

Liturgy of the Eucharist



Prayer

A Student's Prayer

Come, Holy Spirit, Divine Creator, true source of light and fountain of wisdom! Pour forth your brilliance upon my dense intellect, dissipate the darkness which covers me, that of sin and of ignorance. Grant me a penetrating mind to understand, a retentive memory, method and ease in learning, the lucidity to comprehend, and abundant grace in expressing myself. Guide the beginning of my work, direct its progress, and bring it to successful completion. This I ask through Jesus Christ, true God and true man, living and reigning with You and the Father, forever and ever.

Amen.

Agenda

- Presentation of the Gifts
- Eucharistic Prayer
- Our Father
- Communion
- Concluding Rites



What is Eucharist?

- Greek 'eucharistia' meaning thanksgiving
- Name given to the Blessed Sacrament in the Altar as well the Sacrifice of Mass, in which Jesus Christ is truly present under the appearances of bread and wine.

"How many of you say: I should like to see His face, His garments, His shoes. You do see Him, you touch Him, you eat Him. He gives Himself to you, not only that you may see Him, but also to be your food and nourishment." - St. John Chrysostom



Presentation of the Gifts

- Offertory

"The bread that you see on the altar is the Body of Christ as soon as it is sanctified by God's word. The chalice, or better what is contained in the chalice, is the Blood of Christ as soon as it is sanctified by God's word,"
- St. Augustine.

Preparation of the Gifts

What is happening?

- Offertory Chant/Hymn
- Preparing the altar
- Gifts of bread and wine
- Collection for the poor
- Mixing of Water and Wine
- Washing of Hands
- Prayer over Offerings

“It is a praiseworthy practice for the bread and wine to be presented by the faithful. They are then accepted at an appropriate place by the Priest or the Deacon to be carried to the altar.” -GIRM 73



Preparation of the Gifts

Offertory Chant

There are four options for the Offertory Chant:

1. The antiphon from the Missal or the antiphon with its Psalm from the Graduale Romanum.
2. The antiphon and Psalm of the Graduale Simplex for the liturgical time.
3. A chant from another collection of Psalms and antiphons, including Psalms arranged in responsorial or metrical forms.
4. Another liturgical chant that is suited to the sacred action, the day, or the time of year.

Preparation of the Gifts

Preparing the Altar

- Several items are brought to the altar from the credence table.
 - Prepared Chalice
 - paten
 - corporal
 - veil and burse
 - Water
 - Wine (if there are no gifts)
 - Ciborium w/ unconsecrated hosts (if there are no gifts)
 - Lavobo with towel



Preparation of the Gifts

Gifts of Bread and Wine

- The early Christians each brought some bread and wine from their homes to the church to be used for the Mass and to be given to the clergy and the poor.
- Today a similar offering for the parish and the poor is made with our monetary contributions.
- Members of the parish will take up a collection from the assembly and bring it to the priest at the altar with the bread and wine to be used for the sacrifice.

Preparation of the Gifts

Mixing of Water and Wine

- The priest places the bread and wine on the table.
- He then mixes water with the wine and washes his hands to help us think of the Last Supper. (Mixing water with wine and washing hands are things all Jews did at meals in Jesus' day.)
- Finally, he invites us to pray that the sacrifice be acceptable to God. We respond "Amen" to the Prayer Over the Gifts and stand to participate in the central prayer of the Mass.

The Liturgy of the Eucharist

21. When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the Missal on the altar.
22. It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.
23. The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

**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.**

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

24. The Deacon, or the Priest, pours wine and a little water into the chalice, saying 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.**
25. The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

**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.**

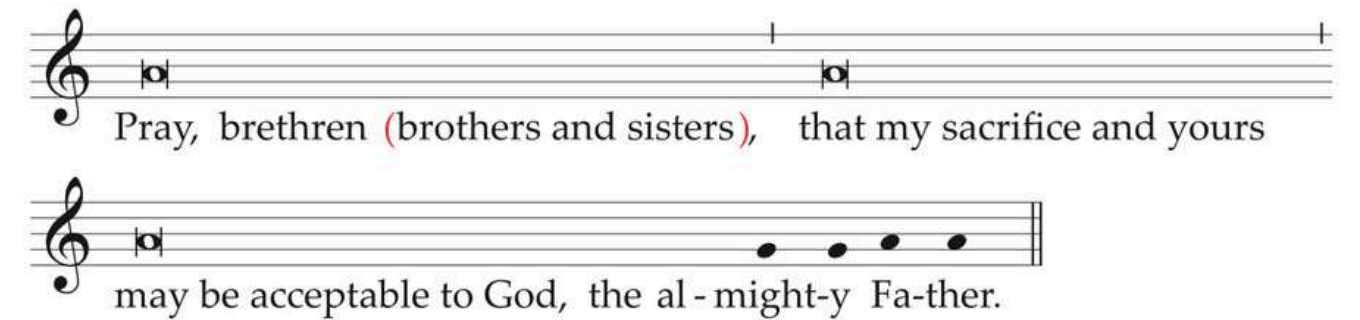
Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

26. After this, the Priest, bowing profoundly, says 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.**

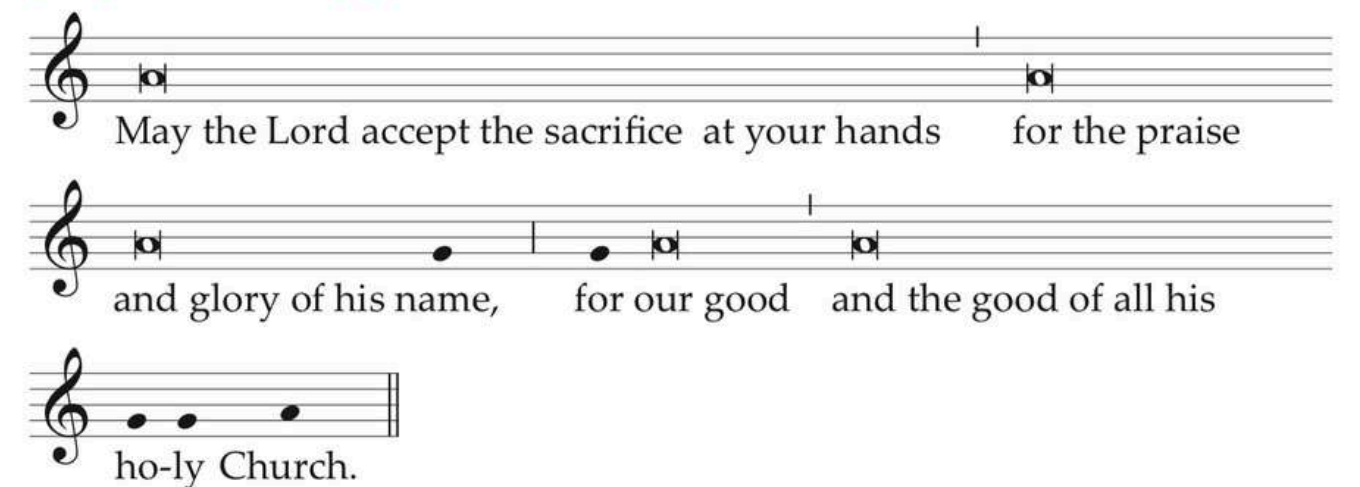
27. If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.
28. Then the Priest, standing at the side of the altar, washes his hands, saying quietly:
- Wash me, O Lord, from my iniquity
and cleanse me from my sin.**
29. Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:



