

At the Supper of the Lamb

The Privilege encounter with Jesus Christ
(Most intense way we can communion with
Christ)

April 28th – The Reason Why?(Sacrosanctum Concilium)

May 5th – The Introductory Rites

May 12 – The Liturgy of the Word

(Skip May 19)

May 26 – The Liturgy of the Eucharist

June 2 – The Concluding Rites maybe...(Q&A with special guest?)

This book/ Class will help you understand the parts of the Mass so that you may enter them more intentionally and prepare for them with Wisdom. This is an invitation to worship, a call to new intention, a deeper awareness of the privilege we share to be invited to the supper of the Lamb

Liturgy = Divine Worship

6. Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit.

- He did that, by preaching the gospel to every creature → they might proclaim that the Son of God, by His death and resurrection, had freed us from the power of Satan and from death, and brought us into the kingdom of His Father.
- Also, that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves.

Baptism

- men are plunged into the paschal mystery of Christ:
 - o Die with Him
 - o Buried with Him
 - o Rise with Him
- They receive the spirit of adoption as sons and daughters, *"in which we cry, Abba, Father"* (Rom. 8:15) and thus become true adorers whom the Father seeks.

Eucharist

- As often as they eat the supper of the Lord they proclaim the death of the Lord until he comes.

Pentecost, when the Church appeared before the world, *"those who received the word"* of Peter *"were baptized."* And *"they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers... praising God and being in favor with all the people."* (Acts 2:41-47)

- From that time onwards the Church has never failed to come together to celebrate the paschal mystery:
 - o **Liturgy of the word** → reading those things *"which were in all the scriptures concerning him."* (Luke 24:27)
 - o **Liturgy of the Eucharist** → celebrating the Eucharist in which *"the victory and triumph of his death are again made present,"* and at the same time giving thanks *"to God for his unspeakable gift"* (2 Cor. 9:15) in Christ Jesus
 - o **Going Forth (Evangelization)** → *"in praise of his glory"* (Eph. 1:12), through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations.

- **He is present in the Minister (Priest)**, the same now offering, through the ministry of priests, who formerly offered himself on the cross.
- **He is present in the sacraments**, so that when a man baptizes it is really Christ Himself who baptizes, but especially under the Eucharistic Species.
- **He is present in His Word**, since it is He himself who speaks when the holy scriptures are read in the Church
- **He is present when the Church (congregation) prays and sings**, for HE promised: *"Where two or three are gathered together in my name, there am I in the midst of them"* (Matt. 18:20).

Christ always associates the Church with Himself in this great work wherein **God is perfectly glorified and men are sanctified**. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father. Rightly, then the Liturgy is considered as an exercise of the priestly office of Jesus Christ.

In the Liturgy, **the sanctification of the man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs**.

In the Liturgy, **the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members**.

Every Liturgical celebrations, **because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree**.

8.

Earthly Liturgy = taking part in a foretaste of the heavenly liturgy

Heavenly liturgy = is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle.

- We sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, Our Lord Jesus Christ, until He, our life, shall appear and we too will appear with Him in glory.

9. The Sacred Liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to faith and to conversion:

“How then are they to call upon him whom they have not yet believed?

But how are they to believe him whom they have not heard?

And how are they to hear if no one preaches?

And how are men to preach unless they be sent?”

- Rom. 10: 14-15)

Non-Believers

- Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom He has sent, and may be converted from their ways, doing penance.

Believers (the Church)

- to believers also the Church must ever preach faith and penance
- she must prepare them for the sacraments,
- teach them to observe all that Christ has commanded
- Invite them to all the works of charity, piety, and the apostolate.

For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and glorify the Father before men.

10. Liturgy is the **Summit** toward which the activity of the Church is directed; at the same time it is the font from which all her power flows.

Aim and Object of Apostolic works → is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the Sacrifice, and to eat the Lord's Supper.

Liturgy moves the faithful, filled with “the paschal sacraments,” to be “one in holiness”

1. Prays that they may hold fast in their lives to what they have grasped by their faith
2. Renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling glove of Christ
3. Sets them on Fire.

Liturgy, especially from the Eucharist, as from a **FONT**, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

11. Necessary to come to the liturgy with proper dispositions.

- Their minds should be attuned to their voices.
- They should cooperate with divine grace lest they receive it in vain.

My GOAL: Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; It is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects. (SC 11)