

Session 8: Liturgy: Public Worship

LITURGY OF THE HOURS:

We will begin this session with
Liturgy of the Hours One
and finish with
Liturgy of the Hours Two.

We will say them "antiphonally";
that is,
alternating between two parts,
or sides,
of the congregation.

If you want to pray them with us,
you should make a print copy
of the prayers you want to say.

According to the time of day,
you have three options:

Option I:

1. Morning Prayer
2. Midday Prayer

Option II:

1. Midafternoon Prayer
2. Evening Prayer

Option III:

1. Evening Prayer
2. Night Prayer

On your printed copy,
you will see
the following directions:
1: Side 1 (the side of the priest)
2: Side 2 (the other side)
P: Priest alone
A: All together
R: Reader alone
† Make the sign of the cross.

IN BRIEF: WHAT THE CHURCH TEACHES

The word *liturgy*
comes from the Greek *leitourgia*,
from *leitōs* ("of the people")
and *ergon* ("work").
The original Greek word
was used for "public work"
of any kind,
but gradually
it came to be restricted
to religious work.

In today's English,
"liturgy" means
all the prescribed
or public
services of the Church,
as distinct from
private prayer and devotion.
Specifically,

the Church's liturgy includes
the "Liturgy of the Hours,"
which we described last week,
and the Sacraments,
which we will study
later in the course.

However,
the Church's chief act
of public worship
is the Mass,
which incorporates
the Sacrament of the Eucharist.

BIBLE READING

1 Sm 16-31

In the Bible this week,
you will see how
King Saul offended God
by having recourse
to the Witch of Endor
and calling up the ghost of Samuel.

"I am the Lord your God,"
Who rescued you
from the land of Egypt,"
God had told the Israelites.
"You shall not have strange gods
before Me."

This week,
we have seen
that we must worship God
as He tells us.

Next week,
you will see how God
keeps all He has done for us
before our minds
throughout the Church's
"Liturgical Year."

For that session, you will need

1. a blank printed copy of the liturgical calendar.
2. two gold stick-on stars.
3. about 20 $\frac{1}{4}$ " red stickers.
4. about 30 $\frac{1}{4}$ " yellow stickers.
5. a green marker pen.
6. a purple marker pen.

Liturgy: Public Worship

Introduction

"Liturgy"¹ means *public worship* — worship of God by the whole Church. It includes the Mass, the Sacraments, and the Liturgy of the Hours.²

Now for all the people to worship together, the liturgy must be regulated.³ Accordingly, "liturgy" also means the *prescribed ritual* for public worship.

We will start with liturgy in the Old Testament, for "a better knowledge of the Jewish people's faith and religious life as professed and lived even now can help our better understanding of certain aspects of Christian liturgy."⁴

Before the Exodus

When God began freeing the Jews from slavery in Egypt,⁵ He ordered Moses to tell the Egyptian Pharaoh, "Israel is My son, My first-born. Hence I tell you: Let My son go, that he may serve Me."⁶ In fact, God told Moses *precisely* how the Jews were to serve Him, as we see from what Moses subsequently told Pharaoh.

For example, Moses said that they had to "go a three days' journey in the desert to offer sacrifice to the Lord, our God, as He commands us."⁷ Pharaoh agreed, but stipulated that they leave their animals behind.⁸

Moses objected, saying that they needed their livestock for "sacrifices and holocausts⁹ to offer up to the Lord, our God." Moreover, he said, they had to take *all* their animals, because "we ourselves shall not know which ones we must sacrifice to Him until we arrive at the place itself."¹⁰

Before Pharaoh would agree, God killed all the first-born in the land. To save the Jews, He established the *Pasch*,¹¹ telling them *exactly* how to slaughter and eat the Paschal lamb as a substitute for their first-born, to mark their house with the blood,¹² and to celebrate this event annually with a "memorial feast."¹³

Zikaron

"Memorial" is used for the Hebrew *zikaron* and the Greek *anamnesis*, but both are "practically untranslatable" into English.¹⁴ A *zikaron* is the *making present* to us, here and now, of a person, thing, or event from "another era." For example, Jews speak of a *zikaron* of creation or a *zikaron* of the Temple, destroyed in 70 AD.¹⁵

The Passover, celebrated every year, is the *zikaron* of the Pasch. It makes the Exodus events "present to the memory of believers so that they may conform their lives to them."¹⁶ As part of its ritual, the first-born son asks his father the reason for the celebration, and the father answers as if he himself has experienced the Pasch: "This is because of what the Lord did for me when I

1 From the Greek *leitourgia* ("public duty"), from *leitos* ("of the people") plus *ergon* ("work").

2 See the talks on "Mass: Sacrament and Sacrifice," "Grace and the Sacraments," and "Prayer."

3 Liturgy implies "some kind of institution" (Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1).

4 CCC 1096

5 About 1450 BC.

6 Ex 4:22-23

7 Ex 8:23

8 See Ex 10:23.

9 A *holocaust* was a sacrifice to God in which an animal was completely consumed by fire (see Lv 1, 6:1-6). Jews call Hitler's attempt to exterminate European Jewry not a *holocaust* (the name given to it by a 1978 TV mini-series), but the *Shoah* ("calamity") and the day (27 Nisan) on which they remember it, *Yom HaShoah*. To call it the "Shoah" is not to deny the reality, but to give it its proper name.

10 Ex 10:25-26

11 See the talk on "Mass: Sacrament and Sacrifice."

12 See Ex 1:3-11, 12:21-22.

13 See Ex 12:14-20, 24-27. See also Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

14 See the *New Dictionary of Sacramental Worship*, "Anamnesis."

15 Even in English, "remembering 9/11" is a far cry from "remembering where we put our cheque book." We try to stress the difference "by calling the ordinary sense 'remembering' and the ritual sense 'remembrance.'" Even irreligious societies practise ritual remembrance. (See Jewish rabbi Lawrence Hoffman: <https://blog.lawrenceahoffman.com>, September 11 2011)

16 CCC 1363. See Scott Hahn: *The Fourth Cup*, Chapter 2, "Pasch, Present, and Future."

came out of Egypt."¹⁷

There can also be a *zikaron* of a future thing or event. For example, the "seven blessings" of a Jewish wedding invoke not only the "Garden of Eden," from the time of Adam and Eve, but also "the final redemption," which Jews believe is yet to come, "collapsing them both into the current blissful moment."¹⁸ In fact, *zikaron* means "rehearsal" as well as "remembrance."¹⁹

Zikaron can also mean "reminder,"²⁰ "sign," or "pointer": a connector, across time and space, to something "that might otherwise be lost." Even after the "remembrance" has ended, that connection "attends us wherever we go, deepening our sense of what matters" and committing us to "the lessons that flow from it."²¹

"Remembering" and "commemorating," therefore, do not translate *zikaron* fully; we have to supplement them with words like "re-presenting," "re-actualizing," and "renewing," which focus on the presence of the event to us, or "re-living," "participating," and "celebrating,"²² which focus on our presence at the event.