Pray, brethren (brothers and sisters), that my sacrifice and yours
may be acceptable to God, the al-might-y Fa-ther.

**Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.**

The people rise and reply:



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
ho-ly Church.

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.

30. Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:
- Amen.

TENTH SUNDAY IN ORDINARY TIME

Entrance Antiphon

Cf. Ps 27 (26): 1-2

The Lord is my light and my salvation; whom shall I fear?
The Lord is the stronghold of my life; whom should I dread?
When those who do evil draw near, they stumble and fall.

Collect

O God, from whom all good things come,
grant that we, who call on you in our need,
may at your prompting discern what is right,
and by your guidance do it.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Prayer over the Offerings

Look kindly upon our service, O Lord, we pray,
that what we offer
may be an acceptable oblation to you
and lead us to grow in charity.
Through Christ our Lord.

Communion Antiphon

Ps 18 (17): 3

The Lord is my rock, my fortress, and my deliverer;
my God is my saving strength.

Or:

1 Jn 4: 16

God is love, and whoever abides in love
abides in God, and God in him.

Prayer after Communion

May your healing work, O Lord,
free us, we pray, from doing evil
and lead us to what is right.
Through Christ our Lord.

Eucharistic Prayer

"How can this come about?" Mary asked. "The Holy Spirit will come upon you," the angel answered, "and the power of the Most High will cover you with its shadow." And now you are the one who puts the question: "How can bread become Christ and wine His Blood?" I answer: "The power of the Holy Spirit will be at work to give us a marvel which surpasses understanding."

- St. John Damascene (d. 749)

Eucharistic Prayers

What is Happening?

- Invitation and Preface
- Sanctus (Holy, Holy, Holy)
- Epiclesis
- Words of Institution and Consecration
- Anamnesis
- Offering
- Intercessions
- Final Doxology



Eucharistic Prayers

Importance of Participation

- Center and high point of the entire celebration
 - Priest calls upon the people to lift up their hearts towards the Lord in prayer and thanksgiving.
 - Eucharistic prayers are the prayers of the people and not exclusively the prayer of the priest. The priest leads the congregation in liturgical prayer, but he offers prayer in the name of the community.
 - Thinking it is the priest's prayer only means there is a danger of misinterpreting our own role as assembly. Making the congregation as passive spectators rather than full, active participants.

Eucharistic Prayers

Importance of Participation

- Paragraph 78 of GIRM: The Priest calls upon the people to lift up their hearts towards the Lord in prayer and thanksgiving; he associates the people with himself in the Prayer that he addresses in the name of the entire community to God the Father through Jesus Christ in the Holy Spirit. Furthermore, the meaning of this Prayer is that the whole congregation of the faithful joins with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer requires that everybody listens to it with reverence and in silence.

Eucharistic Prayers

Structure

While the words of the prayer may vary from Sunday to Sunday, the prayer always has this structure:

- 1) We call upon God to remember all the wonderful saving deeds of our history.
- 2) We recall the central event in our history, Jesus Christ, and in particular the memorial he left us on the night before he died. We recall his passion, death and resurrection.
- 3) After gratefully calling to mind all the wonderful saving acts God has done for us in the past, we petition God to continue those deeds of Christ in the present: We pray that we may become one body, one spirit in Christ.

Let's keep this in mind as we look through the Eucharistic Prayers

Eucharistic Prayers

Invitation and Preface

- The priest begins the preface, a prayer which prepares us to come before the face of God. We are brought into the presence of God and speak of how wonderful God has been to us.
- There are many prefaces to fit the feast/solemnity of the day. To fit the intention of the mass. Even common prefaces to fit the day if there is no specific liturgical time indicated.

THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.

V. The Lord be with you. R. And with your spir-it.

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.

Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:

Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he
who comes in the name of the Lord. Ho-san-na in the high-est.

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

Or:

San-ctus, San-ctus, San-ctus Dó-mi-nus De-us Sá-ba-oth.
Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis.
Be-ne-dí-ctus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in
ex-cél - sis.

32. In all Masses, the Priest celebrant is permitted to sing parts of the Eucharistic Prayer provided with musical notation below, pp. 693ff., especially the principal parts.

In Eucharistic Prayer I, the Roman Canon, the words included in brackets may be omitted.

PREFACE I OF THE MOST HOLY EUCHARIST

The Sacrifice and the Sacrament of Christ

60. The following Preface is said in the Mass of the Lord's Supper (text with music, p. 304). It may also be said on the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) and in Votive Masses of the Most Holy Eucharist.

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.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

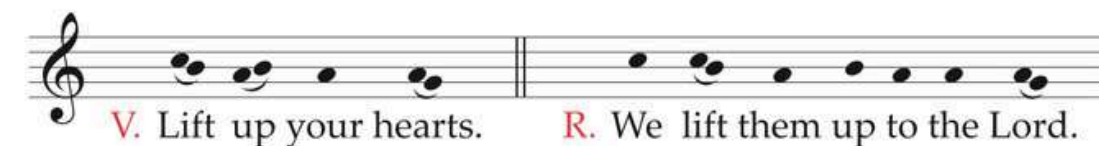
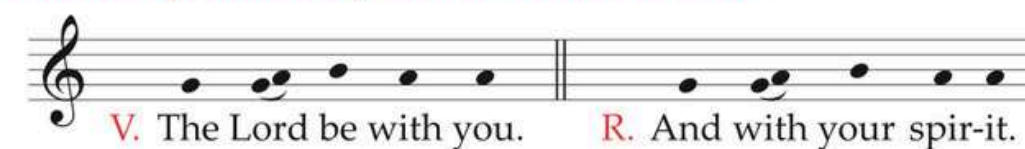
Holy, Holy, Holy Lord God of hosts . . .

