

Notes on the Individual Parts of the Holy Sacrifice of the Mass

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- ✠ **Sacrosanctum Concilium:** “The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved. For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy Fathers, as may seem useful or necessary” (50).
- ✠ **St. Thomas Aquinas** (c.1225-1274): “The actions performed by the priest in mass are not ridiculous gestures, since they are done so as to represent something else. The priest in extending his arms signifies the outstretching of Christ's arms upon the cross. He also lifts up his hands as he prays, to point out that his prayer is directed to God for the people, according to Lam. 3:41: "Let us lift up our hearts with our hands to the Lord in the heavens": and Ex. 17:11: "And when Moses lifted up his hands Israel overcame." That at times he joins his hands, and bows down, praying earnestly and humbly, denotes the humility and obedience of Christ, out of which He suffered. He closes his fingers, i.e. the thumb and first finger, after the consecration, because, with them, he had touched the consecrated body of Christ; so that if any particles cling to the fingers, it may not be scattered: and this belongs to the reverence for this sacrament (Summa III, Q. 83, a. 5, *Reply to Objection*).

THE INTRODUCTORY RITES

The Entrance

GIRM 47 After the people have gathered, the Entrance chant begins as the priest enters with the deacon and ministers.

CCC 1348 *All gather together.* Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principal agent of the Eucharist. He is high priest of the New Covenant; it is he himself who presides invisibly over every Eucharistic celebration. It is in representing him that the bishop or priest acting in the person of Christ the head (*in persona Christi capitis*) presides over the assembly, speaks after the readings, receives the offerings, and says the Eucharistic Prayer. All have their own active parts to play in the celebration, each in his own way: readers, those who bring up the offerings, those who give communion, and the whole people whose “Amen” manifests their participation.

✠ **St. Justin Martyr** (155): “On the day we call the day of the sun, all who dwell in the city or country gather in the same place.”

✠ **St. John Chrysostom** (349-407): “When the priests are holy, the entire Church is resplendent with virtues; when they are not holy, faith weakens. When you see a tree with withered leaves, you judge that there should be some vice in the roots; likewise when you see an unruly people you should understand that their priests are not holy” (Belmonte 53).

✠ **St. Ambrose of Milan** (340–397): “The People who have been purified and enriched with wonderful gifts (Baptism and Confirmation) begin to walk in procession toward the altar, saying: ‘I will go in to the altar of God, to God who rejoices my youth.’ Having stripped themselves of the last traces of the ancient error, renewed in the youth of the eagle, they hasten to go to the heavenly banquet. They enter, then, and seeing the holy altar prepared, they cry out: ‘You have prepared a table before me (Psalm22)’” (Danielou 120).

📖 “Music of some kind is a very old and almost inevitable accompaniment of any procession. Anyone may notice the mournful effect of a body of people marching in order in perfect silence. Nor is it doubtful what was sung. The only hymn book of the early Church was the Book of Psalms” (Fortescue 217).

GIRM 47b The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers.

📖 **A Benedictine Monk:** “This procession bears a great significance: the celebrant and his ministers who make their way toward the sanctuary and the altar represent the Church of the earth, the Church militant walking towards the celestial city, under the leadership of Jesus Christ. At the head of the Entrance Procession are carried the censer and the candlesticks, a privilege which in pagan antiquity was enjoyed by the emperor and the high Roman dignitaries. On certain occasions, the book of the Gospels is also carried in a way similar to the Roman Magistrates who used to be preceded by the code, the *liber mandatorum*. Are not the Gospels the Law par excellence, and the priest, an *alter Christus*? Is He not more than all the emperors” (40)?

- ▶ **Exodus 13:21-22** “The LORD preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire to give them light. Thus they could travel both day and night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people.”

Greeting of the Altar and of the People Gathered Together

GIRM 49 When they reach the sanctuary, the priest, the deacon, and the ministers reverence the altar with a profound bow.

GIRM 274 *Summary of Genuflections for ministers and the faithful*

A genuflection, made by bending the right knee to the ground [all the way to the ground], signifies adoration, and therefore it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross from ... Good Friday until the beginning of the Easter Vigil. [Note that] during Mass, three genuflections are made by the celebrant... If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself. Otherwise all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession. Ministers carrying the processional cross or candles bow their heads instead of genuflecting.

GIRM 275 *Summary of Bows for ministers and the faithful*

A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bows: a bow of the head and a bow of the body. A bow of the head [simple bow] is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated. A bow of the body, that is to say a profound bow, is made to the altar; during the prayers *Munda cor meum* (Almighty God, cleanse my heart) and *In spiritu humilitatis* (Lord God, we ask you to receive); in the Creed at the words *Et incarnatus est* (by the power of the Holy Spirit ... made man); in the Roman Canon at the words *Supplices te rogamus* (Almighty God, we pray that your angel). The same kind of bow is made by the deacon when he asks for a blessing before the proclamation of the Gospel. In addition, the priest bows slightly as he speaks the words of the Lord at the consecration. [Also, a bow may be made to another minister or (reverencing Christ in the other person) server.]

GIRM 49b As an expression of veneration, moreover, the priest and deacon then kiss the altar itself; as the occasion suggests, the priest also incenses the cross and the altar.

- ▶ **Exodus 24:3-9** “When Moses came to the people and related all the words and ordinances of the LORD, they all answered with one voice, ‘We will do everything that the LORD has told us.’ Moses then wrote down all the words of the LORD and, rising early the next day, he erected... an altar... Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the LORD, Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. Taking the book of the covenant, he read it aloud to the people, who answered, ‘All that the LORD has said, we will heed and do.’ Then he took the blood and sprinkled it on the people, saying, ‘This is the blood of the covenant which the LORD has made with you in accordance with all these words of his.’”

📖 The altar should be substantial and affixed to the sanctuary floor. “The altar must be solemnly consecrated. The altar before it is used for celebration of Mass, must be solemnly consecrated by the Bishop. The ceremony of consecration is a very long and involved one, in which the altar table or altar stone is sprinkled with holy water, especially blessed for the occasion, and anointed many times with holy oils. Near the end of the ceremony, relics of the Martyrs are always enclosed in a little cavity cut for that purpose in the center of the altar. In evidence of the consecration, five crosses are also cut in to the stone one at each corner and one at the center. The fixed or immovable altar is consecrated as a whole, while the movable altar has only a consecrated slab or stone” (O’Brien 25).

📖 **Romano Guardini:** “In the still depths of man's being there is a region of calm light, and there he exercises the soul's deepest power, and sends up sacrifice to God. The external representation of this region of central calm and strength is the altar. The altar occupies the holiest spot in the church. The church has itself been set apart from the world of human work, and the altar is elevated above the rest of the church in a spot as remote and separate as the sanctuary of the soul. The solid base it is set on is like the human will that knows that God has instituted man for his worship and is determined to perform that worship faithfully. The table of the altar that rests upon this base stands open and accessible for the presentation of sacrifice. It is not in a dark recess where the actions may be dimly glimpsed, but uncurtained, unscreened, a level surface in plain sight, placed, as the heart's altar should be placed, open in the sight of God without proviso or reservation. The two altars, the one without and the one within, belong inseparably together. The visible altar at the heart of the church is but the external representation of the altar at the centre of the human breast, which is God's temple, of which the church with its walls and arches is but the expression and figure” (*Sacred Signs*).

📖 **Buettner:** “And so, for centuries the priest would arrive at the steps of the sanctuary and recite Psalm 42 along with the altar boy: ‘Introibo ad altare Dei. Ad Deum qui laetificat iuventutem meam’ (I will go up to the Altar of God. To God, who gives joy to my youth)” (14).

📖 **Scott:** “When the priest ascends the platform and kisses the altar he brings to mind the kiss of Judas which betrayed Him into the hands of His executioners after He had risen from His agony in the Garden...” (115).

GIRM 308 There is also to be a *cross*, with the figure of Christ crucified upon it, either on the altar or near it, where it is clearly visible to the assembled congregation. It is appropriate that such a cross, which calls to mind for the faithful the saving Passion of the Lord, remain near the altar even outside of liturgical celebrations.

- ▶ **Revelation 8:3** “Another angel came and stood at the altar, holding a gold censer. He was given a great quantity of incense to offer, along with the prayers of all the holy ones, on the gold altar that was before the throne.”
- ▶ **Revelation 5:8** “Each of the elders held a harp and gold bowls filled with incense, which are the prayers of the holy ones.”
- ▶ **Psalm 14:1-2** “Let my prayer be incense before you; my uplifted hands an evening sacrifice.”

📖 **A Benedictine Monk** “Bless and sanctify this incense, Thy creature, so that in smelling it’s perfume, all the languors, the infirmities, and the treacheries of the enemy, will flee from man, whom you have created and redeemed by the Precious Blood of your Son, in order that he may never be hurt by the bite of the serpent” (Discovering the Mass 45).

📖 **Romano Guardini** “The offering of incense is like Mary’s anointing at Bethany. It is as free and objectless as beauty. It burns and is consumed like love that lasts through death. And the arid soul still takes his stand and asks the same question: What is the good of it? ... It is true that symbolism of this sort may lead to mere aestheticism. There are imaginations in which the fragrant clouds of incense induce a spurious religiosity; and, in such instances, when it does so, the Christian conscience does right to protest that prayer should be made in spirit and in truth. But though prayer is a plain, straight-forward business, it is not the so-much-for-so-muchness which the stingy imagination and fleshless heart of the religious Philistine would make of it. The same spirit persists that produced the objection of Judas of Iscariot. Prayer is not to be measured by its bargaining power; it is not a matter of bourgeois common sense” (*Sacred Signs*).

