



Encounter Christ in the Mass

With Fr. John Echert



Discussion Guide

Small Group Guidelines

Small groups are an opportunity to create deep and lasting faith-filled relationships, with people who will share times of joy in your life, and encourage and help you in times of difficulty.

"Therefore encourage one another and build one another up, just as you are doing." (1 Thess. 5:11)

To that end, we provide the following small group guidelines:

1. Please arrive on time, and come prepared

- Begin your homework with prayer, asking for the guidance of the Holy Spirit
- Spread out your homework over the week; you will get more out of it and enjoy it more.
- If you cannot attend a class, please call, e-mail or text me.

2. Actively take part in the discussion with charity

- Everyone's insights are valuable to others and vital for the group's growth
- Please participate each week
- If you like to share, think ahead to the 2 or 3 times you would like to comment, so as not to dominate the discussion. Allow quiet time for others to speak before adding comments.
- If you find it hard to share, think ahead to the 1 or 2 times you would like to comment, so you are comfortable participating

3. Be a good listener and respectful of others

- Please give your full attention to the person speaking, and do not interrupt others
- Please avoid side conversations in the small group discussions and lecture

4. Stick to the assigned study material; do not bring other materials to the small group

- In order to gain the most out of this study, please stay focused on insights gleaned from your assigned homework
- Please do not get sidetracked on other matters- such as former churches or bible studies, movies you have seen, or books you have read
- Bring only your homework, Bible and Catechism to class
- Please do not bring materials to share with the group- such as other bible study materials, articles, books, tapes or other handouts

5. Small group discussions are confidential

- Please do not discuss them outside the small group

6. Pray for your small group members

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ABOUT THIS STUDY

Encounter Christ in the Mass

This four-week series on the Mass will draw upon biblical texts, historical background and liturgical texts to provide insight and a deeper understanding into the Sacred Liturgy of the Mass. Topics will include the Old Testament practice of worship and sacrifice, New Testament texts regarding the essence and theology of the Mass, the organic development and form of the Mass, and the liturgical calendar and components of the Mass. Participants can expect that this study will enhance their knowledge of and appreciation for Holy Mass, the greatest reality on Earth.

Father John Paul Echert

Father John Paul Echert is priest of the Archdiocese of St. Paul and Minneapolis and pastor of Holy Trinity Parish, serving the two churches of Holy Trinity and St. Augustine in South St. Paul. Prior to his current pastorate Father was a Professor of Sacred Scripture at the University of St. Thomas and The Saint Paul Seminary, specializing in New Testament studies. He holds a license in Sacred Scripture from the Pontifical Biblical Institute, Rome, with additional graduate studies at the Ecole Biblique, Jerusalem. Father Echert is the Scripture Expert for EWTN online and a frequent radio guest on Catholic Spirit Radio, Omaha. He writes a monthly column on Scriptural topics for The Catholic Servant and teaches in various diocesan programs for deacon candidates and adult enrichment. He has served as a Catholic Chaplain in the United States Air Force and Air National Guard for more than twenty-five years.



Prayer of St. Thomas Aquinas

Grant, O merciful God, that I may ardently desire, prudently examine, truthfully acknowledge, and perfectly accomplish what is pleasing to Thee, for the praise and glory of Thy Name. Amen.

SECTION ONE

OLD TESTAMENT TEXTS



Sacrifices of Cain and Abel

GENESIS 4:1-11

Now Adam knew Eve his wife and she conceived and bore Cain, saying, "I have gotten a man with the help of the Lord." And again, she bore his brother Abel. Now Abel was a keeper of sheep and Cain a tiller of the ground. In the course of time Cain brought to the Lord an offering of the fruit of the ground, and Abel brought of the firstlings of his flock and their fat portions. The Lord had regard for Abel and his offering, but for Cain and his offering he had no regard. So Cain was very angry, and his countenance fell. The Lord said to Cain, "Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is couching at the door; its desire is for you, but you must master it." Cain said to Abel his brother, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel, and killed him. Then the Lord said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" And the Lord said, "What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand."

The Sacrifice of Noah

GENESIS 8:1-22

But God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided; the fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, and the waters receded from the earth continually. Then God said to Noah, "Go forth from the ark, you and your wife, and your sons and your sons' wives with you. Bring forth with you every living thing that is with you of all flesh--birds and animals and every creeping thing that creeps on the earth--that they may breed abundantly on the earth, and be fruitful and multiply upon the earth." So Noah went forth, and his sons and his wife and his sons' wives with him. And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark. Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And when the Lord smelled the pleasing odor, the Lord said in his heart, "I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth; neither will I ever again destroy every living creature as I have done. While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

