

# Introduction to the Theology of the Catholic Mass

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# Session Four Outline

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## I. Review of Week Three

- A. Review of Development the term 'Transubstantiation,' the Necessity of the Holy Eucharist in Salvation History, the Minuet (playful courtship) Liturgical abuses.
- B. Any Lingering Questions?

## II. The First Conference (15-Minutes)

- A. The Fourth Movement as a type of Rondo from the Symphony Orchestra
- B. Ite Missa Est - the summation of it all

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

- A. Connecting the Reverberating Themes, Principle Purpose of the Liturgy, Primordial Questions, Methods of the Liturgy (Pedagogical)
- B. Ready to Live a Liturgical Life
- C. Becoming a type of Acts of the Apostles
- D. The Age of the Holy Spirit ('Who has Spoken Through the Prophets, Now Lives in Us')

# first Conference

(the form of the concluding rite)

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- In the classical symphony orchestra, the fourth movement was often composed in Rondo form, which consists of a theme (also called a refrain) that is set at the opening of the piece and followed by an episode. While the same theme will be continually repeated, the musical material of the episode is different from the refrain. Unless the Rondo form is combined with Sonata, it usually will not have much emotional depth, but instead, be focused on presenting a fun and upbeat, rollicking finale.

# first Conference

(the form of the concluding rite)

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# first Conference

(the form of the concluding rite)

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## – The Concluding Rites

- 140. If they are necessary, any brief announcements to the people follow here.
- 141. Then the dismissal takes place. The Priest, facing the people and extending his hands, says:
  - The Lord be with you.
  - The people reply:
  - And with your spirit.
  - The Priest blesses the people, saying:
    - May almighty God bless you,
    - the Father, and the Son, [??] and the Holy Spirit.
    - The people reply:
    - Amen.
- 142. On certain days or occasions, this formula of blessing is preceded, in accordance with the rubrics, by another more solemn formula of blessing or by a prayer over the people.

# first Conference

(the form of the concluding rite)

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## - The Concluding Rites

- 143. In a Pontifical Mass, the celebrant receives the miter and, extending his hands, says:
- The Lord be with you.
- All reply:
- And with your spirit.
- The celebrant says:
- Blessed be the name of the Lord.
- All reply:
- Now and for ever.
- The celebrant says:
- Our help is in the name of the Lord.
- All reply:
- Who made heaven and earth.
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- Then the celebrant receives the pastoral staff, if he uses it, and says:
- May almighty God bless you,
- making the Sign of the Cross over the people three times, he adds:
- the Father, **???** and the Son, **???** and the Holy **???** Spirit.
- All:
- Amen.

# first Conference

(the form of the concluding rite)

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## – The Concluding Rites

- 144. Then the Deacon, or the Priest himself, with hands joined and facing the people, says:
- Go forth, the Mass is ended.
- Or:
- Go and announce the Gospel of the Lord.
- Or:
- Go in peace, glorifying the Lord by your life.
- Or:
- Go in peace.
- The people reply:
- Thanks be to God.
- 145. Then the Priest venerates the altar as usual with a kiss, as at the beginning. After making a profound bow with the ministers, he withdraws.
- 146. If any liturgical action follows immediately, the rites of dismissal are omitted.

# first Conference

(the form of the concluding rite)

- The Concluding Rite as a Type of Rollicking Finale Intended to Excite Us to Go Do it!.





# first Conference

(the form of the concluding rite)

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## The 7 Reasons Why We Are Dismissed

1. To Be in the World Who We Have Received Through the Liturgy. More specifically, a Type of Christ – Priest (sacrificial), a Prophet (a word of truth), a King (beacon of order and other – peculiar people). Evidence of the Admirable exchange and the united of the Holy Trinity (Cf. John 17:20-21)
2. To Be in the World Who the Church has Pedagogically Formed us To Be (standing, sitting kneeling – praying and confessing)
3. To Be in the World an Agent of Orientation (Make the World a Liturgy) – A Liturgical People – Living Out the Acts of the Apostles after the Pentecost. Who has Spoken through the Prophets
4. To Be in the World an Example of the Relationship Between Law and Blessing.
5. To Return Again with More to Offer (We are on a Pilgrimage of Struggle and Suffering and Martyrdom)
6. To Return to Be Fed Again
7. We Must Participate (Pedagogical) in the Passion of the Body of Christ