



The Armor of Faith

Topic Summary: Scriptural Walk Through the Mass – Introductory Rites



Eucharist Public Domain

Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Our panelists provide support and catechesis for religious formation at St. Philip Benizi Catholic Mission in Cedaredge CO. Our panelists are also in the process of discernment and study to become lay Dominicans who are also known as the Order of Preachers. So, welcome to our panelists as well as our listeners.

Let us open with a prayer:

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

In the name of the Father, the Son and the Holy Spirit we pray.

Opening: Last week, we discussed what we reflect upon and celebrate during the course of the Mass. This week, we will begin talking about the order of the Mass and the scripture which guides us in our reflection and celebration.

We also recently spoke about the role of parents to teach their children. We hope that during the course of our discussion, we will also offer some insight that may help parents, grandparents, and maybe even great-grandparents, to help the children within their families to become aware of and experience the many blessings of the Mass.

As we prepared for the show this week, some interesting insights fell into our laps as a result of a course in which we are engaged that is presented through Ascension Press. It is a course on the book of Revelation presented by Jeff Cavins who is a self described revert to the Catholic faith. He was raised Catholic, but, for a period of time he left the faith and even became a Protestant Pastor for 12 years. He has since returned to the Catholic Faith and has produced some wonderful Bible study courses.

The segment we received this week had some very interesting comments about the Mass. Jeff steered us to CCC 1090, which reads:

(CCC: 1090) “In the earthly liturgy we share in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, Minister of the sanctuary and of the true tabernacle. With all the warriors of the heavenly army we sing a hymn of glory to the Lord; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory.”

While my appreciation of the Mass continues to grow the more I discover about it, this article of the Catechism of the Catholic Church provides an insight I had never truly contemplated before. Listen to these words again, “In the earthly liturgy we share in a foretaste of that heavenly liturgy.”

No consider, we reflect upon our existence from the perspective of what we experience here on earth, but can we imagine the liturgy of heaven? Can we imagine what it must be like with choirs of angels and the prayers of the saints? By the way, those prayers lifted up by the saints include the prayers which we ask the saints to pray with us. It is in the heavenly liturgy that the prayers of worship and intercessions are lifted up for us by the holy ones. Consider Revelation 5:8, which says, “*When he [referring to the Lamb who seemed to have been slain] took [the scroll], the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones [saints (DRV)].*” Anyway, I digress.

During Jeff’s presentation, he related a story about an audience he and his family had with Pope John Paul II. He commented that they were diligent about their dress, grooming, and how they presented themselves, because, after all, they were having an audience with the Pope and wanted to present the absolute best of themselves. Then, Jeff asked, if we do this for the Pope, what do we do when we have an audience with the King? That simple question put into perspective how we should view both the Mass and Adoration. In both circumstances, we are in the presence of the King of kings and Lord of lords. Should we not seek to present the best of ourselves to the King and endeavor to obtain the most of the experience? I’m not saying we need to take selfies or group pictures to immortalize our moments during Mass, but we do immortalize our experience by how we allow the Mass to influence us.

During the discussion portion of the course, we were asked, “How might this perspective change the way we participate in the Mass? I believe that as we continue our scriptural walk through the Mass, we should keep this question in the back of our minds. We should also consider this as we look to enable our children in understanding and consider how we can help them experience all the blessings the Mass has to offer.

So today, we are going to discuss the Introductory Rites, the portion of the Mass where we prepare ourselves to listen to the Word of God and to celebrate the Eucharist.

Order of the Mass

The Introductory Rites: “Their purpose is to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.” (No 46, GIRM)

Entrance Procession:

Why we gather: “*For where two or three are gathered together in my name, there am I in the midst of them.*” (Matthew 18:20)

The importance of singing: “*Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God.*” (Colossians 3:16)

(Question: Usually, we accompany the entrance with a hymn. Now, some people, like me, struggle in our singing, so, is this section only for those with gifted voices or should we all seek to join in?)

Reverence to the Alter, Sign of the Cross, and Greeting of the People:

Priest: In the Name of the Father and of the Son and of the Holy Spirit. [*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 28:19)]

People: Amen

[Blessed be the LORD, the God of Israel, from everlasting to everlasting! Let all the people say, Amen! Hallelujah. (1 Chronicles 16:36)]

Priest: The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

[The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with all of you. (2 Corinthians 13:13)]

(Question: To what is the priest calling our attention to with this greeting?)

People: And with your spirit.

[The grace of our Lord Jesus Christ be with your spirit, brothers. Amen. (Galatians 6:18), The grace of the Lord Jesus Christ be with your spirit. (Philippians 4:23), The Lord be with your spirit. Grace be with all of you. (2 Timothy 4:22)]

(Question: With the entrance procession, reverence of the altar, and greeting of the people, what does this gathering symbolize? Who is with us as we gather?)