When the Roman Canon is used in the Mass of the Lord's Supper, there is a proper Communicantes, Hanc igitur and Qui pridie. For ease of use, the entire Canon has been printed with these incorporated, pp. 635-643.

COMMON PREFACE I

The renewal of all things in Christ

72. The following Preface is said in Masses that have no proper Preface, and for which a Preface related to a specific liturgical time is not indicated.



It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

In him you have been pleased to renew all things, giving us all a share in his fullness. For though he was in the form of God, he emptied himself and by the blood of his Cross brought peace to all creation. Therefore he has been exalted above all things, and to all who obey him, has become the source of eternal salvation.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

PREFACE I OF THE BLESSED VIRGIN MARY

The Motherhood of the Blessed Virgin Mary

62. The following Preface is said in Masses of the Blessed Virgin Mary, with the mention at the appropriate place of the particular celebration, as indicated in the individual Masses.

V. The Lord be with you. R. And with your spir-it.

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.

It is truly right and just, our duty and our salvation,
 always and everywhere to give you thanks,
 Lord, holy Father, almighty and eternal God,
 and to praise, bless, and glorify your name
 (on the Solemnity of the Motherhood /
 on the feast day / on the Nativity / in veneration)
 of the Blessed ever-Virgin Mary.

For by the overshadowing of the Holy Spirit
 she conceived your Only Begotten Son,
 and without losing the glory of virginity,
 brought forth into the world the eternal Light,
 Jesus Christ our Lord.

Through him the Angels praise your majesty,
 Dominions adore and Powers tremble before you.
 Heaven and the Virtues of heaven and the blessed Seraphim
 worship together with exultation.
 May our voices, we pray, join with theirs
 in humble praise, as we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

It is truly right and just, our duty and our sal-va-tion, al-ways and
 everywhere to give you thanks, Lord, holy Father, almighty
 and e-ter-nal God, and to praise, bless, and glori-fy your name
 (on the Solemnity of the Motherhood) of the Blessed ev-er-Virgin
 (on the feast day
 on the Nativity
 in veneration)
 Mar-y. For by the overshadowing of the Holy Spirit she conceived
 your Only Be-got-ten Son, and without losing the glory of virginity,
 brought forth into the world the e-ter-nal Light, Je-sus Christ our
 Lord. Through him the Angels praise your maj-es-ty, Domin-
 -ions a-dore and Powers trem-ble be-fore you. Heav-en and the
 Virtues of heaven and the bless-ed Ser-a-phim worship to-geth-er
 with ex-ul-ta-tion. May our voices, we pray, join with theirs in
 hum-ble praise, as we ac-claim:


PREFACE I OF ADVENT

The two comings of Christ

33. The following Preface is said in Masses of Advent from the First Sunday of Advent to December 16 and in other Masses that are celebrated in Advent and have no proper Preface.



V. The Lord be with you. R. And with your spir-it.



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.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For he assumed at his first coming the lowliness of human flesh, and so fulfilled the design you formed long ago, and opened for us the way to eternal salvation, that, when he comes again in glory and majesty and all is at last made manifest, we who watch for that day may inherit the great promise in which now we dare to hope.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .



It is truly right and just, our duty and our sal-va-tion, al-ways and everywhere to give you thanks, Lord, holy Father, almighty and e-ter-nal God, through Christ our Lord. For he assumed at his first coming the lowliness of hu-man flesh, and so fulfilled the design you formed long a-go, and opened for us the way to e-ter-nal sal-va-tion, that, when he comes again in glo-ry and maj-es-ty and all is at last made man-i-fest, we who watch for that day may inherit the great promise in which now we dare to hope. And so, with Angels and Archangels, with Thrones and Do-min-ions, and with all the hosts and Pow-ers of heav-en, we sing the hymn of your glo-ry, as without end we ac-claim:

Holy, Holy, Holy Lord God of hosts . . .

Eucharistic Prayers

Sanctus (Holy, holy, holy)

- Sanctus is the Church's great song of God's glory and it is typically sung.
- Eucharistic congregation unites it in song and fellowship with the communion of saints and the heavenly choirs of angels.

CHANT MASS

763 SANCTUS

Melody

Em Am Em Am Em Cmaj7 Em

San - ctus, San - ctus, San - ctus Dó - mi - nus De - us Sá - ba - oth.

Keyboard

G Am Em

Ple - ni sunt coe - li et ter - ra gló - ri - a tu - a.

Am Em G Em

Ho - sán - na in ex - cél - sis. Be - ne - dí - ctus qui ve - nit in

Am G Am Em7 Am

nó - mi - ne Dó - mi - ni. Ho - sán - na in ex - cél - sis.

Eucharistic Prayers

Sanctus (Holy, holy, holy) - Biblical

The Sanctus is a biblically-based prayer taken from the passages found in Isaiah 6:3, Matthew 21:9, and Revelation 4:8

- **Isaiah 6:3** – *And they cried out one to another, and said: “Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.*
- **Matthew 21:9** – *The crowds preceding him and those following kept crying out and saying: “Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest.”*
- **Revelation 4:8** – *The four living creatures, each of them with six wings, were covered with eyes inside and out. Day and night they do not stop exclaiming: “Holy, holy, holy is the Lord God almighty, who was, and who is, and who is to come.”*

Eucharistic Prayers

Epiclesis

- Greek term that refers to the invocation of the Holy Spirit, to change the Eucharistic elements of bread and wine into the Body and Blood of Jesus the Christ.
- The epiclesis is also the request and invitation to the Holy Spirit to transform the gathered Eucharistic assembly into a more spiritually complete people: pure, holy, compassionate, empathetic, and other-oriented—ultimately more Christlike.

EUCCHARISTIC PRAYER I (THE ROMAN CANON)

83. **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.

