

**We will continue our teaching Mass this week after the Liturgy of the WORD. We begin with a brief quote from General Instruction of the Roman Missal.**

*These two principle parts of the Mass (the Liturgy of the Word and the Liturgy of the Eucharist) are so closely connected as to form one single act of worship: the table of God's word and of Christ's Body and Blood is prepared, and from it the faithful are instructed and nourished. The spoken word of God announces the history of salvation; the Eucharist embodies it in the sacramental signs in the liturgy. In addition to these two parts, the introductory rites prepare the people for the word and Eucharist, and the concluding rite brings the people's worship to a close and sends the out to witness and to serve.*

## **LITURGY OF THE EUCHARIST**

### **AFTER THE PRAYER OF THE FAITHFUL AND ALL ARE SEATED**

**In the Liturgy of the Eucharist we follow the actions of Christ who took bread, gave thanks, broke the bread and gave it to his disciples saying, "Take, eat, and drink: this is my Body, this is the cup of my Blood. Do this in memory of me."**

**We "take" the bread and wine as we prepare the gifts at the table of the Lord.**

**We "give thanks" in the Eucharistic Prayer.**

**We "break and give it" or share the bread and wine through "the fraction and through communion."**

**Up until now, all of the focus has been the Ambo, the table of God's Word. Now the Altar, the Lord's Table, becomes the focus which is the center of the whole Liturgy of the Eucharist. The Altar is prepared; the gifts are "set apart" and presented as a sign of the community's desire to unite with the sacrifice of Christ.**

### **THE PREPARATION OF THE GIFTS**

**Early Christians brought wine and bread to be consumed at the Liturgy, and also money and other gifts to be given to the poor. Bread and wine recall the last supper Jesus shared with His Disciples. They ate bread and drank wine because it was their everyday food. The gifts are food and nourishment necessary for living. So our bread and wine at Mass represent our everyday lives, our everyday selves, and the essence of our lives. Jesus took the ordinary substances of his dinner table and transformed them into his own body and blood. The eternal Son of God becomes truly present to us under the form of the**

simplest of substances.

These gifts of bread and wine which have been brought to the altar, challenge us to give ourselves in thanksgiving for everything that God has given us.

*A hymn/instrumental is sung/played while the bread and wine are brought to the altar.*

The prayers said by the Priest are all self-explanatory so let us listen to these prayers. Some are supposed to be said silently by the Priest but he will say them out loud today for our benefit. They come to us from Jewish table prayers.

**Priest:** Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

*All: Blessed be God for ever.*

The priest (deacon) mixes a little water with the wine to symbolize the human and the divine natures of Christ joined in the Mystery of the Incarnation - God becoming human, The Deacon says... *By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity...* and the Priest continues:

**Deacon:** (quietly) By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

**Priest:** Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

*All: Blessed be God for ever.*

The priest prays the words inaudibly... *With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, lord God.*

**Priest:** (quietly) **With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, lord God.**

The priest washes his hands as a symbol of internal purification to prepare for the most sacred part of the Mass. In former days, it was quite often a real necessity for the Priest to wash his hands after receiving the gifts of the people - which may have included fresh fish and live chickens as well as bread and wine! The words the priest is praying to himself are... *Lord, wash away my iniquity; cleanse me from my sin.*

**Priest:** (quietly) **Lord, wash away my iniquity; cleanse me from my sin.**

#### INVITATION TO PRAYER AND PRAYER OVER THE GIFTS

**Priest:** **Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.**

*All: May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his holy Church.*

**Priest:** **Look with favor, we pray, O Lord, upon the sacrificial gifts offered here, that, celebrating in mystery the Passion of your Son, we may honor it with loving devotion. Through Christ our Lord.**

## EUCCHARISTIC PRAYER

Now we arrive at the most sacred part, the Eucharistic Prayer, “*the center and summit of the entire celebration begins*” It is essentially a prayer of thanksgiving and sanctification. “*The meaning of the prayer is that the entire congregation of the faithful should join itself to Christ in confessing the great deeds of God and in offering sacrifice.*” General Instruction of the Roman Missal (GIRM)

**The Eucharistic Prayer is a single liturgical action.**

**The prayer begins with a dialogue expressing** “*union with one another in offering the Eucharistic sacrifice. The faithful give thanks and praise to God and offer the spotless victim not only through the hands of the Priest but also together with him.*” **This makes clear that what is being proclaimed needs the “*full active and conscious participation*” of everyone.** GIRM

**V. The Lord be with you.**

**R.** And with your spirit.

**V. Lift up your hearts.**

**R.** We lift them up to the Lord.

**V. Let us give thanks to the Lord our God.**

**R.** It is right and just.

## PREFACE

**The Preface, which follows,** “*glorifies God the Father and gives thanks for the whole work of salvation or for some special aspect of it that corresponds to the day or festivity or season.*” GIRM

**Presider says the Preface.**

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks, Father most  
holy,  
through your beloved Son, Jesus Christ,  
your Word through whom you made all things,  
whom you sent as our Savior and Redeemer,

incarnate by the Holy Spirit and born of the Virgin.  
Fulfilling your will and gaining for you a holy people,  
he stretched out his hands as he endured his Passion,  
so as to break the bonds of death and manifest the  
resurrection.