Penitential Act:

All: I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned,

[Therefore, confess your sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful. (James 5:16)]

in my thoughts and in my words

[The tongue is also a fire. It exists among our members as a world of malice, defiling the whole body and setting the entire course of our lives on fire, itself set on fire by Gehenna. (James 3:6)]

in what I have done

[Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. (Romans 12:16)
We are also reminded in James 2:18, “*Indeed someone may say, 'You have faith and I have works.' Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works.*” (James 2:18)]

and in what I have failed to do,

[Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' (Matthew 25:41-45)]

through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

[In scripture, we see many examples of intercessory prayer, where we ask another to lift up our sorrow for our sins and our petitions for mercy. Then the people came to Moses and said, “We have sinned in complaining against the LORD and you. Pray to the LORD to take the serpents from us.” So Moses prayed for the people, (Numbers 21:7) But now, since you are a devout woman, pray for us that the Lord may send rain to fill up our cisterns. Then we will no longer be fainting from thirst.” (Judith 8:31) Pray for us to the Lord, our God, for we have sinned against the Lord, our God. Even to this day the wrath of the Lord and his anger have not turned away from us. (Baruch 1:13) Brothers, pray for us [too] (1Thessalonians 5:25) Finally, brothers, pray for us, so that the word of the Lord may speed forward and be glorified, as it did among you, (2 Thessalonians 3:1)]

(Question: What are we accomplishing as we recite together this act of penance?)

Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

[If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing. (1 John 1:9)]

People: Amen

[Amen is an affirmation. Blessed be the LORD, the God of Israel, from everlasting to everlasting! Let all the people say, Amen! Hallelujah. (1 Chronicles 16:36)]

Kyrie eleison (Lord have mercy):

Lord have mercy.

[When Sarah's parents left the bedroom and closed the door behind them, Tobiah rose from bed and said to his wife, "My sister, come, let us pray and beg our Lord to grant us mercy and protection." (Tobit 8:4) "Lord, God of heaven, look at their arrogance! Have mercy on our people in their abject state, and look with favor this day on the faces of those who are consecrated to you." (Judith 6:19)]

Christ have mercy.

[to Timothy, my true child in faith: grace, mercy, and peace from God the Father and Christ Jesus our Lord. (1 Timothy 1:2)]

Lord have mercy.

*[Hear, O Lord, have mercy on me; Lord, be my helper. (Psalm 30:11)
Hear, Lord, and have mercy, for you are a merciful God; have mercy on us, who have sinned against you: (Baruch 3:2)]*

(As we reflect upon the Krie, consider also the following scripture.)

[A psalm of David, 2 When Nathan the prophet came to him after he had gone in to Bathsheba.

3 *Have mercy on me, God, in accord with your merciful love; in your abundant compassion blot out my transgressions.*

4 *Thoroughly wash away my guilt; and from my sin cleanse me.*

5 *For I know my transgressions; my sin is always before me.*

6 *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.

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

8 Behold, you desire true sincerity;
and secretly you teach me wisdom.

9 Cleanse me with hyssop, that I may be pure;
wash me, and I will be whiter than snow.

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

11 *Turn away your face from my sins;*
blot out all my iniquities.

12 *A clean heart create for me, God;*
renew within me a steadfast spirit.

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

14 Restore to me the gladness of your salvation;
uphold me with a willing spirit.

15 I will teach the wicked your ways,
that sinners may return to you.

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

17 Lord, you will open my lips;
and my mouth will proclaim your praise.

18 For you do not desire sacrifice or I would give it;
a burnt offering you would not accept.

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

20 *Treat Zion kindly according to your good will;*
build up the walls of Jerusalem.

21 Then you will desire the sacrifices of the just,
burnt offering and whole offerings;
then they will offer up young bulls on your altar.

(Psalm 51:1-21)]

[22 And behold, a Canaanite woman of that district came and called out,
“**Have pity [mercy*] on me**, Lord, Son of David! My daughter is
tormented by a demon.” 23 But he did not say a word in answer to her.
His disciples came and asked him, “Send her away, for she keeps calling
out after us.” 24 He said in reply, “I was sent only to the lost sheep of the
house of Israel.” 25 But the woman came and did him homage, saying,
“Lord, help me.” 26 He said in reply, “It is not right to take the food of
the children and throw it to the dogs.” 27 She said, “Please, Lord, for
even the dogs eat the scraps that fall from the table of their masters.” 28
Then Jesus said to her in reply, “O woman, great is your faith! Let it be
done for you as you wish.” And her daughter was healed from that hour.
(Matthew 15:21-28)]

(* **Note:** Literal translations such as Douay-Rheims use the word “mercy” in this context.)

(**Question:** As we say or sing the Kyrie, for what reason and for whom do we ask mercy?)

Gloria:

Glory to God in the highest, and on earth peace to people of good will.

[“*Glory to God in the highest and on earth peace to those on whom his favor rests.*” (Luke 2:14)]

We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory,

[“*Amen. Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen.*” (Revelation 7:12)]

Lord God, heavenly King, O God, almighty Father

[“*Then I heard something like the sound of a great multitude or the sound of rushing water or mighty peals of thunder, as they said: “Alleluia! The Lord has established his reign, [our] God, the almighty.”*” (Revelation 19:6)]

Lord Jesus Christ, Only Begotten Son,

[“*Grace, mercy, and peace will be with us from God the Father and from Jesus Christ the Father’s Son in truth and love.*” (2 John 3)]

Lord God, Lamb of God, Son of the Father,

you take away the sins of the world, have mercy on us;

[“*The next day he saw Jesus coming toward him and said, ‘Behold, the Lamb of God, who takes away the sin of the world.’*” (John 1:29)]

you take away the sins of the world, receive our prayer;

you are seated at the right hand of the Father, have mercy on us.

[“*Who will condemn? It is Christ [Jesus] who died, rather, was raised, who also is at the right hand of God, who indeed intercedes for us.*” (Romans 8:34)]

For you alone are the Holy One,

[“*Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!*” (Luke 4:34)]

you alone are the Lord, you alone are the Most High, Jesus Christ,

[“*He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father;*” (Luke 1:32)]

with the Holy Spirit, in the glory of God the Father, Amen

[“*The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that [I] told you.*” (John 14:26)]

(Question: As we say or sing the Gloria, **what are we doing?)**

(Note: The Gloria is omitted during the seasons of Advent and Lent. In the case of Advent, it is so we may experience a renewed joy as we sing the praises, and in particular the song of the angels at Christmas. In the case of Lent, it is because our reflection turns to the sorrow of our sins and our need to reconcile with our most merciful Lord.)

The Collect: [T]he Priest calls upon the people to pray and everybody, together with the Priest, observes a brief silence so that they may become aware of being in God's presence and may call to mind their intentions. Then the Priest pronounces the prayer usually called the "Collect" and through which the character of the celebration finds expression. By an ancient tradition of the Church, the Collect prayer is usually addressed to God the Father, through Christ, in the Holy Spirit..." (No 54, GIRM)

(Question: The priest leads the prayers of the Collect, which are different for every Mass. Note that the GIRM states the the priest calls upon the people to pray. **In this moment, of what scripture are we reminded?)**

[19 Again, [amen,] I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. 20 For where two or three are gathered together in my name, there am I in the midst of them.] (Matthew 18:19-20)

["When he [referring to the Lamb who seemed to have been slain] took [the scroll], the four living creatures and the twenty-four elders fell down before the Lamb. Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones."] (Revelation 5:8)

Quotes:

O Jesus, if I but considered attentively your immense solicitude for me, how greatly should I not excel in every virtue? Pardon me, O Jesus, so much carelessness, pardon such great ignorance. My God, Jesus my Love, Incarnate Goodness, what would have become of me if you had not drawn me to yourself? Open your heart to me, open to me your sacramental breast; I open mine to you. (St. Gemma Galgani)

The angels surround and help the priest when he is celebrating Mass. (St. Augustine)

We should not accept in silence the benefactions of God, but return thanks for them. (St. Basil)

Every true prayer is a prayer of the Church; by means of that prayer the Church prays, since it is the Holy Spirit living in the Church, Who in every single soul 'prays in us with unspeakable groanings'. (St. Edith Stein)

What does the poor man do at the rich man's door, the sick man in the presence of his physician, the thirsty man at a limpid stream? What they do, I do before the Eucharistic God. I pray. I adore. I love. (St. Francis of Assisi)

Final Thoughts: As we opened our discussion today, we noted that the purpose of the Introductory Rites are: "... to ensure that the faithful, who come together as one, establish communion and dispose themselves properly to listen to the Word of God and to celebrate the Eucharist worthily." (No 46, GRIM) It is for this reason that as we gather, we do so in a quiet manner. As we await for the priest to begin the procession, it is an opportunity to turn our thoughts away from the noise of the world so we may prepare ourselves to hear the gentle voice of the Lord. Consider the following scripture:

Then the LORD said: Go out and stand on the mountain before the LORD; the LORD will pass by. There was a strong and violent wind rending the mountains and crushing rocks before the LORD—but the LORD was not in the wind; after the wind, an earthquake—but the LORD was not in the earthquake; 12 after the earthquake, fire—but the LORD was not in the fire; after the fire, a light silent sound [a whistling of a gentle air (DRV)]. 13 When he heard this, Elijah hid his face in his cloak and went out and stood at the entrance of the cave. A voice said to him, Why are you here, Elijah? (1 Kings 19:11-13 [NABRE] 3 Kings 19:11-13 [DRV])

I believe we should keep this in mind as we gather for the Mass, so we may prepare ourselves for the opportunity to hear the quiet voice of our Lord within our hearts.

Wrap Up: And so we end another hour. We hope you will be able to join us next week as we resume our discussion with the Liturgy of the Word.

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to open and discuss Your Holy Word. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith, salvation**, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: Scriptural Walk Through the Mass - Liturgy of the Word