Then follows the Preface to be used in accord with the rubrics, which concludes:

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

84. *The Priest, with hands extended, says:*

To you, therefore, most merciful Father,
we make humble prayer and petition
through Jesus Christ, your Son, our Lord:

Celebrant alone

He joins his hands and says:
that you accept

He makes the Sign of the Cross once over the bread and chalice together, saying:
and bless ✠ these gifts, these offerings,
these holy and unblemished sacrifices,

With hands extended, he continues:

which we offer you firstly
for your holy catholic Church.
Be pleased to grant her peace,
to guard, unite and govern her
throughout the whole world,
together with your servant **N.** our Pope
and **N.** our Bishop,*
and all those who, holding to the truth,
hand on the catholic and apostolic faith.

EUCCHARISTIC PRAYER II

99. Although it is provided with its own Preface (text with music, p. 721), this Eucharistic Prayer may also be used with other Prefaces, especially those that present an overall view of the mystery of salvation, such as the Common Prefaces.

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.

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:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

100. The Priest, with hands extended, says:

You are indeed Holy, O Lord,
the fount of all holiness.

Celebrant alone

101. He joins his hands and, holding them extended over the offerings, says:

**Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,**

Celebrant
with
concelebrants

He joins his hands

and makes the Sign of the Cross once over the bread and the chalice together, saying:

**so that they may become for us
the Body and ✠ Blood of our Lord Jesus Christ.**

He joins his hands.

102. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

**At the time he was betrayed
and entered willingly into his Passion,**

He takes the bread and, holding it slightly raised above the altar, continues:

**he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

EUCCHARISTIC PRAYER III

107. **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.

Then follows the Preface to be used in accord with the rubrics, which concludes:

Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

108. *The Priest, with hands extended, says:*

You are indeed Holy, O Lord,
and all you have created
rightly gives you praise,
for through your Son our Lord Jesus Christ,
by the power and working of the Holy Spirit,
you give life to all things and make them holy,
and you never cease to gather a people to yourself,
so that from the rising of the sun to its setting
a pure sacrifice may be offered to your name.

Celebrant alone

109. *He joins his hands and, holding them extended over the offerings, says:*

Therefore, O Lord, we humbly implore you:
by the same Spirit graciously make holy
these gifts we have brought to you for consecration,

*Celebrant
with concelebrants*

*He joins his hands
and makes the Sign of the Cross once over the bread and chalice together, saying:*

that they may become the Body and ✠ Blood
of your Son our Lord Jesus Christ,

He joins his hands.

at whose command we celebrate these mysteries.

EUCCHARISTIC PRAYER IV

is not permitted to change the Preface of this Eucharistic Prayer because of the structure of the prayer itself, which presents a summary of the history of salvation (text with music, p. 736).

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.

It is truly right to give you thanks,
truly just to give you glory, Father most holy,
for you are the one God living and true,
existing before all ages and abiding for all eternity,
dwelling in unapproachable light;
yet you, who alone are good, the source of life,
have made all that is,
so that you might fill your creatures with blessings
and bring joy to many of them by the glory of your light.

And so, in your presence are countless hosts of Angels,
who serve you day and night
and, gazing upon the glory of your face,
glorify you without ceasing.

With them we, too, confess your name in exultation,
giving voice to every creature under heaven,
as we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

117. The Priest, with hands extended, says:

We give you praise, Father most holy,
for you are great
and you have fashioned all your works
in wisdom and in love.
You formed man in your own image
and entrusted the whole world to his care,
so that in serving you alone, the Creator,
he might have dominion over all creatures.
And when through disobedience he had lost your friendship,
you did not abandon him to the domain of death.
For you came in mercy to the aid of all,
so that those who seek might find you.
Time and again you offered them covenants
and through the prophets
taught them to look forward to salvation.

And you so loved the world, Father most holy,
that in the fullness of time
you sent your Only Begotten Son to be our Savior.
Made incarnate by the Holy Spirit
and born of the Virgin Mary,
he shared our human nature
in all things but sin.
To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to the sorrowful of heart, joy.
To accomplish your plan,
he gave himself up to death,
and, rising from the dead,
he destroyed death and restored life.

And that we might live no longer for ourselves
but for him who died and rose again for us,
he sent the Holy Spirit from you, Father,
as the first fruits for those who believe,
so that, bringing to perfection his work in the world,
he might sanctify creation to the full.

Celebrant al

118. He joins his hands and, holding them extended over the offerings, says:

**Therefore, O Lord, we pray:
may this same Holy Spirit
graciously sanctify these offerings,**

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:

**that they may become
the Body and ✠ Blood of our Lord Jesus Christ**

He joins his hands.

**for the celebration of this great mystery,
which he himself left us
as an eternal covenant.**

119. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly as the nature of these words requires.

**For when the hour had come
for him to be glorified by you, Father most holy,
having loved his own who were in the world,
he loved them to the end:
and while they were at supper,**

He takes the bread and, holding it slightly raised above the altar, continues:

**he took bread, blessed and broke it,
and gave it to his disciples, saying:**

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration.

Celebrant
with concelebrant

Eucharistic Prayers

Institution Narrative: Consecration

- Pinnacle of the Eucharistic Prayer.
- The institution narrative and consecration call to mind Jesus' actions at the Last Supper: *“Take this, all of you, and eat: this is my Body which will be given up for you,”* and *“Take this, all of you, and drink from it: this is the cup of my Blood, the Blood of the new and everlasting Covenant. It will be shed for you and for all so that sins may be forgiven.”*

Eucharistic Prayers

Institution Narrative: Consecration

- The priest continues the prayer, giving praise and thanks, and calling upon the Holy Spirit to change our gifts of bread and wine into the Body and Blood of Christ. He then recalls the events of the Last Supper—**the institution of the Eucharist.**
- At this important moment in the prayer, we proclaim the mystery of faith.
- Several texts are possible, for example: “We proclaim your Death, O Lord, / and profess your Resurrection / until you come again.”
- The priest continues recalling the wonderful deeds of salvation: the passion, death and resurrection of Christ.

Eucharistic Prayers

Anamnesis

- a Greek term that means the act of making memorial, remembering, and bringing to collective recall.
- The anamnesis is the gathered assembly's acclamation of praise and thanksgiving for Christ's saving gift and for Christ's second coming
- In a real way, the Church keeps Jesus' memorial by recalling the Resurrection and Ascension of Jesus.
- Jesus' injunction "Do this in memory of me" is anamnesis. It is a direct decree, order, and mandate from Jesus to celebrate the Eucharist actively, not passively.

