

And With Your Spirit

Sacred Scripture & The Mass

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Session One

An Introduction & Introductory Rites

1. The Mass as an Intimate Encounter

- The Body of Christ
- The heartbeat: Gathering and Sending
- An Interaction That Leads Us Into the World! (Mass=missa=sent)

2. The People Gather

- Resting with God
 - Pharaoh's Instance: All work and no play
 - Read Exodus 5:1-13
 - How worship is play (Bishop Barron)
- The Gathering at **Mt. Sinai** prefigures the Church
 - Read Exodus 24:1-11
 1. God gathers his people
 2. They hear his word
 3. The people give their assent to what they heard
 4. The seal their bond—the covenant—with a sacrifice
 - *Ecclesia* (church) is a calling out—a summons to gather
 - The Lord calls out, the people respond and gather: a shift from pre-Vatican II
- The Gathering at **the Church in Corinth**
 - Read Acts 2:42-47 The Community at Prayer Together
 - Read 1 Corinthians 11:17-33
 1. The community gathers to eat the Lord's Supper
 2. The gathering is about unity

3. A Way of Worship

- God calls us to be together, with Him
- He is really present when the body gathers and unites in worship
 - Present in:
 1. The priest who presides (called from the community)
 2. The community assembled
 3. In the word that is proclaimed
 4. In the Eucharist we receive
- Does God need our prayer?

4. The Encounter Brings Us Together

- On the Road to Emmaus—The day of the Resurrection
 - Read Luke 24:13-35
- Working Together: How does this prefigure the Mass?

5. The Order of the Mass

- Four Parts & Four Sessions

6. The Introductory Rites

- Preparing for the Encounter!
- Gathering and collecting ourselves
- Coming Together—It begins with a gathering song!

1. Entering

- Altar and Ambo
- Veneration

2. The Sign of the Cross

- **“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”** Matthew 18:19

Other important texts to study:

- Ezekiel 8:9-18; 9:3-6
- Philippians 2:9-11
- Matthew 18:20
- John 14:13

2. The Greeting

**The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all. 2 Corinthians 13:13**

OR

**Grace to you and peace from God our Father
and the Lord Jesus Christ. 1 Corinthians 1:3, 2 Corinthians 1:2,
Galatians 1:3, Ephesians 1:2, Philippians 1:2, 2 Thessalonians 1:2,
Philemon 3**

OR

The Lord be with you. Ruth 2:4

The Lord is with us to do the work of the mission!
These people all experienced the confidence of the Lord being with
them:

- Moses (Exodus 3:10-12)
- Gideon (Judges 6:14-18)
- Joshua (Numbers 13:32-33; Joshua 1:4-6, 9)
- Mary (Luke 1:26-38)

OR for a Bishop Only:

Peace be with you. John 20:19

People's Response:

And with your spirit.

2 Timothy 4:22

Galatians 6:18

Philippians 4:23

Philemon 25

3. The Penitential Rite

Form A: The Confiteor

Striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault.**

See:

1 Chronicles 21:8 **“David said to God, ‘I have sinned greatly in doing this thing.’”**

Luke 18:13 **“The tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner.’”**

This prayer challenges us to consider the four ways we sin: in our thoughts and in our words, in what we have done and what we have failed to do.” Explore the following texts to reflect on these ways we can sin against God.

In our thoughts:

- Matthew 5:22
- Matthew 5:27-28
- Matthew 6:25-34
- Matthew 7:1-3

In our words:

- 2 Corinthians 12:20
- Romans 1:30
- Matthew 5:22
- Colossians 3:9
- 1 Corinthians 5:6
- Ephesians 4:29

In what we’ve done:

- Galatians 5:19-21
- Romans 13:12-13
- 2 Timothy 3:2-6

In what we fail to do:

- James 4:17

Lord Have Mercy.

- Read Psalm 51 to hear how David poured out his heart to God asking for mercy for his sin.

4. The Gloria

“Glory to God in the highest, and on earth peace to people of good will.” Luke 2:14 (Jesus’ Birth)

“Only Begotten Son of the Father.” John 1:14-15; John 3:16 (The Incarnation)

“Lamb of God you take away the sins of the world.” John 1:29 and Isaiah 53:7-12 (Redemption)

“You are seated at the right hand of the Father.” Mark 16:19 (Ascension into Heaven)

5. The Collect:

- “Let ***US*** pray”
- Gathering Our Prayers
- Reflective of the Word to follow
- Captured in the Homily
- The importance of ***Amen***.

Next Time:

We’re ready to encounter Christ in The Liturgy of the Word

Pharaoh's Hardness of Heart

Exodus 5:1-13

Afterwards, Moses and Aaron went to Pharaoh and said, "Thus says the LORD, the God of Israel: Let my people go, that they may hold a feast for me in the wilderness."

Pharaoh answered, "Who is the LORD, that I should obey him and let Israel go? I do not know the LORD, and I will not let Israel go."

They replied, "The God of the Hebrews has come to meet us. Let us go a three days' journey in the wilderness, that we may offer sacrifice to the LORD, our God, so that he does not strike us with the plague or the sword."

The king of Egypt answered them, "Why, Moses and Aaron, do you make the people neglect their work? Off to your labors!" Pharaoh continued, "Look how they are already more numerous than the people of the land, and yet you would give them rest from their labors!"

