


St. Luke the Evangelist Parish
13 North St., Geneseo, NY




Uncovering the Treasures of the Mass, Part III
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Uncovering the Treasures of the Mass, Part III

Opening Prayer



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Uncovering the Treasures of the Mass, Part III

Webinar Tips

- All participants are muted to reduce background noise
- If slides are not fully visible, check at the top center of your screen for “fit to window” under arrow.
- If you would like to ask a question, at the bottom of your screen you should see a box with the letters “Q & A”. Click it and you can type your question. It will show on my screen.
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Uncovering the Treasures of the Mass, Part III

Review

- Why do we celebrate Mass?
- Attitude and disposition
- Active participation
 - Body language
 - Dialoguing with the Word of God (encounter)
- We ended last time with the Prayers of the Faithful/General Intercessions
- The two previous presentations in this series are available online at www.renewaloffaith.org/massvideos.


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Uncovering the Treasures of the Mass, Part III

Part III:
Liturgy of the Eucharist
and the Concluding Rites

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Today is about celebrating the Mass
For the Eucharist as a Sacrament and
the Real Presence of Jesus see
www.renewaloffaith.org/sacramentseucharist

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What It is That We **Celebrate** at Mass?
Names for the Eucharist
Catechism of the Catholic Church, 1328 – 1332

- The word *Eucharist* means “**thanksgiving**”
- Lord’s **Supper** (meal)
- Breaking of the Bread
- Holy Communion
- **Holy Sacrifice**



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Liturgy of the Eucharist

- Offertory
 - Collection – not just paying dues
 - Sacrifice
 - Stewardship - time, talent, and treasure
 - Bringing forth of the gifts
 - Preparation of the Altar
 - “Blessed are you, Lord God of all creation, **for through your goodness** we have **received** the bread (wine) we offer you: **fruit of the earth (vine) and work of human hands**, it will become for us the bread of life (our spiritual drink).”

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Liturgy of the Eucharist

- Offertory
 - Preparation of the Altar (cont'd)
 - Drop of water poured into the wine
 - Cutting wine common in ancient cultures to dilute thick wine
 - “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.”

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Washing Hands (Lavabo)

- Why the priest washes his hands
 - “When they are about to enter the tent of meeting, they must wash with water, lest they die” (Exodus 30:20).
- Prayer priest says quietly as he washes his hands
 - “Wash me, O Lord, from my iniquity and cleanse me from my sin.”

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Praying in Dialogue

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

People respond:
 “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.’

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Prayer over the Offerings

33rd Sunday in Ordinary Time
 “Grant, O Lord, we pray, that ***what we offer*** in the sight of your majesty ***may obtain for us*** the ***grace*** of ***being devoted to you*** and gain us the prize of everlasting happiness.
 Through Christ our Lord.

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The Eucharistic Prayer

- Trinitarian
 - Addressed to the Father
 - Involves Jesus (Transubstantiation and Sacrifice)
 - Invokes the Holy Spirit
- How many Eucharistic Prayers are there?

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The Eight Parts to the Eucharistic Prayer

GIRM (*General Instruction of the Roman Missal*) 79

- a) Thanksgiving
- b) Acclamation
- c) Epiclesis
- d) Institution Narrative/Consecration
- e) Anamnesis
- f) Oblation
- g) Intercessions
- h) Concluding Doxology

(cf. *Catechism of the Catholic Church*, 1345-1355)

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The Eight Parts to the Eucharistic Prayer: The Thanksgiving

GIRM 79

“a) The *thanksgiving* (expressed especially in the **Preface**), in which the Priest, in the name of the whole of the holy people, glorifies God the Father and **gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the varying day, festivity, or time of year.**”

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The Eight Parts to the Eucharistic Prayer: The Thanksgiving

- Preface (allows for seasonal texts)
 - **Dialogue**
 - “**The Lord be with you – And with your spirit!**” (see Galatians 6:18 and Philemon 1:25)
 - “Lift up your hearts – We lift them up **to the Lord!**”
 - “Let us give **thanks** to the Lord our God – It is right and just.”
 - Preface then builds on people’s response with the priest saying, “It is truly right and just....”

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The Eight Parts to the Eucharistic Prayer: The Acclamation

GIRM 79

“b) The *acclamation*, by which the whole congregation, joining with the heavenly powers, *sings* the *Sanctus (Holy, Holy, Holy)*. This acclamation, which constitutes part of the Eucharistic Prayer itself, ***is pronounced by all the people with the Priest.***”

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The Eight Parts to the Eucharistic Prayer: The Acclamation - Words From the Bible

- ***“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.”