Eucharistic Prayers

The Mystery of Faith

3 different options

1. We proclaim your Death, O Lord, and profess your Resurrection until you come again.
2. When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.
3. Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

What do we notice about these three options? Common themes?

What sticks out?

Eucharistic Prayers

Offering

- The assembly's petition to God to make the offering holy and acceptable.
- It is the Church's self-offering and the self-offering of each person who is engaged in the liturgy through full, active, conscious, and fruitful participation. The Church's "intention is that the faithful not only offer this victim but also learn to offer themselves and so day-by-day to surrender themselves, through Christ the Mediator.

Eucharistic Prayers

Offering

Note: The offering during the Eucharistic Prayers is not to be confused with Preparation of the Altar and the Gifts preceding the Eucharistic Prayers.

What exactly is being offered in the Eucharistic Prayers?

- Christ, the one who is present in the midst of the assembly and who is present in many different forms: gathered assembly, proclamation of the Word of God, Bread and Cup, and Body and Blood. This offering is the essential offering in the liturgy.

Eucharistic Prayers

Intercessions

- They connect the local community's Eucharistic celebration with the local diocese and with the universal Catholic Church as it gathers on the Lord's day, around the Lord's table, to share in the Lord's supper.
- These intercessions express the concern of the entire Church of Heaven and earth, part of the Church's continuous intercessions to God. They also connect the local community to Christ's continuous intercession to God because of his once-and-for-all sacrifice on the cross at Calvary for the salvation of the universe.
- Expresses our communion with God.

Eucharistic Prayers

Final Doxology

Concluding Prayer addressed to the glorification of the Triune God: Father, Son, and Spirit

- The words, “Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever.”
- The glorification of God is expressed and which is affirmed and concluded by the people’s acclamation
 - Responds with “**AMEN.**”

This amen is the ‘I believe’ not only to the doxology, but to the whole Eucharistic prayer.

Communion Rite

"Not as common bread or as common drink do we receive these....We have been taught that the food that has been Eucharistized by the word of prayer, that food which by assimilation nourishes our flesh and blood, is the flesh and blood of the incarnate Jesus."

- St. Justin Martyr

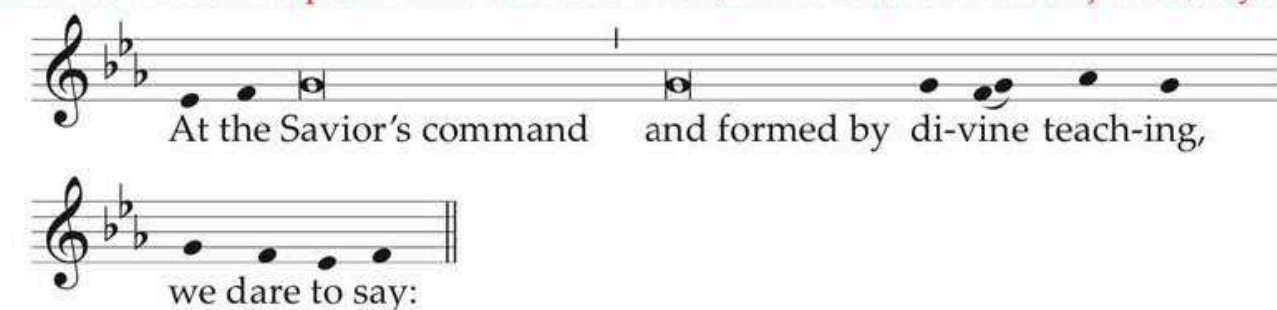
Communion Rite

Our Father

- In the Lord's Prayer, a petition is made for daily bread, which for Christians means principally the Eucharistic Bread, and entreating also purification from sin, so that what is holy may in truth be given to the holy.

THE COMMUNION RITE

124. After the chalice and paten have been set down, the Priest, with hands joined, says:



At the Savior's command and formed by di-vine teach-ing,
we dare to say:

**At the Savior's command
and formed by divine teaching,
we dare to say:**

He extends his hands and, together with the people, continues:



Our Fa-ther, who art in heav-en, hal-lowed be thy name; thy
king-dom come, thy will be done on earth as it is in heav-en.
Give us this day our dai-ly bread, and for-give us our
tres-pass-es, as we for-give those who tres-pass a-against us.
And lead us not in-to temp-tation, but de-liv-er us from e-vil.

**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.**

Communion Rite

What is Happening?

- The Lord's Prayer (Our Father)
- Rite of Peace
- Fraction and Commingling
- Agnus Dei (Lamb of God)
- Invitation to Communion
- Distribution of Communion
- Prayer after Communion



Communion Rite

Our Father, who art in heaven,

- Opens the prayer by declaring our personal, intimate relationship with God as ‘Our Father.’
- This declaration also brings the faithful together as brothers and sisters in the Church.
- All united as members of the Church with God as the Father and Christ as the Son. We experience God’s fatherhood as members of the Church.

Our Father

Communion Rite - Our Father hallowed by thy name;

- Hallowed
 - adj.
 - meaning 'made holy; consecrated'
- Declaring God is holy
 - We're asking that His name be recognized by everyone throughout the world as being the ultimate holy power

Communion Rite - Our Father

thy kingdom come

- This petition has a two-fold meaning.
 - First, we are asking that God's kingdom (where there's only goodness, honesty, and love for one another) surround us in our everyday life.
 - Secondly, we are praying for the fulfillment of the Lord's promise that He will return at the end of time and grant us eternal life.

Communion Rite - Our Father

thy will be done on earth as it is in heaven.

- We pray these words asking for God's grace to move us to do His will throughout our life. That means doing all the things that will please our Father — even the difficult things.
 - The United States Conference of Catholic Bishops says, “In committing ourselves to [Christ], we can become one spirit with him, and thereby accomplish his will...”

Communion Rite - Our Father

Give us this day our daily bread,

- Here we're recognizing that all things we need come to us from God. We're asking that God continue to give us not only the food we need for nourishment, but also the Bread of Life, the Eucharist.

Communion Rite - Our Father

and forgive us our trespasses, as we forgive those who trespass against us;

- We have to be willing to forgive others if we ourselves want to be forgiven. If we can forgive those who have hurt us, we will be acting like him and pleasing him — God loves a forgiving heart.
 - MT 18: 15-22
 - “Then Peter came to Jesus and asked, “Lord, when my brother sins against me, how many times must I forgive him? Should I forgive him as many as 7 times?” Jesus answered, “I tell you, you must forgive him more than 7 times. You must forgive him even if he does wrong to you 70 times 7.”

