

**THE
CATHEDRAL
OF THE
RISEN
CHRIST**

Cathedral Bible Study

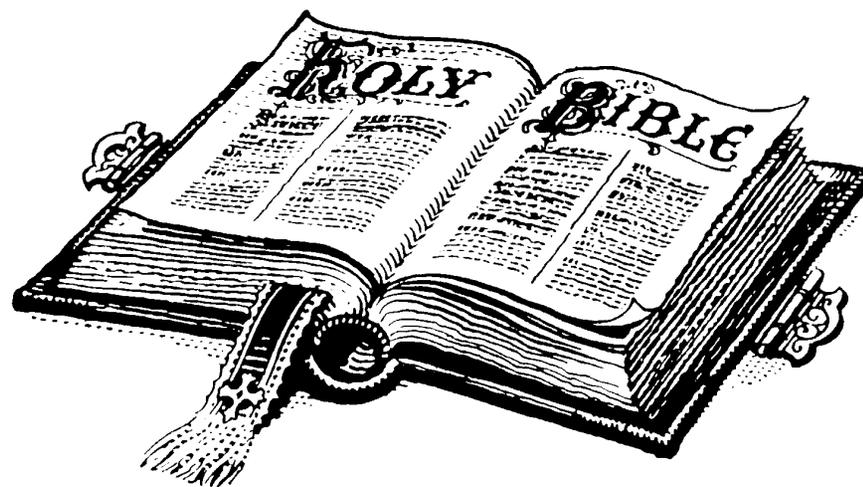
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Thursday, December 2, 2010

**** PLEASE SIGN IN ****

BIBLE STUDY OBJECTIVES

- Doctrine & Theology of the Liturgy of the Mass as found in Scripture & Tradition
- Using *Lectio Divina* to pray with the Bible
- Updated translation of the Mass parts
- Have fun!



THE MASS

- **PREPARATION:**
 - *Vestments/Attire & Prayers; Pilgrimage*
- **SIGN OF THE CROSS:**
 - *Summation of our Faith in a Gesture*
- **GREETING:**
 - *“and with your Spirit” = Holy Orders*
- **PENITENTIAL RITE:**
 - *Jesus, Son of David, have Mercy on me!*
- **GLORIA:**
 - *Greatest Hymn of Praise to the Trinity*
- **THE LITURGY OF THE WORD:**
 - *Christ Himself speaks!*
- **CREED:**
 - *I believe in one God*
- **PETITIONS OF THE FAITHFUL:**
 - *Lord, hear our prayer!*

- **PREPARATION OF THE GIFTS:**
 - *We are the Gifts!*
- **PRAYER OVER THE OFFERINGS:**
 - *Accept these Gifts*



LITURGY OF THE EUCHARIST

1. Preparation of the Gifts
2. Prayer over the Offerings
- 3. The Eucharistic Prayer**
4. Communion Rite
5. Lord's Prayer
6. Rite of Peace
7. The Fraction
8. Communion



EUCCHARISTIC PRAYER

- High point of the entire celebration. (#30)
- Center and summit of the entire celebration. (#78)
- Prayer of thanksgiving and sanctification. (#78)
- Eucharistic Prayer demands that all listen to it with reverence and in silence. (#78)

EUCCHARISTIC PRAYER

4 EUCCHARISTIC PRAYERS:

EP I: The Roman Canon; St. Ambrose used parts in mid 300's; Most solemn and employs sublime images

EP II: Oldest; Dates to Hippolytus (215); does not emphasize the sacrifice being made; Shortest & Frequently used on Weekdays

EP III: New composition; Frequently used on Sundays & Feast Days

EP IV: Longest Prayer; Fuller Account of Salvation History; Feminists object to use of "man"; only used on Sundays in Ordinary Time

EUCCHARISTIC PRAYER

PRIEST:

1. Thanksgiving
2. Acclamation
3. Epiclesis
4. Institution Narrative & Consecration
5. Anamnesis
6. Offering
7. Intercessions
8. Final Doxology

PEOPLE:

1. Preface dialogue

3 part dialogue traced to
The Apostolic Tradition (Hippolytus, 215)

2. *Sanctus (Holy, Holy)*
3. Acclamation after the Consecration
4. Acclamatory *Amen* after the final doxology

SCRIPTURAL FOUNDATION

“Holy, holy, holy is the LORD of hosts!’ they cried one to the other. ‘All the earth is filled with his glory!’” (Is 6:3).

“Holy, holy, holy is the Lord God almighty” (Rev 4:8).

“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’” (Mt 21:9).

“Then I heard 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.” (Rev 5:13)

SCRIPTURAL FOUNDATIONS

Lamentations 3:40-42:

Let us search and examine our ways
that we may return to the LORD!

Let us reach out our hearts toward
God in heaven!

We have sinned and rebelled.

