



The Gift of the Mass

What part or aspect of the
Mass is most meaningful
to you and why?



Theological background

- Sacrifices/Covenant
- Passover/Seder/Pascha
- Lord's Supper
- Crucifixion
- Agape

Exodus 12:3,5-8,11

Tell the whole community of Israel: On the tenth of this month every family must procure for itself a lamb, one apiece for each household.

Your lamb must be a year-old male and without blemish... it will be slaughtered
Take some of its blood and apply it to the two doorposts and the lintel of the houses in which they eat it.

Consume its meat that same night, eating it roasted with unleavened bread and bitter herbs.

This is how you are to eat it with your loins girt, sandals on your feet and your staff in your hand, you will eat in a hurry. It is the Lord's Passover.

Exodus 12:12-15,17

For on this same night I will go through Egypt, striking down every firstborn in the land, human being and beast alike, and executing judgment on all the gods of Egypt, I, the Lord

But for you the blood will mark the houses where you are. Seeing the blood, I will pass over you; thereby, when I strike the land of Egypt, no destructive blow will come upon you.

This day will be a day of remembrance for you, which your future generations will celebrate with pilgrimage to the Lord, you will celebrate it as a statute forever. For seven days you must eat unleavened bread...

You must observe this day throughout your generations as a statute forever

The Passover Meal

- *Kiddush* - The blessing of the day and blessing of the first cup by the father, preliminary course of bitter herbs and unleavened bread
- Child's question, "what makes this night different?" *Hallel* (Ps 112, 113), the second cup,
- The meal, blessing over the bread, which is broken and passed around the table, eating of the lamb, the third cup ("the cup of blessing")
- 2nd part of Hallel (Pss 113-117, 135) Thanksgiving over the fourth cup

New Testament Witness

- 1 Corinthians 11:23-29 (54 A.D.)
- Mark 14:22-24 (70 A.D.)
- Matthew 26:26-28 (80 A.D.)
- Luke 22:19-20 (85 A.D.)
- Luke 24:30
- Acts 2:42

I Corinthians 11:23-29

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.*

Mark 14:22-24

While they were eating, he took bread, said the blessing, broke it, and gave it to them, and said, “Take it; this is my body.”

Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

He said to them, “This is my blood of the covenant, which will be shed^{} for many.*

Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”

Matthew 26:26-28

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, “Take and eat; this is my body.”

Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.*

I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father.”

Luke 24:26-31

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.

Acts 2:42

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

The question of John

What Day?

The Preparation Day

No Institution Narrative

The Mass in the Apostolic & Patristic Church

- Didache (90 A.D.)
- St. Clement of Rome (96 A.D.)
- St. Ignatius of Antioch (110 A.D.)
- St. Justin Martyr (150 A.D.)
- St. Irenaeus (180 A.D.)
- St. Hippolytus of Rome (215 A.D.)

Didache – 90 A.D.

Chapter 9. The Thanksgiving (Eucharist)

Now concerning the Thanksgiving (Eucharist), thus give thanks. First, concerning the cup: We thank you, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant; to You be the glory forever. And concerning the broken bread:

We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory forever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your kingdom; for Yours is the glory and the power through Jesus Christ forever.

But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord has said, Give not that which is holy to the dogs.

Chapter 10. Prayer After Communion

But after you are filled, thus give thanks: We thank You, holy Father, for Your holy name which You caused to tabernacle in our hearts, and for the knowledge and faith and immortality, which You made known to us through Jesus Your Servant; to You be the glory forever. You, Master almighty, created all things for Your name's sake;

You gave food and drink to men for enjoyment, that they might give thanks to You; but to us You freely gave spiritual food and drink and life eternal through Your Servant. Before all things we thank You that You are mighty; to You be the glory forever. Remember, Lord, Your Church, to deliver it from all evil and to make it perfect in Your love, and gather it from the four winds, sanctified for Your kingdom which You have prepared for it; for Yours is the power and the glory forever.

Let grace come and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen. But permit the prophets to make Thanksgiving as much as they desire.

St. Ignatius of Antioch –

“Consider how contrary to the mind of God are the heterodox in regard to the grace of God which has come to us. They have no regard for charity, none for the widow, the orphan, the oppressed, none for the man in prison, the hungry or the thirsty. They abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father, in His graciousness, raised from the dead.”

Letter to the Smyrnaeans c. 90 A.D.

“Come together in common, one and all without exception in charity, in one faith and in one Jesus Christ, who is of the race of David according to the flesh, the son of man, and the Son of God, so that with undivided mind you may obey the bishop and the priests and break one Bread which is the medicine of immortality and the antidote against death, enabling us to live forever in Jesus Christ.”

Letter to the Ephesians c. 100 A.D.

St Justin Martyr – *First Apology* 155 A.D.

“We have been taught that the food over which thanks have been given by a word of prayer that is from Him, from which our blood and flesh are nourished by transformation, is the flesh and blood of Jesus who became incarnate.”

St. Justin Martyr - *First Apology* 155 A.D.

And this food is called among us the Eucharist of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined.

For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the Word of God had both flesh and blood for our salvation so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.

For the apostles in the memoirs composed by them, which are called Gospels have thus delivered unto us what was enjoined upon them; that Jesus took bread and when He had

given thanks, said, This do in remembrance of me, This is my body and that, after the same manner, having taken the cup and given thanks, He said, This is My blood; and gave it to them alone.

St. Irenaeus of Lyon - *Adversus Haereses* 180 A.D.

“Our whole way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking. For we offer to Him His own, announcing consistently the fellowship and union of the flesh and Spirit.

For as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity.”

Hippolytus of Rome - *Apostolic Tradition* 215 A.D.

“The Lord be with you.

And with your Spirit.

Lift up your hearts.

We have lifted them up to the Lord.

Let us give thanks to the Lord, Our God.

It is right and just!”

The nature of a Sacrament

Tertullian c. 200

Mysterion – Sacramentum

Augustine 5th C.

“A visible sign of invisible grace”

An outward sign instituted by Christ that bestows grace

Matter

Form

Ex opere operato - By the work of the work itself

Ex opere operantis – By the work of the worker

Sacramentum tantum – the sign itself (matter & form)

Res tantum – the “thing” (reality) itself

Res et Sacramentum – the thing (reality) and the sign