Communion Rite - Our Father and lead us not into temptation,

- Temptation and sin go hand in hand. When we come face to face with temptation, it can sometimes be difficult to resist. That's why we need our Father to set up the road blocks and lead us far from the path of temptation.

Communion Rite - Our Father

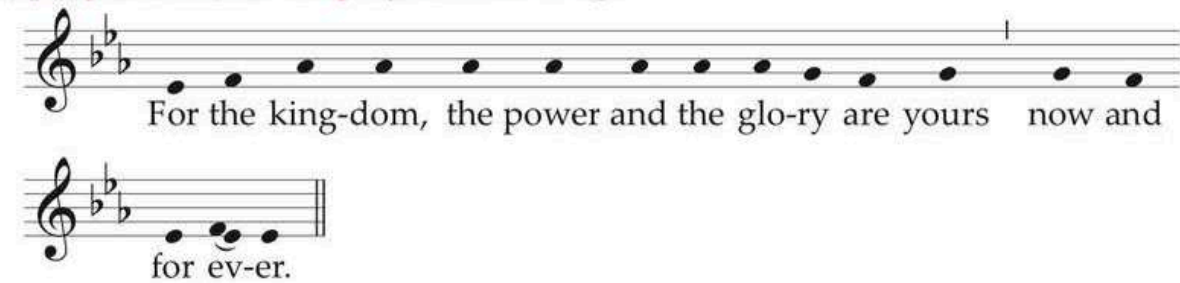
but deliver us from evil.

- There is the devil, our spiritual enemy who constantly tries to remove us from God's glory, his holiness, his kingdom, his Eucharist, his pardon, and his help. Although the English and Latin versions of the Our Father pray simply for us to be delivered from "evil," the Greek original clearly prays for us to be delivered from the "Evil One."

Deliver us, Lord, we pray, from every evil,
graciously grant 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.

He joins his hands.

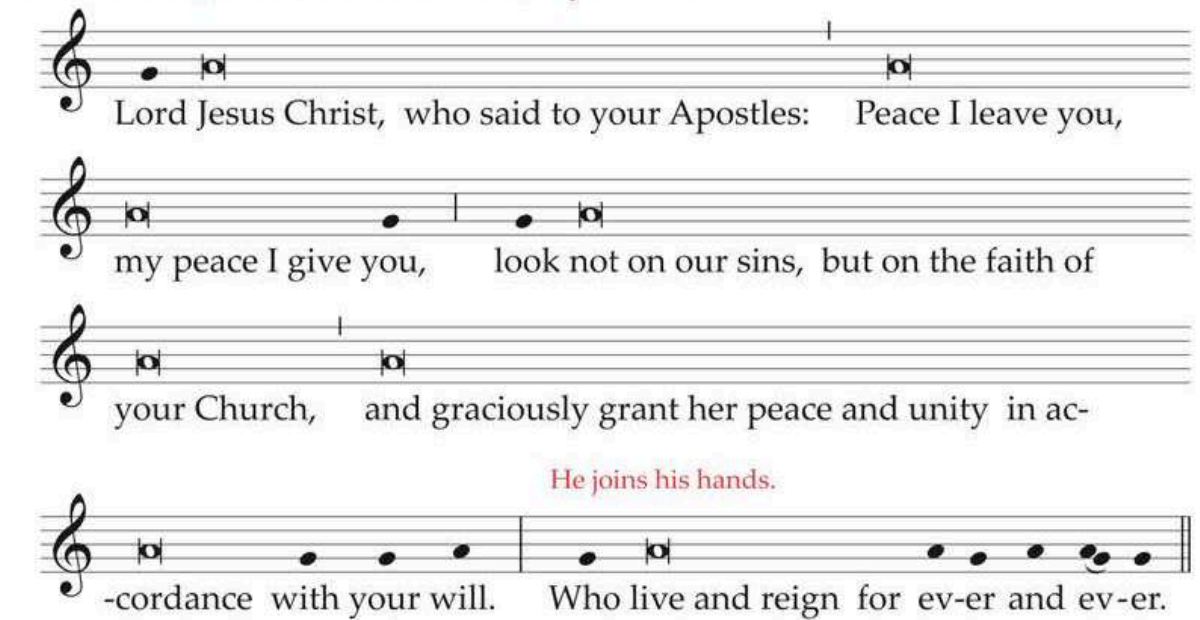
The people conclude the prayer, acclaiming:



For the king-dom, the power and the glo-ry are yours now and
for ev-er.

For the kingdom,
the power and the glory are yours
now and for ever.

126. Then the Priest, with hands extended, says aloud:



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 ac-
-cordance with your will. Who live and reign for ev-er and ev-er.

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.

He joins his hands.

Who live and reign for ever and ever.

The people reply:



A-men.

Amen.

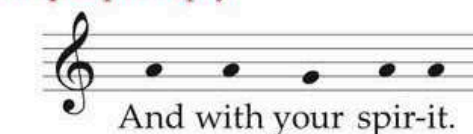
127. The Priest, turned towards the people, extending and then joining his hands, adds:



The peace of the Lord be with you al-ways.

The peace of the Lord be with you always.

The people reply:



And with your spir-it.

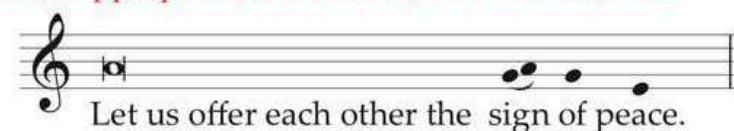
And with your spirit.

Communion Rite

Rite of Peace

There follows the Rite of Peace, by which the Church entreats peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament.

128. Then, if appropriate, the Deacon, or the Priest, adds:



Let us offer each other the sign of peace.

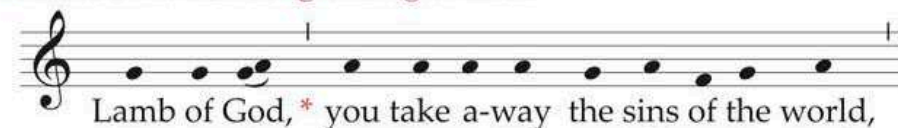
Let us offer each other the sign of peace.

And all offer one another a sign, in keeping with local customs, that expresses peace, communion, and charity. The Priest gives the sign of peace to a Deacon or minister.