Sacrifice of Only Begotten Son

GENESIS 22:1-14

After these things God tested Abraham, and said to him, "Abraham!" And he said, "Here am I." He said, "Take your son, your only begotten son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you." So Abraham rose early in the morning, saddled his ass, and took two of his young men with him, and his son Isaac; and he cut the wood for the burnt offering, and arose and went to the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place afar off. Then Abraham said to his young men, "Stay here with the ass; I and the lad will go yonder and worship and come again to you." And Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took in his hand the fire and the knife. So they went both of them together. And Isaac said to his father Abraham, "My father!" And he said, "Here am I, my son." He said, "Behold, the

...fire and the wood; but where is the lamb for a burnt offering?" Abraham said, "God will provide himself the lamb for a burnt offering, my son." So they went both of them together. When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here am I." He said, "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me." And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns; and Abraham went and took the ram, and offered it up as a burnt offering instead of his son. So Abraham called the name of that place the Lord will provide; as it is said to this day, "On the mount of the Lord it shall be provided."

The Passover Sacrifice

EXODUS 12:1-14

The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months; it shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month they shall take every man a lamb according to their fathers' houses, a lamb for a household; and if the household is too small for a lamb, then a man and his neighbor next to his house shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old; you shall take it from the sheep or from the goats; and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the evening. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat them. They shall eat the flesh that night, roasted; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled with water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning, anything that remains until the morning you shall burn. In this manner you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the Lord. The blood shall be a sign for you, upon the houses where you are; and when I see the blood, I will pass over you, and no plague shall fall upon you to destroy you, when I smite the land of Egypt. This day shall be for you a memorial day and you shall keep it as a feast to the Lord; throughout your generations you shall observe it as an ordinance forever."

The Levitical Priesthood

EXODUS 28:1-12

"Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron's sons. And you shall make holy garments for Aaron your brother, for glory and for beauty. And you shall speak to all who have ability, whom I have endowed with an able mind, that they make Aaron's garments to consecrate him for my priesthood. These are the garments which they shall make: ... You shall set the two stones upon the shoulder-pieces of the ephod, as stones of remembrance for the sons of Israel; and Aaron shall bear their names before the Lord upon his two shoulders for remembrance."

Day of Atonement Sacrifices

LEVITICUS 18:1-34

The Lord spoke to Moses, after the death of the two sons of Aaron, when they drew near before the Lord and died; and

...the Lord said to Moses, "Tell Aaron your brother not to come at all times into the holy place within the veil, before the mercy seat which is upon the ark, lest he die; for I will appear in the cloud upon the mercy seat. But thus shall Aaron come into the holy place: with a young bull for a sin offering and a ram for a burnt offering. He shall put on the holy linen coat, and shall have the linen breeches on his body, be girded with the linen girdle, and wear the linen turban; these are the holy garments. He shall bathe his body in water, and then put them on. And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. Then he shall take the two goats and set them before the Lord at the door of the tent of meeting; and Aaron shall cast lots upon the two goats, one lot for the Lord and the other lot for Azazel. And Aaron shall present the goat on which the lot fell for the Lord and offer it as a sin offering; but the goat on which the lot fell for Azazel shall be presented alive before the Lord to make atonement over it, that it may be sent away into the wilderness. Aaron shall present the bull as a sin offering for himself, and shall make atonement for himself and for his house; he shall kill the bull as a sin offering for himself. And he shall take a censer full of coals of fire from the altar before the Lord, and two handfuls of sweet incense beaten small; and he shall bring it within the veil and put the incense on the fire before the Lord, that the cloud of the incense may cover the mercy seat which is upon the testimony, lest he die; and he shall take some of the blood of the bull, and sprinkle it with his finger on the front of the mercy seat, and before the mercy seat he shall sprinkle the blood with his finger seven times. Then he shall kill the goat of the sin offering which is for the people, and bring its blood within the veil, and do with its blood as he did with the blood of the bull, sprinkling it upon the mercy seat and before the mercy seat; thus he shall make atonement for the holy place, because of the uncleannesses of the people of Israel, and because of their transgressions, all their sins; and so he shall do for the tent of meeting, which abides with them in the midst of their uncleannesses. There shall be no man in the tent of meeting when he enters to make atonement in the holy place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. Then he shall go out to the altar which is before the LORD and make atonement for it and shall take some of the blood of the bull and of the blood of the goat and put it on the horns of the altar round about. And he shall sprinkle some of the blood upon it with his finger seven times and cleanse it and hallow it from the uncleannesses of the people of Israel. And when he has made an end of atoning for the holy place and the tent of meeting and the altar, he shall present the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the people of Israel, and all their transgressions, all their sins; and he shall put them upon the head of the goat, and send him away into the wilderness. The goat shall bear all their iniquities upon him to a solitary land; and he shall let the goat go in the wilderness. And it shall be a statute to you forever that in the seventh month, on the tenth day of the month, you shall afflict yourselves, and shall do no work, either the native or the stranger who sojourns among you; for on this day shall atonement be made for you, to cleanse you; from all your sins you shall be clean before the Lord. And this shall be an everlasting statute for you, that atonement may be made for the people of Israel once in the year because of all their sins." And Moses did as the Lord commanded him.

