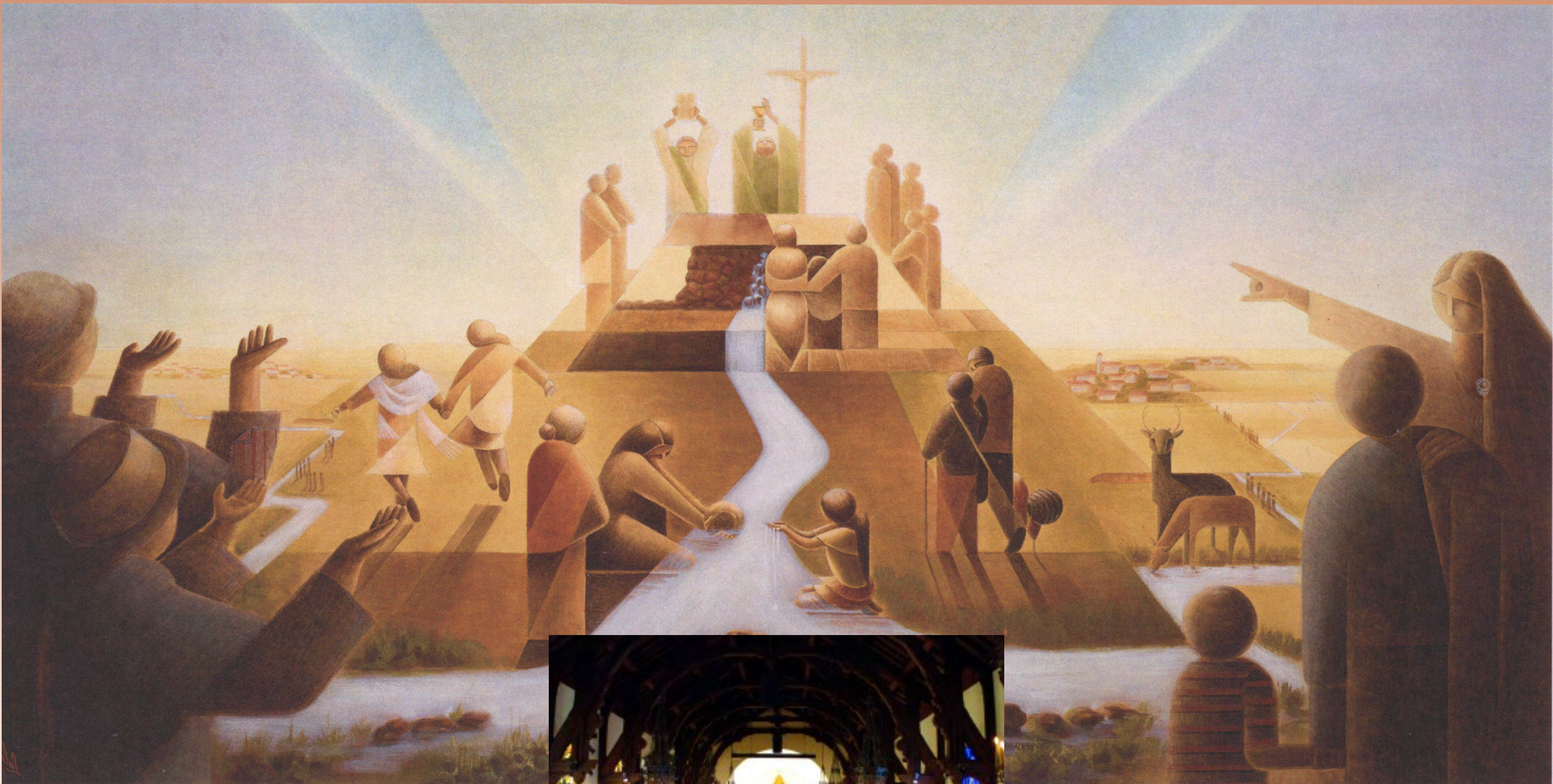




1947 Ford Truck







The Mass . . .

- ❖ is boring . . . until it bores through
- ❖ is better than sex
- ❖ changes the past
- ❖ pierces the present
- ❖ predicts/secures/hastens the future
- ❖ changes my neighbor into a blessed sacrament
- ❖ changes me into a blessed sacrament

The Mass . . .

- ❖ we vest to unveil
- ❖ full of our yeses, including our wantings-to-say-yes
- ❖ Ordinary food and drink make promises but can't deliver on them . . . yet
- ❖ Work: every human activity is about what God is doing at Mass
- ❖ Never closer to the dead than at Mass
- ❖ Never closer to the living than at Mass
- ❖ Never closer to the universe than at Mass









CCC 1300

The essential rite of the sacrament follows. In the Latin rite, “the sacrament of Confirmation is conferred through the anointing with chrism **on the forehead**, which is done by the laying on of the hand, and through the words: *‘Accipe signaculum doni Spiritus Sancti’* [Be sealed with the Gift of the Holy Spirit].” In the Eastern Churches of Byzantine rite, after a prayer of epiclesis, the more significant parts of the body are anointed with myron: **forehead, eyes, nose, ears, lips, chest, back, hands, and feet**. Each anointing is accompanied by the formula (*Signaculum doni Spiritus Sancti*): “the seal of the gift of the Holy Spirit.”

how is Mass like a play, a concert?



❖ Who is the audience?

❖ Who are the performers?

❖ Who is the prompters, the crew (the roadies)?

how is Mass like a play, a concert?



- ❖ Who is the audience? **GOD**
- ❖ Who are the performers?
- ❖ Who is the prompters, the crew (the roadies)?

how is Mass like a play, a concert?



- ❖ Who is the audience? **GOD**
- ❖ Who are the performers? **PEOPLE**
- ❖ Who is the prompters, the crew (the roadies)?

how is Mass like a play, a concert?



- ❖ Who is the audience? **GOD**
- ❖ Who are the performers? **PEOPLE**
- ❖ Who is the crew (the roadies)? **PRIEST, DEACON, READERS, SERVERS, AND ALL OTHER MINISTERS**

