

Introduction to the Theology of the Catholic Mass

Instructor David L. Gray, ThM

Session Two Outline

I. Review of Session One

- A. The Reverberating Ideas
- B. Essence & Purpose of Liturgy
- C. Silence & Sacred Space
- D. Movements in Liturgy
- E. Call & Response

II. The First Conference (15-Minutes)

- A. The Placement of the Liturgy of the Word
- B. Early Attestations

▪ BREAK & DISCUSSION

III. The Second Conference (20-Minutes)

- A. Divine Revelation
- B. A Whole Communication of the Logos
- C. God Confession His Love & Our Response

▪ BREAK & DISCUSSION

IV. The Third Conference (15-Minutes)

- A. GIRM on The Homily
- B. GIRM on the Importance of Singing

▪ BREAK & DISCUSSION

V. The Fourth Conference (15-Minutes)

- A. The Theology of the Niceo-Constantinople Creed

▪ Preview of Next Class

Review of Session One

- **The Primordial Questions and Two New Terms**
 - Liturgy as a Divine Symphony
 - The Principle Purpose of the Liturgy is to Bless Us by Making us a Blessing for Others / Law & Blessing
 - Method of Liturgy is Pedagogical
 - Silence & Sacred Space
 - Movements in the Liturgy (Postures)
 - Call & Response

Review of Session One

- **The Vatican's 1997 Instruction on Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of the Priest**
 - To promote the proper identity (of various roles) in this area, those abuses which are contrary to the provisions of Canon 907 are to be eradicated. In Eucharistic celebrations, Deacons and non-ordained members of the faithful may not pronounce prayers (e.g., especially the Eucharistic prayer, with its concluding doxology) or any other parts of the liturgy reserved to the celebrant Priest. Neither may Deacons or non-ordained members of the faithful use gestures or actions which are proper to the same Priest celebrant. It is a grave abuse for any member of the non-ordained faithful to "quasi-preside" at the Mass while leaving only minimal participation to the Priest which is necessary to secure validity.

first Conference

(placement of the liturgy of the Word)

- **As Salvation History is a Journey, so is the Liturgy**
 - The Rite of Penance Prepares us for Revelation & Delivers us from Sin (non-Sacramental Absolution); at type of First Passover
 - God Speaks to us Through His Oracles – His Prophets; Confessing His Love for Us, Admonishing Us, Calling us, and Orientating Us
 - Within the analogy of the Symphony Orchestra, the Liturgy of the Word is a second complete sentence, but one which depends on the whole to bring out the fullness of God's offering. In his *Sacramentum Caritatis* (sacrament of charity), Pope Benedict XVI explained the necessary relationship between the Liturgy of the Word and the Liturgy of the Eucharist in this way:
 - From listening to the word of God, faith is born or strengthened; in the Eucharist, the Word made flesh gives himself to us as our spiritual food. This, "from the two tables of the word of God and the Body of Christ, the Church receives and gives to the faithful the bread of life." . . . Consequently, it must constantly be kept in mind that the word of God, read and proclaimed by the Church in the liturgy, leads to the Eucharist as to its own connatural end.

first Conference

(placement of the liturgy of the Word)

– The Four Presences of God at the Mass

- The Written Word of God (non-preternatural, but for/spousal)
- The Baptized at Prayer
- The Priest in Persona Christi
- The Holy Eucharist (preternatural)

first Conference

(placement of the liturgy of the Word)

- Paragraph 1088 of the Catechism of the Catholic Church explains the Divine convergence of the four Holy things in this way:
 - "To accomplish so great a work" – the dispensation or communication of his work of salvation – "Christ is always present in his Church, especially in her liturgical celebrations. He is present in the Sacrifice of the Mass not only in the person of his minister, 'the same now offering, through the ministry of priests, who formerly offered himself on the cross,' but especially in the Eucharistic species. By his power, He is present in the sacraments so that when anybody baptizes, it is really Christ Himself who baptizes. He is present in His word since it is He Himself who speaks when the holy Scriptures are read in the Church. Lastly, He is present when the Church prays and sings, for He has promised 'where two or three are gathered together in my name there am I in the midst of them.'"

first Conference

(placement of the liturgy of the Word)

- Two Glimpses of the Liturgy of the Word in the Scriptures
 - Nehemiah 8:2-11
 - 1 Corinthians 14:26-40



first Conference

(placement of the liturgy of the Word)