That very day Pharaoh gave the taskmasters of the people and their foremen this order: "You shall no longer supply the people with straw for their brickmaking as before. Let them go and gather their own straw! Yet you shall levy upon them the same quota of bricks as they made previously. Do not reduce it. They are lazy; that is why they are crying, 'Let us go to offer sacrifice to our God.' Increase the work for the men, so that they attend to it and not to deceitful words."

So the taskmasters of the people and their foremen went out and told the people, "Thus says Pharaoh, 'I will not provide you with straw. Go and get your own straw from wherever you can find it. But there will not be the slightest reduction in your work.'"

The people, then, scattered throughout the land of Egypt to gather stubble for straw, while the taskmasters kept driving them on, saying, "Finish your work, the same daily amount as when the straw was supplied to you."

Ratification of the Covenant

Exodus 24:1-11

Moses himself was told: Come up to the LORD, you and Aaron, with Nadab, Abihu, and seventy of the elders of Israel. You shall bow down at a distance. Moses alone is to come close to the LORD; the others shall not come close, and the people shall not come up with them.

When Moses came to the people and related all the words and ordinances of the LORD, they all answered with one voice, “We will do everything that the LORD has told us.”

Moses then wrote down all the words of the LORD and, rising early in the morning, he built at the foot of the mountain an altar and twelve sacred stones* for the twelve tribes of Israel. Then, having sent young men of the Israelites to offer burnt offerings and sacrifice young bulls as communion offerings to the LORD, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar.

Taking the book of the covenant, he read it aloud to the people, who answered, “All that the LORD has said, we will hear and do.” Then he took the blood and splashed it on the people, saying, “This is the blood of the covenant which the LORD has made with you according to all these words.”

Moses then went up with Aaron, Nadab, Abihu, and seventy elders of Israel, and they beheld the God of Israel. Under his feet there appeared to be sapphire tilework, as clear as the sky itself. Yet he did not lay a hand on these chosen Israelites. They saw God, and they ate and drank.

Communal Life

Acts 2:42-27

They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.

Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need.

Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

An Abuse at Corinth

1 Corinthians 11: 17-34

In giving this instruction, I do not praise the fact that your meetings are doing more harm than good. First of all, I hear that when you meet as a church there are divisions among you, and to a degree I believe it; there have to be factions among you in order that (also) those who are approved among you may become known.

When you meet in one place, then, it is not to eat the Lord's supper, for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk. Do you not have houses in which you can eat and drink? Or do you show contempt for the church of God and make those who have nothing feel ashamed? What can I say to you? Shall I praise you? In this matter I do not praise you.

Tradition of the Institution.

For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me."

In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

Therefore, whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying. If we discerned ourselves, we would not be under judgment; but since we are judged by [the] Lord, we are being disciplined so that we may not be condemned along with the world.

Therefore, my brothers, when you come together to eat, wait for one another. If anyone is hungry, he should eat at home, so that your meetings may not result in judgment. The other matters I shall set in order when I come.

The Appearance on the Road to Emmaus

Luke 24:13-35

Now that very day two of them were going to a village seven miles* from Jerusalem called Emmaus-and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

He asked them, “What are you discussing as you walk along?” They stopped, looking downcast. One of them, named Cleopas, said to him in reply, “Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?”

And he replied to them, “What sort of things?” They said to him, “The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him.-But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place. Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive.-Then some of those with us went to the tomb and found things just as the women had described, but him they did not see.”

And he said to them, “Oh, how foolish you are! How slow of heart to believe all that the prophets spoke! Was it not necessary that the Messiah should suffer* these things and enter into his glory?”

Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures.

As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, “Stay with us, for it is nearly evening and the day is almost over.”

So, he went in to stay with them. And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight. Then they said to each other, “Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?”

So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying, “The Lord has truly been raised and has appeared to Simon!”

Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread.

Psalm 51

For the leader. A psalm of David, when Nathan the prophet came to him after he had gone in to Bathsheba.

I

Have mercy on me, God, in accord with your merciful love;
in your abundant compassion blot out my transgressions.
Thoroughly wash away my guilt;
and from my sin cleanse me.
For I know my transgressions;
my sin is always before me.

Against you, you alone have I sinned;
I have done what is evil in your eyes
So that you are just in your word,
and without reproach in your judgment.

Behold, I was born in guilt,
in sin my mother conceived me.

Behold, you desire true sincerity;
and secretly you teach me wisdom.
Cleanse me with hyssop that I may be pure;
wash me, and I will be whiter than snow.

You will let me hear gladness and joy;
the bones you have crushed will rejoice.

II

Turn away your face from my sins;
blot out all my iniquities.
A clean heart create for me, God;
renew within me a steadfast spirit

Do not drive me from before your face,
nor take from me your holy spirit.

Restore to me the gladness of your salvation;
uphold me with a willing spirit.
I will teach the wicked your ways,
that sinners may return to you.

Rescue me from violent bloodshed, God, my saving God,
and my tongue will sing joyfully of your justice.

Lord, you will open my lips;
and my mouth will proclaim your praise.
For you do not desire sacrifice-or I would give it;
a burnt offering you would not accept.

My sacrifice, O God, is a contrite spirit;
a contrite, humbled heart, O God, you will not scorn.

III

Treat Zion kindly according to your good will;
build up the walls of Jerusalem.
Then you will desire the sacrifices of the just,
burnt offering and whole offerings;
then they will offer up young bulls on your altar.