GIRM 50 When the Entrance chant is concluded, the priest stands at the chair and, together with the whole gathering, makes the Sign of the Cross.

✙ **Pope Innocent III (1161–1216):** “The sign of the cross is made with three fingers because the signing is done together with the invocation of the Trinity. This is how it is done: from above to below and from the right to the left because Christ descended from the heavens to the earth and from the Jews he passed to the Gentiles.” [This was also the custom in the West!] “Other people make the sign of the cross from the left to the right, because from misery we must cross over to glory just as Christ crossed from death to life and from Hades to Paradise.”

✙ **St. Jerome (340-420):** “Keep the door of your heart shut, and frequently defend your forehead with the sign (seal) of the cross, lest the exterminator of Egypt find some unguarded spot in you” (*Ep. CXXX, No. 9*).

✙ **Tertullian (155–230):** “At every step and movement, when we go in or out, when we dress or put on our shoes, at the bath, at the table, when lights are brought, when we go to bed, when we sit down, whatever it is which occupies us, we mark the forehead with the sign of the cross” (*De Coron. 3 PL, ii 80*).

✙ **St. Athanasius (293-373):** “By the sign of the cross all magic ceases; all incantations are powerless; every idol is abandoned and deserted; all irrational voluptuousness is quelled; and each one looks up from earth to heaven” (*De Incarn Verbi, tract 1*).

✙ **St. Cyril of Jerusalem (315-386):** “Let none be weary: take up arms against our adversaries in the cause of the cross itself: set up faith of the cross as a trophy against the gainsayers. For when you are about to dispute with unbelievers concerning the cross of Christ, the gainsayer will be dumb. Be not ashamed to confess the cross” (*Catech XIII, no.22*).

📖 **Romano Guardini:** “[The cross] is the Sign of the universe and the sign of our redemption. On the cross Christ redeemed mankind. By the cross he sanctifies man to the last shred and fiber of his being. We make the sign of the cross before we pray to collect and compose ourselves and to fix our minds and hearts and wills upon God. We make it when we finish praying in order that we may hold fast the gift we have received from God. In temptations, we sign ourselves to be strengthened; in dangers, to be protected. The cross is signed upon us in blessing in order that the fullness of God’s life may flow into the soul and fructify and sanctify us wholly.”

GIRM 50b Then he signifies the presence of the Lord to the community gathered there by means of the Greeting. By this Greeting and the people’s response, the mystery of the Church gathered together is made manifest.

- ▶ **2 Corinthians 13:13** “The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with all of you.”
- ▶ **1 Corinthians 1:3** “Grace to you and peace from God our Father and the Lord Jesus Christ”
- ▶ **John 20:26** “Peace be with you.” [A greeting reserved to the Bishop.]


✠ **Narsai of Nisibis** (399–502): “The people respond to the priest with love as they say: With you, O priest, and with the sacerdotal spirit you possess! They say that the “spirit” and not the “soul” is in the priest, since it is the Spirit which the priest has received through the imposition of hands. By this imposition the priest receives the Spirit through which he becomes capable of carrying out the Mysteries... May the peace of your spirit increase by reason of your diligence in spiritual things” (*Homily 1*).

GIRM 50c After the greeting of the people, the priest, the deacon, or a lay minister may very briefly introduce the faithful to the Mass of the day.

Holy Days of Obligation

There are ten holy days of obligation listed by Rome. In the United States [five], besides Sundays, are celebrated. The number varies from country to country because conferences of bishops are free to set their own country’s holy days – with the Vatican’s approval. Current practice is to retain at least two: Christmas and one feast honoring Mary. (In the United States, as noted by the italics below, Epiphany and The Body and Blood of Christ are transferred to the nearest Sunday; and the obligation is removed from the feasts of St. Joseph and Saints Peter and Paul.)

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| 1. Christmas | 6. Immaculate Conception |
| 2. <i>Epiphany</i> | 7. Assumption |
| 3. <i>Ascension</i> | 8. St. Joseph |
| 4. <i>The Body and Blood of Christ</i> | 9. Saints Peter and Paul |
| 5. Mary, Mother of God | 10. All Saints. |

 **Ceremonies of the Liturgical Year.** Sunday is the primordial Christian feast, the weekly paschal celebration, observed by the Universal Church according to apostolic tradition. Sunday is the ‘Easter which returns week by week, celebrating Christ’s victory over sin and death, the fulfillment in him of the first creation and the dawn of the ‘new creation.’’ The celebration of Sunday gives way only to solemnities and feasts of the Lord. However, Sundays of Advent, Lent and the Easter Season always take precedence over all solemnities or feasts of the Lord. Therefore, solemnities that fall on these Sundays are observed on another day, as indicated in the annual Ordo published by an episcopal conference... The Nicene Creed is sung or said at Mass on all Sundays, and the Gloria is sung on most Sundays, but it is omitted on Sundays in Advent and Lent. The Te Deum is included in the Office of Readings on Sundays except on the Sundays of Lent.

Solemnities are regarded as the most important days in the calendar and begin with First Vespers on the evening of the day before. In the Roman Missal, some solemnities also have their own Vigil Mass to be celebrated on the evening of the day before. The Gloria and the Creed are sung or said at Mass on all solemnities. The Te Deum is included in the Office of Readings. The night office is one of the two forms of Sunday Compline, with the appropriate closing prayer.

Feasts do not have a First Vespers because they are celebrated within the limits of the liturgical day. However, whenever a feast of the Lord in the universal calendar (e.g., the Transfiguration) falls on a Sunday in the Season of the Year or the Christmas Season, then the propers of that feast replace the Sunday Mass and the Divine Office. At Mass on a feast, the Gloria is sung or said. (The Creed is sung or said only if there is a good pastoral reason for including it.) The Te Deum is included in the Office of Readings. The night office is Compline of the appropriate weekday, although a Sunday Compline may be used, with the closing Compline prayer for solemnities that do not fall on Sundays.

Memorials are either obligatory or optional. ...their celebration is regulated by the norms of the Missal and the Liturgy of the Hours. Obligatory memorials that fall on the weekdays of Lent are commemorated as optional memorials. When several optional memorials occur on the same day, only one is to be celebrated in the Mass and the Liturgy of the Hours. The Gloria and Creed are not sung or said on memorials, and the Te Deum is not included in the office of Readings. The night office is Compline of the appropriate weekday, or a Sunday form of Compline, as for feasts above (Elliot 33).

General Norms for the Liturgical Year, 17. The whole mystery of Christ, from his Incarnation to the day of Pentecost and the expectation of his coming again, is recalled by the Church during the course of the year.

The Act of Penitence

GIRM 51 Then the priest invites those present to take part in the Act of Penitence, which, after a brief pause for silence, the entire community carries out through a formula of general confession.

📖 **Scott** (*Commenting on the Confiteor which was once said only by the priest*): “The purpose of this prayer is to animate the priest with confidence, in spite of his unworthiness. He is about to perform the most sacred act on earth, and calls upon God who made him to give him the face for so exalted a function. To further his petition he bows down in humility and acknowledges that he is a sinner, reciting the *Confiteor* to implore God’s forgiveness of his transgressions before he discharges his holy office” (111).

📖 **Fr. Edward McNamara** “Our modern world is starved of silence and Holy Mass should be a privileged moment to escape the hustle and bustle of daily life and, through worship and participation in Christ’s eternal sacrifice, become capable of giving an eternal value to these same daily and transitory activities. To help achieve this, we should foment by all available means the spirit of attentive and active silence in our celebrations and refrain from importing the world’s clamor and clatter into their midst” (January 20, 2004; *Zenit.org*).

▶ **Psalm 46:10** “Be still, and know that I am God.”

✙ **St. Gregory the Great** (540-604): “Dearly beloved brethren, it is we who are called to take part in the wedding feast of the Word, we who already have faith in the Church, who are nourished on sacred Scripture, and who rejoice because the Church is united to God. Ask yourselves now, I pray you, whether you have come to the feast wearing your wedding garment: examine your thoughts attentively” (Belmonte 47).

✙ **The Didache** (95 AD): “On the Lord’s day, we meet together; break bread and give thanks, after having first confessed our sins so that our sacrifice may be pure” (Belmonte 55).

📖 **Romano Guardini**: “We should beat upon our breasts with our closed fists. In the old picture of Saint Jerome in the desert he is kneeling on the ground and striking his breast with a stone. It is an honest blow, not an elegant gesture. To strike the breast is to beat against the gates of our inner world in order to shatter them. This is its significance... The blow also is to wake us up. It is to shake the soul awake into the consciousness that God is calling, so that she may hear, and take his part and punish herself. She reflects, repents and is contrite. It is for this reason that priest and people strike their breasts when they confess their sins at the foot of the altar.”

▶ **James 5:16** “Therefore, confess your sins to one another and pray for one another, that you may be healed.”

GIRM 51b The rite concludes with the priest’s absolution, which, however, lacks the efficacy of the Sacrament of Penance.

