

Liturgy of the Eucharist

Week Four Bulletin Insert: New Translation of the Roman Missal

The *Ecumenical Council of Trent* (1562 AD) encouraged teaching at Mass: “Lest Christ’s flock go hungry . . . the Holy Synod commands pastors and all others having the care of souls to give frequent instructions during the celebration of Mass, either personally or through others. . . . Among other things, they should include some explanation of the mystery of this most holy Sacrifice, #11.” We will now fulfill this command as we introduce the New Translation of the Roman Missal. This weekend we focus on the **Liturgy of the Eucharist**. According to the General Instruction of the Roman Missal; “At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory. For Christ took the bread and the chalice and gave thanks; he 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.’ Accordingly, the Church has arranged the entire celebration of the **Liturgy of the Eucharist** in parts corresponding to precisely these words and actions of Christ, #72.”

The Preparation of the Gifts - “First, the altar, the Lord’s table, which is the center of the whole Liturgy of the Eucharist, is prepared by placing on it the corporal, purificator, Missal, and chalice, #73.” “At the Preparation of the Gifts, the bread and the wine with the water (which will become Christ’s Body and Blood, #73) are brought to the altar, the same elements that Christ took into his hands, #72.” “It is praiseworthy for the bread and wine to be presented by the faithful. . . . It is well also that money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, should be received, #73.” “The bread and the wine are placed on the altar by the priest to the accompaniment of the prescribed formulas, #75.” “The priest then washes his hands at the side of the altar, a rite that is an expression of his desire for interior purification, #76.”

The Prayer over the Offerings - “. . . the invitation to pray with the priest and the prayer over the offering conclude the preparation of the gifts and prepare for the Eucharistic Prayer. . . . The people, uniting themselves to [the Prayer over the Offerings], make this prayer their own with the acclamation, *Amen*, #77.”

The Eucharistic Prayer - “Now the center and summit of the entire celebration begins: namely, the Eucharistic Prayer, that is, the prayer of thanksgiving and sanctification. The priest invites the people to lift up their hearts to the Lord in prayer and thanksgiving; he unites the congregation 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 the Prayer is that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer demands that all listen to it with reverence and silence, #78.” After the words of institution of the Eucharist the priest sings or says “The mystery of faith.” This is said to Jesus just made present on the altar. Our response is then made directly in the language of the first to Jesus present Body, Blood, Soul and Divinity on the altar. “Save us, Savior of the World . . .”

The Lord's Prayer - "In the Lord's Prayer a petition is made for daily food, which for Christians means preeminently the Eucharistic bread, and also for purification from sin, so that what is holy may, in fact, be given to those who are holy, #81."

The Rite of Peace - "The Rite of Peace follows, by which the Church asks for 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. It is, however, appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner, #82." "The priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration, #154."

The Fraction - "Christ's gesture of breaking bread at the Last Supper . . . signifies that the many faithful are made one body (1 Corinthians 10:17) by receiving Communion from the one Bread of Life which is Christ, who died and rose for the salvation of the world, #83."

The Communion Rite – After the priest says "Blessed are those called to the supper of the Lamb," all respond "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed." This translation is closer to Sacred Scripture (Matthew 8:8) and no longer puts into doubt the reality that God has created us worthy, in fact, wonderfully made (Psalm 139), but our Spiritual housekeeping still needs some work before we are ready for the Lord to come. "Since the Eucharistic Celebration is the Paschal Banquet, it is desirable that in keeping with the Lord's command, his Body and Blood should be received as spiritual food by the faithful who are properly disposed, #80." "In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession . . ." (Code of Canon Law, 916). "Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion" (Code of Canon Law, 844). "When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of the Lord from the minister. The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood, #160." "Those who choose to genuflect are counseled to use caution and be aware of those behind them who may be surprised when they genuflect. People in the Communion procession, which should be reverent, dignified and not rushed, should be mindful of the person in front of them." (Servant of the Sacred Liturgy – Liturgical Regulations for the Diocese of Baker, page 14)

Prayer After Communion - "To bring to completion the prayer of the People of God, and also to conclude the entire Communion Rite, the priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated. . . . The people make the prayer their own by the acclamation, *Amen*, #89."