129. Then he takes the host, breaks it over the paten, and places a small piece in the chalice, saying quietly:

**May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.**

130. Meanwhile the following is sung or said:



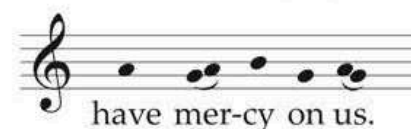
Lamb of God, * you take a-way the sins of the world,



have mer-cy on us.



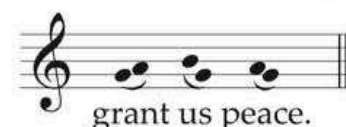
Lamb of God, * you take a-way the sins of the world,



have mer-cy on us.



Lamb of God, * you take a-way the sins of the world,



grant us peace.

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.

Or:



A-gnus De - i, * qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.



A-gnus De - i, * qui tol-lis pec-cá-ta mun-di: mi-se-ré-re no-bis.



A-gnus De - i, * qui tol-lis pec-cá-ta mun-di: do-na no-bis pa-cem.

The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

131. Then the Priest, with hands joined, says quietly:

**Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.**

Or:

**May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.**

Communion Rite

Fraction and Commingling

The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence and should not be unnecessarily prolonged or accorded exaggerated importance.

- The Priest breaks the Bread and puts a piece of the host into the chalice to signify the unity of the Body and Blood of the Lord in the work of salvation, namely, of the Body of Jesus Christ, living and glorious.
 - Priest says these words quietly: *May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.*

Communion Rite

Commingling

What is happening?

- The Priest prepares himself by a prayer, said quietly, so that he may fruitfully receive the Body and Blood of Christ. The faithful do the same, praying silently.

Why is it important?

- Signifies the unity of the Body and Blood of the Lord in the work of salvation, namely, the Body of Jesus Christ, living and glorious.

The gesture of breaking bread done by Christ at the Last Supper, which in apostolic times gave the entire Eucharistic Action its name, signifies that the many faithful are made/brought into the one body of Christ.

Communion Rite

Agnus Dei - Lamb of God

The supplication Agnus Dei (Lamb of God) is usually sung by the choir or cantor with the congregation replying; or at least recited aloud.

- This invocation accompanies the fraction of the bread and, for this reason, may be repeated as many times as necessary until the rite has been completed. (Usually 2 times).
- The final time it concludes with the words grant us peace.



The invocation may even be repeated several times if the fraction is prolonged. Only the final time, however, is grant us peace said.

131. Then the Priest, with hands joined, says quietly:

Lord Jesus Christ, Son of the living God,
who, by the will of the Father
and the work of the Holy Spirit,
through your Death gave life to the world,
free me by this, your most holy Body and Blood,
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.

Or:

May the receiving of your Body and Blood,
Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body
and a healing remedy.

Communion Rite

Agnus Dei - Lamb of God

CHANT MASS

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AGNUS DEI

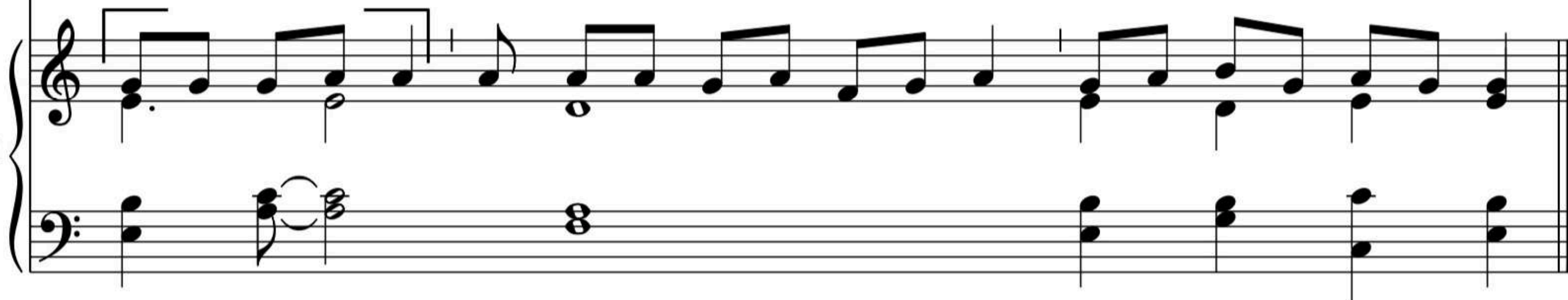
Em Am Dm Em G Am Em

Melody



1, 2. A - gnus De - i, qui tol - lis pec - cá - ta mun - di: mi - se - ré - re no - bis.
3. A - gnus De - i, qui tol - lis pec - cá - ta mun - di: do - na no - bis pa - cem.

Keyboard

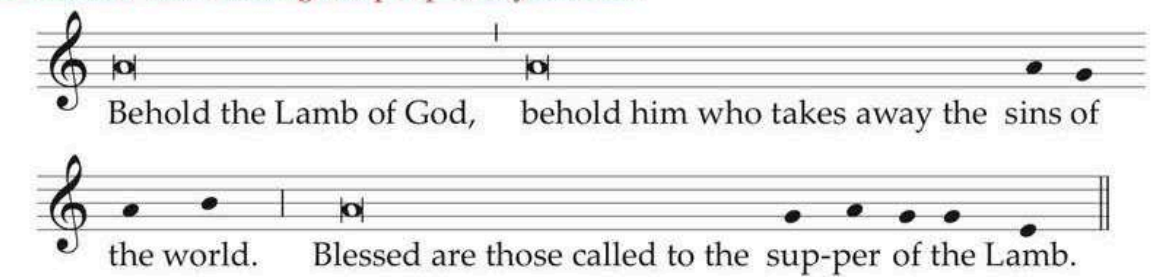


Communion Rite

Invitation to Communion

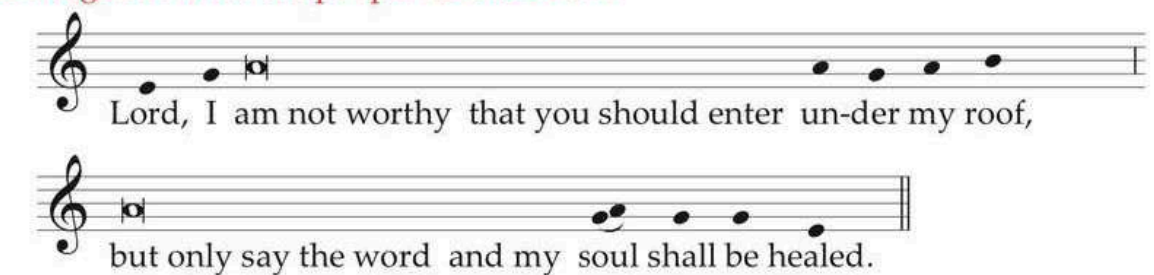
Then the Priest shows the faithful the Eucharistic Bread, holding it over the paten or over the chalice, and invites them to the banquet of Christ; and along with the faithful, he then makes an act of humility, using the prescribed words from the Gospels.