CCC 1457 Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to confession. Children must go to the sacrament of Penance before receiving Holy Communion for the first time.

📖 **Father Edward McNamara**: “The non-absolutory nature of the penitential rite does not mean that venial sins are not forgiven during this rite; they are also forgiven by receiving Communion and by the other intercessory prayers of Mass. This forgiveness is due to the general reparatory nature of all positive acts of prayer, sacrifice, devotion and worship which in some way create a positive counterbalance to those common sins, defects and imperfections which plague our daily lives” (June 28, 2005; *Zenit*).

GIRM 51c On Sundays, especially in the Season of Easter, in place of the customary Act of Penitence, from time to time the blessing and sprinkling of water to recall Baptism may take place.

📖 **Father Cassian Folsom**: “Holy water and the Sign of the Cross remind us of repentance and the need to be cleansed; it is a sacramental for protection against evil; and reminds us of our Baptism (renunciation of Satan, freedom from sin, Sonship in God, and incorporation into the Church).”

Quoting from the Roman Ritual:

“Let us pray. God, source of irresistible might and king of an invincible realm, the ever-glorious conqueror; who restrains the force of the adversary, silencing the uproar of his rage, and valiantly subduing his wickedness; in awe and humility we beg you, Lord, to regard with favor this creature salt and water, to let the light of your kindness shine upon it, and to hallow it with the dew of your mercy; so that wherever it is sprinkled and your holy name is invoked, every assault of the unclean spirit may be baffled, and all dread of the serpent’s venom be cast out. To us who entreat your mercy grant that the Holy Spirit may be with us wherever we may be; through Christ our Lord. AMEN” (*Rite for Providing Holy Water*).

The Kyrie Eleison

GIRM 52 After the Act of Penitence, the Kyrie is always begun, unless it has already been included as part of the Act of Penitence. Since it is a chant by which the faithful acclaim the Lord and implore his mercy, it is ordinarily done by all, that is, by the people and with the choir or cantor having a part in it.

- **Kyrie Eleison** is a GREEK expression meaning “*Lord have mercy on us.*”
 - Three acclamations glorify the Trinity [...which used to be 3 acclamations of each (9 total)] “...a reference to our present misery, by reason of which we pray for mercy, saying: ‘**Lord, have mercy on us,**’ thrice for the Person of the Father, and ‘**Christ, have mercy on us,**’ thrice for the Person of the Son, and ‘**Lord, have mercy on us,**’ thrice for the Person of the Holy Ghost; against the threefold misery of ignorance, sin, and punishment; or else to express the “circuminsession” of all the Divine Persons” (*Summa* III, Q.83, 4).
 - ▶ **Luke 18:10-14** “Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, ‘O God, I thank you that I am not like the rest of humanity--greedy, dishonest, adulterous--or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.’ *But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, ‘O God, be merciful to me a sinner.’* I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”
 - **Pope Gregory the Great** (540-604) simplified the litany of the Kyrie in the Latin Rite (which was overly extravagant) and removed unnecessary words. He decreed that only “*Kyrie eleison*” and “*Christe eleison*” would be chanted “in order that we may concern ourselves with these supplications at greater length.” The Ordo of St. Amand (8th Century) established the custom (and limited the chant) at nine repetitions as anything beyond that was somewhat redundant.
- 📖 **Scott:** “In the early days of Christianity the Mass, as before remarked, was said in Hebrew (Aramaic), Latin and Greek. This may account for some of the Hebrew expressions retained in the Latin rite, such as *alleluia*, *hosanna*, *amen*, *Sabaoth*. The Greek *Kyrie eleison*... comes about that in the Mass, the Unbloody Sacrifice, we have the three languages which proclaimed to the world – by the title on the Cross – the Bloody Sacrifice of Jesus, the Savior of the world” (116).

GIRM 52a As a rule, each acclamation is sung or said twice, though it may be repeated several times, by reason of the character of the various languages, as well as of the artistry of the music or of other circumstances. When the Kyrie is sung as a part of the Act of Penitence, a trope may precede each acclamation.

The Gloria [“The Greater Doxology” or “The Angelic Hymn”]

GIRM 53 The Gloria is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other text.

- ▶ **Luke 2:14:** “Glory to God in the highest and on earth peace to those on whom his favor rests.”
- 📖 **Martimort :** “After being used initially as a morning prayer, it was introduced into the Roman Mass for Christmas at the beginning of the sixth century [by Pope Symmachus (498-514) and the Pope only], then into Masses for Sundays and the feasts of martyrs if a bishop was presiding, and finally into these Masses no matter who the celebrant was (in accordance with a tendency that manifested itself in Frankish territory from the eighth century on)” (54).
- The Gloria is an ancient Greek text dating back to the 2nd century. The history of the Gloria is very complicated. Little doubt exists that the litany originated in the East. A version of the Gloria appears in the Apostolic Constitutions as a “morning prayer” (380 AD). A translation of morning prayer follows: XLVII. “*Glory be to God in the highest, and upon earth peace, good-will among men. (9) We praise Thee, we sing hymns to Thee, we bless Thee; we glorify Thee, we worship Thee by Thy great High Priest; Thee who art the true God, who art the One Unbegotten, the only inaccessible Being. For Thy great glory, O Lord and heavenly King, O God the Father Almighty, O Lord God, (10) the Father of Christ the immaculate Lamb, who taketh away the sin of the world, receive our prayer, Thou that sittest upon the cherubim. For Thou only art holy, Thou only art the Lord Jesus, the Christ of the God of all created nature, and our King, by whom glory, honor, and worship be to Thee.*”
- 📖 **A Benedictine Monk:** “This hymn of joy and praise begins by proclaiming the message of the angels on Christmas Eve, and again manifests the constant union of our liturgies with those of Heaven.”

The Gloria is intoned by the priest or, if appropriate, by a cantor or by the choir; but it is sung either by everyone together, or by the people alternately with the choir, or by the choir alone. If not sung, it is to be recited either by all together or by two parts of the congregation responding one to the other.

GIRM 53b It is sung or said on Sundays outside the Seasons of Advent and Lent, on solemnities and feasts, and at special celebrations of a more solemn character.

📖 **Gíhr:** “The glorious apostle and protector of Rome, St. Philip Neri, on the day of his death (the feast of Corpus Christi, May 26, 1595) celebrated a low Mass at a very early hour. At the *Gloria in excelsis* he was suddenly rapt in ecstasy and began to sing; full of devotion and jubilation of heart, in a clear, loud voice, he sang the ‘Angelic Hymn’; from the beginning to the end, as though he had already departed from the earth and was rejoicing among the choirs of the blessed spirits” (451).

The Collect

GIRM 54 Next the priest invites the people to pray. All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God's presence and may formulate their petitions mentally.

- From the Latin *colligere* – “to gather.”

GIRM 54b Then the priest says the prayer which is customarily known as the Collect and through which the character of the celebration is expressed.

✠ The four parts of the Collect according to *St. Thomas Aquinas* [the Collect from Corpus Christi]:

1. The elevation of the soul toward God.
Lord Jesus Christ...
2. Thanksgiving for a good which has been received.
...you gave us the Eucharist as a memorial of you suffering and death.
3. The petition.
May our worship of this sacrament of your Body and Blood help us to experience the salvation you won for us and the peace of the Kingdom,
4. The conclusion.
...where you live with the Father and the Holy Spirit, one God, for ever and ever. Amen.

GIRM 54c In accordance with the ancient tradition of the Church, the collect prayer is usually addressed to God the Father, through Christ, in the Holy Spirit, and is concluded with a trinitarian, that is to say the longer ending, in the following manner:

- If the prayer is directed to the Father: *Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum;*
- If it is directed to the Father, but the Son is mentioned at the end: *Qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum;*
- If it is directed to the Son: *Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.*

GIRM 54d The people, uniting themselves to this entreaty, make the prayer their own with the acclamation Amen. There is always only one collect used in a Mass.

📖 **A Benedictine Monk.** “During the collect, the celebrant stands, his arms extended towards heaven, a posture which he will also adopt for the other sacerdotal prayers... It is the posture of the *orante*, common in Christian antiquity and so named because the Church is frequently represented in the catacomb paintings as a woman praying in this position. This posture is filled with profound human significance (the child reaching for the arms of this mother, the man who receives good news, or the soldier who surrenders [and Christ crucified!])... ‘All my life I will bless you, in your name I lift up my hands’” (*Psalm 62*) (50).

📖 **Martimort:** “The Missal of Paul VI called it a *Collecta* (Collect), in order to bring out its structure and function. Henceforth there is but a single opening prayer in each Mass; it is also the formula that offers the greatest variety, since in many instances it alone gives expression to the special character of the celebration. It always has a Trinitarian conclusion, which is followed by the congregation’s ‘AMEN’” (196).

THE LITURGY OF THE WORD [*Mass of the Catechumens*]

GIRM 55 The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. The homily, Profession of Faith, and Prayer of the Faithful, however, develop and conclude this part of the Mass...

CCC 1349 *The Liturgy of the Word* includes “the writings of the prophets,” that is, the Old Testament, and “the memoirs of the apostles” (their letters and the Gospels). After the homily, which is an exhortation to accept this Word as what it truly is, the Word of God, and to put it into practice, come the intercessions for all men, according to the Apostle’s words: “I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings, and all who are in high positions.”