SECTION ONE DISCUSSION

- ❖ Why was the sacrifice of Abel pleasing to God but not that of Cain? Are there any implications for us?
 - ❖ Child sacrifice was an abomination and yet God demanded it of Abraham? Why this single exception?
 - ❖ The Passover Supper commemorated something of the past yet anticipated a future event. Explain this.
 - ❖ What are the origins of the Levitical priesthood and why was it instituted following the Exodus event?
 - ❖ What was the significance of the Day of Atonement? How could the blood of mere animals forgive sins?
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SECTION TWO

NEW TESTAMENT TEXTS



Multiplication of Bread Miracles

MARK 6:35-44

And when it grew late, his disciples came to him and said, "This is a desert place, and the hour is now late; send them away, to go into the country and villages round about and buy themselves something to eat." But he answered them, "You give them something to eat." And they said to him, "Shall we go and buy two hundred denarii worth of bread, and give it to them to eat?" And he said to them, "How many loaves have you? Go and see." And when they had found out, they said, "Five, and two fish." Then he commanded them all to sit down by companies upon the green grass. So they sat down in groups, by hundreds and by fifties. And taking the five loaves and the two fish he looked up to heaven, and blessed, and broke the loaves, and gave them to the disciples to set before the people; and he divided the two fish among them all. And they all ate and were satisfied. And they took up twelve baskets full of broken pieces and of the fish. And those who ate the loaves were five thousand men.

MARK 8:1-9

In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him, and said to them, "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and if I send them away hungry to their homes, they will faint on the way; and some of them have come a long way." And his disciples answered him, "How can one feed these men with bread here in the desert?" And he asked them, "How many loaves have you?" They said, "Seven." And he commanded the crowd to sit down on the ground; and he took the seven loaves, and having given thanks he broke them and gave them to his disciples to set before the people; and they set them before the crowd. And they had a few small fish; and having blessed them, he commanded that these also should be set before them. And they ate, and were satisfied; and they took up the broken pieces left over, seven baskets full. And there were about four thousand people.

Bread of Life Discourse

JOHN 6:26-71

Jesus answered them, "Amen, Amen I say to you, you seek me, not because you saw signs, but because you ate your fill of the loaves. Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on him has God the Father set his seal." ...So they said to him, "Then what sign do you do, that we may see, and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Jesus then said to them, "Amen, amen I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives life to the world." They said to him, "Lord, give us this bread always." Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. ...The Jews then murmured at him, because he said, "I am the bread which came down from heaven." ...Jesus answered them, "Do not murmur among yourselves. No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day....Amen, amen I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh." The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Amen, amen I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last

...day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live forever."

Many of his disciples, when they heard it, said, "This is a hard saying; who can listen to it?" After this many of his disciples drew back and no longer went about with him. Jesus said to the twelve, "Do you also wish to go away?" Simon Peter answered, "Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God." Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" He spoke of Judas the son of Simon Iscariot, for he, one of the twelve, was to betray him.

The Last Supper

MARK 14:10-26

Judas Iscariot, who was one of the twelve, went to the chief priests in order to betray him to them. When they heard it they were glad, and promised to give him money. And he sought an opportunity to betray him. On the first day of Unleavened Bread, when they sacrificed the Passover lamb, his disciples said to him, "Where will you have us go and prepare for you to eat the Passover?" He sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the householder, 'The Teacher says, Where is my guest room, where I am to eat the Passover with my disciples?' He will show you a large upper room furnished and ready; there prepare for us." The disciples set out and went to the city, and found it as he had told them; and they prepared the Passover. And when it was evening he came with the twelve. And as they were at table eating, Jesus said, "Amen, I say to you, one of you will betray me, one who is eating with me." They began to be sorrowful, and to say to him one after another, "Is it I?" He said to them, "It is one of the twelve, one who is dipping bread into the dish with me. For the Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born." And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many. Amen I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God." And when they had sung a hymn, they went out to the Mount of Olives.

The Crucifixion

JOHN 19:15-37

The chief priests cried out, "We have no king but Caesar." Then Pilate handed him over to them to be crucified. So they took Jesus, and he went out, bearing his own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified him, and with him two others, one on either side, and Jesus between them. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews then said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the scripture, "They parted my garments among them, and for my clothing they cast lots." So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the

...disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. After this Jesus, knowing that all was now finished, said (to fulfill the scripture), "I thirst." A bowl full of vinegar stood there; so they put a sponge full of the vinegar on hyssop and held it to his mouth. When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit. Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness--his testimony is true, and he knows that he tells the truth--that you also may believe. For these things took place that the Scripture might be fulfilled, "Not a bone of him shall be broken." And again another Scripture says, "They shall look on him whom they have pierced."