In a *zikaron*, "we mysteriously become contemporaries of the event: the event is present for us and we are present at the event."²³

Perhaps the best metaphor is the one Father Vince's mother used. The sun is always shining on the earth. However, every morning, the rotation of the earth "re-presents" the sun to us; alternatively, we "participate anew" in its warmth and light.

After the Exodus

In the desert, at Mount Sinai,²⁴ God established a covenant with the Jews,²⁵ making it concrete by "a minutely regulated form of worship"²⁶ whose description fills twelve chapters of the Book of Exodus.²⁷

"They shall build a sanctuary for Me, that I may dwell in their midst," God told Moses. "This dwelling and all its furnishings you shall make exactly according to the pattern that I shall now show you."²⁸

The dwelling was a tent, or tabernacle.²⁹ It had to be portable, for the Jews were on their way to the land God had promised them.³⁰ In the tent was the Ark of the Covenant,³¹ containing the stone tablets of the commands God had given Moses as part of the covenant.³² The veil screened it from the rest of the dwelling.

In the desert, after the Jews had carried out God's liturgical instructions to the letter,³³ God came to dwell among them. "The cloud covered the meeting tent, and the glory of the Lord filled the dwelling" as a cloud by day and a fire by night.³⁴

Israel, then, learned "how to worship God in the way He Himself desires."³⁵

All this reveals "a fundamental law" of liturgy: we cannot just "make it up," but must wait for

¹⁷ Ex 13:8

¹⁸ <https://blog.lawrenceahoffman.com>, September 11 2011

¹⁹ We could say that in a *zikaron*, "real time" is God's time, which has no past or future, but only an *eternal present* (see the talk on "God: Unity and Trinity," Appendix 1). In English, we use the "historical present" to "actualize" a past event, creating an effect of immediacy. For example, a teenager might say, "So I *open* the door and *go* in, and my mom *yells*,..." In eternal life – present "in the midst of time" whenever "we come face to face with God" – "everything flows together into the 'now' of love" (Pope Benedict XVI: *God is Near Us*, My Joy Is to Be in Thy Presence, 2).

²⁰ See Ex 13:9.

²¹ <https://blog.lawrenceahoffman.com>, September 11 2011. *Zikaron* is translated variously as follows: "memorial" (Ex 12:14; 28:12, 39:7; Nm 31:54; Jos 4:7; Neh 2:20; Zec 6:14), "reminder" (Ex 13:9, 28:29, 30:16; Lv 23:24; Nm 10:10, 17:5; Job 13:12), "remembrance" (Ecc 1:11, 2:16), "something to be remembered" (Ex 17:14), "chronicle of notable events" (Est 6:1), and "record" (Mal 3:16).

²² See Augustine: *Sermon 220*.

²³ Raniero Cantalamessa: *The Eucharist*, 1

²⁴ See Ex 19:1-2.

²⁵ See Ex 18:5-8.

²⁶ Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1

²⁷ See Ex 25-31, 35-39.

²⁸ Ex 25:8

²⁹ From the Latin *tabernaculum* ("tent").

³⁰ See Ex 3:17.

³¹ See Ex 25:10-22.

³² See Ex 23:16, 40:3.

³³ Compare Ex 35-40:33 with Ex 25-31.

³⁴ See Ex 40:34-38. The Jews called it the *shekinah* (see Ex 24:16-20).

³⁵ Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1

God to reveal Himself. Real liturgy "implies that God responds."³⁶

Sacrifice

God called the Israelites out of Egypt to serve Him³⁷ and worship Him by offering Him *sacrifice*.³⁸ Sacrifice is "at the heart of worship" in all ancient religions.³⁹ It is "the highest form of adoration, in which a duly authorized priest, in the name of the people, offers a victim in acknowledgement of God's supreme dominion" and our total dependence on Him.⁴⁰

Cain and Abel⁴¹ offered the first sacrifices recorded in the Bible: Cain "the fruit of the soil" and Abel "one of the best firstlings of his flock."⁴²

God Himself asked Abraham to sacrifice his only son.⁴³ When God stopped him, Abraham substituted a ram "and offered it up as a holocaust in place of his son."⁴⁴

God prescribed four sacrifices of blood, each with its own detailed ritual:

- the *holocaust*, in which an animal was completely consumed by fire.⁴⁵
- the *sin offering*, for misdeeds committed through ignorance or inadvertence.⁴⁶
- the *guilt offering*, for sins demanding restitution.⁴⁷
- the *peace offering*, to express gratitude or fulfil a vow.⁴⁸

Starting when they left Egypt, in 1446 BC, the Jews spent 40 years in the wilderness. During that time, they offered sacrifices at the tabernacle.

Then, for about 400 years, they progressively conquered the land God had promised them. At first, their principal place of sacrifice was Shiloh, in the north,⁴⁹ but under King Saul, Israel's first king, it shifted to Nob, near Jerusalem.⁵⁰

God among us

Finally, in 1011 BC, King David, Israel's second king, made Jerusalem the Jewish capital.⁵¹ When he "was settled in his palace, and the Lord had given him rest from his enemies on every side," he said, "Here I am living in a house of cedar, while the Ark of God dwells in a tent!"⁵²

At God's command, David built an altar — a table or stand dedicated to sacrifice — on the threshing floor of a Jebusite named Araunah,⁵³ on Mount Moriah, where Jerusalem is built.⁵⁴ There he "offered up holocausts and peace offerings" and God accepted them "by sending down fire from Heaven" to consume them. In fact, David made preparations to build a temple there,⁵⁵ but, as he later explained to his son, Solomon, God stopped him.

"You may not build a house in My honour, because you have shed too much blood upon the earth in My sight," God said. "However, a son is to be born to you. He will be a peaceful man, and I will give him rest from all his enemies on every side. For Solomon⁵⁶ shall be his name, and in his time I will bestow peace and tranquillity on Israel. It is he who shall build a house in My honour."⁵⁷

36 Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 1

37 See Ex 4:23.

38 See Ex 8:23.

39 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 2. Christianity "takes a twentieth-century academic prig like me and tells me to go fasting to a Mystery, to drink the Blood of the Lord" (C.S. Lewis: *God in the Dock*, "Christian Apologetics").

40 John Hardon: *Modern Catholic Dictionary*, "Sacrifice." See CCC 2099.

41 Sons of Adam and Eve.

42 Gn 4:3-4

43 Gn 22:1-2

44 Gn 22:13

45 See Lv 1, 6:1-6.

46 See Lv 4, 6:17-23.

47 See Lv 5:14-26, 7:1-10.

48 See Lv 3, 7:11-21. Part of this sacrifice was returned to be eaten in a sacrificial meal.

49 They also offered sacrifices in other places (see 1 Sm 6:14-15, 7:9, 17, 9:11-24, 10:8, 11:15, 13:9).

50 See 1 Sm 21:1-7, 22:11.

51 Israel had become a kingdom under Saul (see 1 Sm 8-11).

52 See 2 Sm 7:1-2.

53 Also called Ornan.

54 See 2 Sm 24:16-24; 1 Chr 21:18-26; 2 Chr 3:1. Jewish tradition holds that the site was that on which Abraham had started to sacrifice his son Isaac (see Gn 22:2).

55 1 Chr 22:5

56 The name reflects the Hebrew word for "peace": *shalom*.

57 See 1 Chr 22:7-10.

Accordingly, Solomon⁵⁸ built the first Jewish temple,⁵⁹ starting in 968 BC⁶⁰ and finishing seven years later.⁶¹ At its dedication, he marvelled, "Can it indeed be that God dwells among men on earth? If the heavens and the highest heavens cannot contain You, how much less this temple which I have built!"⁶²

Nonetheless, he continued: "Now advance, Lord God, to Your resting place, You and the Ark of Your majesty."⁶³ Then fire came down from heaven and consumed his sacrifices "and the glory of the Lord filled the house"⁶⁴ as it had filled the tent. From then on, the Jews offered sacrifices to God in the temple alone.⁶⁵

King Nebuchadnezzar of Babylon destroyed this temple in 586 BC,⁶⁶ deporting the Jews to Babylon, but in 538, King Cyrus of Persia, who had defeated Babylon a year earlier, let them go home and helped them rebuild.⁶⁷ They began with the altar, to offer the holocausts prescribed by Moses⁶⁸ as soon as possible.⁶⁹

King Antiochus Epiphanes of Syria desecrated this temple in 167 BC,⁷⁰ but two years later it was re-dedicated under Judas Maccabaeus.⁷¹ The Romans plundered it of its gold furnishings⁷² in 54 BC,⁷³ 11 years after they had taken Jerusalem.⁷⁴

In 37 BC, Herod the Great,⁷⁵ a Gentile raised as a Jew, re-conquered Jerusalem and became King of Judea under Rome's dominion.⁷⁶ Starting in about 20 BC, he pulled down the temple and rebuilt it on a more magnificent scale.⁷⁷ The new temple was ready for use in 18 months, but work continued on it for 80 years.⁷⁸

This was the temple Jesus knew.⁷⁹ When the Roman Emperor Titus destroyed Jerusalem in 70 AD, he demolished it, and the Jews have never yet rebuilt it.⁸⁰

* * * * *

Old sacrifices end

God had commanded the old sacrifices and shown that He accepted them by sending down fire to consume them.⁸¹ However, they could not suffice for worship.⁸² Even before Solomon built his temple, the prophet Samuel declared that "obedience is better than sacrifice, and submission than the fat of rams."⁸³

"If you would offer Me holocausts, then let justice surge like water,"⁸⁴ God said. "It is love I

58 King 971-931 BC.

59 See 1 Kgs 5:15-37, 7:13-51.

60 See 2 Chr 3:1.

61 See 1 Kgs 6:37.

62 1 Kgs 8:27; 2 Chr 6:18.

63 2 Chr 6:41

64 2 Chr 7:1

65 See *The Oxford Dictionary of the Christian Church*, "Sacrifice."

66 See 2 Kgs 25:9; Jer 52.

67 See Ezr 6:1-12. In 1879, a clay cylinder was discovered bearing an inscription by Cyrus that confirms the Biblical account, and on April 16 2015, the Israeli government issued a stamp commemorating the event.

68 See Ezr 3:2-6.

69 See Ezr 3:2-6.

70 See 2 Mc 6:1-5.

71 See 2 Mc 10:1-5. The Jewish feast of Hanukkah commemorates this event.

72 See Ex 35:20-22, 37:1-9; Ezr 6:5.

73 Under Crassus; see Josephus: *Antiquities of the Jews*, Book XIV, Chapter 7.

74 Under Pompei; see Josephus: *Antiquities of the Jews*, Book XIV, Chapter 4.

75 See Mt 2:1-23.

76 See Josephus: *Antiquities of the Jews*, Book XIV, Chapter 16.

77 See Mk 13:1.

78 See Josephus: *The Wars of the Jews*, Book I, Chapter 21.

79 This was the temple He "cleansed" (see Mt 21:12-17; Jn 2:13-22), in whose precincts He taught (see Mk 11:27-28, 13:1-2, 14:49; Lk 19:47; Jn 5:14, 7:14, 8:2, 10:23, 18:20) and performed miracles (see Mt 21:14), the one His disciples marvelled at (see Mk 13:1).

80 The Emperor Julian ("the Apostate") encouraged the Jews to try in 363 AD, but they failed. When Father Vince asked a guide in the Holy Land why they had not tried again, the answer was, in effect, "We do not have the authority to rebuild it; we must wait for God's instructions." In the meantime, some Jews are working toward its rebuilding; others believe that the Messiah will rebuild it, thus proving His identity (see Jn 2:18-21), while still others believe that it will descend from Heaven ready-built (see Rv 21:2-3,22). See Yehuda Shurpin in *Chabad.org*: "Jewish Practice." *Why Haven't the Jews Rebuilt the Temple Yet?*

81 See Lv 9:24, 1 Kgs 18:36-38, 1 Chr 21:26.

82 See Heb 9:10.

83 1 Sm 15:22

desire, not sacrifice, and knowledge of God rather than holocausts";⁸⁵ "offer to God praise as your sacrifice, and fulfil your vows to the Most High."⁸⁶

In repenting his adultery and murder, King David prayed, "For You are not pleased with sacrifices; should I offer a holocaust, You would not accept it. My sacrifice, O God, is a contrite spirit.... Then You will be pleased with due sacrifices, burnt offerings and holocausts offered on Your altar."⁸⁷

Jesus Himself quoted twice, "It is mercy I desire, and not sacrifice."⁸⁸ When one of His disciples admired the temple, He prophesied that its function as a place of sacrifice would come to an end, for its enemies would "leave not a stone on a stone."⁸⁹ As He entered Jerusalem, He wept over it, again prophesying its destruction because the Jews had "failed to recognize" Him. Then He entered the temple and ejected the traders, quoting, "My house is meant for a house of prayer, but you have made it a den of thieves."⁹⁰

When the Jews demanded a sign that would authorize what He had done, He said, "Destroy this temple, and in three days I will raise it up." They retorted, "This temple took 46 years to build, and You are going to raise it up in three days?"

"Actually, He was talking about the temple of His Body,"⁹¹ St. John says, and he testifies solemnly that he himself saw blood and water flow out of Jesus' Body on the cross,⁹² as the blood of sacrifices had flowed through a drain from the altar in the temple to mingle with the water of the Kidron brook.⁹³

Jesus' behaviour was not "just an angry outburst against the abuses that happen in all holy places," for the animals and the temple money had a "legitimate part" in the temple worship. No; this was *an attack on the temple worship itself*.⁹⁴

Accordingly, the Jews took it seriously. At Jesus' trial, they charged Him with plotting to destroy the temple and replace it with one "not made by human hands."⁹⁵ Later, they accused Stephen of claiming that Jesus would destroy the holy place "and change the customs" that Moses had handed down.⁹⁶

Now Moses, who had built God's first dwelling and organized worship, had prophesied that God would raise up another "prophet" *like himself*.⁹⁷ Those who accepted Jesus as the Messiah recognized Him as such;⁹⁸ the one who, like Moses, would build God a new dwelling and re-organize worship.⁹⁹

Accordingly, when Jesus died, the veil of the temple — 20 cubits long, roughly 9 meters or 30 feet¹⁰⁰ — was torn in two *from top to bottom*,¹⁰¹ foreshadowing the destruction of the whole temple a few decades later. At Jesus' death, then, "the function of the old temple" came to an end: *God Himself dissolved it*.¹⁰² No longer was that temple His "footstool,"¹⁰³ His dwelling on earth.¹⁰⁴

With Jesus' Self-offering, worship through signs and shadows ended.¹⁰⁵ His Self-sacrifice was

84 See Am 5:21-25.

85 Hos 6:6; see Prv 21:3.

86 See Ps 50:7-14.

87 See Ps 51:18-21.

88 Mt 9:13. See Mt 12:7; Prv 21:3; Hos 6:6.

89 Mk 13:1-2.

90 Lk 19:41-46; see Jn 2:14-16. Jesus was quoting Is 56:6-7 and Jer 7:9-11.

91 See Jn 2:18-21.

92 See Jn 19:34-35.

93 See Brant Pitre: *The Case for Jesus*, 11.

94 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

95 See Mk 14:58. This accusation played "a central role" in the dispute about Him (see Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3).

96 See Acts 6:13-14.

97 See Dt 18:15.

98 See Jn 6:14, 7:40; Acts 3:22, 7:36.

99 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3. Also see Heb 3:1-6.

100 This is the height of the sanctuary of Solomon's temple (see 1 Kgs 6:19-20), on which Herod's temple was modelled. The veil probably had the same length, for it divided "the holy place from the holy of holies" (Ex 26:33-34), the latter of which housed the Ark of the Covenant.

101 See Mt 27:51; Mk 15:38; Lk 23:45.

102 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

103 See Is 66:1; Mt 5:35; Acts 7:49.

104 See Ex 40:34-38; 2 Chr 7:1.

105 Jesus' "prophetic gesture of cleansing the temple" reached its "goal"; the "prophecy (see Ps 69:9; Jn 2:17) connected with it was fulfilled: 'Zeal for Your house has consumed Me'" (Ps

the culmination of all the Old Testament sacrifices: holocaust, sin-offering, guilt-offering, and peace-offering.¹⁰⁶

True worship begins

By His Resurrection — within "three days" of His death, as He had prophesied — Jesus built the new temple, not made by human hands.¹⁰⁷ His own living Body.¹⁰⁸ By His Ascension, He showed that God the Father accepted His sacrifice.¹⁰⁹ By these actions, He inaugurated "authentic" worship,¹¹⁰ as He had told the Samaritan woman: not on Mount Moriah or Gerizim,¹¹¹ but "in Spirit and truth."¹¹² Henceforth His house would be "a house of prayer for all peoples."¹¹³

But Jesus' prophecy — "Destroy this temple, and in three days I will raise it up"¹¹⁴ — was also a prophecy of the Mass, for the Mass (as we shall see¹¹⁵) is the *zikaron* of Jesus' Last Supper, crucifixion, and Ascension: the culmination and fulfilment of all the Old Testament liturgy.¹¹⁶

As a *zikaron*, the Church's liturgy is also a "foretaste" of the "heavenly liturgy."¹¹⁷ As such, it "remains a liturgy of hope. The new temple, not made by human hands,¹¹⁸ does exist, but it is still under construction... Christian liturgy is liturgy on the way,¹¹⁹ a liturgy of pilgrimage toward the transfiguration of the world" at the end of time,¹²⁰ "when God [will be] 'all in all.'"¹²¹

Prescribed ritual

The Mass is not just "a Christianized form" of Jewish liturgy.¹²² On the contrary: the Jewish sacrifices were only a symbol and the Mass the reality they symbolized.