✠ **St. Justin Martyr (155):** “And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things.”

✠ **Second Vatican Council** “He is present in His Word, since it is He Himself who speaks when the Holy Scriptures are read in the Church” (SC).

✠ **Mediator Dei:** “In the sacred liturgy, the whole Christ is proposed to us in all the circumstances of His life, as the Word of the eternal Father, as born of the Virgin Mother of God, as He who teaches us truth, heals the sick, consoles the afflicted, who endures suffering and who dies; finally, as He who rose triumphantly from the dead and who, reigning in the glory of heaven, sends us the Holy Paraclete and who abides in His Church forever; ‘Jesus Christ, yesterday and today, and the same forever.’ Besides, the liturgy shows us Christ not only as a model to be imitated but as a master to whom we should listen readily, a Shepherd whom we should follow, Author of our salvation, the Source of our holiness and the Head of the Mystical Body whose members we are, living by His very life (163).

Hence, the liturgical year, devotedly fostered and accompanied by the Church, is not a cold and lifeless representation of the events of the past, or a simple and bare record of a former age. It is rather Christ Himself who is ever living in His Church. Here He continues that journey of immense mercy which He lovingly began in His mortal life, going about doing good, with the design of bringing men to know His mysteries and in a way live by them. These mysteries are ever present and active not in a vague and uncertain way as some modern writers hold, but in the way that Catholic doctrine teaches us. According to the Doctors of the Church, they are shining examples of Christian perfection, as well as sources of divine grace, due to the merit and prayers of Christ; they still influence us because each mystery brings its own special grace for our salvation. Moreover, our holy Mother the Church, while proposing for our contemplation the mysteries of our Redeemer, asks in her prayers for those gifts which would give her children the greatest possible share in the spirit of these mysteries through the merits of Christ. By means of His inspiration and help and through the cooperation of our wills we can receive from Him living vitality as branches do from the tree and members from the head; thus slowly and laboriously we can transform ourselves ‘unto the measure of the age of the fullness of Christ (165).’”

📖 **Nicholas Gihl:** “The crown of supernatural revelation consists in this, that God spoke to us, not only by the prophets and apostles, but also through His only-begotten Son. The prophets and apostles were, indeed, organs of the Holy Ghost, who announced through them heavenly truths; still they were only human messengers of salvation. Jesus Christ, on the contrary, is a divine person; He is truth itself; He is the true light of the world; all His words, works, and miracles are eminently divine works and actions, full of divine spirit and life, of infinite truth and depth. The Gospels place before our eyes the life of Jesus Christ, the word and example of the eternal Wisdom made flesh; in them appears the God-man Himself, teaching and acting, suffering and triumphing, whereas in the Epistles the Holy Ghost speaks to us, instructs and admonishes us, only by His human messengers and servants. Hence, it is usually said that the instruction of the people takes place first in the Epistle, in a preparatory and imperfect manner through the doctrine of the prophets and apostles; then the faithful are more perfectly instructed through the teachings of Christ as contained in the Gospel” (Gihl 485).

GIRM 56 The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection must clearly be avoided. During the Liturgy of the Word, it is also appropriate to include brief periods of silence... in which, at the prompting of the Holy Spirit, the word of God may be grasped by the heart and a response through prayer may be prepared...

► **Luke 24:27, 32:** “Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures... And they said to one another, ‘Were not our hearts burning (within us) while he spoke to us on the way and opened the scriptures to us?’”

✠ **St. Caesarius of Arles (468-542):** “Therefore, just as we take care when we receive the Body of Christ so that no part of it falls to the ground, so should we likewise ensure that the Word of God which is given to us is not lost to our souls because we are speaking or thinking about something different. One who listens negligently to God’s Word is just as guilty as one who, through carelessness, allows Christ’s Body to fall to the ground.”

📖 **Nicholas Gihir:** “The first office of the Redeemer was to teach the truth and the law of God, exteriorly by the words which fell from His lips, and interiorly by the light which he infused into hearts” (480).

The Biblical Readings

GIRM 57 In the readings, the table of God's word is prepared for the faithful... by which light is shed on the unity of both Testaments and of salvation history. Moreover, it is unlawful to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God.

✠ **St. Justin Martyr (155):** “The memoirs of the apostles and the writings of the prophets are read, as much as time permits.”

▶ **Hebrews 4:12:** “Indeed, the word of God is living and effective, sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart.”

✠ **Apostolic Constitutions (c. 400 AD):** “In the middle, let the reader stand upon some high place: let him read the books of Moses, of Joshua the son of Nun, of the Judges, and of the Kings and of the Chronicles, and those written after the return from the captivity; and besides these, the books of Job and of Solomon, and of the sixteen prophets. ...let some other person sing the hymns of David, and let the people join at the conclusions of the verses. Afterwards let our Acts be read, and the Epistles of Paul our fellow-worker, which he sent to the churches under the conduct of the Holy Spirit; and afterwards let a deacon or a presbyter read the Gospels ...which Matthew and John have delivered to you, and those which the fellow-workers of Paul received and left to you, Luke and Mark. And while the Gospel is read, let all the presbyters and deacons, and all the people, stand up in great silence; for it is written: ‘Be silent, and hear, O Israel.’ And again: ‘But do thou stand there, and hear.’ In the next place, let the presbyters one by one, not all together, exhort the people, and the bishop in the last place, as being the commander” (*Bk 2 Sec 7 No. 57*).

📖 **Robert Cabie:** “On Sundays most pages of the four Gospels are read in the assembly: they are distributed over a three year period: Matthew in year A; Mark in year B; and Luke in year C. Since Mark’s Gospel is shorter than the others, chapter 6 of John’s Gospel [Eucharistic Discourse] is read from the seventeenth to the twenty first Sundays in year B; however, it is especially during Lent and the Easter Season that the fourth Gospel is proclaimed.” [Year C is a year divisible by three, Year I during odd years, II during even years.]

📖 **Dom Grea:** “In the reading, the Beloved (Christ) speaks to His Spouse (the Church), and He brings Her joy in the sound of His voice. In praise, the Spouse speaks of Her Beloved and delights in saying all of these beautiful things about Him. Finally, in her prayer, the Spouse, having found Her Beloved, then in turn speaks to Him, shares with Him Her desires, Her sorrows, and Her joys, Her necessities and Her thanksgiving” (*A Benedictine Monk 61*).

GIRM 58 In the celebration of the Mass with a congregation, the readings are always proclaimed from the ambo.

- **Ambo:** (pl. *ambones*, *ambos*) - A raised platform, resembling a pulpit, and usually situated in the nave. Sometimes the Epistle and the Gospel are sung from *ambones*, one located on the Epistle side and the other on the Gospel side. [During the consecration of a Church, when the altar is consecrated, the Ambo, too, is made sacred. Otherwise, there are provisions for consecrating an ambo.]

GIRM 59 The readings, therefore, should be proclaimed by a lector, and the Gospel by a deacon or, in his absence, a priest other than the celebrant. If, however, a deacon or another priest is not present, the priest celebrant himself should read the Gospel. Further, if another suitable lector is also not present, then the priest celebrant should also proclaim the other readings.

- **Ministry of Lector:** The Ministry of Lector (Reader) once served as a preparatory step in the life of a man in formation to the priesthood. During the institution of a lector in the Church today, a man is appointed to fulfill a function proper to him. Thus, he is to proclaim the readings from Sacred Scripture in the liturgical assembly, with the exception of the Gospel, which is reserved to the priest or deacon. In addition to this liturgical ministry, he is entrusted with the special office of instructing children and adults in the faith and with preparing them to receive the Sacraments worthily. This function is not to be taken lightly, and the candidates are called upon to meditate “assiduously” on the Sacred Scripture. Candidates for ordination as deacons and priests are to receive the Ministry of Lector and exercise the office for a “suitable” time in order to become better disposed for future ministry in the Church.

GIRM 60 The reading of the Gospel is the high point of the Liturgy of the Word. The Liturgy itself teaches that great reverence is to be shown to it by setting it off from the other readings with special marks of honor: whether the minister appointed to proclaim it prepares himself by a blessing or prayer; or the faithful, standing as they listen to it being read, through their acclamations acknowledge and confess Christ present and speaking to them; or the very marks of reverence are given to the Book of the Gospels.

- Before the Gospel reading everyone makes the three fold sign of the cross on the forehead, lips and heart to “attune” our senses and our being to the Holy Gospel. The Early Christians always made some sign of the Cross before the Gospel was read.
- ✠ **St. Irenaeus (130-202):** Standing is “a symbol of the Resurrection by which, through the grace of Christ, we have been freed from sin and death.”
- **Revelation 7:9** “After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands.”
- 📖 **A Benedictine Monk:** “During the Gospel, all stand, as would be done during the announcement of a joyful event, or as servants who await the commands of their master. The ancient customs teach us that the kings would remove their crowns; and, in Poland, the knights would grasp their swords, to show that they were ready to defend the Faith” (65).
- **Nehemiah 8:1-8:** “Now... the whole people gathered as one man in the open space before the Water Gate, and they called upon Ezra the scribe to bring forth the book of the Law of Moses which the LORD prescribed for Israel. ...therefore, Ezra the priest brought the law before the assembly, which consisted of men, women, and those children old enough to understand. Standing at one end of the open place that was before the Water Gate, he read out of the book from daybreak till midday, in the presence of the men, the women, and those children old enough to understand; and all the people listened attentively to the book of the law. Ezra the scribe stood on a wooden platform that had been made for the occasion... Ezra opened the scroll so that all the people might see it (for he was standing higher up than any of the people); and, as he opened it, all the people rose. Ezra blessed the LORD, the great God, and all the people, their hands raised high, answered, "Amen, amen!" Then they bowed down and prostrated themselves before the LORD, their faces to the ground. Ezra read plainly from the book of the law of God, interpreting it so that all could understand what was read.”

