



Catechesis For the Masses

Basic Teachings on Liturgy and Participation in the Mass in Both Forms.

Session 1: Introduction: Two Forms of One Rite

Introduction - What do we seek to accomplish in this series?

- To continue the implementation of the Second Vatican Council: that all the faithful may be led to “fully conscious, and active participation in liturgical celebrations.”
 - ◆ There will be catechesis: on liturgy itself; on the reality of God’s gift of salvation for us; on related elements of Church history (such catechesis was envisioned by Vatican II as way to lead all to right participation.)
 - ◆ **THIS SERIES WILL SEEK TO AID EACH PERSON IN PRAYING MASS**: Catechesis will be given toward the goal of helping each and every one toward a “wholistic” approach to Mass, where we are able to enter into the Holy Mass with “our entire being” and be drawn into more perfect communion with the Holy Trinity and with all His Church.
 - ◆ We will practice responding in a “fully conscious” manner: Firstly as an “interior” act of the will (an intentional decision to pray the Mass) and secondly in “exterior” acts (gestures, verbal responses, and the like.)
- To reflect upon and consider how God wills to relate to us and how we rightly receive his gifts:
 - ◆ We will reflect upon the generosity of God: that He who is infinite wills to “lower himself” so that we, in our limitedness, might encounter His life, love, beauty, eternal majesty, and other attributes, in a peaceful and living giving manner.
 - ◆ We will consider a right approach to being drawn into such generosity - considering our limitations in relationship to what God truly desires for us.

Brief History of the Development of the Mass

- The Last Supper - Institution of the Eucharist: Jesus fulfills Passover with his one, eternal sacrifice.
- Early Church - The “Breaking of the Bread” as the “proclamation of His death until he comes again.”
 - ◆ Early Church history of the Eucharist is difficult to discern, due to the reality of the persecution of Christians until the early 4th Century and the norm of “secrecy” among believers.
 - ◆ In the 2nd Century, the praxis of the Church is alluded to by Justin Martyr, offering some insight into the manner of celebrating the Holy Sacrifice. However, his testimony must be read in right context - as he is speaking to the pagan rulers, seeking a peaceful existence among those who see Christians as a threat to their way of life.
- By the 5th Century, varied ancient traditions begin to give way to clearer unification of praxis - key figures include Popes Leo the Great, Gelasius I, and Gregory the Great (through their collecting of prayers and settings in what became called “sacramentaries.”) Unification continues through middle ages - usually based upon the praxis in Rome.
- From the 5th Century onward, consistent elements included use of the “Roman Canon” (what we sometimes call “Eucharistic Prayer I,”) the use of “Gregorian Chant,” and many of the same prayer settings still found in the liturgical calendar today.
- Throughout the centuries, adjustments or additions were made without affecting the substance of the rite, but were instead means of clarifying or augmenting it. Examples:

- ◆ In late 6th/early 7th century, Pope Gregory the Great inserts the “Lord’s Prayer” after the canon, before communion.
- ◆ In the late 7th century, the hymn “Agnus Dei” was included by Pope Sergius I.
- ◆ In the 11th century, the reciting of the Creed is found in Masses in Rome.
- In 1570, Pope Pius V issues Roman Missal intent on uniformity in the Church throughout the West. This missal remained the standard for almost 400 years, with only minor adjustments throughout these centuries. The most recent edition of this missal was given by Pope John XXIII in 1962.
- 1965-70 - Post Vatican II reforms included *some* use of vernacular within beginning of changes to the ritual.
- 1970 - Pope Paul VI gives new “typical” edition of Roman Missal that is prepared “in accordance with the decrees of the Second Vatican Council.” Second and third editions of this missal are issued in 1975 and 2000, respectively.
 - ◆ Most dramatic shift in liturgical praxis in single moment/very short time period that Church has ever experienced.
 - ◆ While many of the ways of the new missal were widely welcomed, the changes were often not well addressed to the people, nor were they always implemented well - leaving many of the faithful discouraged and disappointed.

Apostolic Letter *Summorum Pontificum* on July 7, 2007 of Pope Benedict XVI sets the current direction:

- Short statement that clarifies legitimacy of “two usages of the one Roman rite:” one being the use of the Missal issued by Paul VI (the “Ordinary Form;)” and the other using the Missal issued by John XXIII from 1962 (the “Extraordinary Form;)” which had never been prohibited or “abrogated.”)
 - ◆ While the Ordinary Form remains “typical,” the Extraordinary Form is of optional use when desired by the priest himself when no congregation is present, or upon request by some of the faithful.
 - ◆ He also notes that offerings of the Extraordinary Form for the good of the faithful should harmonize with the life of the local parish Church.
- In the accompanying explanatory letter to the bishops, he notes how the two forms can be “mutually enriching,” toward bringing about greater harmony and consistency in offering the Mass.

Comparing and Contrasting the Two Forms of the One Roman Rite

Names/Titles:	<u>Ordinary Form</u>; Mass of Paul VI; Novus Ordo Missae; Mass of Vatican II	<u>Extraordinary Form</u>; Mass of Pius V; Traditional Latin Mass; Tridentine Mass
Current Missal:	Roman Missal of John Paul II - 2000	Missale Romanum of John XXIII - 1962
Language/s:	Latin (and Greek) or Vernacular	Latin (the “Kyrie” is in Greek)
Variations:	Technically “none”; yet in praxis there are many options within the Missal - leading to literally thousands of expressions of Mass.	Low Mass; High Mass (Missa Cantata) Solemn High Mass; Pontifical High Mass Requiem Mass
Direction:	<i>Ad orientem</i> , turning to people in specific times; or <i>exclusively facing the people</i> .	Properly <i>Ad orientem</i> when addressing God; turning to the servers (the people) when addressing the people.

A great website for information at resources, including more comparisons of the two forms:

<http://www.extraordinaryform.org/>