Road to Emmaus

LUKE 24:13-35

That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad. Then one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And he said to them, "What things?" And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see." And he said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, "The Lord has risen indeed, and has appeared to Simon!" Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

High Priesthood of Jesus Christ

HEBREWS 5:1-10

For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was

appointed by him who said to him, "Thou art my Son, today I have begotten thee"; as he says also in another place, "Thou art a priest forever, after the order of Melchizedek." In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek.

HEBREWS 7:1-11

For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him; and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever. See how great he is! Abraham the patriarch gave him a tithe of the spoils. Those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brethren, though these also are descended from Abraham. But this man who has not their genealogy received tithes from Abraham and blessed him who had the promises. It is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?

HEBREWS 9:1-15

Now even the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. 6 These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people. By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered which cannot perfect the conscience of the worshiper, but deal only with food and drink and various ablutions, regulations for the body imposed until the time of reformation. But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God. Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant.

Worthy Reception of Holy Communion

1 CORINTHIANS 10:14-33

Therefore, my beloved, shun the worship of idols. I speak as to sensible men; judge for yourselves what I say. The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. Consider the people of Israel; are not those who eat the sacrifices partners in the altar? What do I imply then? That food offered to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be partners with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy? Are we stronger than he? "All things are lawful," but not all things are helpful. "All things are lawful," but not all things build up. Let no one seek his own good, but the good of his neighbor. Eat whatever is sold in the meat market without raising any question on the ground of conscience. For "the earth is the Lord's, and everything in it." If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. (But if someone says to you, "This has been offered in sacrifice," then out of consideration for the man who informed you, and for conscience' sake—I mean his conscience, not yours—do not eat it.) For why should my liberty be determined by another man's scruples? If I partake with thankfulness, why am I denounced because of that for which I give thanks? So, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved.

1 CORINTHIANS 11:17-30

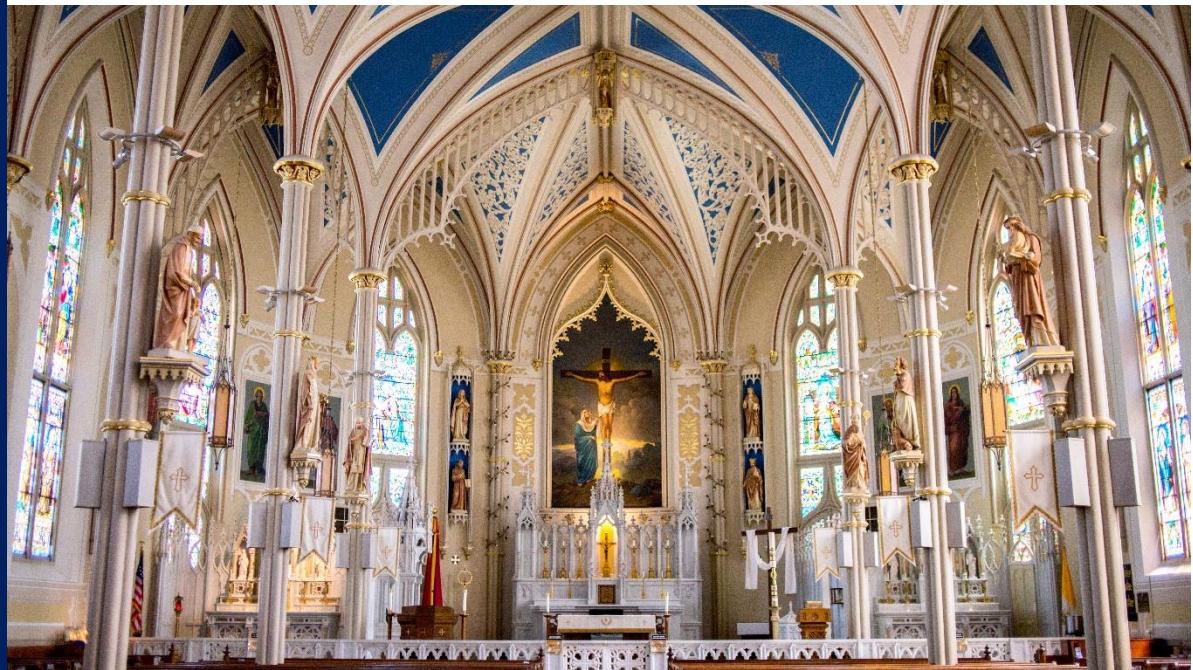
But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. For, in the first place, when you assemble as a church, I hear that there are divisions among you; and I partly believe it, for there must be factions among you in order that those who are genuine among you may be recognized. When you meet together, it is not the Lord's supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not. For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which 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 Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself. That is why many of you are weak and ill, and some have died.