1 + 167
hour hours
on in the
Sunday week

WORD

SACRAMENT

Nourishment

Intimacy

Promise



Delivery → *us*

Gathering

Sending



COMMUNITY

Irreplaceability

Delivery → *world*

WORD

SACRAMENT

Nourishment

Intimacy

Promise



+

1



Delivery → *us*

Gathering

167

Sending



COMMUNITY

Irreplaceability

Delivery → *world*



The way Saint₁ Monica prayed

Hippo

Annaba
عنابة
El Bouni
البوني

Tunis
Carthage

Abitina

Medjez el Bab

3 h 14 min
194 km

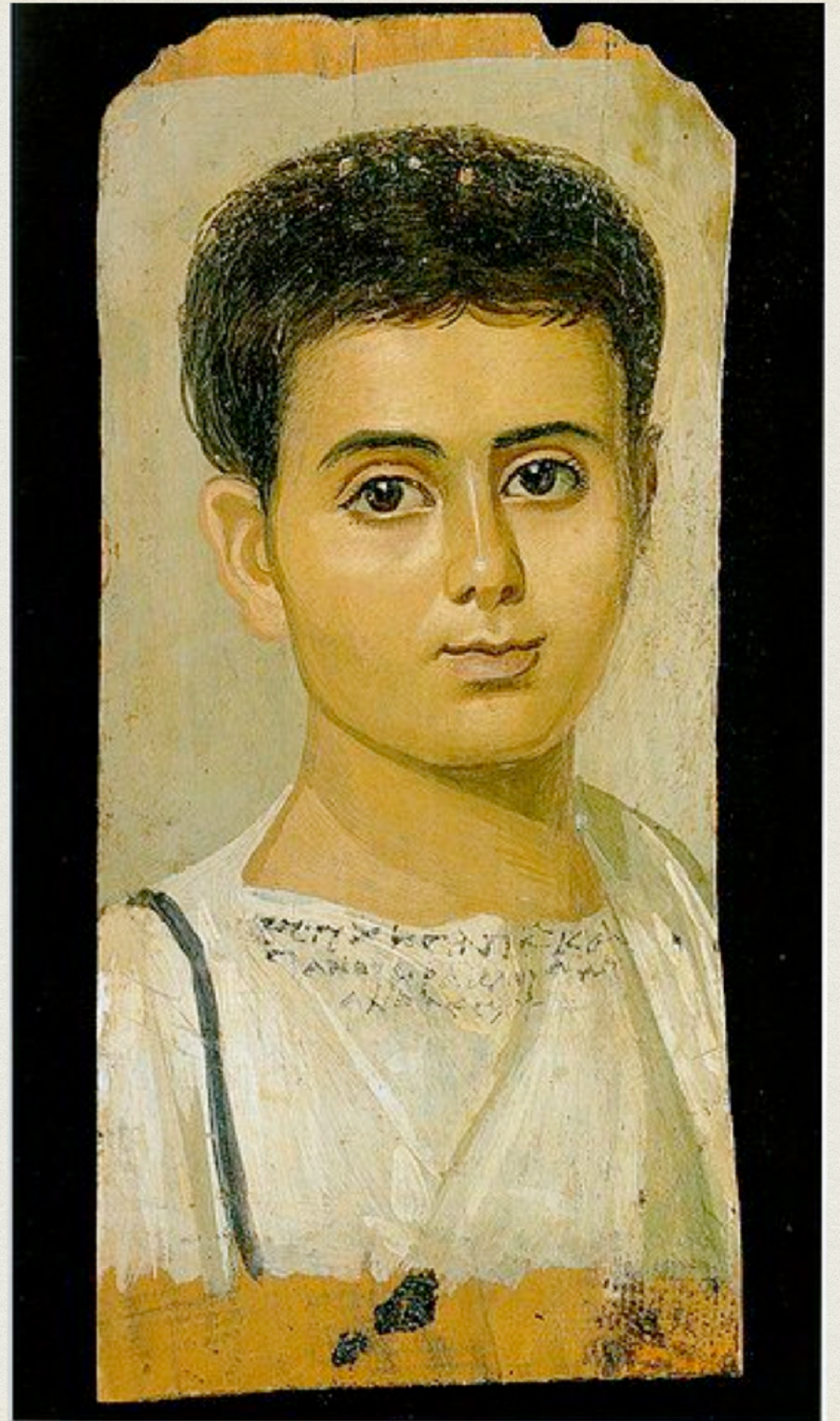
3 h 16 min
197 km

3 h 9 min
196 km

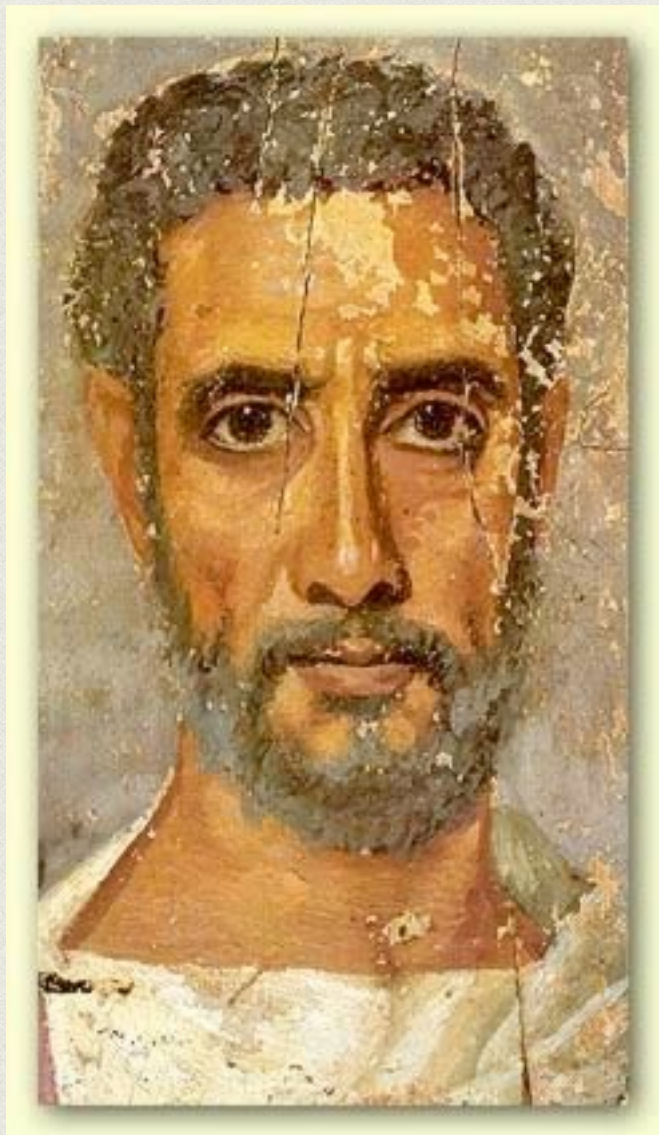
Thagaste

Souk Ahras

LITTLE SAINT HILARION AND THE COLLECTS



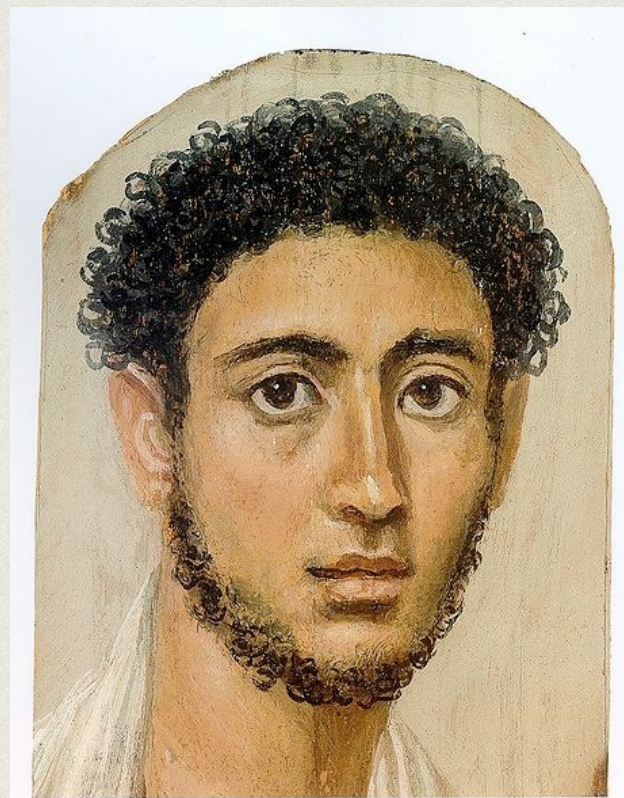
Hilarion was the happy, last-born son of his father, Saturninus,
and the happy little brother to his oldest brother, Saturninus,
Junior, Felix his middle brother, and Mary his sister.



Saturninus



Saturninus
Junior



Felix



Mary

His family lived in the village of Abitina, set in a bend of the meandering Oued Medjez (Medjez River) among olive groves and wheat fields below the hills to the south east.



Hippo

Annaba
عنابة
El Bouni
البوني

Tunis
Carthage

Abitina

Medjez el Bab

Souk Ahras

Thagaste

3 h 14 min
194 km

3 h 16 min
197 km

3 h 9 min
196 km

The Emperor Diocletian had ordered Christians under pain of death to deliver up the Holy Scriptures to be burnt. This persecution had already raged a whole year in Africa, during which time a certain number of Christians had betrayed the cause of their Master, but many more had defended it with their blood. In Abitina, a city of proconsular Africa, Saturninus, a Christian priest, was celebrating the holy mysteries one Sunday when the magistrates with a troop of soldiers broke in upon them and seized forty-nine men and women.

Among them were the priest Saturninus with his four children, namely, Saturninus the younger and Felix, who were both lectors, Mary, who had consecrated herself to God, and Hilarion, a little boy. Besides these the names are recorded of Dativus and another Felix, who were senators, Thelica, Emeritus, Ampelius, Rogatian and Victoria. Dativus and Saturninus with his children headed the procession of captives who were led before the magistrates. When questioned they confessed their faith so resolutely that the very judges applauded their courage. The prisoners taken at Abitina were shackled and sent to Carthage, the residence of the proconsul, and during their journey they sang hymns and psalms to God, praising His name and rendering Him thanks.

The proconsul first examined the senator Dativus, asking him who and what he was and whether he had attended the assembly of the Christians. He replied that he was a Christian and worshipped with Christians. The proconsul asked who presided at these meetings and in whose house the assemblies took place, but, without waiting for an answer, ordered that Dativus should be racked to make him confess. Thelica when questioned as to their ringleader replied at once, "The holy priest Saturninus and all of us with him". Emeritus boldly acknowledged that the assemblies took place in his house [*sine dominico non possumus*], and in reference to the Holy Scriptures said to be kept there replied that he kept them in his heart. In spite of torture they one and all made profession that they were Christians and that they had been present on Sundays at the "collects", that is to say, the celebration of the liturgy.

St Saturninus and his children all made a noble confession of faith, including Hilarion, who was little more than a baby. "I am a Christian", he said, "I have been at the 'collects'. I went of my own accord; nobody made me go." The judge, who was sorry for him, tried to frighten him by threatening him with childish punishments, but the little boy only laughed. Then the governor said, "I will cut off your nose and ears". Hilarion answered, "You may do it, but anyhow I am a Christian". When the proconsul ordered them back to prison Hilarion cried out with the others, "Thanks be to God". It appears that they all died in prison, either from the length of their confinement or from torture and the hardships they had undergone.