132. The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:



**Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.**

And together with the people he adds once:



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

133. The Priest, facing the altar, says quietly:
**May the Body of Christ
keep me safe for eternal life.**

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

**May the Blood of Christ
keep me safe for eternal life.**

And he reverently consumes the Blood of Christ.

134. After this, he takes the paten or ciborium and approaches the communicants. The Priest raises a host slightly and shows it to each of the communicants, saying:

The Body of Christ.

The communicant replies:

Amen.

And receives Holy Communion.

If a Deacon also distributes Holy Communion, he does so in the same manner.

Communion Rite

Distribution of Communion

During this time, we line up and approach the Eucharistic Minister (whether it be the priest, deacon, eucharistic minister) who presents the Body of Christ saying, “The Body of Christ.” Which we respond, Amen.

135. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.
136. While the Priest is receiving the Body of Christ, the Communion Chant begins.
137. When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

**What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.**

138. Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.
139. Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:

Amen.

Communion Rite

Distribution of Communion - Methods

- Methods of receiving.
 - On the tongue
 - On the hands, left over right.
- When placed on the hand, step to the side, and with the Body of Christ, consume it. Letting it dissolve on the tongue.

Note, please do not grab Jesus from the hands of the Eucharistic minister.

Communion Rite

Distribution of Communion - State of Grace and Conditions

- Prior to receiving Holy Communion, Catholics should have fasted one hour; water and medicine excepting. Catholics conscious of grave sin (e.g. skipping Mass on Sundays/Holy Days, abortion, theft, sexual sin, use of contraceptives, etc) must have reconciled with God and the Church through the sacrament of Penance (confession) prior to conscientiously receiving Holy Communion. Catholics believe that the Eucharist is a sign of the reality of oneness of belief, life and worship. Ordinarily non-Catholics are not admitted to Holy Communion as this would imply a oneness of belief which does not yet exist. There may exist circumstances in the lives of some individual Catholics which may not facilitate immediate participation in Holy Communion.

Communion Rite

Distribution of Communion - Music and Silence

- While the Priest is receiving the Sacrament, the Communion Chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the “communitarian” character of the procession to receive the Eucharist. The singing is prolonged for as long as the Sacrament is being administered to the faithful. However, if there is to be a hymn after Communion, the Communion Chant should be ended in a timely manner.
- Care should be taken that singers, too, can receive Communion with ease.

Communion Rite

Prayer after Communion

- When the distribution of Communion is over, if appropriate, the Priest and faithful pray quietly for some time. If desired, a Psalm or other canticle of praise or a hymn may also be sung by the whole congregation.
- After the distribution of Communion is over, the Priest or Deacon, or acolyte purifies the vessels used during the liturgy.

135. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.
136. While the Priest is receiving the Body of Christ, the Communion Chant begins.
137. When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

**What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.**

138. Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.
139. Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:

Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:

Amen.

Communion Rite

Prayer after Communion

- While the purification is carried out, the priest says quietly:
 - *What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity.*
- Then the Priest may return to the chair, if appropriate, a sacred silence may be observed for a while, or a psalm or hymn may be sung.
- Then the Priest stands facing the people, says:
 - *Let us pray.*

135. If any are present who are to receive Holy Communion under both kinds, the rite described in the proper place is to be followed.
136. While the Priest is receiving the Body of Christ, the Communion Chant begins.
137. When the distribution of Communion is over, the Priest or a Deacon or an acolyte purifies the paten over the chalice and also the chalice itself.

While he carries out the purification, the Priest says quietly:

**What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.**

138. Then the Priest may return to the chair. If appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.
139. Then, standing at the altar or at the chair and facing the people, with hands joined, the Priest says:
Let us pray.

All pray in silence with the Priest for a while, unless silence has just been observed. Then the Priest, with hands extended, says the Prayer after Communion, at the end of which the people acclaim:

Amen.

Communion Rite

Prayer after Communion

- Prayer after Communion comes from the Propers
- A single Prayer after Communion is said, and it ends with the shorter conclusion; that is:
 - if the prayer is directed to the Father: Through Christ our Lord;
 - if it is directed to the Father, but the Son is mentioned at the end:
Who lives and reigns for ever and ever;
 - if it is directed to the Son: Who live and reign for ever and ever.
- The people make the prayer their own by means of the acclamation
Amen.

Concluding Rites

"The Eucharist is the heart of the Church. Where Eucharistic life flourishes,
there the life of the church will blossom."

- St. John Paul II

Concluding Rites

What is Happening?

- Announcements
 - Should they be necessary.
- Blessing
- Sending Forth



Concluding Rites

Blessing

- Here the Concluding Rites begin.
 - Announcements, should they be necessary.
- Blessing
 - On certain days and occasion, the blessing is expanded and expressed by the Prayer over the people or another more solemn formula.
 - Comes from the Blessings section in the Roman Missal

Concluding Rites

Dismissal and Sending Forth

- The Dismissal of the people by the Deacon or the Priest, so that each may go back to doing good works, praising and blessing God.
- **Sending Forth - MOST IMPORTANT! We are called to go FORTH!**
 - Strengthened by the Eucharist, we carry our burdens again with new strength. What happens in our lives during the week gives deeper meaning to the ritual actions we have celebrated at Mass. It is only in relation to our daily lives that the full meaning of the ritual actions of the Mass become clear to us. Making the Eucharist, not as a religious experience that happens only in the liturgy, but continues to empower us in our daily lives.

Questions

Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful
and kindle in them the fire of your love.

Send forth your Spirit and they shall be created,
and you shall renew the face of the earth.

Let us pray.

O God, who have taught the hearts of the faithful
by the light of the Holy Spirit,
grant that in the same Spirit we may be truly wise
and ever rejoice in his consolation.

Through Christ our Lord. Amen.