SECTION TWO DISCUSSION

- ❖ The Gospels record two miracles in which Jesus multiplied bread. What is the significance of this?
 - ❖ In the Bread of Life Discourse it is recorded that many walked away from Jesus. Why was this?
 - ❖ The Last Passover Supper of Jesus is also the First Mass. Explain the connection between the two?
 - ❖ What is the significance of the Road to Emmaus episode with regard to looking ahead in time?
 - ❖ Saint Paul warns that many were sick and died from unworthy reception of Holy Communion. Discuss.
-

SECTION THREE

ENGLISH MASS (ORDINARY FORM)



English Mass (Ordinary Form)

Sign of the Cross

Liturgical Greeting

Penitential Rite:

Option A:	Option B:	Option C:
<p>All: I confess to almighty God, and to you, my brothers and sisters, that I blessed have greatly sinned in my thoughts and in my words, in what I have done, and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.</p> <p>Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.</p> <p>All: Amen.</p>	<p>Priest: Lord, we have sinned against you: Lord, have mercy.</p> <p>All: Lord, have mercy.</p> <p>Priest: Lord, show us your mercy and love.</p> <p>All: And grant us your salvation.</p> <p>Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.</p> <p>All: Amen.</p>	<p>Minister: You raise the dead to life in the Spirit: Lord, have mercy.</p> <p>All: Lord, have mercy.</p> <p>Minister: You bring pardon and peace to the sinner: Christ, have mercy.</p> <p>All: Christ, have mercy.</p> <p>Minister: You bring light to those in darkness: Lord, have mercy.</p> <p>All: Lord, have mercy.</p> <p>Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.</p> <p>All: Amen.</p>
<p>Priest: Lord, have mercy.</p> <p>All: Lord, have mercy.</p> <p>Priest: Christ, have mercy.</p> <p>All: Christ, have mercy.</p> <p>Priest: Lord, have mercy.</p> <p>All: Lord, have mercy.</p>	or	<p>Priest: Kyrie, eleison.</p> <p>All: Kyrie, eleison.</p> <p>Priest: Christe, eleison.</p> <p>All: Christe, eleison.</p> <p>Priest: Kyrie, eleison.</p> <p>All: Kyrie, eleison.</p>

Gloria

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks, for your great glory, Lord God, heavenly King, O God, Almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; 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. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect (Opening Prayer)

Liturgy of the Word

First Reading (Old Testament)

Responsorial Psalm

Second Reading (New Testament)

Alleluia or Gospel Acclamation

Gospel

Homily

Profession of Faith:

Nicene Creed:

I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord, Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God, begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

Apostles' Creed:

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our
Lord.
He was conceived by the power of the Holy
Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.

On the third day he rose again.

and by the Holy Spirit
was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius
Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic
Church.
I confess one baptism for the forgiveness of
sins and I look forward to the resurrection of
the dead and the life of the world to come.
Amen.

He ascended into heaven,
and is seated at the right hand of the Father.
He will come to judge the living and the
dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Amen.

General Intercessions / Prayers of the Faithful

Liturgy of the Eucharist

Presentation of the Gifts / Preparation of the Altar

Eucharistic Prayer

Holy, Holy (Sanctus):

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Memorial Acclamation:

A: We proclaim your death,
O Lord, and profess your
Resurrection until you come
again.

B: When we eat this Bread
and drink this Cup,
we proclaim your death, O
Lord, until you come again.

C: Save us, Savior of the
world, for by your Cross and
Resurrection, you have set us
free.

Doxology and Great Amen

Communion Rite

Lord's Prayer:

Our Father, who art in heaven, hallowed be thy name;
thy kingdom come; thy will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses as we forgive those who trespass against us;
and lead us not into temptation, but deliver us from evil.

Priest: Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us
free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our
Savior, Jesus Christ.

All: For the kingdom, the power, and the glory are yours, now and forever.

Sign of Peace

Lamb of God

Communion

Prayer after Communion

Concluding Rite

Greeting

Blessing

Dismissal

SECTION THREE DISCUSSION

- ❖ What is the purpose of the Penitential Rite, especially regarding the reception of Holy Communion?
 - ❖ Explain the original purpose of Creeds and the difference between the Nicene and the Apostles Creed.
 - ❖ The First Reading is always taken from the Old Testament. What governs the biblical text chosen?
 - ❖ Identify 3 parts of the Mass using threefold repetition. What is the significance of a threefold repetition?
 - ❖ What is the difference between the Catholic ending of the Lord's Prayer and that of Protestants? Why?
-

SECTION FOUR

TRIDENTINE MASS (EXTRAORDINARY FORM)



Tridentine Mass (Extraordinary Form)

Incipit:

*In nōmine Patris, + et Fīlii, et Spíritus Sancti.
Amen.*

S. Introibo ad altare Dei.

M. Ad Deum, qui laetificat iuventutem meam.

Ps. 42, 1-5.