- “Ezra and the priests brought the law before the assembly, which consisted of men, women, and those children old enough to understand.” The place where they assembled was the Water Gates, which for Christians is a symbol of the **Baptismal font** inside the Church. Before Ezra read from the scroll at the **wooden platform**, he opened it, **and all the People stood (posture)**. “Ezra blessed the Lord, the great God, and all the People, their hands raised high answered, “Amen, amen!” (**response**) **Then they knelt down and bowed (posture)** before the Lord with their faces to the ground. Then as Ezra read clearly from the book of the law of God, the **Levites “helped the People to understand the law ... and they gave the sense so that the People understood the reading.” (homily)** After this liturgy of the word and homily had concluded, Nehemiah, Ezra, and the Levites ordered the People to **“Go, eat rich food and drink sweet drinks, and allot portions to those who had nothing prepared, for today is holy to our Lord.”** “And then the Levites quieted all the People, saying, “Silence! Today is holy, do not be saddened.” Then all the People began to eat and drink . . .” (Nehemiah 8:2-11)

first Conference

(placement of the liturgy of the Word)

– 1 Corinthians 14

- 26: So what is to be done, brothers? When you assemble, one has a psalm, another an instruction, a revelation, a tongue, or an interpretation. Everything should be done for building up.
- 39 – 40: So, (my) brothers, strive eagerly to prophesy, and do not forbid speaking in tongues, but everything must be done properly and in order.

first Conference

(placement of the liturgy of the Word)

- Saint Justin Martyr's First Apology, written between 152 and 155 A.D.
 - And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has finished, he who presides over those gathered admonishes and challenge them to imitate these beautiful things. Then we all rise together and offer prayer for ourselves, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the People assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the Deacons.

BREAK & DISCUSSION

Second Conference

(purpose of divine revelation)

During the Mass, we are only doing two things, either praying or confessing.

During the Liturgy of Word, God is confessing His love for His People and we are responding to His by confessing, 'Thanks be to God,' and 'Praise be to you Lord Jesus Christ.'

Second Conference

(purpose of divine revelation)

BEYOND this natural necessity of Divine love, there are six other reasons why God reveals Himself. The first five of these reasons are drawn from John chapter 8: verses 31-32 and the six is drawn from the fifteenth chapter of John. These are the six reasons why God reveals Himself to us.

1. First is so that we might know Him;
2. Second, so that we might follow Him;
3. Third, so that we might become His disciples;
4. Fourth, so that we might know the Truth;
5. Fifth, so that we might be free; and
6. Sixth, so that we might not ever depart from Him.

Second Conference

(purpose of divine revelation)



We have Name to call on God and in the liturgy Christ Jesus intimately responds to us calling on His name. "Whatsoever you ask the Father for in my name, He will give to you" (John 14:13). He answers our prayer to give us this day our daily bread.

BREAK & DISCUSSION

Third Conference

(general instruction of the roman missal on homily and singing)

The Homily

65. The homily is part of the Liturgy and is strongly recommended,[63] for it is necessary for the nurturing of the Christian life. It should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.[64]

66. The homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon, but never to a lay person.[65] In particular cases and for a just cause, the homily may even be given by a Bishop or a priest who is present at the celebration but cannot concelebrate.

There is to be a homily on Sundays and holy days of obligation at all Masses that are celebrated with the participation of a congregation; it may not be omitted without a serious reason. It is recommended on other days, especially on the weekdays of Advent, Lent, and the Easter Season, as well as on other festive days and occasions when the people come to church in greater numbers.[66]

After the homily a brief period of silence is appropriately observed.

Third Conference

(general instruction of the roman missal on homily and singing)

The Importance of Singing

39. The Christian faithful who gather together as one to await the Lord's coming are instructed by the Apostle Paul to sing together psalms, hymns, and spiritual songs (cf. Col 3:16). Singing is the sign of the heart's joy (cf. Acts 2:46). Thus St. Augustine says rightly, "Singing is for one who loves." [48] There is also the ancient proverb: "One who sings well prays twice."

40. Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. Although it is not always necessary (e.g., in weekday Masses) to sing all the texts that are of themselves meant to be sung, every care should be taken that singing by the ministers and the people is not absent in celebrations that occur on Sundays and on holy days of obligation.