- Lord God of Hosts
 - Isaiah 6:3 “Holy, holy, holy is the Lord of hosts! All the earth is filled with his glory!” Isaiah 6:3 et al. The Sanctus as said/sung at Mass is not an exact match because of various scripture passages being incorporated
 - Hosts = armies of angels
- Blessed is he...Psalm 118:26, Matthew 21:9, 23:39, Mark 11:9, Luke 13:35, 19:38, John 12:13

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The Eight Parts to the Eucharistic Prayer: The Epiclesis

GIRM 79

c) The *epiclesis*, in which, by means of particular invocations, ***the Church implores the power of the Holy Spirit*** that the gifts offered by human hands be consecrated, that is, become Christ’s Body and Blood, and that the unblemished sacrificial Victim to be consumed in Communion may be for the salvation of those who will partake of it.

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The Eight Parts to the Eucharistic Prayer: The Epiclesis

- In the Eucharistic Prayer we ask
 - Eucharistic Prayer II – “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.”
 - We ask the Holy Spirit to transform us into the Body of Christ
 - Example – Eucharistic Prayer III – “***grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.***”

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The Eight Parts to the Eucharistic Prayer:
Institution Narrative and Consecration

GIRM 79

“d) The ***institution narrative and Consecration***, by which, by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter ***the command to perpetuate this same mystery.***”
(see Matthew 26:26-28, Mark 14:22-24, Luke 22:14-20, and I Corinthians 11:23-25)

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The Eight Parts to the Eucharistic Prayer:
Institution Narrative and Consecration

Genuflection

“274. A genuflection, made by bending the right knee to the ground, ***signifies adoration, and therefore it is reserved for the Most Blessed Sacrament***, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil. During Mass, three genuflections are made by the Priest Celebrant: namely, ***after the elevation of the host, after the elevation of the chalice, and before Communion***” (GIRM).

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Bells

- Why ring bells?
 - Mass in Latin
 - Return us from our distractions at this important moment
 - Adoration (Ocular Communion)

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The Eight Parts to the Eucharistic Prayer:
From Consecration to Anamnesis

- Memorial Acclamation – “The Mystery of Faith”
 - The bread and wine have been transubstantiated into the Body and Blood
 - We recall the paschal mystery, the death, and resurrection of Jesus
 - “When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.” – I Corinthians 11:26 (Paul’s Institution Narrative)

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The Eight Parts to the Eucharistic Prayer: The Anamnesis

GIRM 79
 “e) The *anamnesis*, by which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, **celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven.**”

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The Eight Parts to the Eucharistic Prayer: The Oblation

GIRM 79
 “f) The **oblation**, by which, in this very memorial, the Church, in particular that gathered here and now, **offers the unblemished sacrificial Victim in the Holy Spirit to the Father.** The Church’s intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim **but also learn to offer their very selves**, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all.”

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The Eight Parts to the Eucharistic Prayer: The Oblation

- From Rolheiser
 - “A gift, by definition, is something that is not deserved but given freely” (Rolheiser, 51).
 - Abraham sacrificing Isaac - “That is part of the essence of sacrifice: To properly receive anything, including life itself, requires that we recognize it precisely as gift, as something undeserved” (Rolheiser, 51).
 - Offering **first**fruits of the harvest (Rolheiser, 52)

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The Eight Parts to the Eucharistic Prayer: Intercessions

GIRM 79
 “g) The *intercessions*, by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and **that the oblation is made for her and for all her members**, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ.”
 Example Eucharistic Prayer II

- “Remember, Lord, your Church....bring her to the fullness of charity”...
- “Remember also our brothers and sisters who have fallen asleep....welcome them into the light of your face...”
- “Have mercy on us all...”