S. Iudica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

M. Quia tu es, Deus, fortitudo mea: quare me reppulisti, et quare tristis incedo, dum affligit me inimicus?

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum, qui laetificat iuventutem meam.

S. Confitabor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitabor illi: salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.

[Sacerdos repetit Antiphonam:]

S. Introibo ad altare Dei.

M. Ad Deum, qui laetificat iuventutem meam.

Beginning

*In nōmine Patris, + et Fīlii, et Spíritus Sancti.
Amen.*

P. I will go in unto the altar of God.

S. To God who giveth joy to my youth.

Ps. 42, 1-5.

P. Judge me, O God, and distinguish my cause from the nation which is not holy: deliver me from the unjust and deceitful man.

S. For Thou, O God, art my strength: why hast Thou cast me off? and why go I sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

S. And I will go into the altar of God: to God who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul, and why dost thou disquiet me?

S. Hope in God, for I will still give praise to Him: the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

S. As it was in the beginning, is now, and ever shall be, world without end. Amen.

[The priest repeats the Anthem:]

P. I will go in unto the altar of God.

S. To God who giveth joy to my youth.

V. Adiutorium nostrum † in nomine Domini.
R. Qui fecit coelum et terram.

Confiteor Deo omnipotenti, beatae Mariæ semper Virgini, beato Michaeli Archangelo, beato Ioanni Baptista, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis cogitatione, verbo et opere: *[Percutit sibi pectus ter, dicens:]* mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Ioannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et vos, fratres, orare pro me ad Dominum, Deum nostrum.

M. Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducat te ad vitam æternam.

[Sacerdos dicit:]

S. Amen

[et erigit se. Deinde Ministri repetunt Confessionem: et ubi a Sacerdote dicebatur vobis, fratres, et vos, fratres, a Ministris dicitur tibi, pater, et te, pater].

M. Confiteor Deo omnipotenti, beatae Mariæ semper Virgini, beato Michaeli Archangelo, beato Ioanni Baptista, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, pater: quia peccavi nimis cogitatione, verbo et opere: mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Ioannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, pater, orare pro me ad Dominum, Deum nostrum.

[Postea Sacerdos, iunctis manibus, facit absolutionem, dicens:]

S. Misereatur nostri vestri omnipotens Deus, et, dimissis peccatis nostris vestris, perducat nos vos ad vitam æternam.

R. Amen.

V. Our help † is in the Name of the Lord.
R. Who made heaven and earth.

I confess to almighty God, to the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, to all the Saints, and to you, brothers, that I have sinned exceedingly in thought, word, and deed, *[Here he strikes his breast thrice]*. through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brothers, to pray to the Lord our God for me.

S. May almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

[The priest answers:]

P. Amen

[The server says the Confiteor].

S. I confess to almighty God, to the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me.

[Then the priest, with his hands joined, says:]

P. May almighty God be merciful to us *thee*, and forgiving thy sins, bring us *thee* to everlasting life.

S. Amen.

[Signat se signo crucis, dicens:]

S. Indulgéntiam, \ddagger absolutionem et remissiónem peccatórum nostrórum tríbuat nobis omnípotens et miséricors Dóminus.

R. Amen.

[Et inclinatus prosequitur:]

V. Deus, tu convérsum vivificábis nos.

R. Et plebs tua lætabitur in te.

V. Osténde nobis, Dómine, misericórdiam tuam.

R. Et salutáre tuum da nobis.

V. Dómine, exáudi oratióne meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

[Et extendens ac iungens manus, clara voce dicit:]

Orémus, ei ascendens ad Altare, dicit secreto:]

Aufer a nobis, quasumus, Dómine, iniquitátes nostras: ut ad Sancta sanctórum puris mereámur méntibus introíre. Per Christum, Dóminum nostrum. Amen.

[Deinde, manibus iunctis super Altare, inclinatus dicit:]

Orámus te, Dómine, per mérita Sanctórum tuórum, *[Osculatur Altare in medio]* quorum relíquiæ hic sunt, et ómnium Sanctórum: ut indulgére dignérис ómnia peccáta mea.

Amen.

Introitus:

Kyrie

S. Kýrie, éléison.

M. Kýrie, éléison.

S. Kýrie, éléison.

M. Christe, éléison.

S. Christe, éléison.

M. Christe, éléison.

S. Kýrie, éléison.

M. Kýrie, éléison.

S. Kýrie, éléison.

P. May the \ddagger almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

S. Amen.

[Bowing down, he proceeds:]

P. O God, Thou wilt turn again and quicken us.

S. And thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

S. And grant us Thy salvation.

P. O Lord, hear my prayer.

S. And let my cry come before Thee.

P. The Lord be with you.

S. And with thy spirit.

[First extending, then joining his hands, the priest says audibly Let us pray then ascending to the altar, he says secretly:]

Let us pray.