The Responsorial Psalm

GIRM 61 After the first reading comes the responsorial Psalm, which is an integral part of the Liturgy of the Word and holds great liturgical and pastoral importance, because it fosters meditation on the word of God.

- 📖 **Thomas Howard:** “Every one of man’s deepest experiences and thoughts – grief, rage, relief, hilarity, doubt, despondency, perplexity, acedia, triumph – they are all here. But they are all here referred to God. The psalmist’s very fury or doubt is spread out before the Most High. We might say that this is the poetry of the human heart as it opens itself to God. No human emotion, thought, or experience is huddled out of sight in the Psalms. All is spread out *in conspectus Dei* (in the sight of God).”

GIRM 61b It is preferable that the responsorial Psalm be sung, at least as far as the people's response is concerned. Hence, the psalmist, or the cantor of the Psalm, sings the verses of the Psalm from the ambo or another suitable place. [...]

- ✠ **St. Augustine (354-430):** “How I wept, O Lord, amid Thy hymns and chants, greatly moved by the voices of Thy sweetly singing Church! They poured themselves into my ears, these voices, and like drops Thy truth penetrated my heart: the fervor of devotion was awakened, tears flowed, and ah, how happy I was then” (*Confessions* IX, chapter 6).

GIRM 62 After the reading that immediately precedes the Gospel, the Alleluia or another chant indicated by the rubrics is sung, as required by the liturgical season. The Alleluia is sung in every season other than Lent...

- The Alleluia is a Hebrew word which means, “Praise the Lord!” or more precisely, “hallelu” or praise and “iah,” God or Yahweh (God’s sacred name which is seldom pronounced!)” as opposed to “Praise Adonai (Lord)!” Alleluia appears many times in the Psalms (111-117), but never again until the final chapters of the Book of Revelation when Christ’s victory is won (Revelation 19).

GIRM 64 The Sequence, which is optional except on Easter Sunday and on Pentecost Day, is sung before the Alleluia.

The Homily

GIRM 65 The homily is part of the Liturgy and is strongly recommended...

✠ **Sacrosanctum Concilium:** “By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason” (52).

✠ **St. Justin Martyr (155):** “When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.”

GIRM 66 The Homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally, according to circumstances, to the deacon, but never to a lay person...

CCC 1558 Episcopal consecration confers, together with the office of sanctifying, also the offices of teaching and ruling... In fact [through episcopal ordination] bishops take the place of Christ himself, teacher, shepherd, and priest, and act as his representative (*in Eeius personal agent*). By virtue, therefore, of the Holy Spirit who has been given to them, bishops have been constituted true and authentic teachers of the faith and have been made pontiffs and pastors.

Can. 767 §1 Among the forms of preaching, the homily, which is part of the liturgy itself and is reserved to a priest or deacon, is preeminent; in the homily the mysteries of faith and the norms of Christian life are to be explained from the sacred text during the course of the liturgical year.

✠ **Remptionis Sacramentum:** “As was already noted above, the homily on account of its importance and its nature is reserved to the Priest or Deacon during Mass. As regards other forms of preaching, if necessity demands it in particular circumstances, or if usefulness suggests it in special cases, lay members of Christ’s faithful may be allowed to preach in a church or in an oratory outside Mass in accordance with the norm of law. This may be done only on account of a scarcity of sacred ministers in certain places, in order to meet the need, and it may not be transformed from an exceptional measure into an ordinary practice, nor may it be understood as an authentic form of the advancement of the laity. All must remember besides that the faculty for giving such permission belongs to the local Ordinary, and this as regards individual instances; this permission is not the competence of anyone else, even if they are Priests or Deacons” (161).

“To be avoided is the danger of obscuring the complementary relationship between the action of clerics and that of laypersons, in such a way that the ministry of laypersons undergoes what might be called a certain “clericalization”, while the sacred ministers inappropriately assume those things that are proper to the life and activity of the lay faithful (45).

📖 **Martin J. Scott, SJ:** “Christ’s work as Redeemer consisted not only of atonement but also of enlightenment. He said of Himself, “I am the Light of the World” (John 8:12). He is the Light by His teaching and example. His teaching is proclaimed in the Epistles and Gospels and by the voice of His Church, which He constituted as His voice, saying: “He that heareth you, heareth me” (Luke 10:16) (124).

GIRM 66b There is to be a homily on Sundays and holy days of obligation at all Masses that are celebrated with the participation of a congregation; it may not be omitted without a serious reason. It is recommended on other days, especially on the weekdays of Advent, Lent, and the Easter Season, as well as on other festive days and occasions when the people come to church in greater numbers. After the homily a brief period of silence is appropriately observed.

✠ **St. Anthony of the Desert:** “Certain brethren once came to St. Anthony and besought him to speak to them some word through which they might attain unto the perfection of salvation. He, however, said to them, ‘Ye have heard the Scriptures. The words which have come from the lips of Christ for your learning are sufficient for you.’ When they still pressed him, begging that he would deign to speak some word to them, he said, ‘It is taught in the gospel that if a man smite you on the one cheek you are to turn to him the other also.’ They then confessed that they were not able to do this. St. Anthony answered, ‘Is this too hard for you? Are you willing to let such a man strike you on the same cheek twice?’ They said, ‘We are not willing,’ hoping to be told of some easier thing. But he said to them, ‘If this, too, is beyond you at least do not render evil for evil.’ Again they answered him as they had done before. Then St. Anthony turned to his disciple who stood by, and said, ‘Prepare some food and give it to these men, for they are weak.’ But to the brethren who had inquired of him, he said, ‘If you cannot do one thing and will not do another, why do you come seeking a word of exhortation from me? To me it seems that what you need most is to pray. By prayer perhaps you may be healed of your infirmity.’ (*The How-To Book of the Mass*, 115)

The Profession of Faith

GIRM 67 The purpose of the Symbol or Profession of Faith, or Creed, is that the whole gathered people may respond to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the homily and that they may

also call to mind and confess the great mysteries of the faith by reciting the rule of faith in a formula approved for liturgical use, before these mysteries are celebrated in the Eucharist.

GIRM 68 The Creed is to be sung or said by the priest together with the people on Sundays and Solemnities. It may be said also at particular celebrations of a more solemn character. If it is sung, it is begun by the priest or, if this is appropriate, by a cantor or by the choir. It is sung, however, either by all together or by the people alternating with the choir. If not sung, it is to be recited by all together or by two parts of the assembly responding one to the other.

NICENE CREED

✠ **Council of Toledo:** “Let the Creed resound, so that the true faith may be declared in song, and that the souls of believers, in accepting that faith, may be ready to partake, in Communion, of the body and blood of Christ.”

📖 **A Benedictine Monk:** “In Latin the Creed is sometimes called ‘*symbolum*,’ from the Greek *symbolos*, which in antiquity signified “sign of recognition,” or even ‘password.’ The Credo is in effect the ‘password’ of the Church militant: in order to be admitted to baptism, the catechumens must recite the ‘symbolum,’ after which they can effectively be counted among the disciples of the Lord” (68).

The following text on the Creed is based heavily on a series of talks by **Father Brian Mullady**. His statement: “In Christ, we have an individual being who, as a person, existed from all time in absolute unity of equality of nature with God the Father and the Holy Spirit. He was only distinct by a relation of origin and at a certain point in time (in the womb of Our Lady) added to the manner in which he acted by taking to himself a human body and human soul so that he could act both as God and man in a marvelous communion.”

Throughout this discussion, this must be kept in mind: If one were to compromise Christ’s human nature he could not atone for the sin of man and be obedient in our stead, and if you compromise his divine nature he is also unable to atone.

CCC 185 Whoever says "I believe" says "I pledge myself to what we believe." Communion in faith needs a common LANGUAGE of faith, normative for all and uniting all in the same confession of faith.

WE BELIEVE IN ONE GOD

THE FATHER, THE ALMIGHTY

Hawking: HONG KONG (AP) 6/15/2006 **Stephen Hawking Says Pope Told Him Not To Study Beginning Of Universe** “World-renowned astrophysicist Stephen Hawking said Thursday that the late Pope John Paul II once told scientists they should not study the beginning of the universe because it was the work of God. Hawking...said John Paul made the comments at a cosmology conference at the Vatican. He did not say when the meeting was held. Hawking quoted the pope as saying, ‘It’s OK to study the universe and where it began. But we should not inquire into the beginning itself because that was the moment of creation and the work of God.’ ... Hawking ended his lecture saying, ‘We are getting closer to answering the age-old questions: Why are we here? Where did we come from?’” Copyright 2006 The Associated Press.