Job 22:26 “lift up your face”

Psalms 20:5 “lift up our banners”

Psalms 24:7 “lift up your heads”

Psalms 63:4 “lift up my hands”

Psalms 116:13 “lift up the cup of salvation”

Psalms 121: “lift up my eyes”

Psalms 142:1 “lift up my voice”

Mark 11:9-10

So they brought the colt to Jesus and
put their cloaks over it. And he
sat on it.

Many people spread their cloaks on
the road, and others spread leafy
branches that they had cut from
the fields.

Those preceding him as well as those
following kept crying out:

"Hosanna! Blessed is he who
comes in the name of the Lord!

Blessed is the kingdom of our father
David that is to come! Hosanna in
the highest!"

St. Cyril's Commentary (350AD)

“The priest cries out: “Lift up your hearts!” For in this most solemn hour it is necessary for us to have our hearts raised up with God, and not fixed below, on the earth and earthly things.

It is as if the priest instructs us at this hour to dismiss all physical cares and domestic anxieties, and to have our hearts in heaven with the benevolent God.

Then you answer: “We have lifted them up to the Lord,” giving assent to it by the acknowledgment that you make.

Let no one come here, then who could say whit his mouth, “we have lifted them up to the Lord,” while he is preoccupied with physical cares”

St. Cyril's Commentary (350AD)

Then the priest says, "Let us give thanks to the Lord."

Certainly we ought to give thanks to God for having invited us, unworthy as we are, to so great a gift; for God having reconciled us to Himself when we were His enemies; for having made us His adopted sons by the Spirit.

Then you say, "It is right and just:" for in giving thanks, we do a worthy thing, something that is justice itself.

But what God did in accounting us worthy of such benefits was not justice, but much more than just."

THANKSGIVING / PREFACE

CURRENT TRANSLATION:

Priest: The Lord be with you.

People: **And also with you.**

Priest: Lift up your hearts.

People: We lift them up to the
Lord.

Priest: Let us give thanks
to the Lord our God.

People: **It is right to give him
thanks and praise.**

ACCURATE TRANSLATION:

Priest: The Lord be with you.

People: **And with your spirit.**

Priest: Lift up your hearts.

People: We lift them up to the
Lord.

Priest: Let us give thanks
to the Lord our God.

People: **It is right and just.**

PREFACE PRAYER

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.

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**:

SANCTUS ACCLAMATION

CURRENT TRANSLATION:

*Holy, holy, holy Lord,
God of **power and might**.
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.*

ACCURATE TRANSLATION:

***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.*

LECTIO DIVINA

*An Ancient Method of Praying the Bible
Practiced and Taught by Pope St. Gregory
the Great (590-604AD)*

ZENIT: Pope Benedict XVI believes that the recovery of the practice of "*lectio divina*," prayerful meditation of Scripture, will bring a "new spiritual springtime" for the Church. When meeting with more than 400 experts attending a congress in Rome on "Sacred Scripture in the Life of the Church," the Holy Father recommended this ancient practice which literally means "divine reading."



Lectio Divina

(An Ancient Method of Prayer in 5 steps)

(*) PREPARE

Get your Bible & Find a quiet place to pray;
Plan to pray for at least 15 minutes

(1) LECTIO (Attentive Reading - out loud)

How To Do It:

Select just a few verses; Slowly and quietly
read & re-read the verses out loud 2-3
times

(2) MEDITATIO (meditation)

How To Do It:

Watch for your favorite verse or even just a
favorite word from the passage!
Put yourself in the bible passage; hear the
words; see the colors; feel the gravel; smell
the flowers; taste the food

(3) ORATIO (prayer; conversation; speech)

How To Do It:

Tell God about your favorite verse or your
favorite word! Tell Him why you like or
what it means to you.

(4) CONTEMPLATIO (contemplation; rest in the Lord)

How To Do It:

Now rest silently and open your heart to God.
Listen in silence. Don't worry about
distractions, but gently return from them to
continually focus on God.

(5) OPERATIO (work; effort; activity; action)

How To Do It:

What are small little ways that you can
implement what you have received? Plan
little ways each day to change your own
attitude & actions – maybe in how you treat
your family, friends, or neighbors?

ISAIAH 6:1-8

In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple.

Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft.

"Holy, holy, holy is the LORD of hosts!" they cried one to the other. "All the earth is filled with his glory!"

At the sound of that cry, the frame of the door shook and the house was filled with smoke.

Then I said, "Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!"

Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar.

He touched my mouth with it. "See," he said, "now that this has touched your lips, your wickedness is removed, your sin purged."

Then I heard the voice of the Lord saying, "Whom shall I send? Who will go for us?"
"Here I am," I said; "send me!".

SNEAK PREVIEW

The Prayers of the Preface

Thanksgiving

Epiclesis

Institution Narrative