

# **Introduction to the Theology of the Catholic Mass**

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Instructor David L. Gray, ThM



# Welcome & Introductions

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- A Little About Me – age, weight, 40 time, other



# Session One Outline

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## I. The First Conference (10-Minutes)

- A. The Reverberating Ideas
  - 1. Primordial Questions and the Two New Equations
  - 2. Mass as a Divine Symphony
  - 3. The Principle Purpose of the Liturgy
  - 4. The Liturgy as Pedagogical

## II. The Second Conference (20-Minutes)

- A. The Rite of Penance
  - 1. What is Liturgy in Essence and History

### ▪ BREAK & DISCUSSION

## III. The Third Conference (20-Minutes)

- A. Silence in the Sacred Space

### ▪ BREAK & DISCUSSION

## IV. The Fourth Conference (20-Minutes)

- A. The Movements in the Liturgy

### ▪ BREAK & DISCUSSION

## V. The Fifth Conference (20-Minutes)

- A. The Call and Response

### ▪ Preview of Next Class



# first Conference

(the reverberating constructs)

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## The Primordial Questions and Two New Terms

- Who Am I?
  - How Did I Get Here?
  - Where Am I Going?
  - What is my Purpose in Life?
  - Why is there good and evil?
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- What are these questions asking? How do I be? We've designed some strange answer to that question.
  - Two New Terms – Christ and His Church. These two new terms resolve the primordial questions once and for all.



# first Conference

(the reverberating constructs)

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## Liturgy as a Divine Symphony

- Based upon my 'The Divine Symphony: An Exordium to the Theology of the Catholic Mass'
- The four movements of the classical symphony orchestra provide a wonderful and sturdy analogy to speak about the four movements of the Catholic Mass
- Joseph Haydn, Wolfgang Amadeus Mozart, Felix Mendelssohn, and other great composers of the classical form were – perhaps – influenced by the movements, pace, transitions and form of the liturgy.
- A symphony as a type of sentence (satz in German)



# first Conference

(the reverberating constructs)

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## The Principle Purpose of the Liturgy is our Divinization

To make us holy, whole, happy, at peace, successful, ready for martyrdom, equipped for your ministry, an agent of transformation.

In Other Words – The Principle Purpose of the Liturgy is to Bless Us by Making us a Blessing for Others



# first Conference

(the reverberating constructs)

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## The Method of the Liturgy

- Pedagogical
- Repetitions (standing, sitting, kneeling), speaking with the Church
- Two Things – Pray / Confess
  
- Why is it Pedagogical?
  - Because there is a relationship between prayer and faith. In Latin - Lex orandi, lex credendi, literally means the law of prayer (the way we worship) is the law of belief (what we believe) or the law of praying (lex orandi) constitutes or establishes the law of believing (lex credendi). It is not prayer alone or faith alone. Rather, we live what we pray. Ite Missa Est. The lex vivendi.



# Second Conference

(defining liturgy)

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## - The Liturgy as a Public Work in the Economy of Salvation

**1069** The word "liturgy" originally meant a "public work" or a "service in the name of/on behalf of the people." In Christian tradition it means the participation of the People of God in "the work of God."<sup>5</sup> Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.

**1070** In the New Testament the word "liturgy" refers not only to the celebration of divine worship but also to the proclamation of the Gospel and to active charity.<sup>6</sup> In all of these situations it is a question of the service of God and neighbor. In a liturgical celebration the Church is servant in the image of her Lord, the one "leitourgos";<sup>7</sup> she shares in Christ's priesthood (worship), which is both prophetic (proclamation) and kingly (service of charity):

The liturgy then is rightly seen as an exercise of the priestly office of Jesus Christ. It involves the presentation of man's sanctification under the guise of signs perceptible by the senses and its accomplishment in ways appropriate to each of these signs. In it full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his Body which is the Church, is a sacred action surpassing all others. No other action of the Church can equal its efficacy by the same title and to the same degree.<sup>8</sup>



# Second Conference

(defining liturgy)

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- Christ Jesus is the Essence of the Liturgy –  
Immutable/Impassible

1205 "In the liturgy, above all that of the sacraments, there is an immutable part, a part that is divinely instituted and of which the Church is the guardian, and parts that can be changed, which the Church has the power and on occasion also the duty to adapt to the cultures of recently evangelized peoples."73

- Many liturgies (expressions/delivery methods) but one essence.