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

[His hands joined, and bowing down over the altar, the priest says:]

We beseech Thee, O Lord, by the merits of Thy Saints, *[He kisses the sacred stone]* whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

Introit:

Kyrie

P. Lord, have mercy.

S. Lord, have mercy.

P. Lord, have mercy.

S. Christ, have mercy.

P. Christ, have mercy.

S. Christ, have mercy.

P. Lord, have mercy.

S. Lord, have mercy.

P. Lord, have mercy.

Gloria	Gloria
Opening Prayer	Collect
Lesson	Lesson
Graduale	Gradual
Evangelium	Gospel
Credo	Creed
Offertorium	Offertory
Orate Fratres	Pray Brethren
Secreta	Secret
Praefatio	Preface
Sanctus	Holy, Holy, Holy
Canon: Hic est enim calix sanguinis mei, novi et aeterni testament: Mysterium fidei: Qui provobis et pro multis effundetur in remissionem peccatorum.	Canon: For this is the Chalice of My Blood of the new and eternal testament, the mystery of faith; which shall be shed for you and for many unto the remission of sins.
Preparatio Communionis	Preparation for Communion
Anus Dei	Lamb of God
Communio	Communion
Postcommunio	Post Communion
Conclusio	Conclusion
Prologus Ioannes	Gospel Prologue of Saint John
Oratio Leonis XIII: <i>Ave Maria x 3</i>	Prayers at Foot of the Altar: Hail Mary Prayers x 3

Salve Regina

S. Orémus. Deus, refúgium nostrum et virtus, populum ad te clamantem propitius respice; et intercedente gloriosa, et immaculata Virgine Dei Genitricē Maria, cum beato Ioseph, eius Sponso, ac beatis Apostolis tuis Petro et Paulo, et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctae Matris Ecclesiae, preces effundimus, misericors et benignus exaudi. Per eundem Christum Dominum nostrum. Amen.

O. Sancte Michaël Archangele, defende nos in proelio; contra nequitiam et insidias diaboli esto praesidium. Imperet illi Deus, supplices deprecamur: tuque, Princeps militiae Caelestis, satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute in infernum detrude. Amen.

S. Cor Iesu sacratissimum.

O. Miserere nobis.

S. Cor Iesu sacratissimum.

O. Miserere nobis.

S. Cor Iesu sacratissimum.

O. Miserere nobis.

Hail Holy Queen Prayer

P. Let us pray. O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. Joseph her Spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our holy Mother and Church. Through the same Christ our Lord.

A. Holy Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. -- May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls.

P. Most Sacred Heart of Jesus,

A. Have mercy upon us.

P. Most Sacred Heart of Jesus,

A. Have mercy upon us.

P. Most Sacred Heart of Jesus,

A. Have mercy upon us.

SECTION FOUR DISCUSSION

- ❖ The Tridentine Mass is preceded by prayers at the foot of the altar. What is the purpose of these prayers?
- ❖ Both the English Mass and the Latin Mass include a *Kyrie* section. What is difference in the form of these?
- ❖ What is the difference between the use of biblical texts as readings in the English Mass and the Latin Mass?
- ❖ Both the English Mass and the Latin Mass have the “Mystery of Faith” but done in different forms. Explain.
- ❖ Who added the Prayer to Saint Michael to the prayers at the end of Mass? Why?

