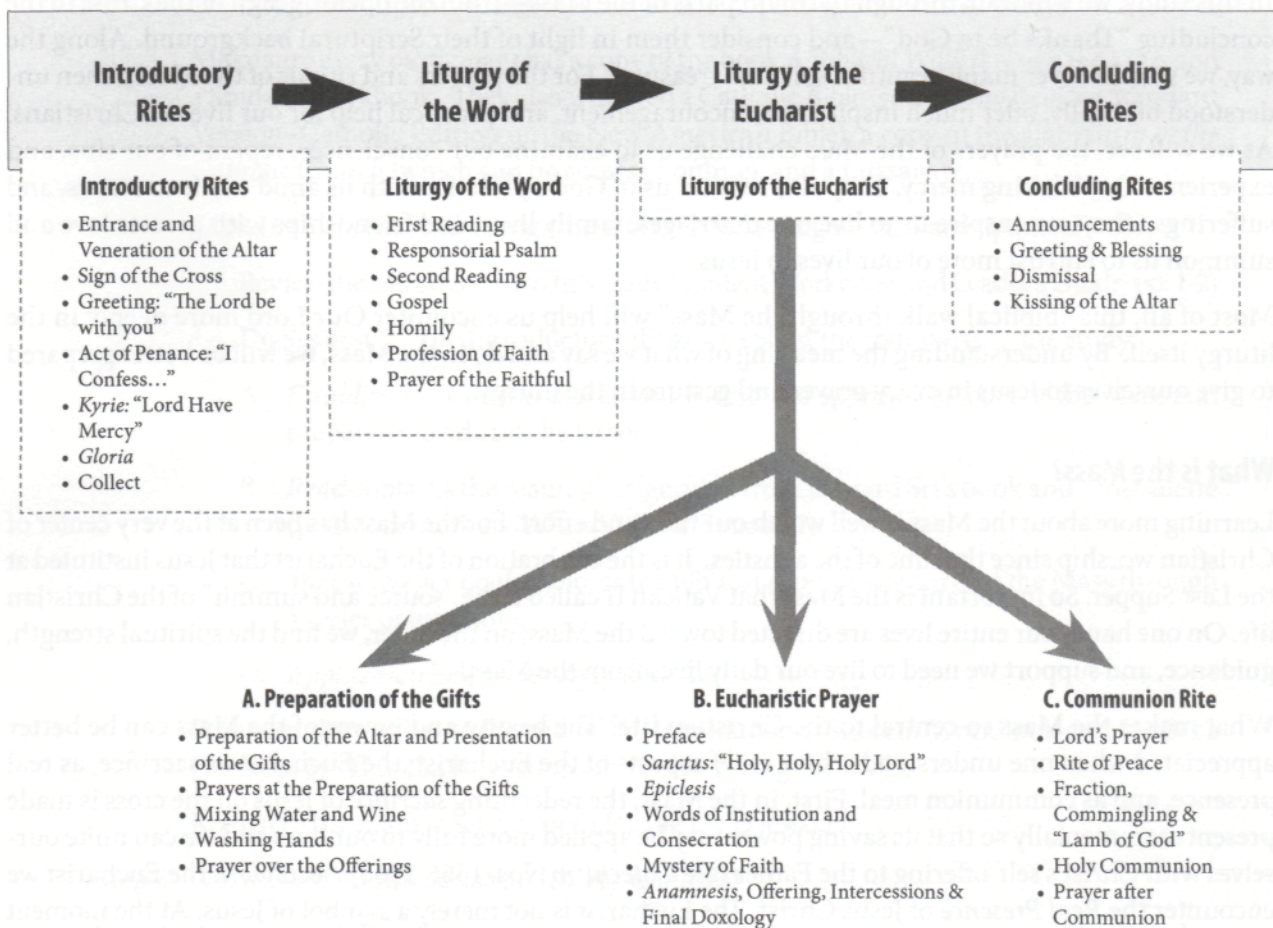
## Overview of the Mass

Before we begin our journey, it will be helpful to have a brief overview of the itinerary we will follow, which is an outline of the Mass itself: the *Introductory Rites*, the *Liturgy of the Word*, the *Liturgy of the Eucharist*, and the *Concluding Rites*.