Response:

✠ **MAKER OF HEAVEN AND EARTH**

CCC 283 The question about the origins of the world and of man has been the object of many scientific studies which have splendidly enriched our knowledge of the age and dimensions of the cosmos, the development of life-forms and the appearance of man. These discoveries invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers. With Solomon they can say: “It is he who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements . . . for wisdom, the fashioner of all things, taught me.”

OF ALL THAT IS SEEN AND UNSEEN

WE BELIEVE IN ONE LORD, JESUS CHRIST

CCC 449 By attributing to Jesus the divine title "Lord," the first confessions of the Church's faith affirm from the beginning that the power, honor, and glory due to God the Father are due also to Jesus, because "he was in the form of God," and the Father manifested the sovereignty of Jesus by raising him from the dead and exalting him into his glory

Adoptianism: This heresy, began by theologians who sought to protect monotheism, maintained Jesus is not the true/natural Son, but only “an adopted Son of God.” Thus, Jesus was a “good human person” who is united to God. [This describes our own relationship with God by the gift of Sanctifying Grace.] Existing in the early church, Adoptianism would reappear again in the 8th and 12th centuries.

Photinus: (4th century heretic, Bishop of Sirmium): Declared Jesus simply to be a “good man” who did not exist before his conception in Mary. He *earned* his divine glory by the merit of a blessed life, including his suffering and death. Jesus was regarded as God –or Godly- but he was not considered God *by nature*. He was only God by his adoption; again, not unlike our own adoption. Therefore, Jesus is not “the true Son of God.” In the end, there was nothing unique about Jesus, nor his union with God. This is an early form of Adoptianism. According to St. Augustine, “Photinus denied the pre-existence of Christ, though he allowed that he was born of the Virgin and was endowed with superhuman excellences” (Oxford 1283).

Response:

☞ **THE ONLY SON OF GOD**

Photinus: In addition, Photinus also said that Christ, in his whole being, began in time... (A modern version: Christ existed before his conception only in the Father’s “intention.” That is to say, he was not real in his pre-existence.)

Response:

☞ **ETERNALLY BEGOTTEN OF THE FATHER**

Sabellianism or Monarchianism or Modalism (2nd and 3rd centuries): maintained that Christ existed before Mary, *but* he was the same person as the Father. The heresy attempted to preserve the unity of the Godhead, but did so by claiming the sole differentiation of the persons of the Trinity was merely the succession of modes or operations.

Response:

☞ **GOD FROM GOD, LIGHT FROM LIGHT**

Arius: [St. Jerome: “The world groaned, astonished to find itself Arian!” *All* the Bishops of the Eastern Church were Arian except for St. Athanasius. The heresy held that Jesus was not only one person, but one nature... and that one nature was neither divine nor human. Jesus’ pre-existence began in his *creation* before the ages “by the Father, from nothing, as an instrument for the creation of the world” (Oxford 99). Impossible problems exist here: to be created by God meant a radical change in time and a radical change in nature, even though Arius taught Jesus was created perfect (he was created nonetheless). Thus, if the *Logos* was created, he is not God. Arius held the *Logos* had to be a creature, as the word “*beget*” means *created* or *made*. Nevertheless, if the Son of God is not God, the *Logos* was merely a creature with a beginning ‘in time.’ Thus, it cannot be said that he had direct knowledge or communion with the Father. Though Jesus is God’s word and wisdom, he is distinct word and wisdom from the kind of wisdom that God knows in himself. Therefore, the Son, even as man, is susceptible to change and also capable of sinning. Yet, according to Arius, God foresaw that the Son would remain virtuous and bestowed grace on him in advance. In this scenario, the Son exists as somewhat of a demigod - a half God – making him neither God nor human but something in between.

Response:

☞ **TRUE GOD FROM TRUE GOD** [*We believe the Logos is uncreated and has a direct knowledge of the Father which he also communicates to us in our human nature.*]

As far as Arius is concerned, he also maintained that Jesus was created, “in time.”

Response:

☞ **BEGOTTEN, NOT MADE**

Arius also said that Jesus was not of the same nature as the Father and so he was not “all-together” God or true God or even “one-in-being” with God.

Monophysitism: (“only one” + “nature”) There is one nature that is common to God and man in Christ, not two. Christ is a fusion of both God and man, but neither one, nor the other.

Response:

☞ **ONE IN BEING WITH THE FATHER [CONSUBSTANTIAL]**

⇒ **Council of Chalcedon** (451): “*So, following the saintly fathers, we all with one voice confess ... in these last days the same for us and for our salvation from Mary, the virgin God-bearer as regards his humanity; one and*

*the same Christ, Son, Lord, only-begotten, acknowledged in two natures which undergo no confusion, no change, no division, no separation; at no point was the difference between the natures taken away through the union, but rather the property of both natures is preserved and comes together into a single person and a single subsistent being; he is not parted or divided into two persons, but is **one** and the same only-begotten Son, God, Word, Lord Jesus Christ, just as the prophets taught from the beginning about him, and as the Lord Jesus Christ himself instructed us, and as the creed of the fathers handed it down to us."*

The Incarnation cannot be:

- Two complete natures wholly existing with no real union at all (Two natures joined together like as a pile of rocks).
- One "whole or complete nature." Comparable to a product of "change" or "mixture" as the color green from blue and yellow. God's nature is infinite and cannot be "mixed" or changed. Likewise, if man's nature is changed by a kind of fusion with God, Christ cannot atone for our sin because his humanity is destroyed.
- Two natures united, although not mixed or changed, each would be imperfect. In other words, Jesus is true God and true man, while "true" means "all-together God" and "all-together man." He would be neither "all-together God" nor "all-together man." Therefore atonement could not be achieved.

The Incarnation is complete when Divine nature is united to the flesh personally, not changed into flesh. Flesh is *deified* because of its unique union with God, but it must not change. The natural properties of humanity (flesh, soul, intellect, will, remain intact), but they are connected to the person of God, the Word, so that he might act in them. The Key: this union takes place not in the natures, BUT in the Person!

In Christ, we call this union the **hypostatic union**: *a union which takes place in the person*. In our Lord Jesus Christ, we proclaim two natures, but one hypostasis – *a radical individual with a thinking nature*. Jesus is a person, simple in himself, with two manners of acting open to him. Jesus takes all that is human in nature to himself – except sin – sin is not natural – and HE DOES NOT change his divinity! The term used for this union is *relation*. We declare that in Jesus, creation, itself, experienced a new relation with God. Now creation is related to God in the Person of Jesus. This is a unique relation... it will never occur again.

CCC 469 The Church thus confesses that Jesus is inseparably true God and true man. He is truly the Son of God who, without ceasing to be God and Lord, became a man and our brother: "*What he was, he remained [divine person/divine nature] and what he was not, he assumed [all the things involved in having a human nature]*," sings the Roman Liturgy. And the liturgy of St. John Chrysostom proclaims and sings: "*O only-begotten Son and Word of God, immortal being, you who deigned for our salvation to become incarnate of the holy Mother of God and ever-virgin Mary, you who without change [only a new relation] became man and were crucified, O Christ our God, you who by your death have crushed death, you who are one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us!*"

Summary: In Jesus we have: two births, two intellects [one as God, one as man], two wills, two kinds of acting. But, we also have ONE ACTOR... how many "Is" are there in Christ? One. How many Sonships? One. Of course, there are human acts and there are divine acts. But the acts involve a complete union.

- **John 17:5** "Now glorify me [human nature], Father, with you, with the glory that I had with you [divine nature] before the world was made."

THROUGH HIM ALL THINGS WERE MADE [John 1:3 "*All things came to be through him, and without him nothing came to be.*"]

Origen (185-254) is considered a Church Father by some, his teaching is not considered untainted. He mistakenly taught that Christ was born to save demons as well as human nature.

Response:

✠ **FOR US MEN AND FOR OUR SALVATION**

Photinus: Jesus was born of the Blessed Virgin Mary but he *did not come down from heaven* because he did not exist beforehand, thus, he could only "go up" to heaven.

Response:

✠ **HE CAME DOWN FROM HEAVEN**

***** During the words that follow, all present bow [or genuflect on the feasts of the Annunciation (March 25) and Christmas (December 25)] in acknowledgement of the most momentous event in human history.**

Another heresy: Jesus was born of the Virgin Mary, but from a union of human seed. In other words, Mary was not a virgin in conception, Joseph was really Jesus' father; Jesus was not begotten of the Spirit.

Response:

✠ **BY THE POWER OF THE HOLY SPIRIT**

Valentinus (2nd century): Jesus had a real human body, but he did not receive the flesh from Mary. Christ was, indeed, created by God in Mary's womb, but he was created like Adam: from the dust of the earth. He did not receive anything from flesh connected with Adam (implication: with Adam's flesh comes Adam's sin (Romans 5)). Thus, Jesus passed through the body of the Virgin Mary as water passes through a channel. Jesus took no part from Mary whatsoever. Luke 1:31 "And behold, you will conceive in your womb and bear a son, and you shall call his name." "...*in your womb*" clearly indicates a material connection with our Virgin Mother.