And so, with the Angels and all the Saints  
we declare your glory, as with one voice we acclaim:

**Assembly sings the “Sanctus” Holy, Holy, Holy...**

In the sections of the prayer before and after the narrative of the institution, the Church evokes God’s Spirit to hallow the gifts offered by the hands of the priest and make them the Body and Blood of Christ, and to those who gather those who receive them into true communion of faith and love. #118 *Introduction of the Order of Mass (NCCB)*

**Priest**

100. The Priest, with hands extended, says:

**Y**ou are indeed Holy, O Lord,  
the fount of all holiness.  
Make holy, therefore, these gifts, we pray,  
by sending down your Spirit upon them like the dewfall,  
so that they may become for us  
the Body and ✠ Blood of our Lord Jesus Christ.

The words of institution follow. The words of Jesus, in which he gave himself to his disciples as their food and drink, are repeated in fidelity to his command that they carry on this mystery. #119 *Introduction of the Order of Mass (NCCB)*

**Priest**

**At the time he was betrayed**

and entered willingly into his Passion,  
he took bread and, giving thanks, broke it,  
and gave it to his disciples, saying:

Take this, all of you, and eat of it,  
for this is my body,  
which will be given up for you.

In a similar way, when supper was ended,  
he took the chalice  
and, once more giving thanks,  
he gave it to his disciples, saying:

take this, all of you, and drink from it,  
for this is the chalice of my blood,  
the Blood of the new and eternal covenant,  
which will be poured out for you and for many  
for the forgiveness of sins.  
do this in memory of me.

## MYSTERY OF FAITH

*The Memorial Acclamation confesses the Church's belief on the Pascal Mystery of Christ's death, resurrection, and presence among his people. # 120*

**Priest:** The mystery of faith.

**All:** Cantor leads the acclamation. When we eat this bread...

*The whole action of the Eucharist is done in obedience to the Lord's command, as a memorial of him. #121* **God is ever faithful to His covenant. God's saving deeds in the power of Christ are taking effect here and now!**

**Priest:**

Therefore, as we celebrate  
the memorial of his Death and Resurrection,

we offer you, Lord,  
the Bread of life and the Chalice of salvation,  
giving thanks that you have held us worthy  
to be in your presence and minister to you.  
Humbly we pray  
that, partaking of the Body and Blood of Christ,  
we may be gathered into one by the Holy Spirit.

*By the grace of the Holy Spirit, the church has become a single offering in Christ to the glory of God the Father, She now prays that the fruits of this sacrifice may be experienced throughout the church and the whole world.*  
#122

Remember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of charity,  
together with **N.** our Pope and **N.** our Bishop\*  
and all the clergy.  
Remember also our brothers and sisters  
who have fallen asleep in the hope of the resurrection,  
and all who have died in your mercy:  
welcome them into the light of your face.

Have mercy on us all, we pray,  
that with the Blessed Virgin Mary, Mother of God,  
with the blessed Apostles,  
and all the Saints who have pleased you throughout the  
ages,  
we may merit to be coheirs to eternal life,  
and may praise and glorify you  
through your Son, Jesus Christ.

**[PAUSE]**

The final words of praise - the Doxology - summarize the Eucharistic Prayer. The priest and deacon lift up the bread and the wine in a gesture of offering.

Our "GREAT AMEN" to this prayer acclaims our *"confirmation to all that has been proclaimed on our behalf by the priest."* #123

**Priest:** Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

**Assembly:** Amen.

## **COMMUNION RITE**

We prepare for receiving the Lord's Body and Blood with the Communion Rite: The Lord's Prayer, the Sign of Peace and Fraction Rite (the Breaking of the Bread)

### **THE LORD'S PRAYER**

Since the early centuries of the Church's history, this prayer has also been used as part of our immediate preparation for receiving Communion. *The prayer is a petition for our daily food, which for Christians means the Eucharistic bread, and also for purification from sin.*

Some people have become accustomed to holding hands during this prayer to express our unity. Others have learned to raise their hands

in prayer. The gesture of raising one's hands in prayer is called "Orans." It is an ancient prayer gesture that has been used for centuries. Notice that the presider at Mass uses this "Orans" gesture at numerous times during the liturgy. Neither the Orans position nor holding hands is prescribed in the official books, nor is either forbidden.

The embolism prayed by the priest, "Deliver us from every evil..." expands the final petition of the Lord's Prayer and *begs deliverance from the power of evil for the entire community*. The embolism, is followed by the Doxology to which we respond: "For the kingdom, the power, and the glory are yours ..."

**Priest:** As the Saviors command and formed by Divine Teaching we dare to say:

*All: 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, graciously grant us peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior Jesus Christ.

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

#### THE SIGN OF PEACE

The Sign of Peace has been part of the Mass as early as the fourth century. Peace - "SHALOM" - means all possible prosperity. The sign of peace gives us an opportunity to express our unity. We express to each other our communion as church and pledge our mutual charity before receiving the Sacrament.