The teaching of Pope Saint Clement

There are five ingredients in the Mass

The ordained MUST

- 1) proclaim the Word with apostolic authority**
- 2) confect the Eucharist**

The baptized MUST

- 3) pray**
- 4) offer**
- 5) “communicate”**

WORD



Nourishment



SACRAMENT

Intimacy

Promise

offer

Delivery → *us*

pray

"communicate"

Gathering

Sending



COMMUNITY

Irreplaceability

Delivery → *world*



The Liturgy of the Word, especially the gospel, is the **oven** in which the Holy Spirit bakes the eucharistic Bread.

The Liturgy of the Word, especially the gospel, is the **cask** in which the Holy Spirit ferments the eucharistic Wine.



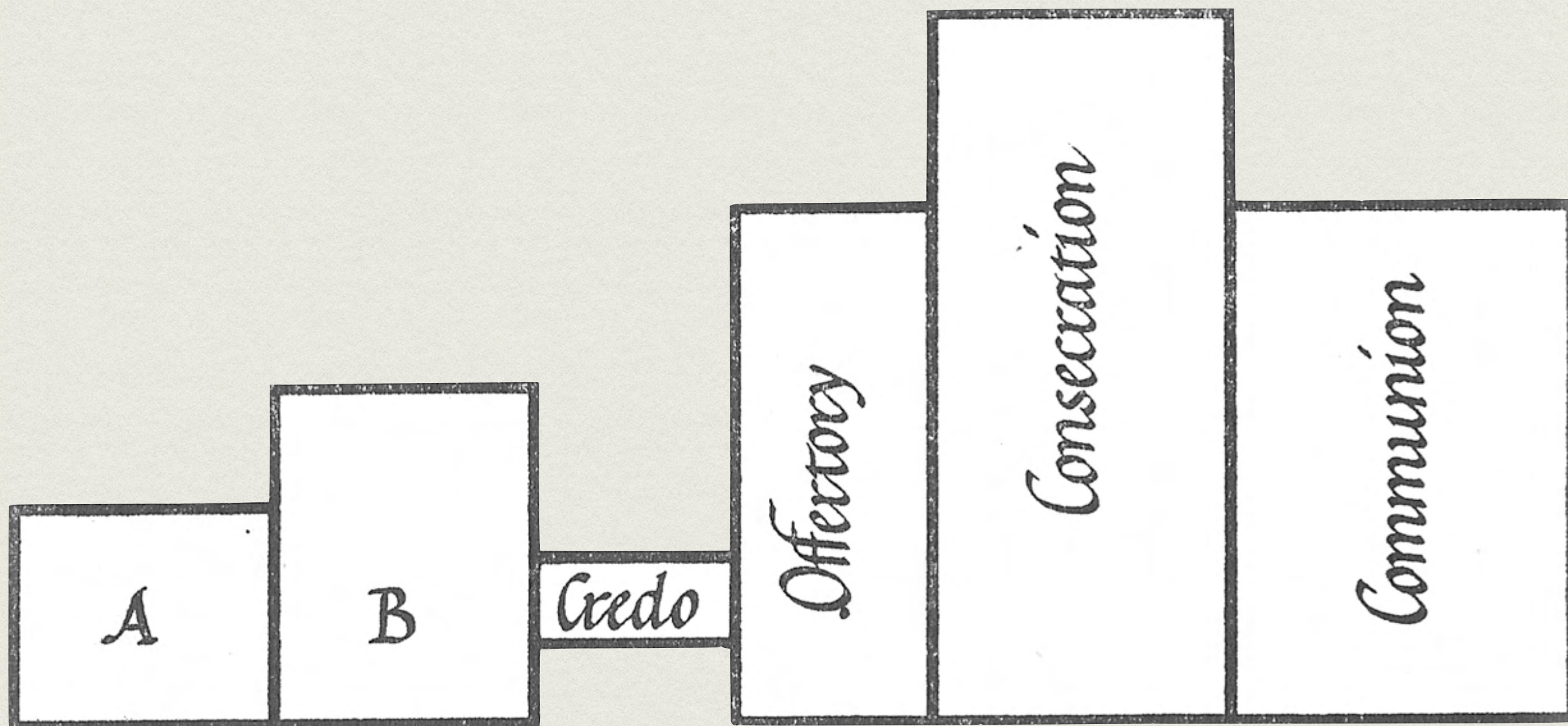


J. PUTZ, S.J.

JOSEPH PUTZ S.J.



VIVIR LA MISA



1. Fore - Mass

2. Sacrifice-Mass

I. THE GENERAL STRUCTURE OF THE MASS

28. The Mass is made up, as it were, of two parts: the Liturgy of the Word and the Liturgy of the Eucharist. These, however, are so closely interconnected that they form but one single act of worship. **For in the Mass the table both of God's word and of Christ's Body is prepared, from which the faithful may be instructed and refreshed.** There are also certain rites that open and conclude the celebration.

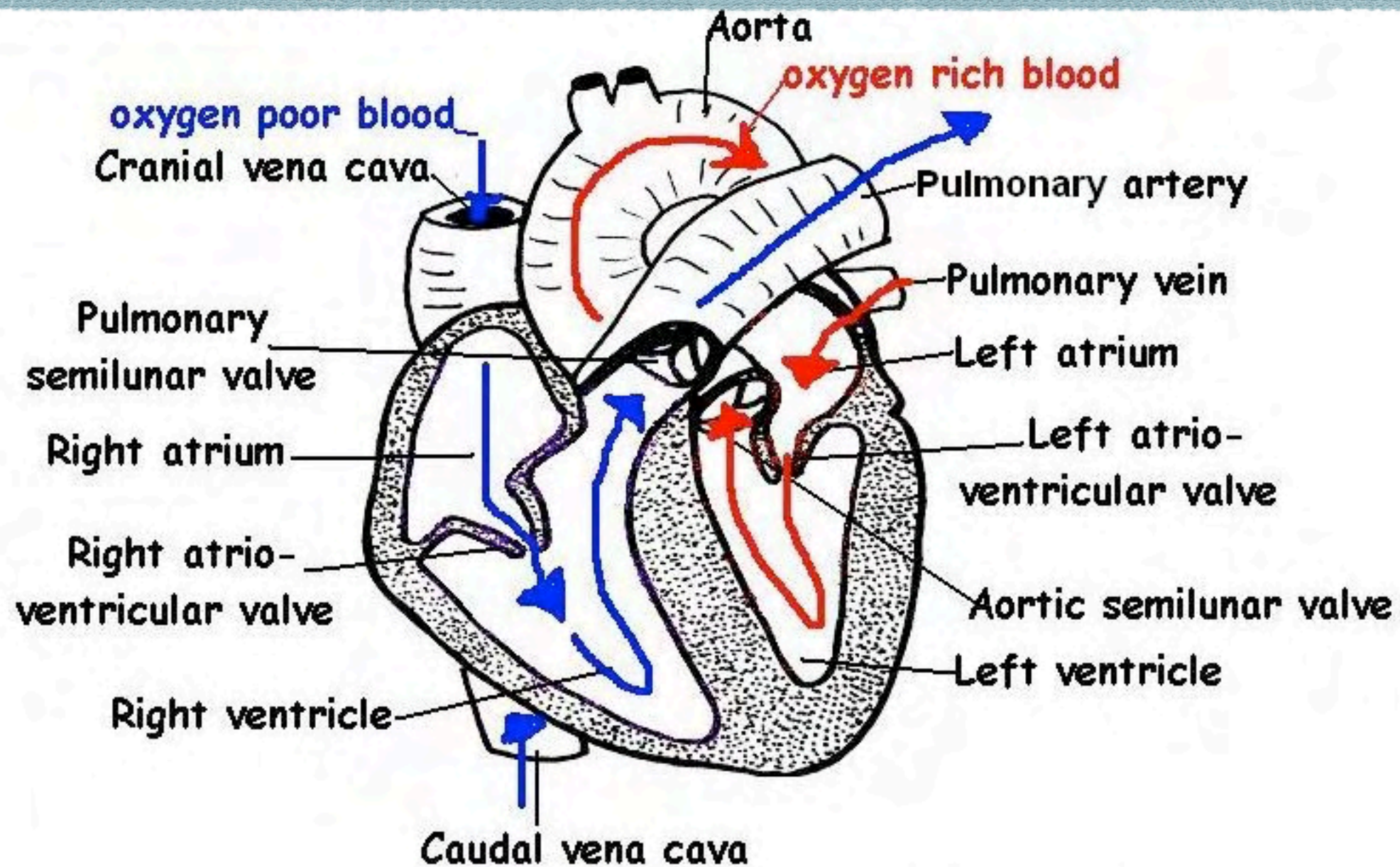
Amount of the Bible Used in the Roman Missal (**1947 ed.**) on Sundays, Vigils, and Major Feasts

	# vv. total in Bible	# vv. used in Missal	% used in Missal
NT Gospels	3779	848	22.4 %
NT Epistles/Acts/Rev	4178	461	11.0 %
Psalms	2520	596	23.6 %
OT Readings	25044	255	1.02 %
after 1951		98	.39 %

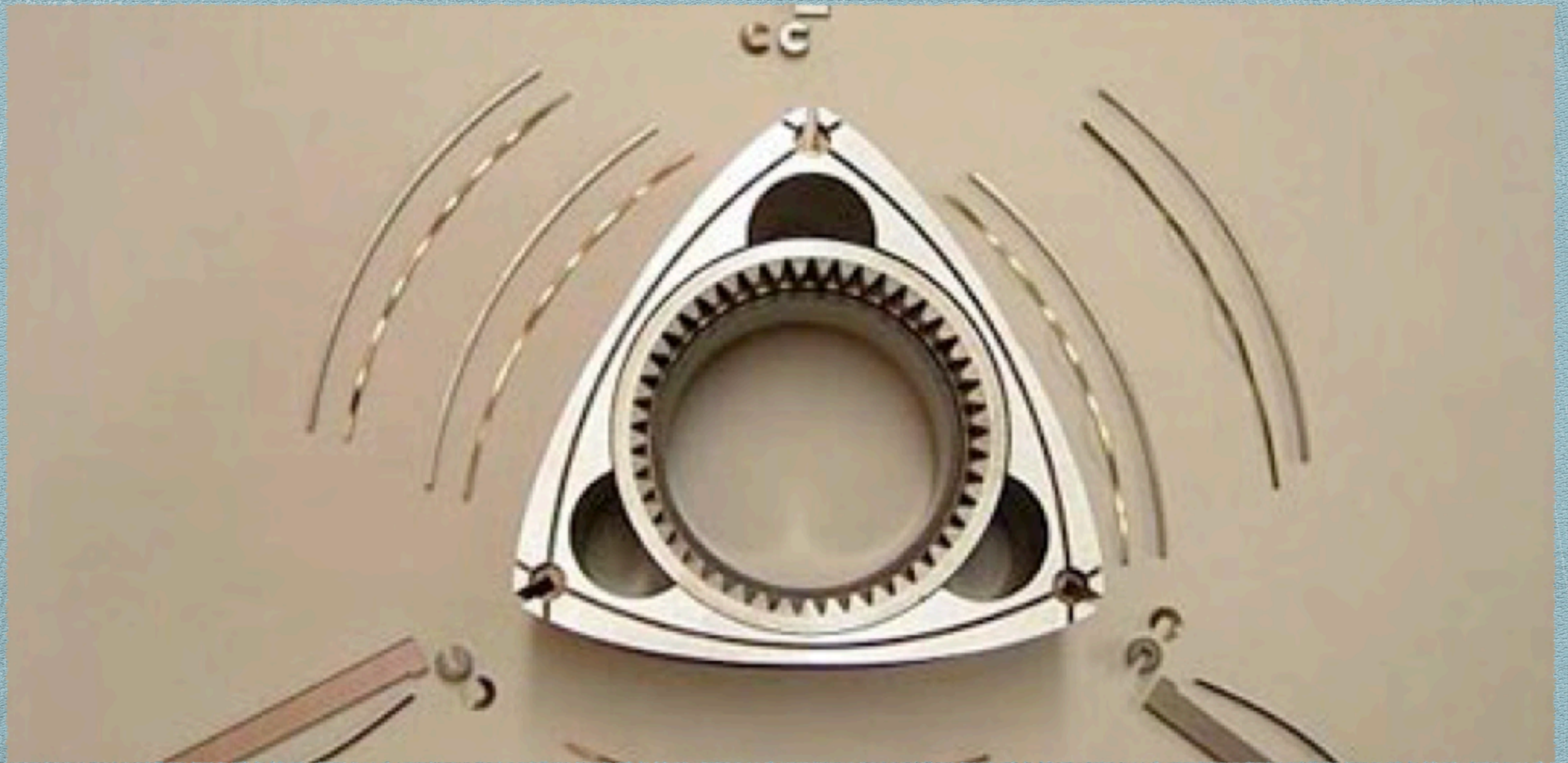
Amount of the Bible Used in the Roman Missal (**1970/1981 eds.**) on Sundays, Vigils, and Major Feasts / **Weekdays, Memorials, etc.**

	# vv. total in Bible	# vv. used in Missal	% used in Missal
NT Gospels	3779	2184 / 3393	57.8 % / 89.8 %
NT Epistles/Acts/Rev	4178	1063 / 2296	25.4 % / 54.9 %
Psalms	2520	>1420 / >14720	>56.3 % / >584 %
OT Readings	25044	932 / 3378	3.7 % / 13.5 %

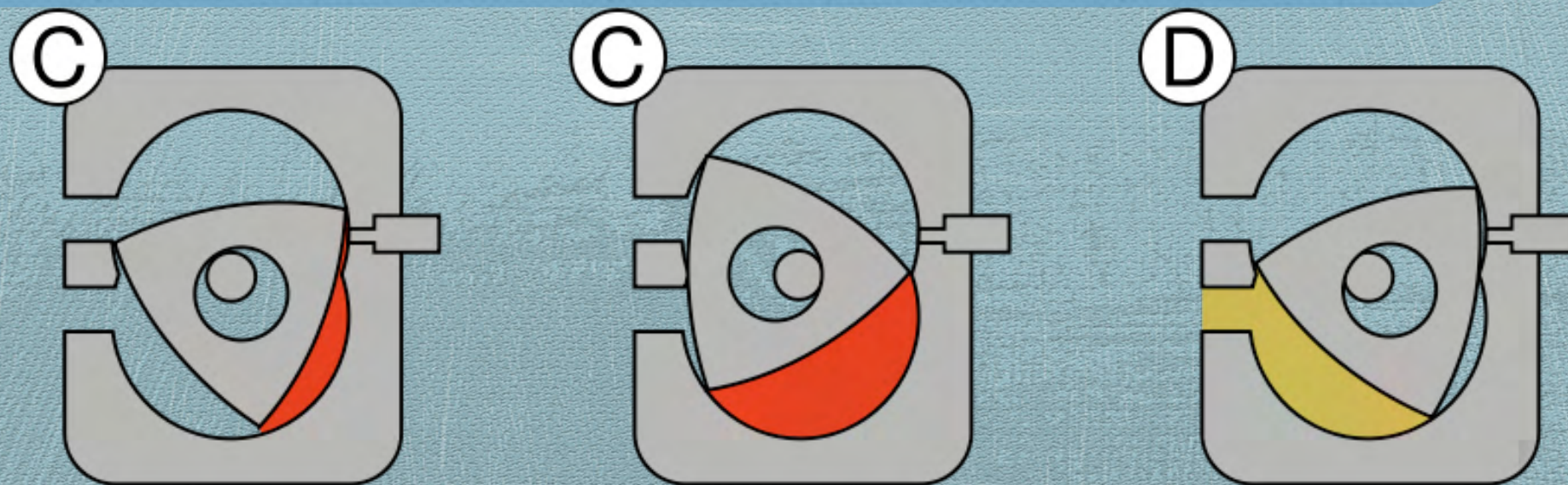
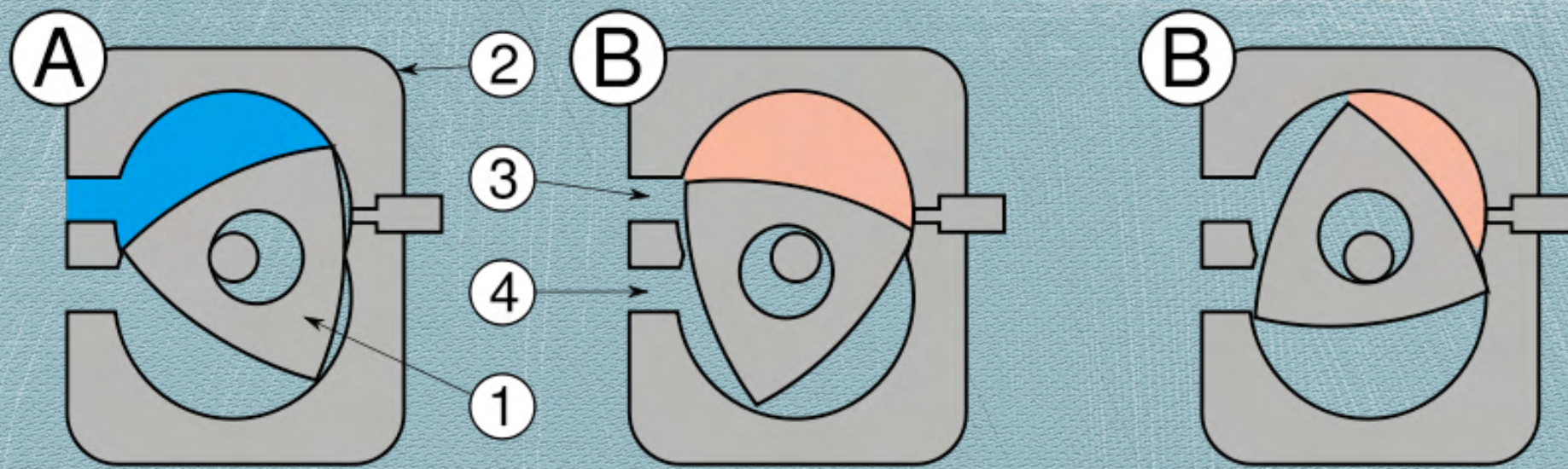




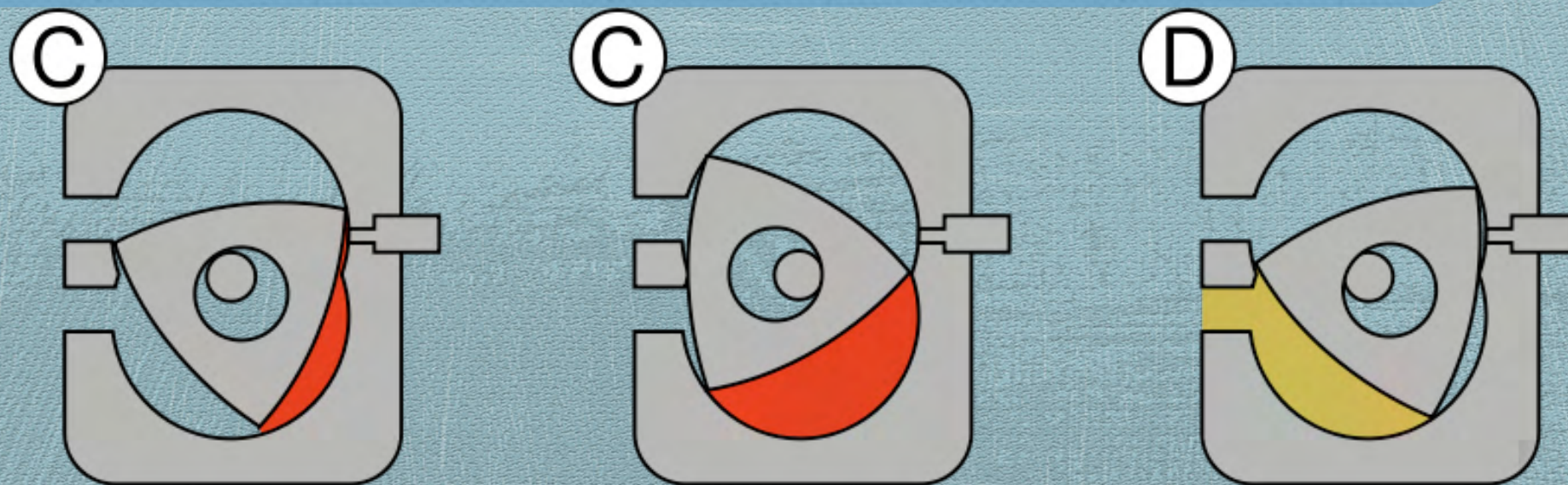
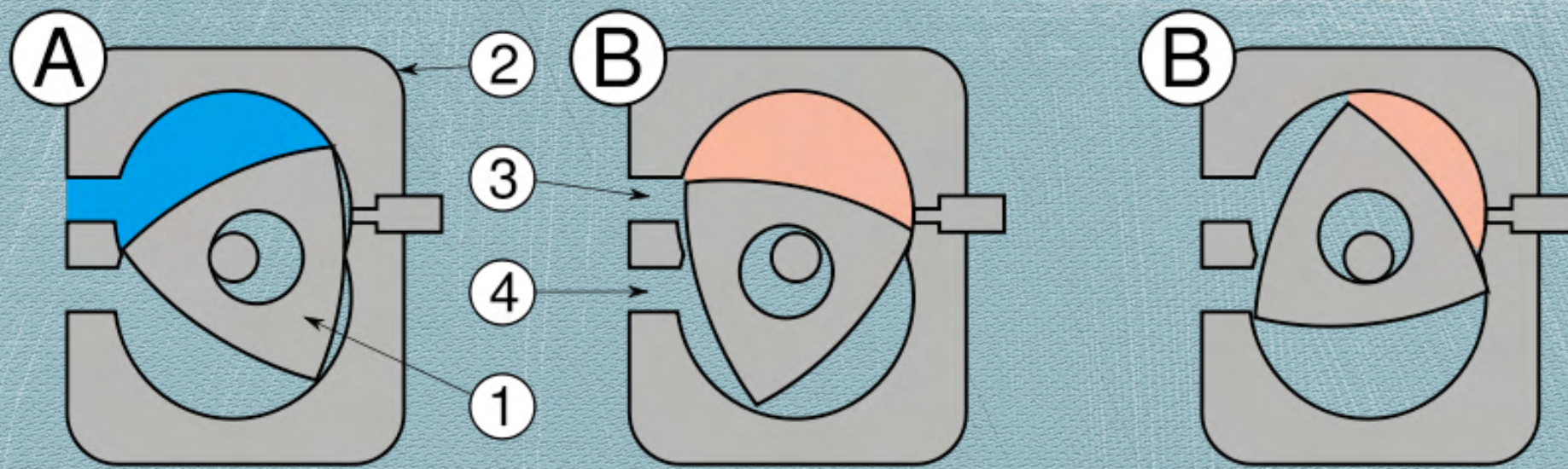
THE HUMAN HEART



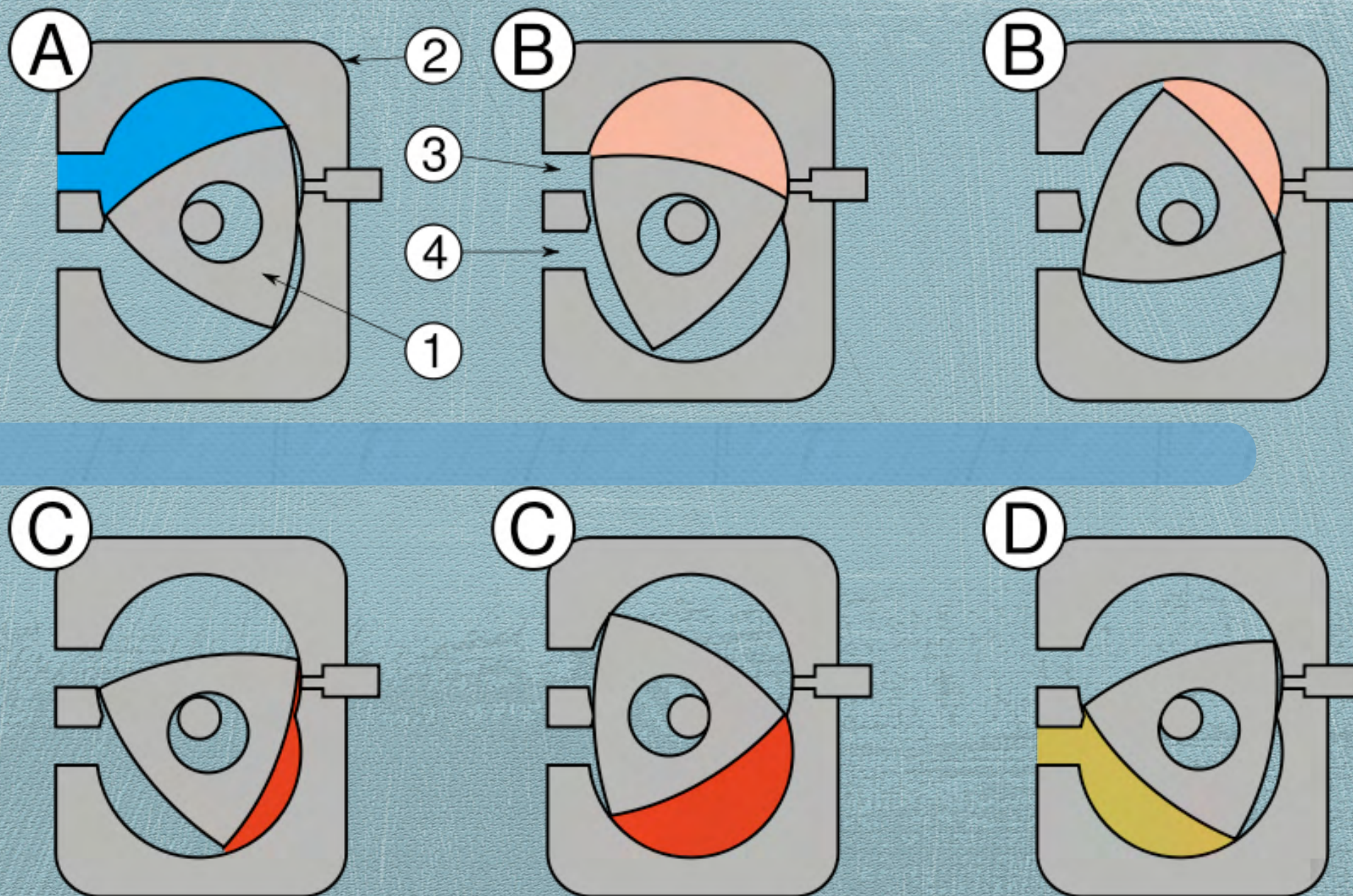
A WANKEL ENGINE



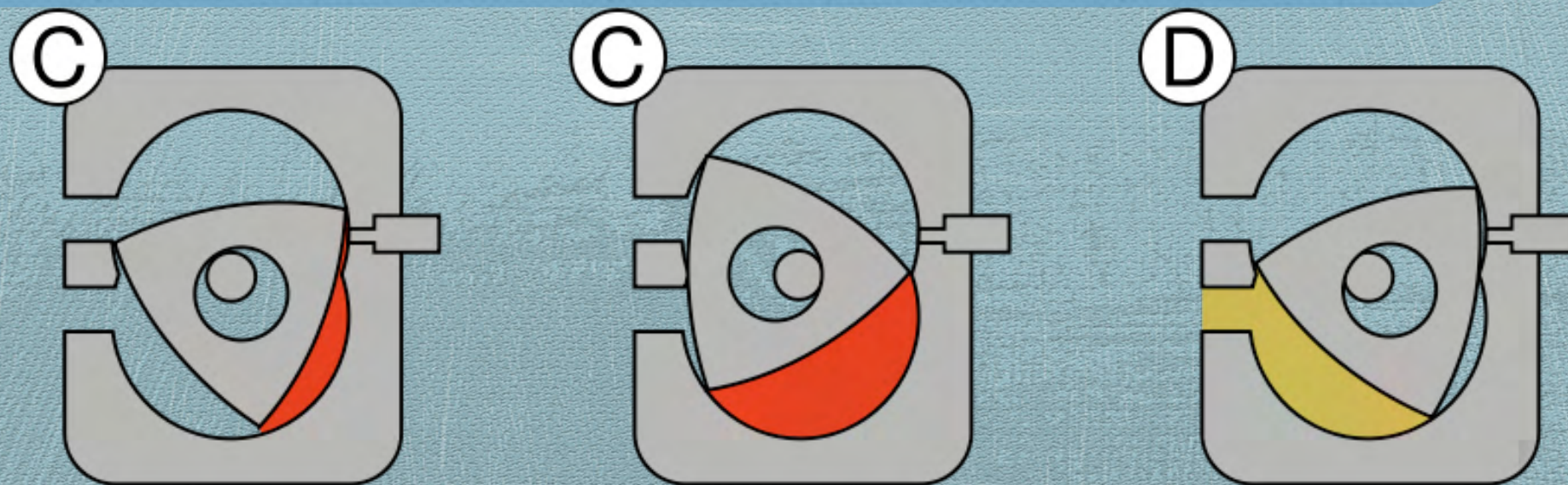
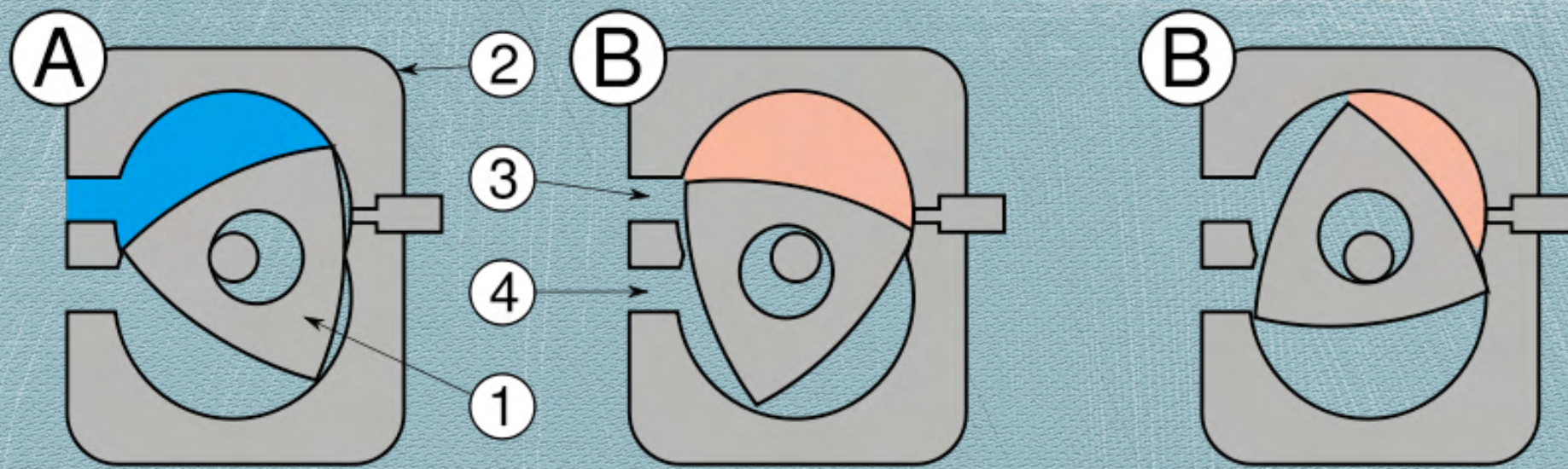
A intake B compression
C ignition D exhaust



A intake B compression
C ignition D exhaust



A intake B compression
C ignition D power



A intake B compression
C ignition D acceleration

WORD

SACRAMENT

Nourishment

Intimacy

Promise



Delivery → *us*

Gathering

Sending



COMMUNITY

Irreplaceability

Delivery → *world*

1 + **167**
hour hours
on in the
Sunday week

WORD

SACRAMENT

Nourishment

Intimacy

Promise



Delivery → *us*

Gathering

Sending



COMMUNITY

Irreplaceability

Delivery → *world*

WORD

SACRAMENT

Nourishment

Intimacy

Promise



+

1



Delivery → *us*

Gathering

167

Sending



COMMUNITY

Irreplaceability

Delivery → *world*

WORD

SACRAMENT

Nourishment

Intimacy

Promise



offer



Delivery → *us*

pray

communicate

Gathering

Sending



COMMUNITY

Irreplaceability

Delivery → *world*





GIRM 79f: The Heart of the Matter

79. The chief elements making up the Eucharistic Prayer may be distinguished in this way:

...

f. *Offering*: By which, in this very memorial, the Church—and in particular the Church here and now gathered—offers in the Holy Spirit the spotless Victim to the Father. **The Church's intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves, and so day by day to be consummated, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all.**

every flat surface an altar

your desk is your altar

your counter top is your altar

your chair / sofa is your altar

your bed is an altar

the shower floor / tub bottom is an altar

your garden / the playing field

your dash board

your skate / surfboard, your bike seat

your computer keyboard

your cell phone pad

Third-step Prayer

God, I **offer** myself to You
—to build with me and do with me as You will.

Relieve me of the bondage of self,
that I may better do Your will.

Take away my difficulties,
that victory over them may bear witness to those I would help
of Your Power, Your Love, and Your Way of Life.

May I do Your will always.

The Daily Offering (old)

O Jesus, through the Immaculate Heart of Mary, I **offer** you
my prayers, works, joys and sufferings of this day,
in union with the Holy Sacrifice of the Mass throughout the
world.

I **offer** them for all the intentions of your Sacred Heart:
the salvation of souls,
reparation for sin,
the reunion of all Christians.

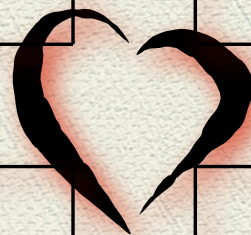
I **offer** them for
the intentions of our Bishops
and of all Apostles of Prayer, in particular for those
recommended by our Holy Father this month. Amen.

Prayers

Works

Joys

Sufferings



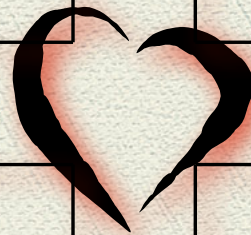
Prayers

What is on your mind and heart? Where in your life do you want God's help, God's light, God's strength? What do you need, for yourself, for others?

Works

Joys

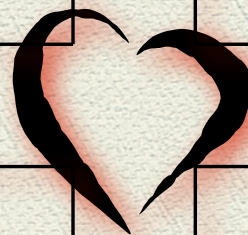
Sufferings



Prayers

Be ready to bring these prayers to mind in the silence-for-prayer after the priest says, "Let us pray." God wants to hear them.

Works



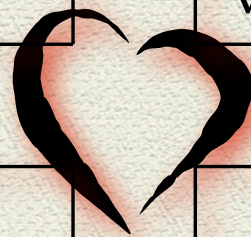
Joys

Sufferings

Prayers

Works

How do you spend your waking hours?
How do you put bread on your table?
What do you do for a living? What are
your responsibilities at home, in your
family, at school, in the workplace?
What are your chores, hobbies, interests,
volunteer activities?



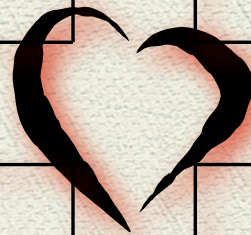
Joys

Sufferings

Prayers

Works

Be ready to put these on the altar during the preparation of the gifts. God wants to bless them.

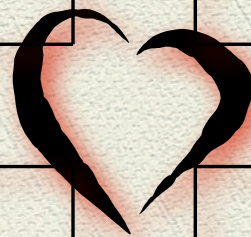


Joys

Sufferings

Prayers

Works



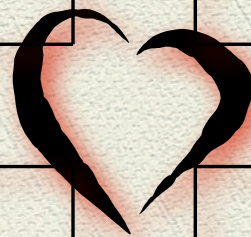
Joys

What gives you joy, both joys with big “Js” and little “js”? What puts a smile on your face? Are you celebrating any victories, any events? What resources do you have (talents, advantages, good health, education, wealth, athletic ability, artistic ability)?

Sufferings

Prayers

Works



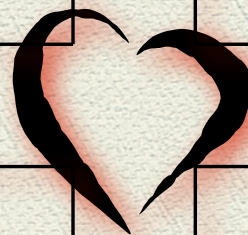
Joys

These are symbolized by the wine presented during the preparation of the gifts. God wants to consecrate them and to increase them and to rejoice with you in them.

Sufferings

Prayers

Works



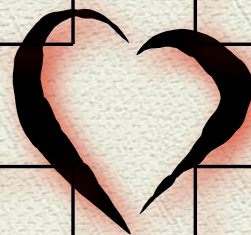
Joys

Sufferings

Where in your life do you feel powerless, hopeless? What are the lacks in your life? What are your chronic pains, disabilities? What are your worries and heartaches about yourself and others, about the world? What are your lonelinesses and disappointments?

Prayers

Works



Joys

Sufferings

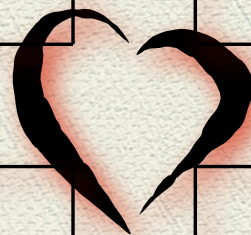
These are symbolized by the unleavened bread presented during the preparation of the gifts. God wants to consecrate them and to diminish them and to give you courage.

Prayers

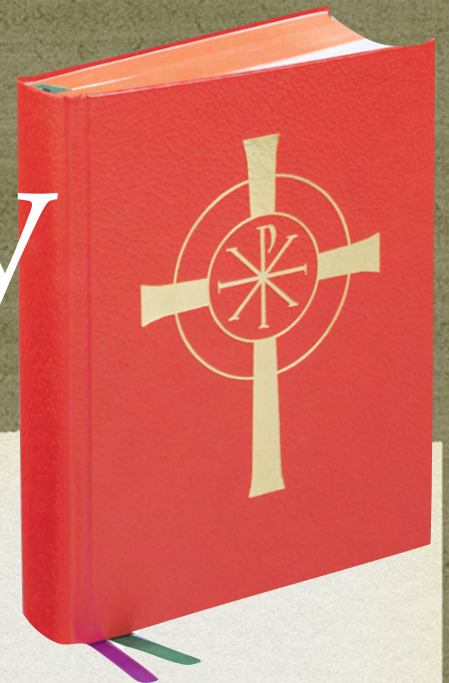
Works

Joys

Sufferings

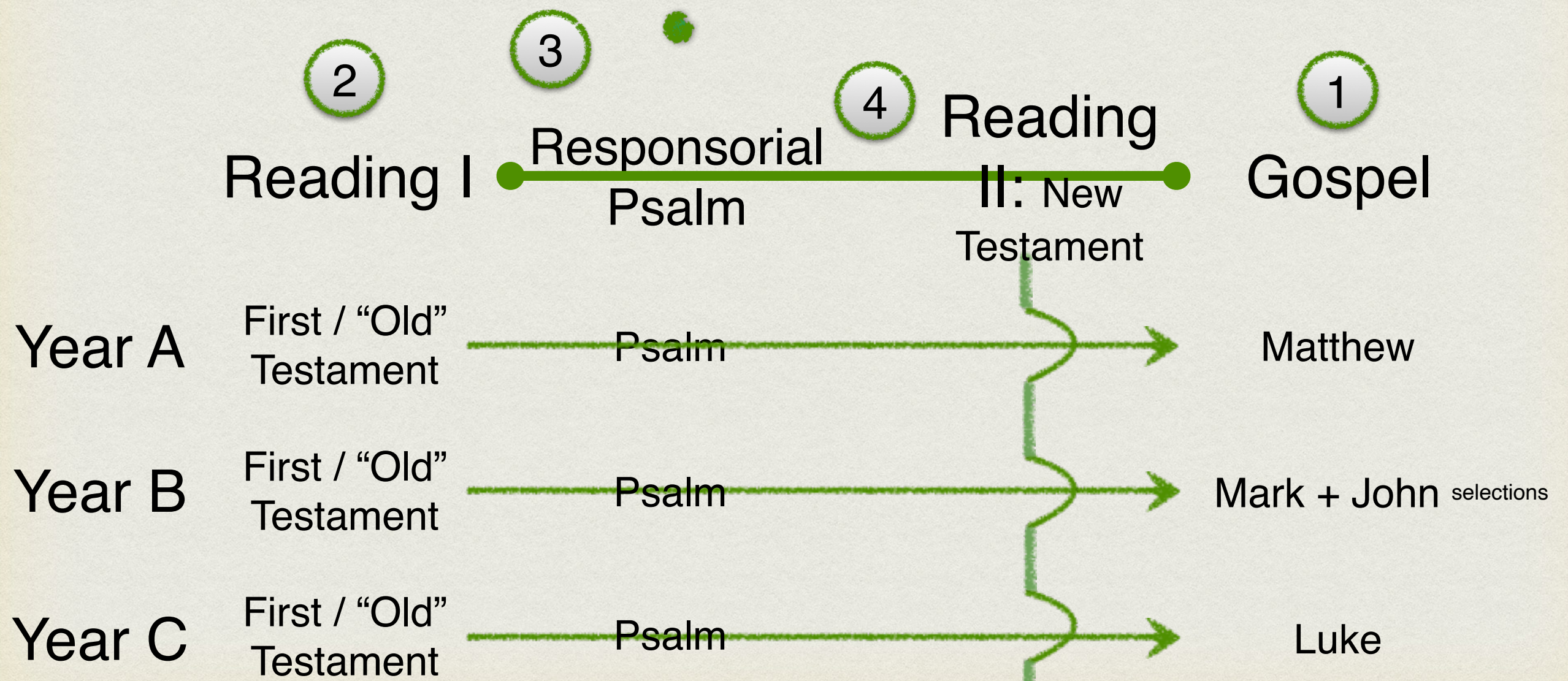


The Sunday Lectionary



The 34 “Ordinary”^{*} Sundays

^{*} “ordinary” here means “counted, ordered,” not “plain”



GOSPEL

Mark 10:35–45 or 10:42–45

[James and John, the sons of Zebedee, came to Jesus and said to him, "Teacher, we want you to do for us whatever we ask of you." He replied, "What do you wish me to do for you?" They answered him, "Grant that in your glory we may sit one at your right and the other at your left." Jesus said to them, "You do not know what you are asking. Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?" They said to him, "We can." Jesus said to them, "The cup that I drink, you will drink, and with the baptism with which I am baptized, you will be baptized; but to sit at my right or at my left is not mine to give but is for those for whom it has been prepared." When the ten heard this, they became indignant at James and John.]

Jesus summoned them and said to them, "You know that those who are recognized as rulers over the Gentiles lord it over them, and their great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many."

READING I

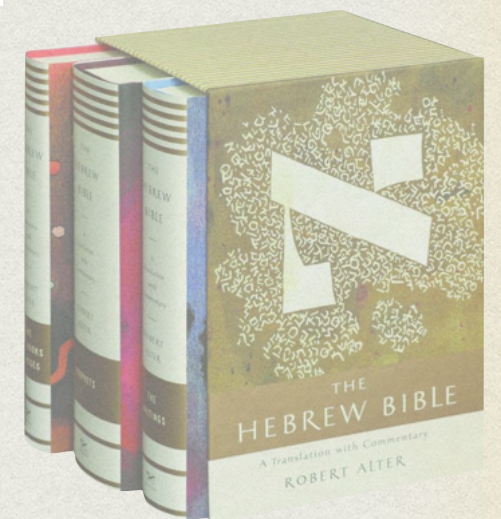
Isaiah 53:10–11

from the Fourth Song of the Suffering Servant

The LORD was pleased [יִצְחָק ḥāpēs desired]
to crush him in infirmity.

If he gives his life as an offering for sin,
he shall see his descendants in a long life,
and the will [יִצְחָק ḥēpēs desire] of the LORD shall be accomplished
through him.

Because of his affliction
he shall see [the light] in fullness of days;
through his suffering, my servant shall justify many,
and their guilt he shall bear.



Robert Alter

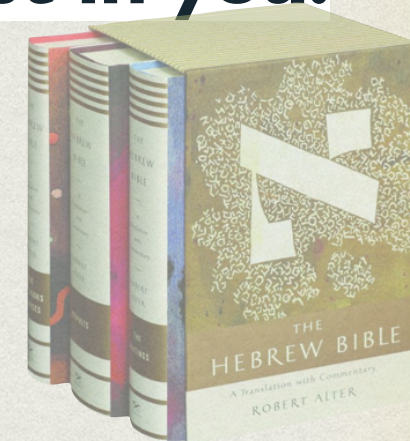
RESPONSORIAL PSALM

Psalm 33:4–5, 18–19, 20, 22

R. (22) Lord, let your mercy be on us, as we place our trust in you.

Upright is the word of the LORD,
and all his works are trustworthy.

He loves justice and right;
of the kindness [חֶסֶד *ḥesed*] of the LORD the earth is full.



R. Lord, let your mercy be on us, as we place our trust in you.

See, the eyes of the LORD are upon those who fear him,
upon those who hope [יָחַל *yāḥal* *yearn*] for his kindness,
To deliver them from death
and preserve them in spite of famine.

Robert Alter

R. Lord, let your mercy be on us, as we place our trust in you.

Our soul waits [חָכָה *ḥākā* *urgently*] for the LORD,
who is our help and our shield.
May your kindness [חֶסֶד *ḥesed*], O LORD, be upon us
who have put our hope [יָחַל *yāḥal* *yearn*] in you.

R. Lord, let your mercy be on us, as we place our trust in you.

SECOND READING

Hebrews 4:14–16

Brothers and sisters:

Since we have a great high priest who has passed through the heavens,
Jesus, the Son of God,
let us hold fast to our confession.

For we do not have a high priest
who is unable to sympathize with our weaknesses,
but one who has similarly been tested in every way,
yet without sin.

So let us confidently approach the throne of grace
to receive mercy and to find grace for timely help.

The Theological Shape of All Collects

Invitation to Pray

Silent Prayer of ALL

Invocation

Description of God and/or Petition

Petition and/or Desired Result

Conclusion

Assent by ALL

The Collect

What is on your mind and heart? Where in your life do you want God's help, God's light, God's strength? What do you need, for yourself, for others?

Be ready to bring these prayers to mind in the silence-for-prayer after the priest says, "Let us pray." God wants to hear them.

the collect

GIRM 54. Next the priest invites the people to pray. All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God's presence and may formulate their petitions mentally. Then the priest says the prayer which is customarily known as the Collect and through which the character of the celebration is expressed. . . .

The people, uniting themselves to this entreaty, make the prayer their own with the acclamation Amen.

The Theological Shape of All Collects applied to the Twenty-ninth Sunday in Ordinary Time

Invitation to Pray

Silent Prayer of ALL

Invocation

Description of God and/or Petition

Petition and/or Desired Result

Conclusion

Assent by ALL

Collect

Almighty ever-living God,
grant that we may always conform
our will to yours

and serve your majesty in sincerity
of heart.

Through our Lord Jesus Christ, your
Son, who lives and reigns with you
in the unity of the Holy Spirit, one
God, for ever and ever.



Preparation of the Gifts WORKS

- ◆ How do you spend your waking hours?
- ◆ How do you put bread on your table?
- ◆ What do you do for a living?
- ◆ What are your responsibilities at home, in your family, in the workplace?
- ◆ What are your hobbies, interests, volunteer activities?
- ◆ Be ready to put these on the altar during the preparation of the gifts. God wants to bless them.



Preparation of the Gifts JOYS

- ◆ What gives you joy, both joys with big “Js” and little “js”?
- ◆ What puts a smile on your face?
- ◆ Are you celebrating any victories, any events?
- ◆ What resources do you have (talents, advantages, good health, education, wealth, athletic ability, artistic ability)?
- ◆ These are symbolized by the wine presented during the preparation of the gifts. God wants to consecrate them and to increase them and to rejoice with you in them.

Preparation of the Gifts **SUFFERINGS**

- ◆ Where in your life do you feel powerless, hopeless?
- ◆ What are the lacks in your life?
- ◆ What are your chronic pains, disabilities?
- ◆ What are your worries and heartaches about yourself and others, about the world?
- ◆ What are your lonelineses and disappointments?
- ◆ These are symbolized by the unleavened bread presented during the preparation of the gifts. God wants to consecrate them and to diminish them and to give you courage.

the prayer over the offerings

GIRM 77. Once the offerings have been placed on the altar and the accompanying rites completed, the invitation to pray with the priest and the prayer over the offerings conclude the preparation of the gifts and prepare for the Eucharistic Prayer.

The people, uniting themselves to this entreaty, make the prayer their own with the acclamation, Amen.

OM 29. Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

**Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.**

The people rise and reply:

**May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

**OM 30. Then the Priest, with hands extended, says the
Prayer over the Offerings, at the end of which the people
acclaim:**

Amen.

The Theological Shape of All Collects applied to the Twenty-ninth Sunday in Ordinary Time

Invitation to Pray

Silent Prayer of ALL

Invocation

Description of God and/or Petition

Petition and/or Desired Result

Conclusion

Assent by ALL

Prayer over the Offerings

Grant us, Lord, we pray, a sincere
respect for your gifts,
that, through the purifying action
of your grace,
we may be cleansed by the very
mysteries we serve.
Through Christ our Lord.

the prayer after communion

GIRM 89. To bring to completion the prayer of the People of God, and also to conclude the entire Communion Rite, the priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated.

The people make the prayer their own by the acclamation, Amen.

The Theological Shape of All Collects applied to the Twenty-ninth Sunday in Ordinary Time

Invitation to Pray

Silent Prayer of ALL

Invocation

Description of God and/or Petition

Petition and/or Desired Result

Conclusion

Assent by ALL

Prayer after Communion

Grant, O Lord, we pray,
that, benefiting from participation
in heavenly things,

we may be helped by what you
give in this present age
and prepared for the gifts that are
eternal.

Through Christ our Lord.

Prayer after Communion

During this time of silent prayer the priest leads us into the third and last of the three ancient silences in the Mass, the silence when we reach out to be in communion with Jesus and with everyone to whom he leads us.

You are now seated beside Jesus. What is he saying to you? What have you to say to him? Is our Lord calling you to serve him in a special way by reaching out in active, loving service of any particular person or group? Is he inviting you to enjoy the vocation he has already given you—to be single, a husband, a wife, a father,

Prayer after Communion

a mother, a son, a daughter, a neighbor, a co-worker? Is he calling you to be single, to be married, to be a parent, a priest, a deacon, a religious sister or brother? Is he leading you to someone whom you have hurt or who has hurt you?

You are now close to the saints and all your beloved dead; tell them of your love and receive theirs. Listen to Jesus comfort you in your suffering. See him reveal himself as the ultimate source of your joy. Let him give you strength for your work. Hear him answer your prayer.