



The Armor of Faith

Topic Summary: Scriptural Walk Through the Mass: The Concluding Rites



The Communion of the Apostles
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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.

Discussion Opening: Last week, we concluded our discussion concerning the scripture associated with the Liturgy of the Eucharist. Today, we will conclude our scriptural walk through the Mass by discussing the Concluding Rites.

Before we get into our discussion, I would like to announce that we have created an email through which you, our listeners, can provide us with comments, questions, or topic requests. The email is armoroffaithradio@gmail.com. Your feedback is important to us, as we want to help answer questions of faith. We cannot promise to answer every message we receive, but we will use your feedback as a means to select topics for our future shows. So, again, the email is armoroffaithradio@gmail.com.

As mentioned, our discussion today concerns the Concluding Rites of the mass, which will also conclude our series concerning the scriptural walk through the Mass.

The Concluding Rites:

Priest: The Lord be with you.

People: And with your spirit.

Priest: Blessed be the name of the Lord. Now and forever.

“Blessed be the name of God forever and ever, for wisdom and power are his.”

(Daniel 2:20)

May almighty God bless you, the Father, and the Son, and the Holy Spirit.

“As he blessed them he parted from them and was taken up to heaven.”

(Luke 24:51)

Go in peace

“But he said to the woman, ‘Your faith has saved you; go in peace.’” (Luke 7:50)

to love and serve the Lord.

*“12 Now, therefore, Israel, what does the LORD, your God, ask of you but to fear the LORD, your God, to follow in all his ways, **to love and serve the LORD, your God, with your whole heart and with your whole being,** 13 to keep the commandments and statutes of the LORD that I am commanding you today for your own well-being?”*

(2 Chronicles 35:3)

(Question: In these words, we are sent forth. By this time, we have gathered together, shared in penance, raised up our voices in glory to God, received instruction of the Word, professed our faith, witnessed the miracle of the altar, lifted up our hearts in prayer to the Lord, shared the blessings of peace with one another, and received the real presence of Christ. In such a short time, this is quite a bit upon which to reflect and celebrate. Now we have come to the part where we are sent forth, but what does this mean to us? What does it mean to “go in peace to love and serve the Lord?”)

People: Thanks be to God.

“Thanks be to God for his indescribable gift!”

(2 Corinthians 9:15)

(Question: When we lift up our voices to give thanks to God, we should reflect upon for what we are giving thanks.

I mentioned that this simple phrase, “Thanks be to God,” is a reflection of 2 Corinthians 9:15, which is giving thanks for His indescribable gift. Let us take a moment to review this verse in the context of the verses which surround it.

6 Consider this: *whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.* 7 Each must do as already determined, without sadness or compulsion, *for God loves a cheerful giver.* 8 Moreover, *God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work.* 9 As it is written:

“He scatters abroad, he gives to the poor; his righteousness endures forever.”

10 *The one who supplies seed to the sower and bread for food will supply and multiply your seed and increase the harvest of your righteousness.* 11 *You are being enriched in every way for all generosity, which through us produces thanksgiving to God,* 12 *for the administration of this public service is not only supplying the needs of the holy ones but is also overflowing in many acts of thanksgiving to God.* 13 *Through the evidence of this service, you are glorifying God for your obedient confession of the gospel of Christ and the generosity of your contribution to them and to all others,* 14 *while in prayer on your behalf they long for you, because of the surpassing grace of God upon you.* 15 *Thanks be to God for his indescribable gift!*

As we go forth, what are we being asked to sow?

How might we become a cheerful giver?

What are the graces we receive as we give and what do those graces mean to us?

In what ways may we help His righteousness endure forever?

In what ways may we sow the seeds of righteousness?

Dismissal:

Priest or Deacon:

"Go forth, the Mass is ended."

or

"Go and announce the Gospel of the Lord."

“He said to them, ‘Go into the whole world and proclaim the gospel to every creature.’”
(Mark 16:15)

or

"Go in peace, glorifying the Lord by your life."

“Not to us, LORD, not to us but to your name give glory because of your mercy and faithfulness.” (Psalms 115:1)

“So whether you eat or drink, or whatever you do, do everything for the glory of God.”
(1 Corinthians 10:31)

“that the name of our Lord Jesus may be glorified in you, and you in him, in accord with the grace of our God and Lord Jesus Christ.” (2 Thessalonians 1:12)

or

"Go in peace."

"After this Moses returned to Jethro his father-in-law and said to him, 'Let me return to my kindred in Egypt, to see whether they are still living.' Jethro replied to Moses, 'Go in peace.'"

(Exodus 4:18)

"The priest said to them, 'Go in peace! The journey you are making is under the eye of the LORD.'" (Judges 18:6)

"Eli said, 'Go in peace, and may the God of Israel grant you what you have requested.'" (1 Samuel 1:17)

"He said to her, 'Daughter, your faith has saved you. Go in peace and be cured of your affliction.'" (Mark 5:34)

"But he said to the woman, 'Your faith has saved you; go in peace.'" (Luke 7:50)

"He said to her, 'Daughter, your faith has saved you; go in peace.'" (Luke 8:48)

People: Thanks be to God.

*56 The sting of death is sin, and the power of sin is the law. 57 **But thanks be to God who gives us the victory through our Lord Jesus Christ.** 58 Therefore, my beloved brothers, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain. (1 Corinthians 15:56-58)*

Catechism:

(CCC: 1088) Christ's Work in the Liturgy: "To accomplish so great a work" — the dispensation or communication of his work of salvation — "Christ is always present in his Church, especially in her liturgical celebrations. He is present in the Sacrifice of the Mass not only in the person of his minister, 'the same now offering, through the ministry of priests, who formerly offered himself on the cross,' but especially in the Eucharistic species. **By his power he is present in the sacraments so that when anybody baptizes, it is really Christ himself who baptizes. He is present in his word since it is he himself who speaks when the holy Scriptures are read in the Church. Lastly, he is present when the Church prays and sings, for he has promised 'where two or three are gathered together in my name there am I in the midst of them.'**" (776, 669, 1373)

(CCC 1332) What Is This Sacrament Called?: *Holy Mass (Missa)*, because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (*missio*) of the faithful, so that they may fulfill God's will in their daily lives. (849)

(CCC 1373) The Sacramental Sacrifice: Thanksgiving, Memorial, Presence: "Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us," is present in many ways to his Church: in his word, in his Church's prayer, "where two or three are gathered in my name," in the poor, the sick, and the imprisoned, in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But "he is present... most especially in the *Eucharistic species.*" (1088)

(CCC: 1378) The Sacramental Sacrifice: Thanksgiving, Memorial, Presence: *Worship of the Eucharist.* In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. “The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.” (1178, 103, 2628)

(CCC: 1379) The Sacramental Sacrifice: Thanksgiving, Memorial, Presence: The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent, outside of Mass. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament. (1183, 2691)

(CCC: 2042) The Precepts of the Church: The first precept (“You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor”) requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place, by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days.

Quotes:

Receiving the Eucharist means adoring Him whom we receive. Only in this way do we become one with Him, and are given, as it were, a foretaste of the beauty of the heavenly liturgy. The act of adoration outside Mass prolongs and intensifies all that takes place during the liturgical celebration itself. – Pope Benedict XVI – *Sacramentum Caritatis* 66

Everyday, Jesus humbles himself just as He did when He came from His heavenly throne into the Virgin’s womb; everyday He comes to us and lets us see Him in abjection, when He descends from the bosom of the Father into the hands of the priest at the altar. – St. Francis of Assisi

Unless we believe and see Jesus in the appearance of bread on the altar, we will not be able to see him in the distressing disguise of the poor. – Saint Mother Teresa of Calcutta

When you look at the crucifix, you understand how much Jesus loved you then. When you look at the Sacred Host, you understand how much Jesus loves you now. – Saint Mother Teresa of Calcutta

In a world where there is so much noise, so much bewilderment, there is a need for silent

adoration of Jesus concealed in the Host. Be assiduous in the prayer of adoration and teach it to the faithful. It is a source of comfort and light, particularly to those who are suffering. – Pope Benedict XVI

Let us return from that Table like lions breathing out fire, terrifying to the devil!
– St. John Chrysostom

Final Thoughts: During the course of the past six weeks, we discussed over one-hundred elements of scripture upon which we reflect, profess, and celebrate this gathering of the faithful through which we lift up our hearts in thanks and praise and through which we receive His blessing upon our lives. We hope that as a result of this discussion, you have taken some moments to reflect within your heart the meaning of the Mass and its importance to your life and the lives of your loved ones. We also hope that your reflection will not stop here, but will continue as you prepare for each Mass, as You celebrate the Mass, and as You live the meaning of the Mass within your daily life. Most importantly, we hope it has spurred within you a desire to not only attend Mass at every opportunity, but also to live and enjoy the fullness of life which it offers.

One last thought, the next time we are sent forth from the Mass, we should take a moment to reflect upon how we intend to go forth. If our heart has been touched by all which we celebrate, then, hopefully we will not go forth as Judas did, rather, we will go forth to share of the gifts God created within each of us so we might fulfill His greatest of commandments. Jesus told us in Matthew 22:36-40 that the two greatest commandments are to love God with all our heart, our mind, and our soul; as well as to love one another as we would love ourselves. Jesus told us all the law and the prophets depend upon these. Let us allow them to guide us in our daily lives and let us seek to fulfill them in all that we do, not only for our blessings, but for the blessings of all who cross our path.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we begin a series of discussion concerning Prayer and the Holy Spirit.

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: Prayer and the Holy Spirit Part I.