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The Eight Parts to the Eucharistic Prayer: Concluding Doxology

GIRM 79

“h) The *concluding doxology*, by which the glorification of God is expressed and ***which is affirmed and concluded by the people’s acclamation Amen.***”

- The significance of the “Amen”

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Introduction to the Lord’s Prayer

“At the Savior’s command and formed by divine teaching, ***we dare to say***”

- Our Father, who art in heaven,
hallowed by 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. (Matthew 6:9-13)

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Sign of Peace

“82. 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.***”

As for the actual sign of peace to be given, the manner is to be established by the Conferences of Bishops in accordance with the culture and customs of the peoples. ***However, it is appropriate that each person, in a sober manner, offer the sign of peace only to those who are nearest.***”

- “Peace I leave you, my peace I give you” – John 14:27
- Exchanging the Sign of Peace
 - Symbolic vs. actual contact

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The Lamb of God and Communion

- “Behold the Lamb of God, behold him ***who takes away*** the sins of the world” – John 1:29b
 - Exodus 12 – the Passover lamb
- “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed” is based on the words of the Centurion in Matthew 8:8 and Luke 7:6
- Procession to Communion - Symbolism of coming forward
- Hymn – sing together as a sign of coming together
- Receiving on the hand or tongue

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Silence

- Taking time to reflect on what we have received
- Individual prayer of thanksgiving

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Prayer After Communion

- Praying that the Eucharist we have received transforms us
- 33rd Sunday in Ordinary Time
 “We have partaken of the gifts of this sacred mystery, humbly imploring, O Lord, that ***what your Son commanded us to do*** in memory of him ***may bring us growth*** in charity. Through Christ our Lord.”

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The Concluding Rites

- *announcements
- Blessing
- Dismissal – *Catechism of the Catholic Church 1332* – ***sending forth*** from Mass
 - “Each is equally called the body of Christ, each is that place in our world where God takes on concrete flesh. God still has skin in this world, in the Eucharist and in the community of believers. The incarnation is still becoming flesh and living among us” (Rolheiser, 17).
 - In place of Institution narrative, John’s Gospel has the washing of the feet, tying the Eucharist to service

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The Concluding Rites

- Recessional
- Recessional hymn
- Don’t run out before priest
- St. Michael Prayer

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“Homework”

- Go to Mass every week
- “For reflection: How do I prepare myself to receive the gift of Jesus Christ into my heart and my life? What does the gift of Jesus Christ mean for me?” (bulletin 2-20-11, OLOL)
 - Don’t take the Eucharist for granted (Coronavirus)
- “For reflection: What does it mean to take the Eucharist into the world? How am I Jesus for another? How are others Jesus for me? What one thing can I do this week that will embody Jesus for others?”

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Articles about the Mass on my website

- “The Roman Catholic Mass Explained” - <http://www.renewaloffaith.org/the-mass.html>
- “Implementing the New Roman Missal” - <http://www.renewaloffaith.org/implement.html>
- *We Profess, We Believe* (5-part series on the Creed) - <http://www.renewaloffaith.org/the-creed.html>
- *Sacraments: Channels of God’s Grace* (5-part series on the Sacraments) - <http://www.renewaloffaith.org/video-series---sacraments---channels-of-god-s-grace.html>

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Future Schedule

- After Christmas, we will begin a new series on life issues,
 - Second Wednesday of each month at 6:30 pm
 - January 13th
 - February 10th
 - March 10th
 - **Exact number of sessions TBD**
- When you exit this webinar a short evaluation questionnaire should come up to invite your feedback.

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Resources

Catechism of the Catholic Church. Second Edition. Libreria Editrice Vaticana, 1997.

Compendium: Catechism of the Catholic Church. Libreria Editrice Vaticana. USCCB, 2006.

Griffiths, the Very Rev. Canon Alan, “Presidential Prayers and Practice: Towards an *Ars Celebrandi*,” International Committee on English in the Liturgy. 2010.

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Resources (cont'd)

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Irwin, Rev. Monsignor Kevin, M. "Living a Eucharistic Life," International Committee on English in the Liturgy. 2010.

Irwin, Rev. Kevin W., *The Sacraments: Historical Foundations and Liturgical Theology*. Paulist Press, New York. 2016.

Mallon, Fr. James, *Divine Renovation: Bringing you parish from maintenance to mission*. New London, CT: Twenty Third Publications. 2014.

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Resources (cont'd)

Rolheiser, Ronald, *Our One Great Act of Fidelity: Waiting For Christ in the Eucharist*. New York: Image. 2011.

St. Joseph Edition of The New American Bible Revised Edition. New Jersey, Catholic Book Publishing Corp. 2010.

USCCB, *The General Instruction of the Roman Missal*. Washington, DC: USCCB. 2011.

USCCB, *United States Catholic Catechism for Adults*. Washington, DC: USCCB. 2006.

USCCB, *Sing to the Lord: Music in Divine Worship*. Washington, DC: USCCB. 2007.

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