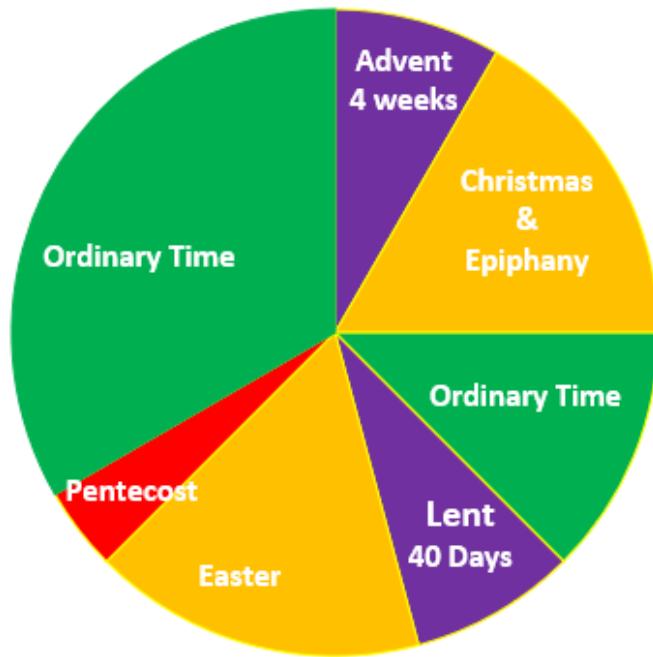
APPENDIX

LITURGICAL CHARTS AND CYCLES

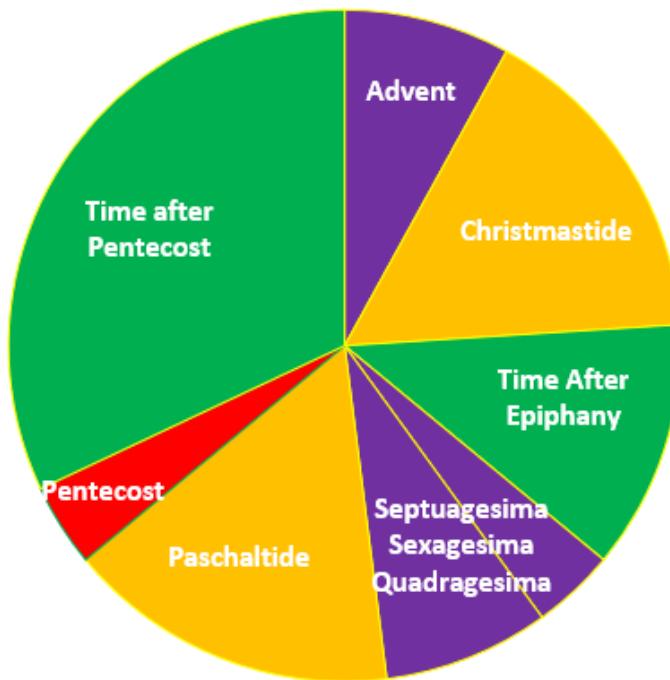


Liturgical Charts and Cycles

Liturgical Year: English Mass



Liturgical Year: Tridentine



Tridentine Liturgical Cycles

Cycle 1: The Christmas Cycle

Season 1: Advent

"Advent" is from the Latin *advenire* which means "arrival," namely, the two-fold arrival of Christ's First Coming and His Second Coming. This penitential season of expectation lasts from the first Sunday of Advent ("Advent Sunday") to 24 December (22 - 28 calendar days). The color is violet.

Season 2: Christmastide

The celebration of Christ's birth. This season lasts from 24 December to 13 January (Octave of the Epiphany) inclusive. The Feast of Christmas lasts 12 days ("The Twelve Days of Christmas"), but the spiritual focus of Christmas continues until Candlemas on 2 February. The color is white or gold.

Season 3: Time After Epiphany

This season continues the Christmas theme and segues into a focus on Jesus' public ministry, lasting from 14 January to Septuagesima Sunday (the ninth Sunday before Easter, which is the same as 3 Sundays before Ash Wednesday) inclusive (4 - 38 calendar days). The color is green.

Cycle 2: The Easter Cycle

Season 4: Septuagesima

This Season, the "Seventy," recalls the Babylonian Exile and lasts from Septuagesima Sunday to Shrove Tuesday (the day before Ash Wednesday) inclusive (16 calendar days). The color is violet.

Season 5: Lent (Quadragesima)

This season, called *Quadraegesima*, meaning "Forty," is a somber, penitential Season that recalls Christ's 40 days in the desert, prefigured by the Israelites' wandering in the desert for 40 years.

"Passiontide" is the last two weeks of Lent, from Passion Sunday (the 5th Sunday of Lent) to the day before Palm Sunday. The second week of Passiontide is called "Holy Week." The last three days of Holy Week -- Maundy Thursday, Good Friday, Holy Saturday -- are the Sacred Triduum.

Lent lasts 40 days (but includes six Sundays not counted as "Lent" because Sundays are about the Resurrection), from Ash Wednesday to the Saturday before Easter, with the last three days -- the Sacred Triduum -- treated separately liturgically speaking (46 calendar days). The color is violet.

Season 6: Paschaltide (Eastertide)

The joyous Easter season lasts from the Easter Vigil to the day before Trinity Sunday (56 calendar days, not counting Easter Vigil). Easter is the highest feast of the year. The color is white or gold.

Season 7: Time After Pentecost

This focus is the Holy Spirit in the Church Age that we live in and Christ's Reign as King of Kings in the time between the Age of the Apostles and the Age yet to Come. This season lasts from Trinity Sunday to the day before Advent Sunday (per the calendar, its length varies). The color is green.

APPENDIX DISCUSSION

- ❖ What are the two seasons of preparation for major feasts? What liturgical color is used and what does it symbolize?
 - ❖ There is a two-fold way in which the season of Advent prepares the faithful, looking back and looking forward. Explain.
 - ❖ The season of Lent is for a specific length. What is this based upon in biblical history? Give two historical precedents.
 - ❖ Explain the significance of Passion Sunday, Palm Sunday and the three major liturgical days known as the Triduum.
 - ❖ The liturgical calendar does not follow the secular calendar but it is cyclical and sanctifies time. Discuss and elaborate.
-