# Second Conference

(defining liturgy)

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## - The Liturgy Delivers the Source of Our Life

**1324** The Eucharist is "the source and summit of the Christian life."<sup>136</sup>  
"The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."<sup>137</sup>



# Second Conference

(defining liturgy)

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## – Liturgy as Stuck in Time and Timeless

**1136** Liturgy is an "action" of the whole Christ (Christus totus). Those who even now celebrate it without signs are already in the heavenly liturgy, where celebration is wholly communion and feast.

- The Procession & the Eternal Now
- The Readings Sing of God's Love Throughout Salvation History
- The Liturgy of the Holy Eucharist – One Thursday Around 2,000 Years Ago, in Fulfillment of One Night circa 1200 BC
- The Final Dismissal – the Acts of the Apostles



# Second Conference

(the history of liturgy)

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- From a Perpetual Command to the Last Passover Meal
  - Exodus 12:4, 17, 24
  - This day will be a day of remembrance for you, which your future generations will celebrate with pilgrimage to the LORD; you will celebrate it as a statute **forever**.
  - Keep, then, the custom of the unleavened bread, since it was on this very day that I brought your armies out of the land of Egypt. You must observe this day throughout your generations as a statute **forever**.
  - “You will keep this practice **forever** as a statute for yourselves and your descendants.
- Last Passover Meal – the Perpetual Command Fulfilled in Christ
  - Then he took the bread, said the blessing, broke it, and gave it to them, saying, “This is my body, which will be given for you; do this in memory [GK. *anemeno* ‘perpetual wait’] of me.”



# Second Conference

(the history of liturgy)

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## From Saint Paul

1 Corinthians 11:25

- 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."



# Second Conference

## (the history of liturgy)

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### To Saint Justin the Martyr

- Writing to the pagan emperor Antoninus Pius (138-161) around the year 155, explaining what Christians did:
- On the day we call the day of the sun, all who dwell in the city or country gather in the same place.
- The memoirs of the apostles and the writings of the prophets are read, as much as time permits.
- When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.
- Then we all rise together and offer prayers\* for ourselves . . . and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.
- When the prayers are concluded we exchange the kiss.
- Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.
- He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts.
- When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'
- When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.<sup>171</sup>



# Second Conference

(the history of liturgy)

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## The Stock Liturgies that Lead to the Explosion

Antioch – The Liturgy of Saint James. The Greek expression was supplanted by the Byzantine Rite, but still celebrated once a year by the Orthodox.

Alexandria – The Liturgy of Saint Mark, now no longer used by anyone.

Rome – The original pure Roman rite, no longer used by anyone. A local Roman Rite with Gallican additions became basis for what today is called the Traditional Latin Mass.

The Gallican Rite – A family of liturgies used in Gaul, Spain, North Italy, Britain, with modifications over all Northwestern Europe and apparently in Africa. It disappeared gradually since about the 8<sup>th</sup> century, except for two remnants, namely Ambrosian Rite, still used in Milan and Mozarabic Rite used in Toledo.

The Carolingian Liturgical Reform – 740 – 900 - [How the Carolingian Liturgy Promoted and Preserved Frankish Culture | Saint Dominic's Media \(saintdominicsmedia.com\)](#)



# Common Elements of the Carolingian Rites

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- Instruction from Fr. Augustine Thompson, O.P.,
- [The History of Liturgical Development \(Focus on the Dominican Solemn Mass\) with Father Augustine Thompson, O.P. | Saint Dominic's Media \(saintdominicsmedia.com\)](#)
  - All have the same musical and public structure
  - All begin with an Introit (a psalm or antiphon upon entrance procession)
  - All contain these prayers/confessions - Kyrie, Gloria, Collect (opening prayer), the Epistle, a Gradual (psalm), Alleluia, Creed (for special feast days), offertory chant, dialogue, priest signing the preface (sursum corda), eucharistic prayer I (roman canon), priest alone singing the pater noster (the 'Our Father'), silence afterwards, a communion chant, a post communion prayer, and the deacon singing the ite missa est



# The Ambrosian Rite

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# Second Conference

(the history of liturgy)

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## – To the Explosion of Liturgy Ceased in 1570

Pope Pius V officially promulgated the Tridentine Liturgy on July 14, 1570, through his Apostolic Constitution, *Quo Primum*, he stated as a liturgical disciple – not dogma that:

“This new rite alone is to be used unless approval of the practice of saying Mass differently was given at the very time of the institution and confirmation of the church by Apostolic See at least 200 years ago, or unless there has prevailed a custom of a similar kind which has been continuously followed for a period of not less than 200 years, in which most cases we in no wise rescind their above-mentioned prerogative or custom.”



# Second Conference

(the history of liturgy)

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- To the to New Order/Novus Ordo Rite Today
- *Sacrosanctum Concilium*, Constitution on the Sacred Liturgy, Second Vatican Council, December 4, 1963 - [Sacrosanctum concilium \(vatican.va\)](http://www.vatican.va)
  - **Called for the Liturgy to be reformed within the guidelines of these principles**
  - . . . no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.
  - The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted, from various parts of the world.
  - To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.
  - The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.



# Second Conference

## (the history of liturgy)

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- Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy.
- Instruction which is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments, and be in prescribed or similar words.
- Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration.



# Second Conference

(the history of liturgy)

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- Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.
- But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.
- These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language.







# Second Conference

(the history of liturgy)

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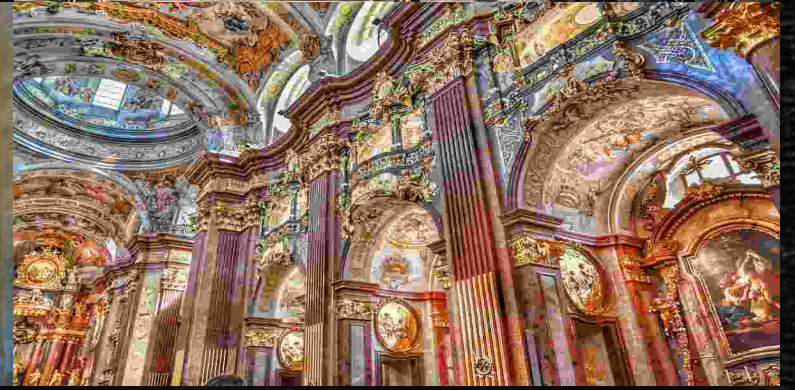
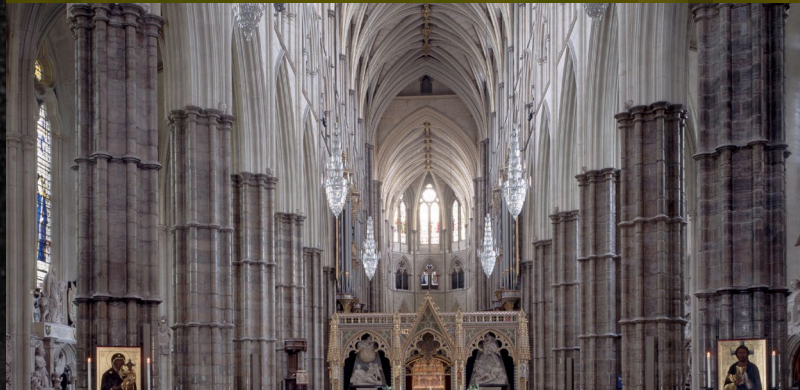
# BREAK & DISCUSSION