Nestorius (d. after 451, Patriarch of Constantinople, father of Nestorianism, self-proclaimed "defender of orthodoxy"): Nestorius taught that, in Jesus, two separate Persons existed (i.e., two objectively real hypostases or concrete subsistent beings joined in one prosopon of union or one external undivided appearance), both as God and Man. Thus, the Son of God *Incarnate*, was said to dwell in the body of a man "much like a person would dwell in a house or in his clothing." He was actually trying to resolve a great controversy: whether Mary was the Mother of God or *Theotokos* (Literally: God-bearer). He concluded in the negative, but suggested Mary's rightful title was *anthrotokos* (man-bearer) or *Christotokos* (Christ-bearer). Caution: It is actually a heresy to proclaim there is a human person in Christ! The Church acknowledges a human personality, but not a human person (radical existing individual). There is no human person in Jesus of Nazareth. Proper theological understanding holds that, in Jesus, there is a Divine Person who acts in a human way (i.e. Jesus possesses a human mind, a human will, a human soul, human feelings and body). As a radical incommunicable individual, the Word is "he who speaks" when Jesus opens his mouth to speak. Likewise, the Word, through whom all things were created, is the one who touches when Jesus reaches out to touch with his human hand.

Response:

✠ **HE WAS BORN OF THE VIRGIN MARY**

Manichaeism (Mani, 216-274): [St. Augustine was a Manichaean for 9 years!] In a word: *uncompromisingly* dualistic. Matter is evil; and the Spirit is good. God could not (and would not) have assumed a body with emotions and feelings and all things human. Jesus was said to have had a ghostly body or was a phantasm. Mani taught that Jesus "came down from heaven," but he did not take real flesh from Mary; he only had a ghostly or an "apparent" body God only acted through an illusion, and, because of this, shares nothing in common with human nature. Problems: if Jesus was a Phantasm and is not God, he 1) could not send the Holy Spirit and, 2) since he is not man he could not "be obedient" and thereby atone for our sin.

Apollinarius (310-390; Bishop of Laodicea) Believed, like St. Athanasius, that only the unchangeable Divine Logos could be the Savior of men. But, departing from orthodox Christianity, he believed there was no human soul in Christ. There existed in Christ a human body and the uncreated Word of God that was eternal...but the Word *took the place of the human soul in Christ*. So, Christ lacked a human intellect and will; he only possessed a Divine intellect and will. Father Mullady, OP, declares this a "monstrous being;" a man with a body and no soul is a monstrous creature. This is also inconsistent with the purpose of the Incarnation because Christ was to obey in man's place. Obedience is an exercise of the intellect and the will, if Jesus has neither (humanly speaking), he cannot obey in man's place. Wonderfully, Jesus is described in the Scriptures as having certain human characteristics that can only be experienced by human intelligence and human will. Matthew 8:10 indicates that "Jesus wondered" and "was surprised." This is impossible for God's intellect and will which cannot experience wonder and surprise as this is a matter of the human intellect – that can see things it has not seen before and understand things that it did not understand before. Jesus had to have human intelligence and will.

Response:

✠ **AND BECAME MAN**

[*MAN: A substantive meaning "all that is contained in human nature." Jesus cannot be a fusion between God and man. We deny that he cannot possibly dwell, as Nestorius maintained, without a radically essential connection between his humanity and divinity - once Jesus Christ takes flesh, he cannot lose it. The connection between humanity in Christ and his Divinity is essential and eternal. It will not be lost... this will be important to understand Psalm 22. Could Jesus be forsaken in the sense his humanity could not be joined to his Divinity anymore? No, it is not possible.*]

**FOR OUR SAKE HE WAS CRUCIFIED UNDER PONTIUS PILATE;
HE SUFFERED, DIED, AND WAS BURIED.**

CCC 605 He affirms that he came "to give his life as a ransom for many"; this last term is not restrictive, but contrasts the whole of humanity with the unique person of the redeemer who hands himself over to save us. The Church, following the apostles, teaches that Christ died for all men without exception: ***"There is not, never has been, and never will be a single human being for whom Christ did not suffer."***

CCC 627 Christ's death was a real death in that it put an end to his earthly human existence. But because of the union which the person of the Son retained with his body, his was not a mortal corpse like others, for "it was not possible for death to hold him" and therefore "divine power preserved Christ's body from corruption."

ON THE THIRD DAY HE ROSE AGAIN IN FULFILLMENT OF THE SCRIPTURES;

CCC 638 Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross...

HE ASCENDED INTO HEAVEN AND IS SEATED AT THE RIGHT HAND OF THE FATHER.

CCC 662 There Christ permanently exercises his priesthood, for he "always lives to make intercession" for "those who draw near to God through him."

HE WILL COME AGAIN IN GLORY TO JUDGE THE LIVING AND THE DEAD,

CCC 682 When he comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of hearts and will render to each man according to his works and according to his acceptance or refusal of grace.

AND HIS KINGDOM WILL HAVE NO END.

WE BELIEVE IN THE HOLY SPIRIT, THE LORD, THE GIVER OF LIFE,

CCC 689 The One whom the Father has sent into our hearts, the Spirit of his Son, is truly God (Galatians 4:6) Consubstantial with the Father and the Son, the Spirit is inseparable from them, in both the inner life of the Trinity and his gift of love for the world. In adoring the Holy Trinity, life-giving, consubstantial, and indivisible, the Church's faith also professes the distinction of persons. **When the Father sends his Word, he always sends his Breath.** In their joint mission, the Son and the Holy Spirit are distinct but inseparable. To be sure, it is Christ who is seen, the visible image of the invisible God, but it is the Spirit who reveals him.

WHO PROCEEDS FROM THE FATHER AND THE SON

CCC 246 The Latin tradition of the Creed confesses that the Spirit "**proceeds from the Father and the Son (filioque).**" The Council of Florence in 1438 explains: "The Holy Spirit is eternally from Father and Son; He has his nature and subsistence at once (simul) from the Father and the Son. He proceeds eternally from both as from one principle and through one spiration And, since the Father has through generation given to the only-begotten Son everything that belongs to the Father, except being Father, the Son has also eternally from the Father, from whom he is eternally born, that the Holy Spirit proceeds from the Son" (Council of Florence (1439): DS 1300-1301).

CCC 247 The affirmation of the filioque does not appear in the Creed confessed in 381 at Constantinople. But Pope St. Leo I, following an ancient Latin and Alexandrian tradition, had already confessed it dogmatically in 447, even before Rome, in 451 at the Council of Chalcedon, came to recognize and receive the Symbol of 381. The use of this formula in the Creed was gradually admitted into the Latin liturgy (between the eighth and eleventh centuries). The introduction of the filioque into the Niceno-Constantinopolitan Creed by the Latin liturgy constitutes moreover, even today, a point of disagreement with the Orthodox Churches.

CCC 248 At the outset the Eastern tradition expresses the Father's character as first origin of the Spirit. By confessing the Spirit as he "who proceeds from the Father," it affirms that he comes from the Father through the Son. The Western tradition expresses first the consubstantial communion between Father and Son, by saying that the Spirit proceeds from the Father and the Son (filioque). It says this, "legitimately and with good reason," for the eternal order of the divine persons in their consubstantial

communion implies that the Father, as "the principle without principle," is the first origin of the Spirit, but also that as Father of the only Son, he is, with the Son, the single principle from which the Holy Spirit proceeds. This legitimate complementarity, provided it does not become rigid, does not affect the identity of faith in the reality of the same mystery confessed.

WITH THE FATHER AND THE SON HE IS WORSHIPPED AND GLORIFIED.

CCC 252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son, and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

The dogma of the Holy Trinity

CCC 253 *The Trinity is One.* We do not confess three Gods, but one God in three persons, the "consubstantial Trinity." The divine persons do not share the one divinity among themselves but each of them is God whole and entire: **"The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e., by nature one God."** In the words of the Fourth Lateran Council (1215): "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."

CCC 254 *The divine persons are really distinct from one another.* "God is one but not solitary." "Father," "Son," "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: **"He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son."** They are distinct from one another in their relations of origin: *"It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds."* The divine Unity is Triune.

CCC 255 *The divine persons are relative to one another.* Because it does not divide the divine unity, the real distinction of the persons from one another resides solely in the relationships which relate them to one another: **"In the relational names of the persons the Father is related to the Son, the Son to the Father, and the Holy Spirit to both.** While they are called three persons in view of their relations, we believe in one nature or substance." Indeed "everything (in them) is one where there is no opposition of relationship." **"Because of that unity the Father is wholly in the Son and wholly in the Holy Spirit; the Son is wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son."**

HE HAS SPOKEN THROUGH THE PROPHETS.

WE BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH.

"DOMINUS IESUS" ON THE UNICITY AND SALVIFIC UNIVERSALITY OF JESUS CHRIST AND THE CHURCH: Above all else, it must be firmly believed that "the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and baptism (cf. Mk 16:16; Jn 3:5), and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door". This doctrine must not be set against the universal salvific will of God (cf. 1 Tim 2:4); "it is necessary to keep these two truths together, namely, the real possibility of salvation in Christ for all mankind and the necessity of the Church for this salvation".

The Church is the "universal sacrament of salvation", since, united always in a mysterious way to the Savior Jesus Christ, her Head, and subordinated to him, she has, in God's plan, an indispensable relationship with the salvation of every human being.⁸⁰ For those who are not formally and visibly members of the Church, "salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church, but enlightens them in a way which is accommodated to their spiritual and material situation. This grace comes from Christ; it is the result of his sacrifice and is communicated by the Holy Spirit"; it has a relationship with the Church, which "according to the plan of the Father, has her origin in the mission of the Son and the Holy Spirit".