In the choosing of the parts actually to be sung, however, preference should be given to those that are of greater importance and especially to those to be sung by the priest or the deacon or the lector, with the people responding, or by the priest and people together. [49]

41. All other things being equal, Gregorian chant holds pride of place because it is proper to the Roman Liturgy. Other types of sacred music, in particular polyphony, are in no way excluded, provided that they correspond to the spirit of the liturgical action and that they foster the participation of all the faithful. [50]

Since faithful from different countries come together ever more frequently, it is fitting that they know how to sing together at least some parts of the Ordinary of the Mass in Latin, especially the Creed and the Lord's Prayer, set to the simpler melodies. [51]

BREAK & DISCUSSION

Fourth Conference

(the niceo-Constantinople creed)

The History of the Niceo-Constantinople Creed

- In the liturgical rhythm of prayers and confessions in the Divine Symphony, the Creed offers the final opportunity in the Liturgy of the Word to confess our belief in the Triune God. Its positioning in the liturgy gives it the taste of being something of a summation of the readings, and as a preface to the Liturgy of the Eucharist.
- Also, the Creed, in treating the nature of God, addresses and points to the central theme of the Divine Symphony primarily; that is, the work of deification – becoming like God.
- The creeds pronounced at the Councils of Nicaea and Constantinople are not the earliest instances of the declarative statements by the fathers about the nature, personhood, life, and works of the Triune Godhead, but they do provide a well-organized place to begin the discussion about what the Church believes about the nature of God and His Church.

Fourth Conference

(the niceo-Constantinople creed)

The creed of Nicaea, representing a joint effort of the Fathers of the Council, was the first time in history that the Catholic Church officially spoke on the preexistent nature of the Church, immediately prior to their announcement of anathemas:

We believe in One God, the Father Almighty, Creator of all things visible and invisible; and in One Lord Jesus Christ, the Son of God, begotten as the only -begotten of the Father, that is from the essence [ousia] of the Father, God from God, Light from Light, true God from true God, begotten, not created, consubstantial [homo-ousios] with the Father, through Whom [i.e. the Son] all things were made, both in Heaven and Earth; Who for us men and for our salvation came down and was incarnate, was made Man; Who suffered and rose again on the third day, ascended into Heaven, and shall come again to judge the living and the dead; and in the Holy Spirit.

– *But those who say, 'There was a time when He [the Son] was not, and 'He was not before He was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'—they are condemned by the holy catholic and apostolic Church.*

Fourth Conference

(the niceo-Constantinople creed)

The fathers are not in wholly agreement on who was the principal author of the Creed of Nicaea. According to St. Basil it was authored by Hermongenes of Caesarea in Cappadocia, later a Bishop, who was at the council in the capacity of Deacon and who was secretary wrote the agreed upon Creed and read it aloud on June 19, 325. Yet, according to St. Hilary, it was Athanasius who authored the final Creed in response to the Arian heresy, but Athanasius, who was in a best position to know the author, states that Ossius of Cordova was its principal contributor. (The Faith of the Early Fathers. Volume I, 281. Laux, John. Church History. Tan, Charlotte, North Carolina. 1989. 112. Print.)

Fourth Conference

(the niceo-Constantinople creed)

Attributed to the First Council of Constantinople by the Council of Chalcedon in A.D. 451, the Nicene-Constantinople Creed actually predates the A.D. 381 council by at least seven to twenty years and was recited in its entirety by Epiphanius of Salamis in his A.D. 374 Anchoratus. Both of these creeds omit nothing from the Creed of Nicaea but add more to Second Person of the Holy Trinity (e.g., "according to the Scriptures," "and is seated at the right of the Father," "in glory," "whose kingdom there will be no end"). Most especially, they have a great deal to say about the preexisting and supernatural nature of the Church in the Holy Spirit:

"And in the Holy Spirit, the Lord, the Giver of life, who is proceeding from the Father, who together with the Father and the Son is adored and glorified, who spoke through the prophets. In one holy, catholic, and apostolic Church; we confess one Baptism for the re-mission of sins, and we await the resurrection of the dead and a life of the age to come. Amen."

Fourth Conference

(the niceo-Constantinople creed)

1. We believe in one God, the Father, the Almighty, Maker of heaven and earth, of all that is seen and unseen.
2. We believe in one Lord Jesus Christ, the only Son of God, eternally begotten of the Father; God from God, Light from Light, true God from true God; begotten not made, one in being with the Father. Through Him all things were made. For us men and for our salvation He came down from heaven. By the power of the Holy Spirit He was born of the Virgin Mary and became man. For our sake He was crucified under Pontius Pilate. He **suffered**, died, and was buried. On the third day He rose again, in fulfillment of the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.
3. We believe in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father and the Son. With the Father and the Son He is worshipped and glorified. **He has spoken through the prophets.** We believe in one, holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen