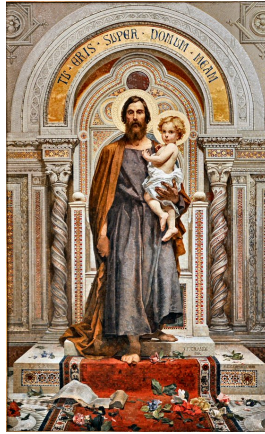


St. Joseph Society's March Boot Camp Podcasts



Podcast Schedule

- Episode #25 – What Constitutes the Liturgical Life?
- Episode #26 – On the Church Building
- Episode #27 – Breakdown of the Mass
- Episode #28 – How Do I Live the Mass?

Recommended Resources

The Holy Mass Explained by O.S.B. Dom Prosper Gueranger

The Holy Sacrifice Of The Mass Dogmatically, Liturgically And Ascetically Explained by Nicholas Gihl

The Lamb's Supper: The Mass as Heaven on Earth by Scott Hahn

Treasure and Tradition: The Ultimate Guide to the Latin Mass by Lisa Bergman

The Traditional Mass: History, Form, and Theology of the Classical Roman Rite by Michael Fiedrowicz

The Holy Bread of Eternal Life by Peter Kwasniewski

Novus Ordo – *Daily Roman Missal* by James Socias

Traditional Latin Mass – *The New Roman Missal* by Rev. F. X. Lasance and Rev. Francis Augustine Walsh, O.S.B. or *Daily Missal - 1962* by Baronius Press

Episode #25 – What Constitutes the Liturgical Life?¹

I. What is the liturgy?

1. The liturgy is “the work of Christ acting through his Church in a public way and the purpose of it is to sanctify the world, to make it holy, the way that Jesus came to make the world holy, and to drive out evil, to inculcate good, to feed his people. It is a public work that is done for the public good.”
2. *The Catechism of the Catholic Church* explains that “The liturgy is the work of the whole Christ, head and body. Our high priest celebrates it unceasingly in the heavenly liturgy, with the holy Mother of God, the apostles, all the saints, and the multitude of those who have already entered the kingdom. In a liturgical celebration, the whole assembly is *leitourgos*, each member according to his own function. The baptismal priesthood is that of the whole Body of Christ. But some of the faithful are ordained through the sacrament of Holy Orders to represent Christ as head of the Body” (1187-1188).
3. *Sacrosanctum Concilium* – “The liturgy is the summit toward which the activity of the Church is directed; at the same time, it is the font [or source] from which all her power flows” (10).

II. What is the Mass?

1. “The word Mass comes from the Latin phrase *missa est*, which means ‘it has been sent,’ so it’s a kind of sending, essentially. There’s one sending of the offering to heaven and the one sending of the people out. And so the Mass then is a kind of twofold thing. There’s sending something to Heaven, that’s the sacrifice and then we are sent out into the world.”
2. *Fundamentals of Catholic Dogma* by Ludwig Ott – “In the Sacrifice of the Mass, Christ’s Sacrifice on the Cross is made sacramentally present its memory is celebrate, and its saving power is applied. In the Sacrifice of the Mass and in the Sacrifice of the Cross the Sacrificial Victim and the Primary Sacrificing Priest are identical; only the nature and mode of the offering is different” (429-430).
3. Names for the Mass: The Holy Sacrifice, The Lord’s Supper, and the Eucharist
4. Do the people in the pew participate in the Mass or simply watch? “Mass is not necessarily something that you are either just like sitting back and watching or doing something like getting up to do the readings. And so that’s kind of like a false dichotomy that people have. Either I’m actively engaged in going up and giving communion or doing the readings, or I’m not doing anything. No, it’s actually a kind of contemplative activity and contemplation is a way of actively watching the Mass.”

¹All quotes are of Fr. Henry Hoffman and were taken from the transcripts of the St. Joseph Bootcamp Episodes 25-28 unless otherwise noted.

III. What is the liturgical year?

1. “The liturgical year is sort of like a rhythm that unpacks the reality that happens at each Mass. So at each Mass, we celebrate the birth, passion, death, resurrection, and ascension of Jesus. And it’s all packaged into one. And then the liturgical year kind of takes that package and unpacks it throughout the year so that we can have a chance to kind of soak in and mediate on each of the hose aspects of an extended period of time.”
2. Six Liturgical Seasons: Advent, Christmas, Ordinary Time after Epiphany, Lent, Easter, and Ordinary Time after Pentecost.

Episode #26 – On the Church Building

I. Chartres Cathedral



II. What does it mean to be holy?

1. “Holy means something that’s separated and set apart.”
2. *Catechism of the Council of Trent* – “The Church is called holy because she is consecrated and dedicated to God; for so other things when set apart and dedicated to the worship of God were wont to be called holy, even though they were material” (108).

III. Salvation History

1. Salvation History – “The story of salvation is the story of us trying to get away from God and God coming to us in more and more particular way.”
2. The Garden of Eden – “God created the world to be a holy place where he would come and dwell with us. And then the Garden of Eden was the Holy of Holies, where he put Adam and Eve to take of it, to guard it, to protect it, and to cultivate it.”
3. The Fall – “God comes to us in the earth . . . It's his temple. And then sin happens and the earth is separated from God. We are separated from each other. So, God enters in a more particular way that is a land and a people.”
4. Exile in Egypt and Israel – “And then that they go into slavery in Egypt. They sin at the bottom of Mount Sinai with the Golden Calf. And so, he creates a priestly people that's holy within his chosen people. So, they have pulled back from him. He creates a more particular [the] holy family within the lineage of Aaron. Then within that, there are high priests.”
5. Jesus Christ – “And then it becomes more and more and more particular over time until a particular person is born who is God. And that's Jesus Christ. So, the point being is that God comes to his people in a particular and physical way. And the more we pull back from him, kind of like the more particular and physical he gets.

IV. The Church Building is Christ

1. The Presence of Christ and the Church Building – “The church building is the particular manifestation of [Christ’s] presence among us. If you look at the liturgy by which a

bishop blesses a church building, he actually consecrates it as Christ. And it's kind of like a baptism that the building goes through.”

2. Why do men need beauty in worship? – “The church should be beautiful because it should be a representation of Christ and he is beauty. Beauty is important for men. It should inspire us, should make us want to fight, you know, like beauty should inspire [us], make us angry, like I’m going to go conquer the evil of the world.”

Episode #27 – Breakdown of the Mass

I. Imagine a non-Catholic co-worker of one of our listeners wants to attend Holy Mass with him. What would you encourage that man to tell his friend to prepare to attend Mass?

1. “I think people feel a kind of natural hesitancy to invite other people to mass. And they sort of instinctively feel there's a sort of barrier there. Part of it is probably that they don't really know what's going on themselves to a large degree, and so they don't feel confident in sharing it. But part of it also, I think, is that that's not exactly what the Mass is for. The Mass is a sacrifice, and sacrifice is offered by people who believe. Sacrifice and faith are really connected to each other. And so, in the ancient church, there was a practice of making sure that only people who believed were present at Mass. It was called the Discipline of the Secret. And in fact, prayers like the Our Father wouldn't even be said out loud among people who weren't Catholic because it was kind of a secret thing that was reserved for those who knew.”
2. “Not in the sense that they didn't want to make more converts, but the early Christians made converts through works of charity, then they were slowly initiated into the mysteries, and then finally they could attend mass. And obviously it's not quite like that today, but there is a kind of inherent difficulty in bringing people to come to make a sacrifice that they don't believe in. And so, I think that it's good to focus on like what you said at the beginning, you've had conversations with him about the beauty of the faith and the joy of a Sunday lived out fully as a Christian.”

II. What should a person expect in Mass from the Greeting to the Collect? – Introductory Rites

1. Entrance (Procession) – “So the first thing that happens is something that people maybe overlook the significance of, and that's the priest coming in. And there's a reason why the priest should process in and then process out again at the end. That is a symbol of God leading his people out of Egypt, Jesus leading us into the resurrection. So that can remind you of our journey through life of the God's people leaving the slavery of Egypt, the freedom of the promised land and the progress that all of us are called to make in the moral life from the beginning through the stages to the end.
2. Greeting – “And then the priest will walk up the steps to the altar. Again, significance to the steps. The altar itself represents Christ. And so, he kisses the altar to express his union with Christ.”
3. Penitential Act – “Then usually there's a confession of sins right after that. We acknowledge our own unworthiness, but we become worthy by acknowledging our unworthiness.”
4. The Gloria
5. Collect – “Then there's the Collect, or the opening prayer, and it's called the collect because it collects all of the people's prayers and so it's the prayer of the church and it's

good to study those ahead of time and to look at them . . . unite your prayer to that, because the idea is it collects all of our prayers, all the desires of our hearts into one, and the priest offers that to God.”

III. What about the readings, the homily, and the Nicene Creed?

1. Liturgy of the Word – “The readings, there are a couple of cycles. If you go to the traditional Latin mass, there'll be a one-year cycle. So, each of the readings will be repeated one year. If you go to the English mass, there'll be a three-year cycle. The first reading and the gospel are usually connected by some kind of theme. And the second reading is a cycle of readings through the New Testament. So, there's Old Testament, the New Testament and then gospel. And they're chosen with that kind of connection in mind.”
2. The Readings and the Homily – “In the traditional Latin mass, the first reading has to do with the Purgative Way and the Gospel with the Illuminative Way. Kind of similarly in the new mass, the English mass, the first reading basically tells us what to do. The second reading tells us how to do it. And the Gospel illustrates that kind of illuminates it from the life of Christ. And so, there's always that sort of connection between the readings that you can look at. And then with that in mind, you can be like, huh, what are these readings about? So that's, again, a good way to prepare for mass.”
3. The Creed (Profession of Faith) – “The Creed is sort of our response to everything in a sense. And so, you stand up, stand loud and proud, say the Creed like ‘This is what I believe, you've heard the Word of God, you've heard the priest explain it in the homily, and then as an expression of our internalization acceptance of it we stand up, and we say the Creed.

IV. Do you describe what is going on from Offering to the Sanctus?

1. The Offering – “So the offering that happens right before, that is the priest offering bread and wine. At that point, the bread and wine are different than they were before. They haven't been consecrated yet, but they've been dedicated. So, a sacrifice is a gift that is dedicated and then destroyed. And once it's been dedicated, it can't be used for anything else. So, at the point when the priest lifts up the bread and offers it to God, lifts up the wine and offers it to God, at that point, it can't be just like thrown away in the trash or something. It's not [the] body and blood of the Lord yet, but it is something that's been dedicated to him so what we ought to do at that point is unite ourselves to it because the bread and the wine are a symbol of our life, our sustenance, the wine is a symbol of joy [and] the bread is a symbol of life.”
2. The Sanctus – “The *sanctus* is the Latin term for holy, so it's when we sing holy, holy, holy, and that's an expression of our recognition that we're really entering into something that's holy. So, we talked about last time how holiness is something that's separated from everything else. And so, it's our way of focusing on that. It's also the song of the angels in heaven that's talked about by John in the book of Revelation.

V. Eucharistic Prayers to the Conclusion

1. The Roman Canon – “[The] Roman canon, it comes from Rome. That's why it's called Roman. And canon means a standard of measuring. So, a canon is a set thing that doesn't change. And the Roman canon is the prayer that the priest says leading up to and including and then afterwards of the consecration of the bread and the wine into the body and blood of the Lord. And so, at the Offertory or the Offering, he dedicates that bread and wine to God and becomes holy and set apart. And then through the course of the prayer that's called the Roman canon, he says a series of prayers leading up to the consecration. Then at the consecration, the sacrifice actually happens where the bread and the wine are destroyed, and it becomes the body and blood of the Lord.
2. The Lord's Prayer and The Lamb of God – “So then everybody sings amen to that as like a confirmation, affirmation of what just happened and their faith in it. And then that's what makes us children of God. So, then we say the Our Father. After the Our Father, we sing the hymn, the Lamb of God, that we say Lamb of God who takes away the sins of the world. So, the *Agnus Dei*, oftentimes, especially on Sundays, is sung. And that is a recognition of Jesus, who is the Lamb, who has sacrificed for us, who we are about to receive.
3. Concluding Rites – “Then at the end, the priest gives a blessing and the dismissal. First of all, is a recognition that the sacrifice has been sent to God. And then after that, it's commissioned to send the people out to the world.” Mike – “[One thing] that resonates with men is that sense of mission and that we are being sent out on a mission to be lights for Christ in the world and the salt and light in our communities and things, which is really great.”

Episode #28 – How do I Live the Mass?

I. What should a person do to prepare to attend Holy Mass?

1. What is the Mass? “The Mass is the sacrifice of Jesus on the cross, the holy sacrifice of the Mass offered to the Father. And if you substitute that in for Mass, then it makes a lot more sense. Like, how do I live the sacrifice of Jesus every day? And that's how you live the Mass, in like living out the sacrifice of Jesus, living the Christian life. The mass is the source and the summit of the Christian life.”
2. The Snowball Effect – “The best way to get something out of Mass is to be a good Christian. And it's kind of like a snowball effect. The better for Christian you become, the more dedicated and devout you are and the more faithful you are to your family, your vocation, whatever God is calling you to do, then the more you're going to be living the Mass. And then the more you do that, then the more you get out of mass and then it you know kind of has that snowball effect.”
3. Mortification is the Path to Joy – “Mortification is the path of joy. I think a lot of times we don't put those two things together. Written into our brain there's [a] connection between suffering and joy and if we're willing to endure a little bit of sacrifice, a little bit of suffering, we've got great joy looking to look forward to afterwards. That's what the Bible says about Jesus and the cross. He said for the joy that was set before him he endured the cross despising the shame so we should sacrifice in such a way that brings us joy, that sets us free from our weaknesses” (Hebrews 12:2).

II. Do you have any suggestions for praying the Mass more effectively?

1. “We prepare for Mass by opening up our hearts, preparing our minds by looking at the readings ahead of time, looking at the prayers, and especially the entrance chant, the *Introit*, and then bringing with us our prayers from the week, our offerings, and our love and our mortifications. All of those things we can unite to the bread and the wine that are being offered, then they're transformed into the body and blood of the Lord, then we receive that, and then we go out and we do it again.”
2. The Introit (Entrance Antiphon) – “The theme of the Mass changes all that kind of stuff so there is a kind of helpful tagline (a kind of theme) that the Church gives us for every Mass and that's the entrance antiphon, the entrance chant, and the Latin term would be the *Introit*. So look at the entrance chant ahead of time, you can find them online, or you can find them in a Missal [which] may be a helpful resource for guys. You can buy them from Midwest Theological Forum and they have all kinds of prayers and things in them too they have a way of preparing for confession all that kind of thing.”
3. The Readings – “That's helpful read them ahead of time with the kids and then use that kind of schema that the first reading tells us what to do, the second reading tells us how to do it, and then the Gospel illustrates it for the life of Jesus, the more you mull them over, then the more receptive you are to receive them at Mass.”

4. Bring Your Gifts to God – “We should bring gifts to God. We offer our joys and sacrifices, and we give [them to] God kind of like the Wise Men came to give Jesus at his birth [with] gold, frankincense, and myrrh. And those have a significance. So, we can give God gold that symbolizes kind of love in our hearts and our devotion to him. We can give him incense that signifies our prayers because incense is something that you offer up typically when you pray. And then the myrrh is a symbol of death and ultimately of rebirth. But it's kind of our sacrifices and the mortifications that we make throughout the week. So, those three things can add up throughout the week, so to speak, and [we can] bring them on Sunday and offer them.”

III. Are there any post-Mass practices that you suggest for your parishioners?

1. The Cyclical Process – “There should be kind of a cyclical process, like a snowball effect, that the more we practice the virtues, the more we mortify ourselves throughout the week, the more we sacrifice, then the more we bring to Mass and then the more we get out of Mass. But it probably requires a little bit of work and maybe more intentional effort than people are oftentimes doing now because people do kind of just show up and then leave again and then don't think about it for another week. But, I think that you're going to get out of it what you put into it. And it's possible to get out a lot. And so it's worth it to put in a lot.”
2. After Communion – “We just received the body and blood of Jesus Christ, and that's an infinite treasure. And the reason that it doesn't completely change us into new people each time we receive it is because we're not ready for that. But we can slowly over time prepare ourselves more and more to be transformed. One holy communion should be life changing, right? Because it's physically touching Jesus, and the more we give thanks after mass and remind ourselves of what just happened, then the more receptive we become to that all those gifts and graces God wants to give us. So, we should prepare for Mass ahead of time by praying you know by studying the readings and then after mass right away after receiving communion kneel down thank God for the gift and try to foster some silence.”