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# Third Conference

*(silence and sacred space)*



Gothic

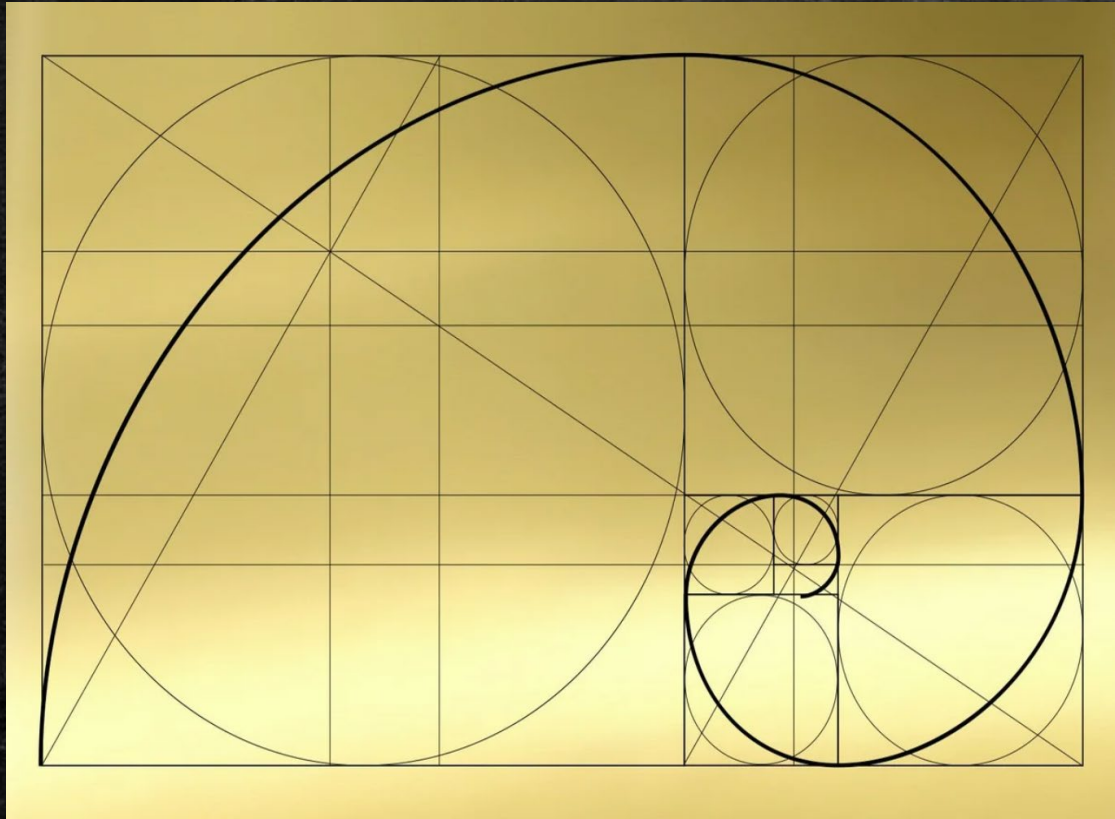
Romanesque

Baroque



# Third Conference

(silence and sacred space)





# Third Conference

*(silence and sacred space)*

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# Third Conference

*(silence and sacred space)*





# Third Conference

(silence and sacred space)

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## Original Solitude – St. JPII - [General Audience, 10 October 1979 - The Meaning of Man's Original Solitude | John Paul II \(vatican.va\)](#)

- . . . the first meaning of man's original solitude is defined on the basis of a specific test or examination which man undergoes before God (and in a certain way also before himself). By means of this test, man becomes aware of his own superiority, that is, that he cannot be considered on the same footing as any other species of living beings on the earth.
- As the text says, "Whatever the man called every living creature, that was its name" (Gn 2:19). "The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man [male] there was not found a helper fit for him" (Gn 2:20).
- All this part of the text is unquestionably a preparation for the account of the creation of woman. However, it possesses a deep meaning even apart from this creation. Right from the first moment of his existence, created man finds himself before God as if in search of his own entity. It could be said he is in search of the definition of himself. A contemporary person would say he is in search of his own "identity." The fact that man "is alone" in the midst of the visible world and, in particular, among living beings, has a negative significance in this search, since it expresses what he "is not."
- Nevertheless, the fact of not being able to identify himself essentially with the visible world of other living beings (animalia) has, at the same time, a positive aspect for this primary search. Even if this fact is not yet a complete definition, it constitutes one of its elements. If we accept the Aristotelian tradition in logic and in anthropology, it would be necessary to define this element as the "proximate genus" (genus proximum).



# Third Conference

(silence and sacred space)





# Third Conference

(silence and sacred space)

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- The General Instruction of the Roman Missal directs the priests and ministers to observe sacred silence in the liturgy at these times - [General Instruction of the Roman Missal \(vatican.va\)](#)
  - Before the Mass Begins (in the church, in the sacristy, in the vesting room, and in adjacent areas)
  - Within the act of penitence (prior to the Confiteor) or Lord Have Mercy
  - After the invitation to pray (The Collect)
  - At the conclusion of a reading
  - At the conclusion of the homily
  - After communion



# Third Conference

(silence and sacred space)

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- Robert Cardinal Sarah, *The Power of Silence: Against the Dictatorship of Noise*
- “The word is not just a sound; it is a person and a presence. God is the eternal Word, the Logos.”
- “Christ lived for thirty years in silence. Then, during his public life, he withdrew to the desert to listen to and speak with his Father. The world vitally needs those who go off into the desert. Because God speaks in silence.”
- “Through silence, we return to our heavenly origin, where there is nothing but calm, peace, repose, silent contemplation, and adoration of the radiant face of God.”
- “Words often bring with them the illusion of transparency, as though they allowed us to understand everything, control everything, put everything in order. Modernity is talkative because it is proud, unless the converse is true. Is our incessant talking perhaps what makes us proud?”
- “Sounds and emotions detach us from ourselves, whereas silence always forces man to reflect upon his own life.”
- “Without the silence that precedes it, speech runs the great risk of being useless chattering . . .”
- “A few sentences are enough to tell the truth.”



# BREAK & DISCUSSION

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# Fourth Conference

(movements in the liturgy)

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## The Opening Procession

- The purpose of the 'the Entrance' is identical to what the General Instruction of the Roman Missal states is the purpose of the Entrance chant, which is to serve as an opening of the celebration and to "foster the unity of those who have been gathered [a transcendent communion – across salvation history], introduce their thoughts to the mystery of the liturgical time or festivity, and accompany the procession of the Priest and ministers."
- The diversity of the procession
- Participation in every procession through salvation history, which God see in His eternal right now



# Fourth Conference

(movements in the liturgy)

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## The Orientation of the Church and People

- The fact that we find Christ in the symbol of the rising sun is the indication of a Christology defined eschatologically. Praying toward the east means going to meet the coming Christ. The liturgy, turned to-ward the east effects entry, so to speak, into the procession of history towards the future, the New Heaven and the New Earth, which we encounter in Christ. It is a prayer of hope, the prayer of the pilgrim as he walks in the direction shown us by the life, Passion, and Resurrection of Christ. Ratzinger, Joseph. *The Spirit of the Liturgy*. Ignatius Press. San Francisco. 2000.69-70
- The Priest moves through the people as a type of movement through a birth canal, gathering up their prayers as he passes them, and afterwards he enters the sacred space and demonstrates that sign of unity by kissing the altar, which symbolically represents Christ Jesus, "the cornerstone" of the Church.



# Fourth Conference

(movements in the liturgy)

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## The Purpose of Standing, Sitting, and Kneeling

- Pedagogical through Repetition – Teaching Us How to Be
- Joseph Ratzinger had this to say about the origin and purpose of falling to our knees during the Divine Symphony:
  - When a man kneels, he lowers himself, but his eyes still look for-ward and upward, as when he stands, toward the One who faces him. To kneel is to be oriented toward the One who looks upon us and toward whom we try to look, as the epistle to the Hebrews says, “looking to Jesus, the pioneer, and perfecter of our faith.” . . . In the Hebrew of the Old Testament, the verb *barak*, “to kneel,” is cognate with the word *berek*, “knee.” The Hebrews regarded the knees as a symbol of strength; to bend the knees is, therefore, to bend our strength before the living God, and acknowledgment of the fact that all that we are we receive from Him. (*The Spirit of the Liturgy*, 191).



# Fourth Conference

(movements in the liturgy)

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## The Purpose of Standing, Sitting, and Kneeling

- Robert Cardinal Sarah connects our kneeling with God's silent presence:
  - When they want to look at God, Oriental peoples kneel down and prostrate themselves, with their face to the ground, as a sign of voluntary humiliation and respectful reverence. Without a strong desire to be rid of oneself, to make oneself small in the presence of the Eternal, no conversation with God is possible. Similarly, without mastery of one's own silence, no encounter with the other person is possible. If we remain ourselves, we are full of noise, conceit, and anger.



# Fourth Conference

(movements in the liturgy)

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## All Movements Towards Sacrifice/Calvary

- Priests, Deacons, Altar Servers, People, Prayers, Cantors – Everything
- Notice the Four Transitions at “The Lord be with You.” (“The peace of the Lord be with you always” – 3<sup>rd</sup> Movement)



# BREAK & DISCUSSION

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# fifth Conference

(the call and response)

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# fifth Conference

(the call and response)

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## – The Liturgy Elevates our Speech

- It is true. When Christ Jesus took up the human nature in-to the Divine, He did not just take up some parts or aspects of it. Instead, He took up all of what makes us human; that is, our soul, our emotions, our intellect, our memories, our capacities of self, and, yes, our language. In taking up the human language into the Divine, God finally gave His creatures the capacity to speak the truth. He gave man and woman the ability to express the reality of the Divine thing in our own language that had now become His language. God healed the curse of Babel through the Mass by demonstrating that the highest form of communication (communion) is not between men alone. Rather, we were created for communion in and through God for His glory.



# fifth Conference

(the call and response)

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## – The Liturgy Teaches us how to Speak

- “No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear.” (Ephesians 4:29)
- “Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame.” (1 Peter 3:15-16)