

# Why We Worship- Home Preparation and Video Outlines

## Video 1. Who Determines How We Worship?

### Introduction

1. Those Who Don't Go to Mass Regularly: "*I don't get anything out of Mass*"
  - a. "Why do I have to go to Church? I can be with God anywhere"
  - b. "Mass is so boring. Worship at other churches is much more exciting"
2. Those Who Do Go to Mass Regularly:
  - a. May know *what* to do; but not necessarily *why* we do it
  - b. Would like to 'get more' out of Mass. But how?
3. *Why We Worship*: explore the *biblical roots* of the Mass, "source/summit" (CCC 1324)
  - a. Liturgy = Worship (from Greek *leitourgia*, meaning "service") (CCC 1069)
  - b. Liturgical Catechesis: "aims to initiate people into the mysteries" (CCC 1075)

Visible/Sacraments → Invisible/Mysteries

### Who Do We Worship? The God of the Bible

1. First thing: *Who* we worship: the God of the Bible, the Creator of the Universe
2. Who is the God of the Bible?
  - a. *Not* an impersonal 'Force' or 'Higher Power' (cf. Star Wars)
  - b. *Not* a 'Superior Being' (tyrant like Zeus)
  - c. *Not* a distant 'Watchmaker'
3. Loving Father: humans in God's "image" and "likeness" (Gen 1:26-28; cf. Gen 5:3)

### When Do We Worship? The Sabbath Covenant

1. God wants a special "covenant" *relationship* with us
2. Covenant: a *sacred family bond* between persons
  - a. Bond: unites the persons involved in a permanent relationship
  - b. Family: not just a legal or economic, but familial
  - c. Sacred: sealed with an oath and/or blood sacrifice, invoking God
  - d. Covenant *vs.* Contract (not sacred, familial, or permanent) (e.g., Marriage)
3. The Sabbath: "perpetual sign" of the "covenant" (Exod 31:16-17)
  - a. Holy: "God blessed the seventh day and *hallowed* it" = set it apart (Gen 2:3)
  - b. Seven: Hebrew word for "seven" (Hebrew *sheba*) means "oath" (Gen 2:1-3)
  - c. Joseph Ratzinger: "The goal of creation is the covenant, *the love story of God and man*" (*The Spirit of the Liturgy*, p. 26).
4. The 10 Commandments: "words of the covenant" (Exod 34:27-28; Exod 20)
  - a. Tablet 1: Love of God (1<sup>st</sup>-3<sup>rd</sup> Commandments, including Sabbath rest)
  - b. Tablet 2: Love of Neighbor (4<sup>th</sup>-10<sup>th</sup> Commandments)

### Worship in the Old Testament: The Tabernacle of Moses

1. Mount Sinai: God shows his people *how to worship* (Exod 24:1-11)
  - a. Priests: Moses, Aaron, Nadab Abihu (3), Young Men (12), Elders (70)
  - b. Altar: "altar" built at the foot of the mountain
  - c. Sacrifices: "burnt offerings and peace offerings" of oxen
  - d. Blood: priest throws "blood of the covenant" on the "altar" and the "people"
  - e. Holy Book: "book of the covenant"

- f. Heavenly Meal: “they beheld God” and “ate and drank”!
- 2. The Tabernacle of Moses: “sanctuary” is built (Exod 25:8-9; 26:30)
  - a. Ark of the Covenant: golden box; contains the manna (Exod 25:10-22; 16:33)
  - b. Golden Angel Statues: statues of angels (Exod 25:18-22; cf. 26:1)
  - c. Bread of the Presence: golden table of bread and wine (Exod 25:23-30)
  - d. Golden Lampstand: candelabra; burns “continually” (Exod 25:31-40; 27:20-21)
  - e. Priestly Vestments: “for glory and for beauty” (28:2, 36-38; Wis 18:24-25)
  - f. Jewels: 12 precious stones for 12 Tribes of Israel (Exod 28:21)
  - g. Golden Bells: rung when priest enters Holy Place (Exod 28:34-35)
  - h. Bronze Laver: priest must “wash” hands/feet before sacrifice (Exod 30:20-21)
  - i. Incense: burned morning and evening (Exod 30:1-10)
  - j. Holy Oil: used to anoint tabernacle and altar (Exod 30:26-30)

### **Worship in the New Testament: the Book of Revelation**

- 1. John’s Vision of Worship in Heaven (Rev 4:1-10; cf. 5:1-14)
  - a. Special Chair: a “throne” in “heaven” (Rev 4:1-2)
  - b. Elders in Vestments: “twenty-four elders” in “white garments” (Rev 4:4)
  - c. “Holy, holy, holy”: angels “never cease to sing” (Rev 4:8)
  - d. Kneeling: the elders “fall down before him” (Rev 4:10)
  - e. Holy Book: a “scroll” is opened and “read” (Rev 5:1-5)
  - f. The Lamb: “standing as though slain” (Rev 5:6-7)
  - g. Music: each holding a “harp” (Gk *kithara*) singing “a new song” (Rev 5:8-9)
  - h. Incense: “golden bowls full of incense” = “prayers of saints” (Rev 5:8)
  - i. Angels: “myriads and myriads” of “angels” (Rev 5:11)
  - j. Amen: the heavenly beings cry “Amen!” (Hebrew “So be it!”)
- 2. The *Catechism* on the Mass and the Book of Revelation (CCC 1090, 1137-39)
  - a. Earthly Liturgy: we share in “a foretaste of the heavenly liturgy”
  - b. “It is in this *eternal liturgy*” that we “participate” whenever we worship

### **Worship in the Ancient Church (155 A.D.)**

St. Justin Martyr: On the day we call *the day of the sun* [=Sunday] 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...* 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* (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. (Justin Martyr, *Apology* 1.65-67; cf. 1 Cor 11:17; Rev 1:10).

**Week 1 homework. Preparation for video 2.**

**1) Why do we worship on Sunday? (see CCC 2174-2188)**

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**2) Why is the Old Testament still important today? (see CCC 121-123)**

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**3) How should Christians read the Old Testament and understand its relationship to the New Testament? (see CCC 129)**

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## Video 2. The Mystery of Sacrifice

### Introduction

1. Question: Why sacrifice? Why not just worship by preaching and singing songs?
2. Mystery of Sacrifice: If you can understand *sacrifice*, can understand the Cross/Mass

### What is Sacrifice?

1. Sacrifice: comes from Latin expression, meaning “to make sacred/holy”
2. Holy: “set apart” for God (Hebrew *qadosh*)
3. What is needed for a Sacrifice?
  - a. Offering: sacred thing to be offered (animal, food, drink)
  - b. Priest: sacred person to offer the sacrifice
  - c. Altar: sacred place to offer the sacrifice
  - d. Completion: sacrifice is not complete until it’s consumed (by fire, by eating)
4. The *Catechism*’s Definition of Sacrifice (CCC 2099)
  - a. Adoration: love
  - b. Gratitude: thankfulness
  - c. Supplication: asking for forgiveness
  - d. Communion: relationship
5. Essence of Sacrifice: “To you, O Lord, *I lift up my soul...*” (Psalm 25:1)

### The Sacrifice of Abel: Firstborn Lamb

1. The Story of Cain and Abel (Gen 4:1-11)
2. Cain: “*an offering* of the fruit of the ground” (Gen 4:3)
3. Abel: “*the firstlings* of his flock and of their fat portions” (Gen 4:4; cf. Lev 3:16)
4. Blood: “the voice of your brother’s blood is crying to me from the ground” (Gen 4:11)

### The Sacrifice of Melchizedek: Bread and Wine

1. The Story of Melchizedek (Gen 14:17-20)
2. Priest: first man called “priest” in the Bible (Gen 14:18)
3. Bread and Wine: un-bloody sacrifice of thanksgiving (for victory in battle)
4. King of Salem: ancient name for Jeru-salem (cf. Psalm 76:1-2)

### The Sacrifice of Abraham: His Only Beloved Son

1. The Story of Abraham and Isaac (Gen 22:1-19)
2. Father Abraham: offers his “only son” whom he “loves” (Gen 22:2)
3. Isaac the Son: carries “the wood” of “the burnt offering” up the “mountain” (Gen 22:3)
4. The Lamb: “Where is the lamb for the burnt offering?” (Gen 22:7)
5. Abram: “*God will provide himself the lamb for a burnt offering, my son*” (Gen 22:8)
6. Mount Moriah: sacred place of sacrifice (Gen 22:2; cf. 2 Chron 3:1)

### The Sacrifices of the Day of Atonement

1. Aaron: shall sacrifice a goat for a “sin offering” (Lev 16:11)
2. Holy of Holies: high priest goes behind “the veil” once a year (Lev 16:2-3)
3. Atonement: high priest “sprinkles the blood” 7 times on the “mercy seat” (Lev 16:14)
4. Scapegoat: he “confess” the people’s “sins”; “puts them” on the goat (Lev 16:20-22)

## The Sacrifice of Christ

1. New Abel: innocent one whose blood cries out (Heb 12:24)
2. New Melchizedek: offers bread and wine in Jerusalem (Heb 5:8-10)
3. New Isaac: only Beloved Son of God the Father who dies on Moriah (Heb 11:17-19)
4. New Day of Atonement: Jesus is both sacrifice and high priest
  - a. Christ takes all “our sins” upon himself as suffering servant (Isa 53:10-12)
  - b. Christ enters into the heavenly Tabernacle to “offer himself” (Heb 9:11-14)
  - c. Jewish Tradition: miracle of the “scarlet thread” (Mishnah, *Yoma* 6:8)
5. The *Catechism* on the Sacrifice of Christ (CCC 615)
  - a. Unique: “completes and surpasses all other sacrifices”
  - b. Gift: “a gift from God the Father,” who handed over “his Son”
  - c. Self-Offering: “in freedom and love” the Son “offered his life to his Father”

## Eucharistic Prayer I

Be pleased to look upon these offerings with a serene and kindly countenance,  
and to accept them,  
as once you were pleased to accept *the gifts of your servant Abel the just,*  
*the sacrifice of Abraham,* our father in faith,  
and the offering of your *high priest Melchizedek,*  
a holy sacrifice, a spotless victim. (*Daily Roman Missal*, p. 777)

## The Prophet Malachi: A Future Sacrifice

1. The Prophecy of Malachi (Mal 1:11)
2. Jerusalem Temple: God will not accept “offering” from wicked Temple (Mal 1:1-10)
3. Gentile Sacrifice: from “rising” and “setting” of sun; the “nations” worship God!
4. Pure Offering: literally, a pure “*bread/cereal* offering” (Hebrew *minchah*; Lev 2)
5. Question: How can sacrifice be offered everywhere by the Gentiles? (cf. Deut 12)

## Eucharistic Prayer III

You are indeed Holy, O Lord, and all you have created rightly gives you praise,  
for through your Son our Lord Jesus Christ...  
you never cease to gather a people to yourself,  
so that *from the rising of the sun to its setting,*  
*a pure sacrifice* may be offered to your name. (*Daily Roman Missal*, p. 791)







## Video 3. The Jewish Passover

### Introduction

1. Sessions 1 and 2: Worship and Sacrifice in the Old Testament
2. The Death of Christ: the ultimate sacrifice; the pure offering
3. Question: How can the Eucharist be a sacrifice when Christ died 2000 Years ago?
4. Answer: to see the Eucharist through ancient Jewish eyes, as a *new Passover*
5. The *Catechism* on Jewish Worship and Christian Worship (CCC 1096)
  - a. Jewish Liturgy: a “better knowledge” can “help our better understanding”
  - b. Passover: connections “particularly evident” in “the Passover”

### Egypt: Israel in Slavery and Sin

1. Prophecy: Abraham’s descendants will be enslaved for “400 years” (Gen 15:13)
2. Promise: God’s will on day set Israel free (Exod 6:6-8)
  - a. Redemption: “I will deliver you from their bondage” (Exod 6:6)
  - b. Covenant: “I will take you for my people, and I will be your God” (Exod 6:7)
  - c. Promised Land: “I will bring you into the land...” (Exod 6:8)
3. Israel in Sin: they fell into idolatry (Ezek 20:6-8)
  - a. Idolatry: the Israelite defiled themselves with “the idols of Egypt”
  - b. Rebellion: God called them to turn away, but “they would not listen” to him

### The Plagues of the Exodus

1. God’s Message to Pharaoh: “Israel is my *first-born son*” (Exod 4:22)
2. Reason for the Exodus: so that they may *worship* me (Exod 5:1-3)
3. Pharaoh’s Response: No! “Get to your burdens” and “work” (Exod 5:4-5)
4. God’s Response: the ten Plagues of the Exodus (Exodus 5-11)

#### The Plagues of Egypt

1. Nile to Blood
2. Frogs
3. Dust of the earth became lice
4. Swarms of flies
5. Pestilence to the Livestock
6. Boils
7. Hail
8. Locusts
9. Darkness
10. First Born of Pharaoh

#### The Gods of Egypt

1. Hapi, god of the Nile, fertility
2. Hekhet, frog goddess of fruitfulness
3. Geb, god of the Earth
4. Khepri, god of creation, depicted with the head of a fly
5. Apis, Hathor, cow-gods
6. Isis, Sekhmet, Sunu, gods/goddess of health/disease
7. Nut, sky goddess
8. Seth, god of storms.
9. Amon-Rē the Sun god
10. Pharaoh considered a ‘god’

4. Purpose of Plagues: “On all *the gods of Egypt* I will execute judgment” (Exod 12:12)
5. Passover: the final plague that sets Israel Free (Exodus 12-13)

### The Passover Sacrifice

1. Step 1: Choose an Unblemished Male Lamb (Exod 12:1-5)
2. Step 2: Sacrifice the Lamb (Exod 12:6)
3. Step 3: Spread the Blood of the Lamb on the Door (Exod 12:7; cf. 12:22-23)
4. Step 4: Eat the “Flesh” of the Lamb (Exod 12:8-13)

5. Step 5: Keep the Passover as a “Memorial” (Exod 12:14)
6. Meaning: “because of what the Lord did for *me*...” (Exod 13:7-8)

### **The Passover and the Exodus Journey**

1. Exodus *Begins* with Passover: “a night of watching” (Exod 12:40-42)
2. Exodus Journey: 40 Years in the Desert! (Numbers 14; Deuteronomy 1-34)
3. Exodus *Ends* with Passover: Joshua crosses Jordan River at Passover (Josh 5:10-11)

### **Later Jewish Tradition: the Passover as a “Remembrance”**

1. In the Promised Land: they continue to celebrate Passover every Spring
2. The Annual Passover: a “participation” in the first Exodus from Egypt  
*In every generation a man must so regard himself as if he came forth himself out of Egypt*, for it is written... “It is because of what the Lord did for *me* when *I* came forth out of Egypt” (Exod 13:8). Therefore we are bound to give thanks... and to bless him who wrought all these wonders for our fathers and for us. He brought us out from bondage to freedom, from sorrow to gladness, and from mourning to a Festival-day, and from darkness to great light, and from servitude to redemption; so let us say before him the Hallelujah. (Mishnah, *Pesachim* 10:5; trans. H. Danby).

### **Later Jewish Tradition: Blessing of the Bread and Wine**

“Blessed are you, Lord God, who brings forth bread from the earth.” (Mishnah, *Beraokoth* 6:1)

“Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the vine.” (Mishnah, *Berakoth* 6:1)

### **Later Jewish Tradition: the Passover and the Coming of the Messiah!**

Rabbi Joshua ben Hananiah: “In the night that they [Israel] were redeemed... in that night they will be redeemed” (*Mekilta* on Exod 12:42)

### **The New Passover of Christ**

St. Paul: “Christ, *our paschal lamb* (Greek *pascha*), has been sacrificed. Let us, therefore, *keep the feast*...!” (1 Corinthians 5:7-8)

The *Catechism*: The Eucharist is *the memorial of Christ’s Passover*... In the sense of Sacred Scripture the *memorial* is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, *they become in a certain way present and real*. This is how Israel understands its liberation from Egypt: *every time Passover is celebrated, the Exodus events are made present* to the memory of believers so that they may conform their lives to them. In the New Testament, the memorial takes on new meaning. *When the Church celebrates the Eucharist, she commemorates Christ’s Passover, and it is made present*: the sacrifice Christ offered once for all on the cross remains ever present. “As often as the sacrifice of the Cross by which ‘Christ our Pasch has been sacrificed’ is celebrated on the altar, the work of our redemption is carried out.” (CCC 1362-65)

**Home Preparation for video 4. (Week 3 homework)**

- 1) With the words “given up” and “poured out” having sacrificial overtones, Jesus is clearly referring at the Last Supper to some kind of sacrifice. According to His words at the Last Supper, what does Jesus intend to be offered up and poured out in sacrifice? (see CCC 606-618)**

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- 2) Hallel is a Jewish prayer that is recited in community as an act of praise and gratitude. Psalms 113-118 are known as the Hallel Psalms. Read the Hallel Psalms and reflect on the Last Supper. Share your thoughts below.**

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**3) Read “The Bread of Life Discourse” in the Gospel of John, chapter 6:22-71. Many disciples of Jesus who had followed Him and believed in Him for quite some time chose to leave Him (verse 66) at this point. Why do you think this is? And why did Jesus do nothing? (see also CCC 1336)**

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# Video 4. The Last Supper and the Crucifixion

## Introduction

1. Last Session: we looked at the Passover in the Old Testament and Jewish Tradition
2. This session: we want to focus on the climax of Jesus ministry
3. The Last Supper and the Cross: a “new Passover”! (Holy Thursday and Good Friday)

## Holy Thursday

### Jesus’ Disciples Prepare the Passover

1. Jesus’ Disciples Prepare the Passover (Luke 22:7-13)
  - a. Unleavened Bread: 8 Day Festival, a.k.a. Passover
  - b. Passover lamb: (Gk *pascha*) “had to be sacrificed”
  - c. Disciples: “they prepared the Passover”
2. What did it mean to “prepare the Passover” in 1<sup>st</sup> century Judaism?
  - a. Passover Seder: some similarities (Meal, *matza* bread, etc.)
  - b. Jerusalem Feast: could only be celebrated in Jerusalem
  - c. Temple Sacrifice: could only be offered in Temple (see Deut 12:26-27)

### Josephus: the First-Century Passover

Accordingly, on the occasion of the feast called Passover, at which they sacrifice from the ninth [3 p.m.] to the eleventh hour [5 p.m.], and a little fraternity... gathers around each sacrifice, of not fewer than ten persons... while the companies often include as many as twenty, *the victims were counted and amounted to two hundred and fifty-five thousand six hundred...* (Josephus, *War* 6:423-24, LCL)

### Saint Justin Martyr: the “Crucifixion” of the Passover Lambs

The lamb, which is roasted, is roasted and dressed up *in the form of a cross*. For one spit is transfixed right through from the lower parts up to the head, and one across the back, to which are attached the legs of the lamb. (Justin Martyr, *Dialogue with Trypho*, 40)

### Jewish Tradition: the Four Cups of the Passover Meal

1. 1<sup>st</sup> Cup: Cup of Sanctification (*kiddush*)—beginning (cf. Mishnah, *Pesahim* 10:1)
2. 2<sup>nd</sup> Cup: Cup of Proclamation (*haggadah*)—reading of Scripture
3. 3<sup>rd</sup> Cup: Cup of Blessing (*berakah*)—after the meal (Luke 22:17-18; 1 Cor 10:16)
4. 4<sup>th</sup> Cup: Cup of Praise (*hallel*)—after singing Hallel Psalms (Ps 113-118)

### The Last Supper of Jesus

1. The Words of Institution (Mark 14:22-24)
  - a. “Take, eat, this is *my body*”
  - b. “This is *my blood of the covenant*” (cf. Exod 24:8)
  - c. “*Poured out* for many” (cf. Deut 12:26-27)
2. Jesus’ Mysterious Vow (Mark 14:25-26)
  - a. Vow: “I shall not drink again of the fruit of the vine”
  - b. Departure: “when they had sung *a hymn*, they went out...”

## What “Hymn” Did Jesus Sing at the Last Supper?

1. The Hallel Psalms (Ps 113-118)
2. What Did Jesus Sing at the Last Supper? (Ps 116:12-13, 15-17)
  - a. Cup of Salvation: “I shall lift up the cup of salvation”
  - b. Suffering Servant: “I am your servant”
  - c. Mother of the Messiah: “the son of your handmaid”
  - d. Thanksgiving Sacrifice: “I will offer the sacrifice of thanksgiving (Heb *todah*)”

## The Agony in Gethsemane

1. Jesus’ Mysterious Prayer: prays 3x! (Matt 26:36-46)
  - a. “My Father, if it be possible, *let this cup pass from me...*”
  - b. “My Father, *if this cannot pass unless I drink it, your will be done.*”
2. Questions: Why does Jesus speak this way?
  - a. If you were about to be crucified, would *you* pray about a “cup”?
  - b. Isn’t this a strange way to describe a Roman crucifixion?
  - c. Answer: the final cup of the Passover!

## Good Friday

### The Crucifixion and Death of Jesus

1. Jesus Refuses to Drink Wine (Mark 15:21-24)
  - a. Golgotha: “place of a skull”
  - b. “Wine” mixed with “myrrh”: Jesus “did not take it” (cf. Matt 27:33)
  - c. Crucifixion: “they crucified him,” casting lots for his garments
2. Jesus’ Final Request: “I thirst” (John 19:25-30)
  - a. Wine for the Dying: “common wine”
  - b. Hyssop: “they held it to his mouth” (cf. Exod 12:22)
  - c. Consummation: “It is finished” (Latin *consummatum est*)
  - d. Why does Jesus say “I thirst”? What does he mean: “It is finished”?
3. The Blood and Water from the Side of Christ (John 19:31-36)
  - a. Friday: “the day of preparation” (for the Sabbath)
  - b. Blood and Water: “one of the soldiers pierced his side with a spear”
  - c. Eyewitness Testimony: “he who saw it has borne witness”
  - d. Passover Lamb: “not a bone of him shall be broken” (cf. Exod 12:46)

### Jewish Tradition: The Blood and Water from the Temple

At the south-western corner [of the Altar] there were two holes like two narrow nostrils by which *the blood that was poured* over the western base and the southern base *used to run down and mingle in the water-channel and flow out into the brook Kidron.* (Mishnah, *Middot* 3:2; translation Herbert Danby)

### The *Catechism* on the Last Supper and the New Passover

*By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus’ passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom. (CCC 1340)*

**Home Preparation for video 5. (Week 4 homework)**

**1) In the Sign of the Cross we call on God's name: "In the name of the Father, and of the Son, and of the Holy Spirit." Calling on God's name is a powerful biblical practice.**

**a. Read the following verses. What do they each tell us about the power of God's name?**

**i. Psalm 54:1**

**ii. Philippians 2:9-11**

**iii. Matthew 18:20**

**iv. John 14:13**

**b. What might this background tell us about the meaning of calling on God's name in the Sign of the Cross?**

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**2) Read the following verses. What does the Bible teach about why we should confess our sins?**

**a. 1 John 1:9**

**b. James 5:16**

**c. Matthew 3:6**

**d. Proverbs 28:13**

**e. Sirach 4:26**

- 3) The word *homily* means “explanation” in Greek. It is used to describe the priest’s (or bishop’s or deacon’s) explanation of and expounding upon the biblical texts proclaimed in the Liturgy of the Word. This practice has roots not only in the early Church, but also in the scriptures themselves.
- a. Read Nehemiah 8:5-8. In this passage, the Book of the Law is not merely proclaimed to the people. What do the Levites do to ensure that the word of God is understood properly?

- b. In Jesus’ day, the Scriptures were read in the synagogue and then explained by the rabbis or other leaders. How is this reflected in the following verses, which report Jesus’ own ministry in the synagogues?

- i. Mark 1:21

- ii. Luke 4:18-30



# Video 5. The Biblical Roots of the Mass: Part 1

## Introduction

1. The Mystery of the Mass: Many Catholics
  - a. Know *what* to do (stand up, sit down, kneel, say the prayers, etc.)
  - b. But not necessarily *why* we do it (result: Mass has little or no *meaning*)
  - c. Want to ‘get *more*’ out of Mass. But how?
2. Vatican II: gave us an answer—the biblical roots of the Mass!

Sacred Scripture is of *the greatest importance* in the celebration of the liturgy. For it is from it that lessons are read and the explained in the homily, and psalms are sung.

*It is from the Scriptures... that actions and signs derive their meaning.*

(Vatican II, *Sacrosanctum Concilium*, no. 24)

3. These Two Sessions: a “biblical walk” through the Mass

## Before Mass Begins

1. External Preparation: “to prepare,” Catholics should “observe the fast” (CCC 1387)
2. Internal Preparation: “prepare” our “hearts” to “encounter” the Lord (CCC 1098)

## 1. Introductory Rites

### Procession and Sign of the Cross

1. Entrance: procession of Moses to the Tabernacle; people rise (Exod 33:7-9)
2. Sign of the Cross: “In the name of the Father...”
  - a. Mystery of the Trinity
  - b. Mystery of the Cross
2. The Great Commission (Matt 28:19)
3. The Prophet Ezekiel: put “a mark (Hebrew *taw*) upon the foreheads” (Ezek 9:6)

### Greeting

1. Greeting: “The Lord be with you” (Priest) or “Peace be with you” (Bishop)
2. The Risen Jesus: (John 20:19)
  - a. Easter Sunday: “the first day of the week”
  - b. Greeting: “Peace be with You”

### I Confess

1. Penitential Act:
  - a. Priest: “Let us acknowledge our sins...”
  - b. Why? “and so prepare ourselves to celebrate *the sacred mysteries*”
  - c. People: “I confess to almighty God... through my fault (Lat *mea culpa*)”
2. The Pharisee and the Tax Collector (Luke 18:10-14)
  - a. Temple: two men “went up into the temple to pray”
  - b. Pharisee: “prayed thus *with himself*”!
  - c. Tax Collector: “standing far off”
  - d. Repentance: he “*beat his breast*” (sorrow for sin)

## Lord, Have Mercy

1. Lord Have Mercy (*kyrie eleison*) (3x, alternating with “Christ”)
2. The Blind Men by the Road (Matt 20:30-31)
  - a. Two Blind Men: heard “Jesus was *passing by*”
  - b. “*Have mercy on us, Lord, Son of David!*” (Greek *eleison hemas kyrie*) (2 X)
  - c. Jesus: “What do you want me to do for you?”
  - d. Prayer: “Lord, let our eyes be opened.”
  - e. Miracle: “Jesus in pity touched their eyes...” and they “received their sight”

## Glory to God in the Highest

1. Gloria: “Glory to God in the highest...” (not sung during Advent and Lent)
2. The Angels at Bethlehem (Luke 2:8-14)
  - a. Shepherds: “keeping watch over their flocks by night”
  - b. Birth of Christ: “I bring you good news of *a great joy*”
  - c. Sign: “you will find a babe wrapped in swaddling cloths lying in a manger”
  - d. Song of the Angels: “Glory to God in the highest, and on earth peace...!”
  - e. Christmas Mystery: “the Church never tires of singing the glory” (CCC 525)

## 2. The Liturgy of the Word

### The Scripture Readings

1. Scripture Readings (for Sundays): Why so many? Why stand for the Gospel?
  - a. First Reading: Old Testament (Acts is read during Easter season)
  - b. Responsorial Psalm: (from the book of Psalms)
  - c. Second Reading: New Testament (usually a letter of Paul)
  - d. Gospel: Matthew, Mark, Luke, or John
2. Ezra the Priest reads the Law of Moses (Nehemiah 8:1, 5, 3)
  - a. Ezra: read “the book of the law of Moses” to “all the people”
  - b. Standing: “when he opened it all the people stood”
  - c. Length: “he read to it... from early morning to midday”(!)

### The Homily

1. The Levites: “gave the sense” so that “the people understood” (Neh 8:9)
2. Jesus on the Road to Emmaus (Luke 24:13-35; cf. CCC 1346-47)
  - a. Hidden Jesus: “their eyes were kept from recognizing him”
  - b. Lost Faith: Jesus “a prophet,” “we *had* hoped he was the one to redeem Israel”
  - c. Hard Hearts: “slow of heart to believe all the prophets have spoken!”
  - d. Old Testament: “beginning with Moses and all the prophets...”
  - e. Typology: he “interpreted” in “the Scriptures *the things concerning himself*”
  - f. Jesus’ Supper: he “took,” “blessed,” “broke,” and “gave” the bread
  - g. Jesus Revealed: “their eyes were opened and they recognized him”
  - h. Hearts on Fire: “did not our hearts burn within us... he opened the Scriptures”
  - i. Breaking of the Bread: he was “known to them” in the “breaking of the bread”

### Conclusion

1. The Road to Emmaus: “same movement” as the Mass (CCC 1346-47)





## Video 6. The Biblical Roots of the Mass: Part 2

### 3. The Liturgy of the Eucharist

#### The Offertory

1. The Presentation of the Offerings: the Priest says
  - a. “*Blessed are you*, Lord God of all creation...”
  - b. “through your goodness we have received *the bread we offer you...*”
  - c. “through your goodness we have received *the wine we offer you...*”
2. The Offering of Melchizedek (Gen 14:18-19)
  - a. Bread and Wine: “he brought out bread and wine”
  - b. Blessing: “Blessed be God Most High...”
3. The Offertory: the “action of Christ” and the “gesture of Melchizedek” (CCC 1350)

#### My Sacrifice and Yours

1. Prayer of Acceptance: “Pray, brethren, that *my sacrifice and yours* be acceptable...”
2. The Priest: offers “the sacrifice of the Mass” in the person of Christ (CCC 1566)
3. Question: But what “sacrifice” do lay people offer?
4. The *Catechism* on the Sacrifice of the Baptized:

*The Eucharist is also the sacrifice of the Church... 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. (CCC 1368; cf. CCC 901)*

5. The Two Sacrifices: What do you “lift up”?
  - a. The Priest: lifts up the Body and Blood of Christ
  - b. The People: “lift up” their “hearts” (cf. Ps 25:1; Lam 3:41)
6. The “Sacrifice” acceptable to God: “a broken and contrite *heart*” (see Psalm 51:17)

#### Holy, Holy, Holy

1. Holy, holy, holy (Lat *Sanctus*)
  - a. “Holy, holy, holy, Lord God of Hosts...”
  - b. “Hosanna in the highest. Blessed is he who comes in the name of the Lord.”
2. Isaiah in the Heavenly Temple (Isa 6:1-9)
  - a. Seraphim: highest angels
  - b. “Holy, holy, holy is the Lord of Hosts (Hebrew *Sabaoth*)
  - c. Burning Coal: touches Isaiah’s “lips,”; his “sin” is “forgiven”
  - d. Mission: “Here am I! Send Me.”
3. St. John in Heavenly Temple (Revelation 4:2, 6-10)
  - a. Throne: located in “heaven”
  - b. “Four living creatures” = angels
  - c. “Holy, holy, holy is the Lord God Almighty!”
  - d. Prostration: the “elders” in heaven “fall down” (cf. Kneeling)
4. Jesus’ Triumphant Entry into Jerusalem (Matt 21:1-11)
  - a. Coming of the King: Jesus rode the “colt” into Jerusalem
  - b. Hosanna (Hebrew ‘Save!’): “Blessed is he who comes in the name...!”

#### Make Holy These Gifts... By Sending Down Your Spirit

1. The Epiclesis: calling down the Holy Spirit over the bread and wine (CCC 1353)
2. The Fire From Heaven: Tabernacle of Moses (Lev 9:23-24; cf. 2 Chron 7:1)
  - a. Glory Cloud (Fire): “fire came forth” from the Lord

- b. Sacrifice: the fire “consumed the burnt offering and the fat” (cf. Lev 3:16)
- c. Kneeling: when “the people saw,” they “fell on their faces.”

### **This is My Body... This is My Blood**

1. Words of Institution: make sacramentally present Jesus’ body and blood (CCC 1353)
2. The Last Supper: “the night he was betrayed” (1 Cor 11:23-26)
  - a. Bread/Wine: “This is *my body*” “This is *my blood*” (Real Presence: CCC 1374)
  - b. Command: “Do this *in remembrance* of me”
3. Before Holy Communion: examination before receiving (1 Cor 11:27-28; CCC 1385)

### **Through Him, With Him, In Him... “Amen”!**

1. Per Ipsum: Priest raises chalice & paten; People respond “Amen”! (Heb “So be it!”)
2. Amen: all creation gives “honor and glory for ever and ever!” “Amen!” (Rev 5:13-14)

## **4. The Communion Rite**

### **Our Father & Sign of Peace**

1. The Lord’s Prayer: “Our Father, who art in heaven...” (Matt 6:9-13)
2. Sign of Peace: “Peace I leave with you; my peace I give to you...” (John 14:27)

### **Behold the Lamb of God**

1. Elevation: “Behold the Lamb.... Blessed are those called to the supper of the Lamb”
2. John the Baptist: “Behold, the Lamb of God...” (John 1:29)
3. The Wedding Supper of the Lamb: heavenly wedding (Rev 19:1, 7-9)
  - a. The Bride: “has made herself ready” (white linen = “righteous deeds” of saints)
  - b. Benediction: “Blessed are those invited to *the marriage supper of the Lamb*”

### **Lord, I Am Not Worthy**

1. Response: “Lord, I am not worthy that you should enter under my roof...”
2. Healing of the Centurion’s Servant (Matt 8:5-13)
  - a. Sickness: “My servant is lying paralyzed at home, in terrible distress”
  - b. Humility: “Lord I am not worthy to have you come under my roof...”
  - c. Faith: “Only say the word, and my servant shall be healed..”
  - d. Miracle: “the servant was healed at that very instant”

### **Communion**

1. Silence: “if appropriate, a *sacred silence* may be observed for a while” (Roman Missal)
2. Heavenly Silence: “there was silence in heaven for about half an hour” (Rev 8:1)

## **5. Concluding Rites**

### **The Mass is Ended--Go In Peace**

1. Holy Mass (*Missa*): concludes with “the sending forth” (Lat *missio*) (CCC 1332)
2. Woman with Hemorrhage: “Who touched me? Go in peace, be healed” (Mark 5:30-34)

**Home Preparation for video 7. (Homework for the mission and Spring Break)**

***Why We Confess (Part 1): Discussion and Reflection Questions***

**1. Have you ever been asked by someone, “Why do Catholic confess their sins to a priest? Why not just go straight to God?” What did you say?**

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**2. What do you think of the ‘new’ definition of a sacrament as a “power” that “flows forth from the body of Christ” (CCC 1115)? How does this definition affect the way you see the sacraments, especially confession?**

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**3. Have you ever wondered what the difference is between “mortal” and “venial” sin? What is the biblical basis for this difference, and how might you explain it to someone trying to understand it? (Hint: think here in terms of relationships.)**

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## Video 7: Why We Confess (Part 1 of 2 parts)

### Introduction

1. 'Why should I confess my sins to a priest? Why can't I just go directly to God?'
2. 'When do I have to go to confession? How often?'
3. 'What is the difference between mortal and venial sin? Could you give me a list?'
4. *Why We Confess*: explain the *sacrament of reconciliation*; emphasize its *biblical roots*

### What is a Sacrament?

1. 1885 Baltimore Catechism: "outward sign, instituted by Christ, to give grace."
2. 1992 *Catechism*: "powers that come forth from the body of Christ" (CCC 1115)
3. The Woman with a Hemorrhage (Mark 5:25-34; see Image in CCC p. 275)

#### 1. The Sacrament of Conversion

1. "The *sacrament of conversion*": makes present Jesus' call to conversion (CCC 1423)
2. Jesus' first words: "Repent, and believe in the gospel" (Mark 1:15)
  - a. "Repent" (Greek *metanēō*): literally means to 'change one's mind'
3. Conversion: "an essential part" of the kingdom (CCC 1427)
4. First Conversion: turning to Christ in baptism (CCC 1426)
5. "Second conversion": returning to God from sins committed *after* baptism (CCC 1428)
6. St. Ambrose: there are two conversions, of "water and tears" (CCC 1429)

Christ instituted the sacrament of Penance for all sinful members of his Church: *above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification.* The Fathers of the Church present this sacrament as "*the second plank [of salvation] after the shipwreck which is the loss of grace*" (CCC 1446)

7. "Sin which is not mortal" vs. "Sin which is mortal" (1 John 5:16; see CCC 1852-60)
  - a. Venial Sin: a lesser offense a/g God or neighbor (cf. spiritual sickness)
  - b. Mortal Sin: a grave offense a/g God or neighbor (cf. spiritual death)
8. "Anyone" aware of "mortal sin" "must not receive Holy Communion" unless he has "first received sacramental absolution..." (CCC 1457; confession 'at least' once a year)

#### 2. The Sacrament of Forgiveness

1. Only God forgives sins; Jesus, "the Son of God" has authority to forgive (CCC 1441)
2. Jesus and the Sinful "Woman" (Luke 7:36-50)
  - a. Mortal Sin: "What sort of woman this is... she is a *sinner*"
  - b. Contrition: "Her sins, which are many, are forgiven, *for she loved much*"
  - c. Absolution: "*Who is this, who even forgives sins?*"
3. The Parable of the Prodigal Son (Luke 15:11-24)
  - a. Conversion: "When he came to himself..."
  - b. Confession: "Father, I have sinned against heaven and before you..."
  - c. Forgiveness: "His father saw him and had compassion"
  - d. Resurrection: "this my son was dead, and is alive again"
  - e. Reconciliation: "He was lost, and is found."
4. Priest in Confessional: like "the Father who awaits the Prodigal Son" (CCC 1465)



**Home Preparation for video 8. (Homework for the final week)**

***Why We Confess (Part 2): Discussion and Reflection Questions***

1. Reread all of Psalm 51, King David's psalm of confession after sinning with Bathsheba. Do you recognize any parts of the Psalm from the Mass? Do any verses resonate with your own experience of sin and forgiveness?

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2. If our sins are forgiven, why does the priest also give us a *penance* to perform? What is the difference between the "forgiveness" of sins and doing "penance" for sin?

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3. How does it affect your understanding of Confession to think of encountering *Christ* in a "personal" way in the Sacrament of Reconciliation? Have you ever experienced the "peace and serenity of conscience" that the Catechism describes after being forgiven (CCC 1421, 1496)?

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## Video 8: Why We Confess (Part 2)

### Introduction

1. Conversion and forgiveness sound great: but where is the *confession* part in the Bible?
2. And why does the priest give a “*penance*”? What is the penance for?

### 3. The Sacrament of *Confession*

1. “*Sacrament of confession*”: “disclosure of sins to a priest” is an “essential” part (1424)
2. Confession “frees us”; “look squarely” sin and “take responsibility” (CCC 1455)
3. Confession of Sins in the Old Testament:
  - a. “Confession” of “sin” before a “priest” (Lev 5:1-10, Num 5:5-7)
  - b. King David’s Psalm of confession: after sinning with Bathsheba (Psalm 51:1-17)
4. Jesus gave the apostles the *power* to forgive sins (John 20:21-23; CCC 1462)
  - a. “Whose sins you forgive *are forgiven*”
  - b. “Whose sins you retain *are retained*”
5. The Early Church practiced “confession” of sins (1 John 1:8-9)
  - a. “If we say we have no sin, we deceive ourselves”
  - b. “If we *confess* our sins... [God] will forgive our sins”
  - c. “Call for the elders... *Confess* your sins to one another” (James 5:14-16)
6. The Priest: “sign and instrument of God’s merciful love for the sinner” (CCC 1465)
7. The Sacramental Seal: “absolute secrecy” regarding the sins confessed (CCC 1467)

### 4. The Sacrament of *Penance*

1. Forgiveness (Absolution) vs. Reparation (Penance) (cf. broken window):  
Many sins wrong our neighbor. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, pay compensation for injuries). Simple justice requires as much. But sin also injures and weakens the sinner himself, as well as his relationships with God and neighbor. *Absolution takes away sin, but it does not remedy all the disorders sin has caused. Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must “make satisfaction for” or “expiate” his sins.* This satisfaction is also called “penance.” (CCC 1459)

2. The Penance Given by the Confessor: prayer, sacrifice, service, etc. (CCC 1460)
3. John the Baptist: “bear *fruits* as befit *repentance*” (Luke 3:8)
4. Zacchaeus: “if I have extorted anything... I shall repay it four times over” (Luke 19:8)

### 5. The Sacrament of *Reconciliation*

1. Reconciliation with God and the Church (CCC 1496)
2. A Sacrament of *Healing*: “Peace and Serenity of Conscience (CCC 1421, 1496)
3. The Healing of the Paralytic: “My son, your sins are forgiven...” (Mark 2:3-12)

“Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession.” There are profound reasons for this. *Christ is at work in each of the sacraments. He personally addresses every sinner: “My son, your sins are forgiven.” He is the physician tending each one of the sick who need him to cure them.* (CCC 1484)

### **Why We Confess Resources**

1. *Catechism of the Catholic Church*. Washington, DC: USCCB, 1997. See CCC 1420-1498.

A wonderful and official summary of the Church's teaching on the Sacrament of Penance and Reconciliation.

2. John Paul II. Post-Synodal Apostolic Exhortation on Reconciliation and Penance (2 December, 1984).

A beautiful, magisterial, and inspiring explanation of sin, reconciliation, and the sacrament of confession by St. John Paul II. Available at [www.vatican.va](http://www.vatican.va).

3. Scott Hahn. *Swear to God: the Promise and Power of the Sacraments*. New York: Doubleday, 2004. An excellent introduction to the seven sacraments from a biblical perspective. Very informative but also very easy to read.

4. Scott Hahn. *Lord, Have Mercy: the Healing Power of Confession*. New York: Doubleday, 2003. An excellent explanation of the sacrament of confession from a scriptural point of view. Very easy to read; a great gift for someone interested in going back to confession but now sure how. *Note: Contains an excellent "Examination of Conscience" to use in preparation for Confession.*