**Priest:** Lord Jesus Christ, who said to your apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

*All: Amen.*

**Priest:** The peace of the Lord be with you always.

*All: And with your Spirit.*

**Deacon:** Let us all offer each other a sign of peace.

### **Community shares a sign peace**

When the disciples who met Jesus on the road to Emmaus invited him to join them for dinner, they “recognized him in the breaking of the bread” (Luke 24:35). A bit later the book of Acts describes the life of the early Church this way: “They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers”

The Lamb of God is a litany that accompanies the breaking of the bread. This rite of the breaking of the bread emphasizes that those who break bread are expected to offer their lives for others in the same way Jesus did throughout His life and especially in the passion. Following the Lamb of God, it is a custom at St. Edna to kneel at this point before the invitation to communion.

**Cantor begins Lamb of God.**

***The Priest breaks the host***

**SUNG BY ALL:** Lamb of God, You take away the sins of the world: have mercy on us. Lamb of God, You take away the sins of the world: have mercy on us. Lamb of God, You take away the sins of the world: grant us peace.

**After all kneel**

A small portion of the large host is now placed into the chalice signifying the union of the Body and the Blood of Christ. Just as the double consecration, that is, OF the bread and OF the wine, represented the death of Christ, so it was deemed necessary to symbolize the reuniting of the Body and Blood of Christ before communion - a symbolic re-enactment of the Lord's resurrection.

As we prepare ourselves to receive the Eucharist, the priest now says a private and silent prayer to himself to receive Communion. Today he prays this prayer aloud.

**Priest:** Lord Jesus Christ, Son of the Living God, by the will of the Father and the work of the Holy Spirit, Your death brought life to the world. By Your Body and Blood free me from all my sins, and from every evil. Keep me faithful to your teaching, and never let me be parted from You.

#### COMMUNION - PROCESSION

**Priest:** This is the Lamb of God who takes away the sins of the world. Happy are those who are called to the supper of the Lamb.

**All:** Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

The priest prays to himself before he receives communion. May the Body of Christ keep me safe for Eternal Life. May the Blood of Christ keep me safe for Eternal Life.

**Communion Hymn begins immediately.**

***After the Communion song has ended and the complete assembly has received, the narrator says the following:***

We will now take a moment to reflect upon the communion procession.

The practice of receiving, both the Consecrated Bread - and the Precious Blood from a common cup, forges a real link with our past. Our current practice corresponds *exactly* to a description given by the early Church Father, St. Cyril of Jerusalem, in the fourth century.

As the Minister of the Eucharist says "THE BODY OF CHRIST" and we respond "AMEN", each of us is agreeing to the giving over of ourselves to the truth declared. We are declaring and agreeing to become one with Christ, who is the HEAD, and with all Christians, who are members. We say that we are willing to give, act and love as Christ did.

Notice that our communion song began immediately so that a unified whole, both priest and congregation, receive the body and blood. The Communion song expresses *"the spiritual union of the communicants, who join their voices in a single song, shows the joy of all, and make the Communion procession an act of unity"* (G1 no. 56i).

**narrator pauses**

#### PRAYER AFTER COMMUNION

After all have received the Body and Blood of the Lord, the Priest prays that the reception of Holy Communion will result in certain and definite spiritual benefits for those who have shared the Eucharist - that the spiritual effects of the Eucharist will be carried out in our everyday lives.

**Priest:**

Nourished by this sacred gift, O Lord,  
we give you thanks and beseech your mercy,  
that, by the pouring forth of your Spirit,  
the grace of integrity may endure  
in those your heavenly power has entered.  
Through Christ our Lord.

#### THE CONCLUDING RITE

The Priest again announces the presence of the Lord. "The Lord be with you." The ritual phrase now serves as a farewell, followed by a blessing. The blessing prays that the grace that God has given us in this part of our lives will benefit us -because this is what we sacrificed with Christ in the Eucharist to the Father through the Holy Spirit.

## BLESSING & DISMISSAL

With the final blessing of the presider, the Mass is ended. We leave the Church with this mandate: to announce the gospel of the Lord. The dismissal reminds us that the only way to serve the Lord is in peace and love and our response is: "Thanks be to God." All are sent out into the world to do good work, blessing and praising the Lord.

A hymn is usually sung as the leaders of prayer process. We are expected to stay and sing until the ministers have processed out of church. We do this as a sign of unity and commitment to follow the cross of Christ.

**Priest:** The Lord be with you.

**All:** And with your spirit.

**Priest:**

May almighty God bless you, the Father, and the Son and the Holy Spirit.

**All:** Amen

**Deacon:** Go in peace, glorifying the Lord by your Life.

**All:** Thanks be to God.

In peace, we take Christ with us into our world that is in such need of his presence and his love. He taught us and fed us here so that we may be strengthened as Christ-bearers for the week. Let us go forth from this place to truly love and serve the Lord.

Recessional Hymn is sung