The two principal parts of the Mass are the *Liturgy of the Word* and the *Liturgy of the Eucharist*. These two form one unified act of worship. We are first nourished at the table of God's word through the readings from Scripture, and then at the table of Our Lord's Body, which we receive in holy communion.

These two central parts of the Mass are flanked by two smaller parts: the Introductory Rites and the Concluding Rites. The *Introductory Rites* open the celebration of the Mass and prepare the faithful for their sacred encounter with God in his Word and in the Eucharist. After communion, the *Concluding Rites* formally close the celebration and send the people forth to do good works and take Christ into the world.

The chart below lays out these four main sections of the Mass, which serve as an umbrella for the smaller, individual parts of the liturgy. Keeping this "big picture" of the Mass in mind will be helpful as we embark on our journey.



An outline of Edward Sri's DVD presentations is provided in the talk notes at the end of each session, with room for you to add your own notes.

## Introduction Talk Notes

### Do You Ever Wish You Could "Get More" Out of Mass?

#### A. Outline of this study

#### B. Key aspects of the Mass

1. The Mass as sacrifice (*Catechism* Nos. 1366-1368)
2. The Mass as Real Presence
  - a. Unique presence in the Eucharist (*Catechism* Nos. 1373-1374)
  - b. Meaning of "real presence"
3. The Mass as holy communion

#### C. The Mass as Sacrifice: Old Testament background

1. Three aspects of sacrifice
  - a. Sacrificed animal
  - b. Communion meal
  - c. Covenant union
2. Examples
  - a. Isaac and Abimilech (Genesis 26)
    - i. Symbolism of sacrificial meal: shared life
  - b. Israel at Mt. Sinai (Exodus 24)
  - c. Passover
3. Jesus fulfills the Passover sacrifice
  - a. Last Supper: Old Testament sacrificial language applied to himself
  - b. The Passover sacrifice is followed by a meal
    - i. 1 Corinthians 5:7-8
    - ii. 1 Corinthians 10,11

#### D. The Eucharist as Real Presence and Holy Communion

1. The importance of the Real Presence: John 6
2. The gift of the Eucharist: "You are a tabernacle"

# Study Notes:

## **Key Aspects of the Mass (Catechism)**

**1366** The Eucharist is thus a sacrifice because it *re-presents* (makes present) the sacrifice of the cross, because it is its *memorial* and because it *applies* its fruit: [Christ], our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption. But because his priesthood was not to end with his death, at the Last Supper "on the night when he was betrayed," [he wanted] to leave to his beloved spouse the Church a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit.<sup>189</sup>

**1367** The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner . . . this sacrifice is truly propitiatory."<sup>190</sup>

**1368 The Eucharist is also the sacrifice of the Church.** The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering.

In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men.

## *The presence of Christ by the power of his word and the Holy Spirit*

**1373 "Christ Jesus, who died, yes, who was raised from the dead,** who is at the right hand of God, who indeed intercedes for us," is present in many ways to his Church:<sup>197</sup> in his word, in his Church's prayer, "where two or three are gathered in my name,"<sup>198</sup> in the poor, the sick, and the imprisoned,<sup>199</sup> in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But "he is present . . . most especially in the Eucharistic species."<sup>200</sup>

**1374 The mode of Christ's presence under the Eucharistic species is unique.** It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend."<sup>201</sup> In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained.*"<sup>202</sup> "This presence is called 'real'—by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present."<sup>203</sup>

## ***Examples in Scripture:***

### **Read:**

- **Symbolism of Sacrificial Meal**  
**Isaac and Abimilech (Genesis 26)**
- **Israel at Mt. Sinai (Exodus 24)**

### **The Passover Feast is followed by a meal**

- **1 Corinthians 5:7-8**

Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our paschal lamb, Christ, has been sacrificed.

Therefore let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth

- **1 Corinthians Chapters 10 and 11**

- **CH 10:**Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf. Look at Israel according to the flesh; are not those who eat the sacrifices participants in the altar? So what am I saying? That meat sacrificed to idols is anything? Or that an idol is anything? No, I mean that what they sacrifice, (they sacrifice) to demons, <sup>8</sup> not to God, and I do not want you to become participants with demons. You cannot drink the cup of the Lord and also the cup of demons. You cannot partake of the table of the Lord and of the table of demons. Or are we provoking the Lord to jealous anger? Are we stronger than he?
- **CH 11** For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment <sup>14</sup> on himself.