What an astonishing claim that must have seemed while the Jerusalem temple was still standing! In the temple, people could see animals' throats cut and their flesh sacrificed; in the Mass, we offer Christ's sacrifice "under the appearances of bread and wine."¹²³ It must have looked as though "the Jewish service was the reality and the Christian one a mere substitute."¹²⁴

Therefore, we must maintain the truth with all the aids we can invoke. And this is why "liturgy" in the second sense is important: the *prescribed ritual* for public worship — still, today, prescribed by God, but now through His Son's Church.¹²⁵

'Ars celebrandi'¹²⁶

In the Mass, we already "unite ourselves with the heavenly liturgy."¹²⁷ However, on earth, our participation is "mediated to us through earthly signs" — signs "which the Redeemer has shown us as the place where His reality is to be found."¹²⁸

69:10). See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

106 See Rom 8:3 and Heb 8-10, especially Heb 10:5-8.

107 See Mk 14:58.

108 See Jn 2:18-21.

109 See Frank Sheed: *To Know Jesus Christ*, 45.

110 "To show that the Redeemer's sacrifice acquires perfect and definitive value, the Letter to the Hebrews says that Jesus 'passed through the heavens' (Heb 4:14) and 'entered, not into a sanctuary made with hands, a copy of the true one, but into Heaven itself' (Heb 9:24) -- Pope St. John Paul II: Wednesday General Audience, July 21 1999.

111 The Samaritans worshipped on Mount Gerizim, the Jews in Jerusalem, on Mount Moriah. See Jn 4:21.

112 Jn 4:24.

113 Is 56:7; Mk 11:17. See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

114 Jn 2:19.

115 See the talk on "Mass: Sacrament and Sacrifice."

116 See CCC 1096.

117 See CCC 1090, 1137-1139. Also see Scott Hahn: *The Lamb's Supper*, Two, 3.

118 See Mk 14:58.

119 Accordingly, we call God's dwelling in church a "tabernacle" and often cover it with a tent-like cloth.

120 See 1 Cor 15:24-28.

121 Joseph Ratzinger: *The Spirit of the Liturgy*, One, 3. See Scott Hahn: *The Lamb's Supper*, Two, 3.

122 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part One, 3.

123 See *The Penny Catechism*, 277.

124 See C.S. Lewis: *Christian Reflections*, "Religion: Reality or Substitute?".

125 The Archdiocese of Vancouver has an Office of Liturgy.

126 Latin for "the art of celebrating."

127 CCC 1326.

128 Joseph Ratzinger: *The Spirit of the Liturgy*, Part Two, 1.

These are not "spiritual abstractions," but "bread, wine, oil, water, fragrances, fire, ashes, rock, fabrics, colours, body, words, sounds, silences, gestures, space, movement, action, order, time, light." The whole of creation is "placed at the service of encounter" with Christ: "incarnate, crucified, dead, risen, ascended to the Father."¹²⁹

Together, they make up what we call the *ritual* or the *rite* of the liturgy, which may be defined as "approved practice in the administration of sacrifice."¹³⁰

To some people, "ritual" suggests rigidity and restriction, as opposed to dynamism and creativity.¹³¹ However, the authentic *art of celebrating* the liturgy is neither a "mechanical observation of rubrics,"¹³² at one extreme, nor an "imaginative — sometimes wild" — disregard of rules¹³³ at the other.

"The rite is in itself a norm," but a norm "is never an end in itself"; it is "always at the service of a higher reality that it means to protect."¹³⁴

The Mass's ritual connects us to the early Church's worship¹³⁵ and the even earlier Old Testament worship, for it fosters understanding of "sacrificial presence" and our participation in Christ's saving actions.¹³⁶ Like the creeds, it has *authority*, for it "developed under the guidance of the Holy Spirit,"¹³⁷ as Jesus promised.¹³⁸

Accordingly, "regulation of the sacred liturgy," which "depends solely on the authority of the Church," is reserved to "the Apostolic See"¹³⁹ and, "as laws may determine," to bishops and bishops' conferences. "No other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority."¹⁴⁰

Rules for ordained ministers

The Church has a prescribed ritual for each of the Sacraments,¹⁴¹ but here we will focus on the Mass, which incorporates the Sacrament of the Eucharist.

Since the Mass constitutes "a privileged place" of meeting with Jesus, and guarantees to everyone the "possibility" of encountering Him, the faithful "have the right" to receive it "just as the Church provides,"¹⁴² with respect to:

- *matter*: the human action through which Christ acts, including material elements (water, bread, wine) and actions. This physical dimension is "indispensable," for it roots the Mass in God's creation and human history.¹⁴³
- *form*: the word, which transforms the ordinary meaning of the material elements and the merely human significance of the action. It is inspired by Sacred Scripture, rooted in Sacred Tradition, and defined by the Church.¹⁴⁴
- *intention*: not the priest's personal faith or moral condition, but his intention to do what the Church does, which makes the Sacrament truly human (not the act of an automaton) and fully ecclesial (removed from personal arbitrariness). It is manifested by the priest's observance of the Church's ritual.¹⁴⁵

The respect with which a priest celebrates Mass manifests the truth that Christ Himself, the Church's Head, is the true Presider at every Mass.¹⁴⁶

¹²⁹ Pope Francis: *Desiderio Desideravi*, 42.

¹³⁰ Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 1.

¹³¹ See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 1.

¹³² Rules for ritual or ceremony, often written in red (Latin, *ruber*) to distinguish them from the text.

¹³³ See Pope Francis: *Desiderio Desideravi*, 48.

¹³⁴ Pope Francis: *Desiderio Desideravi*, 48.

¹³⁵ See the Appendix.

¹³⁶ See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 1.

¹³⁷ Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 1.

¹³⁸ See Jn 16:13. Also see Joseph Ratzinger: "God and the World," Part III, 17, "The Liturgy."

¹³⁹ That is, the See of Rome. See the talk on "What is the Catholic Church?"

¹⁴⁰ Vatican II: *Sacrosanctum Concilium*, 22.

¹⁴¹ See the talks on "Grace and the Sacraments," "Baptism and Confirmation," "Mass: Sacrament and Sacrifice," "Matrimony," and "Death and the End of the World."

¹⁴² See the Dicastery for the Doctrine of the Faith: *Gestis Verbisque* ("Gestures and Words," Presentation).

¹⁴³ See the Dicastery for the Doctrine of the Faith: *Gestis Verbisque*, 13, 15, 17.

¹⁴⁴ See the Dicastery for the Doctrine of the Faith: *Gestis Verbisque*, 14, 17, 20.

¹⁴⁵ See the Dicastery for the Doctrine of the Faith: *Gestis Verbisque*, 18.

¹⁴⁶ See the Dicastery for the Doctrine of the Faith: *Gestis Verbisque*, Introduction.

Rules for the laity

Priests, then, must take "special care" to adhere to the Church's prescribed ritual.¹⁴⁷ However, this ritual is not just a discipline for ordained ministers; it is "an attitude that all the baptized are called to live" in "the gestures and words that belong to the assembly": gathering, processing, sitting, standing, kneeling, singing, acclaiming, looking, listening, and keeping silence¹⁴⁸ — all ways in which "the assembly, *as one body*, participates in the celebration."¹⁴⁹

Making the same gesture and "speaking together in one voice" impose a "uniformity" that does not "deadend," but rather "educates individual believers to discover the authentic uniqueness of their personalities not in individualistic attitudes, but in the awareness of being one body."¹⁵⁰

"To preserve the unity"¹⁵¹ of this body, we must humbly obey the Church's liturgical rulings, excluding "all blemishes and actions that might engender divisions and factions."¹⁵² That means standing, sitting, kneeling, speaking, and keeping silence with the rest of the congregation, not distracting others by unauthorized gestures, such as raising the hands during the Lord's Prayer.¹⁵³

"Among the ritual acts that belong to the whole assembly, liturgical silence¹⁵⁴ occupies a place of absolute importance."¹⁵⁵ This silence is not "an inner haven" in which we hide ourselves in "intimate isolation," as if stepping outside the ritual; rather, it symbolizes "the presence and action of the Holy Spirit," Who animates the entire celebration.¹⁵⁶ In fact, "listening *with reverence and in silence*, intervening with acclamations" is precisely how the laity participate in the Eucharistic Prayer.¹⁵⁷

Any present tensions in the celebration of Mass are not due to a "simple divergence" between "tastes" in ritual, but lie in our understanding of "Church."¹⁵⁸

"The initial cell of the new humanity" born at Pentecost was a *community*, not a collection of people each "cramped" in "spiritual individualism."¹⁵⁹ The liturgy belongs not to the individual but to the totality of Christ and His Church; it says not *I* but *we*, "and any limitation on the breadth of this *we* is always demonic."¹⁶⁰ Jesus' prayer "that all may be one" implies a judgement on any divisions that currently surround the Mass — the "sign of unity" and the "bond of charity."¹⁶¹

Safeguarding the liturgy

Pope Francis invited "the whole Church to rediscover, to safeguard, and to live the truth and power of the Christian celebration."¹⁶² Here are some ways to do it.

1) Use the proper language¹⁶³

At Mass, the *substances* of bread and wine disappear, even though their *appearances* remain.¹⁶⁴ Therefore we should avoid hymns that say, for example:

- "Welcome these symbols."¹⁶⁵ (*No*; they have *become* Christ's Body and Blood.)

147 Pope Francis: Address to the Dicastery for the Doctrine of the Faith January 26 2024.

148 See Pope Francis: *Desiderio Desideravi*, 50.

149 Pope Francis: *Desiderio Desideravi*, 50.

150 Pope Francis: *Desiderio Desideravi*, 51.

151 In Latin, *Servare Unitatem*, the episcopal motto of the late Archbishop James Carney of Vancouver.

152 Dicastery for Divine Worship and the Discipline of the Sacrament: *Redemptionis Sacramentum*, 12.

153 See the *General Instruction of the Roman Missal*, 43; and the Dicastery for Divine Worship and the Discipline of the Sacrament: *Redemptionis Sacramentum*, 54.

154 Or "sacred silence" (*General Instruction of the Roman Missal*, 43).

155 See Pope Francis: *Desiderio Desideravi*, 52.

156 See Pope Francis: *Desiderio Desideravi*, 52. It inspires prayer, "sorrow for sin and the desire for conversion," "readiness to hear the word," adoration of "the Body and Blood of Christ," and openness to change in our lives.

157 See Pope Francis: *Desiderio Desideravi*, 60.

158 See Pope Francis: *Desiderio Desideravi*, 31.

159 See Pope Francis: *Desiderio Desideravi*, 32.

160 See Pope Francis: *Desiderio Desideravi*, 19.

161 See Pope Francis: *Desiderio Desideravi*, 16.

162 Pope Francis: *Desiderio Desideravi*, 16.

163 "What is the voltage through this wire?" a student asked. "Voltage does not *go through* a wire," I replied; "it's a difference between two points in the wire." "You know what I mean!" the student said. "Yes; *but you don't*," I replied. "and if you don't use words correctly, you never will." "For matters of faith, continuity of terminology" with the language of Scripture and the Fathers is "an essential element" (Joseph Ratzinger: *God and the World*, Part II, 13, "The Miracles").

164 See the talk on "Mass: Sacrament and Sacrifice."

165 *Glory and Praise*, 532.

- "Precious Body, precious Blood, here in bread and wine"¹⁶⁶ or "Wheat and grape contain the meaning."¹⁶⁷ (No; the bread, wine, wheat, and grape have been replaced by Christ's Body and Blood.)

Because we all "partake" of Christ's *sacramental*¹⁶⁸ Body, we are all members of His *Mystical* Body.¹⁶⁹ However, the two concepts are not the same,¹⁷⁰ and we should avoid hymns that confuse them; for example:

- "And we accept bread at His table, broken and shared, a living sign. Here in this world, dying and living, we are each other's bread and wine."¹⁷¹
- "I myself am the bread of life. You and I are the bread of life, taken and blessed, broken and shared by Christ that the world might live."¹⁷² (No; neither of these is what Christ said — or what the Church says.)

"Today, the meaning of words is ever more fluid, and the concepts they represent are increasingly ambiguous," Pope Leo XIV warned. "Rediscovering the meaning of words is perhaps one of the primary challenges of our time."¹⁷³

2) Focus on God

We should avoid anything that tends to turn the community into a "self-enclosed circle."¹⁷⁴ For example,

- the priest must realize that "it is not he himself who is important," but Christ, and act "not from his own resources,"¹⁷⁵ but "*in Persona Christi Capitis*,"¹⁷⁶ resisting the temptation to introduce "individualism and idiosyncrasy."¹⁷⁷
- lectors should read as though they are proclaiming not their own words, but truly "the word of the Lord."
- choirs should sing for the Lord, not to entertain the congregation. When applause breaks out in (or after) the liturgy, it shows that liturgy has been replaced by a kind of "religious entertainment."¹⁷⁸ Liturgy can attract people only when it looks not at itself, but at God. Then something truly unique happens,... and people have a sense that more has taken place than a recreational activity."¹⁷⁹

3) Keep silence in church

Even before Mass, Jesus is present in the tabernacle, so we should "enter the church in silence and with great respect"; "devoutly genuflect"; and give our attention completely to Jesus, not turning here and there "to see who enters and leaves," and not talking to anyone "except when charity or strict necessity requires it."¹⁸⁰

¹⁶⁶ *Glory and Praise*, 518

¹⁶⁷ *Catholic Book of Worship II*, 565

¹⁶⁸ See Jn 6:55-56. See the talk on "Mass: Sacrament and Sacrifice."

¹⁶⁹ See 1 Cor 10:16-17, 12:12-27. See the talk on "The Communion Among the Saints in the Body of Christ."

¹⁷⁰ For example, Jesus commanded us to eat His *sacramental* Body (see Mt 26:17-29; Mk 14:12-25; Lk 22:7-20; 1 Cor 11:23-26). Eating His *Mystical* Body would entail eating one another's bodies.

¹⁷¹ *Glory and Praise*, 538. It recalls the declaration of WomenChurch worship groups, who "celebrate their own version of the Eucharist": "This is not the transformation of the bread and wine into the Body and Blood of Christ, but the transformation of the community into the body of the new humanity, infused with the blood of new life and symbolized by sharing bread and wine together" (see Moira Noonan: *Spiritual Deceptions in the Church and the Culture*, Chapter 10, Part 1, "Eucharist a Symbol Only").

¹⁷² *Glory and Praise*, 520. Jesus commissioned us to "make disciples of all nations," baptizing them and teaching them to obey His commands (see Mt 28:19-20), but *Gather* 663 says that our mission is "not to preach our creed or customs, but to build a bridge of love."

¹⁷³ Pope Leo XIV: *Address to Members of the Diplomatic Corps Accredited to the Holy See*, January 9 2026.

¹⁷⁴ See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Two, 3.

¹⁷⁵ And without "rigid austerity or an exasperating creativity, a spiritualizing mysticism or a practical functionalism, a rushed briskness or an overemphasized slowness, a sloppy carelessness or an excessive finickiness, a superabundant friendliness or priestly impassibility," each of which can express the desire "to be the centre of attention" (Pope Francis: *Desiderio Desideravi*, 54).

¹⁷⁶ "In the Person of Christ the Head." See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 2, 6.

¹⁷⁷ See the Dicastery for Divine Worship: *Liturgiae Instaurationes*, 1.

¹⁷⁸ Father Vince says he "cringes" when people tell him, "That was a nice Mass, Father."

¹⁷⁹ Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 2, 3

¹⁸⁰ Pio of Pietrelcina: *Correspondence With His Spiritual Daughters*, July 25 1915

This is the moment not "for small talk," but "for recollection within the heart, to prepare ourselves for the encounter with Jesus. Silence is so important!"¹⁸¹ The Mass is not a "spectacle."¹⁸² As we enter the church, we should think: "I am going to Calvary, where Jesus gave His life for me." Then the idea of a "spectacle" disappears, and so does "the small talk."¹⁸³

The same is true after Mass. The church is not a theatre where the entertainment is over. It is God's house, where Jesus remains present sacramentally. To "guard" ourselves "vigilantly after Communion" is as important as "devout preparation before"; we should "beware of much talk."¹⁸⁴ "Silence and prayer" are "the proper setting" for the growth of "true, faithful, and consistent knowledge" of the fact that "the Word became Flesh and dwelt among us."¹⁸⁵

"Preserve the unity"

In working to "safeguard" the Church's liturgy by excluding "all blemishes and actions that might engender divisions and factions,"¹⁸⁶ we must be careful that our work does not, in fact, engender such divisions, for the Mass is the "sign of unity" and the "bond of charity"¹⁸⁷ among us.

"For many things may be done that have a good appearance, and yet proceed not from the root of charity," St. Augustine said. "Whether you hold your peace, through love hold your peace; whether you cry out, through love cry out; whether you correct, through love correct; whether you spare, through love do you spare: let the root of love be within, [for] of this root can nothing spring but what is good."¹⁸⁸

Conclusion

We must learn, appreciate, and love the Church's liturgy — church building, altar, tabernacle, art, music, orientation, posture, gesture, vestments, *etc.*¹⁸⁹ — for it leads us out of our "self-enclosed circle" to true worship of God,¹⁹⁰ "Who wants, through what happens in the liturgy, to transform us and the world."¹⁹¹

"Let us, therefore, love and help others love the beauty and the salvific power of the Sacraments!"¹⁹²

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186 Dicastery for Divine Worship and the Discipline of the Sacrament: *Redemptionis Sacramentum*, 12

187 See Pope Francis: *Desiderio Desideravi*, 16.

188 Augustine: *Homily 7 on 1 John 4:4-12*, 8.

189 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 2.

190 See Joseph Ratzinger: *The Spirit of the Liturgy*, Part Two, 3.

191 Joseph Ratzinger: *The Spirit of the Liturgy*, Part Four, 2, 1

192 Pope Francis: Address to the Dicastery for the Doctrine of the Faith January 26 2024.

Appendix: Do You Recognize it?

What follows is taken from St. Cyril of Jerusalem's Mystagogia,¹ dated about 350 AD, addressed to the newly baptized, who could now participate in the whole of the Mass for the first time.²

"You have noticed that the deacon gives the priest water with which to wash.... He certainly did not give it because of any lack of bodily cleanliness.... Rather, the washing is a symbol, that you ought to be pure of all sinful and lawless deeds. The hands are a symbol of action, so by washing them, it is clear, we represent the purity and blamelessness of our actions."³

"Then the deacon cries out: 'Take note one of another and bid one another welcome!' Do not suppose that this kiss is like those given by mutual friends in the marketplace.... This kiss blends souls one with another, and woos for them forgetfulness of every injury.... The kiss, therefore, is reconciliation, and because of that it is holy."⁴

"After this the priest cries out: 'Your hearts aloft!' For truly, in that most solemn hour it behooves us to have our hearts aloft with God, and not below, with the earth and earthly things. It is, then, as if the priest instructs us in that hour to dismiss all physical cares and domestic anxieties, and to have our hearts in Heaven with the benevolent God.

"Then you answer: 'We keep them with the Lord,' giving assent to it by your avowal.... Let no one come here, then, who could say with his mouth, 'We keep them with the Lord,' while he is preoccupied with physical cares."⁵

"Then the priest says, 'Let us give thanks to the Lord.' Surely we ought to give thanks for His having called us, unworthy though we are, to so great a grace; for His having reconciled us when we were His enemies; for our having been deemed worthy of the adoption of sons by the Spirit." And you say, "'Worthy and just'; for in giving thanks, we do a worthy thing, and just. But what He did in accounting us worthy of such great benefits was not merely just, but more than just."⁶

"After this we mention the heavens and the earth and the sea, the sun and the moon, the stars; and all creation, rational and irrational, visible and invisible; the Angels, Archangels, Virtues, Dominations, Principalities, Powers, Thrones, the many-faced Cherubim,⁷ saying in effect with David, 'Magnify the Lord with me.' We also mention the Seraphim, whom Isaiah, in the Holy Spirit, saw standing around in a circle at the throne of God,... while they exclaimed, 'Holy, holy, holy Lord Sabaoth!'"⁸ It is for this reason that we recite this theology handed down by the Seraphim: that we may be participants with the superterrestrial armies."⁹

"Then, having sanctified ourselves by these spiritual songs, we call upon the benevolent God to send out the Holy Spirit upon the gifts which have been laid out: that He may make the bread the Body of Christ, and the wine the Blood of Christ; for whatsoever the Holy Spirit touches, that is sanctified and changed."¹⁰

"Then, upon the completion of the spiritual Sacrifice, the bloodless worship,... we call upon God for the common peace of the churches, for the welfare of the world, for kings, for soldiers and allies, for the sick, for the afflicted; and, in summary, we

1 From the Greek *mystagogos* ("interpretation of mystery"). The word is used for the period during which the newly baptized ("neophytes") receive additional catechesis.

2 In the early Church, catechumens (not yet baptized), were dismissed after the Liturgy of the Word ("the Mass of the Catechumens"), before the Liturgy of the Eucharist ("the Mass of the Faithful") began.

3 Cyril of Jerusalem: *Mystagogia*, 5, 2

4 Cyril of Jerusalem: *Mystagogia*, 5, 3

5 Cyril of Jerusalem: *Mystagogia*, 5, 4

6 Cyril of Jerusalem: *Mystagogia*, 5, 5

7 There are nine "ranks" of angels. Starting with those closest to God, they are Seraphim (attendants or guardians at God's throne), Cherubim (guardians of God's glory), Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels (see Pseudo-Dionysius the Areopagite: *De Coelesti Hierarchia*).

8 "Lord of hosts," from the Hebrew *saba* ("host").

9 Cyril of Jerusalem: *Mystagogia*, 5, 6

10 Cyril of Jerusalem: *Mystagogia*, 5, 7. This "calling down" is called the *epiclesis* of the Mass.

all pray and offer this Sacrifice for all who are in need."¹¹

"Then we mention also those who have already fallen asleep: first, the patriarchs, prophets, apostles, and martyrs, that through their prayers and supplications God would receive our petition; next,... the holy fathers and bishops who have already fallen asleep; and, to put it simply, all among us who have already fallen asleep; for we believe that it will be of very great benefit to the souls of those for whom the petition is carried up, while this holy and most solemn Sacrifice is laid out."¹²

"Then, after these things, we say that prayer which the Saviour imparted to His own disciples; and with a pure conscience we describe God as Father, saying, "Our Father, Who art in Heaven."¹³

"After this you hear the singing which invites you with a divine melody to the Communion of the Holy Mysteries, and which says, 'Taste and see that the Lord is good.' Do not trust to the judgement of the bodily palate — no, but to unwavering faith. For they who are urged to taste do not taste of bread and wine, but of the antitype¹⁴ — of the Body and Blood of Christ."¹⁵

"In approaching, therefore, do not come up with your wrists apart or your fingers spread, but make of your left hand a throne for the right, since you are about to receive into it a King. And having hollowed your palm, receive the Body of Christ, saying over It the *Amen*. Then ... partake, being careful lest you lose anything of It.... Tell me: if someone gave you some grains of gold, would you not hold them with all carefulness, lest you might lose something of them?... Will you not, therefore, be much more careful in keeping watch over What is more precious than gold and gems, so that not a particle of It may escape you?"¹⁶

"Then ... while awaiting the prayer, give thanks to God, Who has deemed you worthy of such great Mysteries."¹⁷

Postscript

Let all mortal flesh keep silence,¹⁸
And with fear and trembling stand.
Ponder nothing earthly-minded,
For, with blessings in His hand,
Christ our God to earth descendeth,
Our full homage to command.

King of kings, yet born of Mary,
As of old on earth He stood,
Lord of lords in human vesture,
In the Body and the Blood;
He will give to all the faithful
His own Self for heav'nly food.

Rank on rank the Host of Heaven
Spreads its vanguard¹⁹ on the way,
As the Light of light descendeth
From the realms of endless day,
That the pow'rs of Hell may vanish
As the darkness clears away.

At His feet the six-wingèd seraph,²⁰
Cherubim with sleepless eye,²¹
Veil their faces to the Presence,
As with ceaseless voice they cry:
"Alleluia! Alleluia!
Alleluia! Lord, most high."

11 Cyril of Jerusalem: *Mystagogia*, 5, 8

12 Cyril of Jerusalem: *Mystagogia*, 5, 9

13 Cyril of Jerusalem: *Mystagogia*, 5, 11

14 That which a symbol represents.

15 Cyril of Jerusalem: *Mystagogia*, 5, 20

16 Cyril of Jerusalem: *Mystagogia*, 5, 21

17 Cyril of Jerusalem: *Mystagogia*, 5, 22

18 See Hb 2:20.

19 Detachment of army marching in front to guard against surprise.

20 See Is 6:1-7.

21 See Ez 1:18.