WE ACKNOWLEDGE ONE BAPTISM FOR THE FORGIVENESS OF SINS.

CCC 1272 Incorporated into Christ by Baptism, the person baptized is configured to Christ. Baptism seals the Christian with the indelible spiritual mark (*character*) of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. ***Given once for all, Baptism cannot be repeated.***

**WE LOOK FOR THE RESURRECTION OF THE DEAD,
AND THE LIFE OF THE WORLD TO COME. AMEN.**

The Prayer of the Faithful

GIRM 69 In the Prayer of the Faithful... offer prayers to God for the salvation of all...

GIRM 70 As a rule, the series of intentions is to be: a) **For the needs of the Church**, b) **For public authorities and the salvation of the whole world**, c) **For those burdened by any kind of difficulty**, d) **For the local community**. ...in a particular celebration, such as Confirmation, Marriage, or a Funeral, the series of intentions may reflect more closely the particular occasion.

✠ ***St. Justin Martyr (155):*** “Then we all rise together and offer prayers for ourselves ...and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.”

📖 ***Joseph Jungmann, SJ:*** “Peace on earth, prosperity in the field, the country or the city or the monastery, the sick, the poor, widows and orphans, travelers, benefactors of the poor and of the Church, eternal rest for the dead, forgiveness for sinners, an untroubled life, a Christian death – these are the intentions recommended to prayer” (482).

✠ ***Apostolic Constitutions of Hippolytus (AD 400):*** “Let us pray for the peace and happy settlement of the world, and of the holy churches; that the God of the whole world may afford us His everlasting peace, and such as may not be taken away from us; that He may preserve us in a full prosecution of such virtue as is according to godliness. Let us pray for the Holy Catholic and Apostolic Church which is spread from one end of the earth to the other; that God would preserve and keep it unshaken, and free from the waves of this life, until the end of the world, as founded upon a rock; and for the holy parish in this place, that the Lord of the whole world may vouchsafe us without failure to follow after His heavenly hope, and without ceasing to pay Him the debt of our prayer. Let us pray for every episcopacy which is under the whole heaven, of those that rightly divide the word of Thy truth. And let us pray for our bishop... and his parishes; ... that the compassionate God may grant them to continue in His holy churches in health, honor, and long life, and afford them an honorable old age in godliness and righteousness. And let us pray for our presbyters, that the Lord may deliver them from every unreasonable and wicked action, and afford them a presbyterate in health and honor. Let us pray for all the deacons and ministers in Christ, that the Lord may grant them an unblameable ministration. Let us pray for the readers, singers, virgins, widows, and orphans. Let us pray for those that are in marriage and in child-bearing, that the Lord may have mercy upon them all. Let us pray for the eunuchs who walk holily. Let us pray for those in a state of continence and piety. Let us pray for those that bear fruit in the holy Church, and give alms to the needy. And let us pray for those who offer sacrifices and oblations to the Lord our God, that God, the fountain of all goodness, may recompense them with His heavenly gifts, and ‘give them in this world an hundredfold, and in the world to come life everlasting;’ and bestow upon them for their temporal things, those that are eternal; for earthly things, those that are heavenly. Let us pray for our brethren newly enlightened, that the Lord may strengthen and confirm them. Let us pray for our brethren exercised with sickness that the Lord may deliver them from every sickness and every disease, and restore them sound into His holy Church. Let us pray for those that travel by water or by land. Let us pray for those that are in the mines, in banishments, in prisons, and in bonds, for the name of the Lord. Let us pray for those that are afflicted with bitter servitude. Let us pray for our enemies, and those that hate us. Let us pray for those that persecute us for the name of the Lord that the Lord may pacify their anger, and scatter their wrath against us. Let us pray for those that are without, and are wandered out of the way, that the Lord may convert them. Let us be mindful of the infants of the Church, that the Lord may perfect them in His fear, and bring them to a complete age. Let us pray one for another, that the Lord may keep us and preserve us by His grace to the end, deliver us from the evil one and from all the scandals of those that work iniquity, and preserve us unto His heavenly kingdom. Let us pray for every Christian soul. Save us, and raise us up, O God, by Thy mercy. Let us rise up, and let us pray earnestly, and dedicate ourselves and one another to the living God, through His Christ” (*Book VIII*).

GIRM 71 It is for the priest celebrant to direct this prayer from the chair... and likewise he concludes it with a prayer. The intentions announced should be sober, be composed freely but prudently, and be succinct, and they should express the prayer of the entire community.

The intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a lector, or one of the lay faithful.

📖 **Adrian Fortescue:** “The Prayers of the Faithful ‘disappeared’ about the time of Pope St. Gregory the Great (ca. 540 – 604), ‘...the series of collects we have on Good Friday represents the old Roman ‘prayers of the faithful.’ If so, these collects are a most valuable relic of what was once a part of every Mass. In the Good Friday collects, the people are told what to pray for and then kneel and pray themselves” (295).

THE LITURGY OF THE EUCHARIST [*Mass of the Faithful*]

GIRM 72 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:

1. At the Preparation of the Gifts, the bread and the wine with water are brought to the altar, the same elements that Christ took into his hands.
2. In the Eucharistic Prayer, thanks is given to God for the whole work of salvation, and the offerings become the Body and Blood of Christ.
3. Through the fraction and through Communion, the faithful, though they are many, receive from the one bread the Lord's Body and from the one chalice the Lord's Blood in the same way the Apostles received them from Christ's own hands.

The Preparation of the Gifts

GIRM 73 At the beginning of the Liturgy of the Eucharist the gifts, which will become Christ's Body and Blood, are brought to the altar.

CCC 1350 *The presentation of the offerings* (the Offertory). “Then... the bread and wine are brought to the altar; they will be offered by the priest in the name of Christ in the Eucharistic sacrifice in which they will become his body and blood. It is the very action of Christ at the Last Supper... ‘The Church alone offers this pure oblation to the Creator, when she offers what comes forth from his creation with thanksgiving.’ The presentation of the offerings at the altar takes up the gesture of Melchizedek and commits the Creator’s gifts into the hands of Christ who, in his sacrifice, brings to perfection all human attempts to offer sacrifices.”

✠ **St. Justin Martyr (155):** “Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought...”

✠ **Redemptionis Sacramentum: The Matter of the Most Holy Eucharist.** The bread used in the celebration of the Most Holy Eucharistic Sacrifice must be unleavened, purely of wheat, and recently made so that there is no danger of decomposition. It follows therefore that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament. It is a grave abuse to introduce other substances, such as fruit or sugar or honey, into the bread for confecting the Eucharist. Hosts should obviously be made by those who are not only distinguished by their integrity, but also skilled in making them and furnished with suitable tools [48].

The wine that is used in the most sacred celebration of the Eucharistic Sacrifice must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances. During the celebration itself, a small quantity of water is to be mixed with it. Great care should be taken so that the wine intended for the celebration of the Eucharist is well conserved and has not soured. It is altogether forbidden to use wine of doubtful authenticity or provenance, for the Church requires certainty regarding the conditions necessary for the validity of the sacraments. Nor are other drinks of any kind to be admitted for any reason, as they do not constitute valid matter [50].

Canon 924 §1 The most holy eucharistic sacrifice must be offered with bread and with wine in which a little water must be mixed.

§2 The bread must be only wheat and recently made so that there is no danger of spoiling.

§3 The wine must be natural from the fruit of the vine and not spoiled.

Canon 925 Holy Communion is to be given under the form of bread alone, or under both species according to the norm of the liturgical laws, or even under the form of wine alone in a case of necessity.

Canon 926 According to the ancient tradition of the Latin Church, the priest is to use unleavened bread in the eucharistic celebration whenever he offers it.

Canon 927 It is absolutely forbidden, even in extreme urgent necessity, to consecrate one matter without the other or even both outside the eucharistic celebration.

📖 **Roch A. Kereszty:** "It is God's earth that produces the grain and the grape, the raw materials for our gifts. Thus, through the bread and wine we offer to God his own creation, acknowledge our total dependence on the Creator, and praise his generosity and the goodness of his gifts. While the bread is our most necessary food, wine is the symbol of what is more than just basic nourishment. It suggests an atmosphere of celebration and leisure, which are the sources of any cultural activity. Wine is used for festive gatherings where people enjoy life and each other's company. Thus, the bread and wine aptly stand for all that is good in human civilization and culture which transforms and perfects (rather than destroys) nature. We are what we eat and drink; the bread and wine signify our lives in the world, our vital energies, our minds and hearts. In other words, the bread and wine stand for our embodied selves in manifold interaction with society and God's creation" (183).

GIRM 73b 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 (unless the chalice is prepared at the credence table).

✠ **Redemptionis Sacramentum:** "Sacred vessels for containing the Body and Blood of the Lord must be made in strict conformity with the norms of tradition and of the liturgical books. The Bishops' Conferences have the faculty to decide whether it is appropriate, once their decisions have been given the *recognitio* by the Apostolic See, for sacred vessels to be made of other solid materials as well. It is strictly required, however, that such materials be truly noble in the common estimation within a given region, so that honor will be given to the Lord by their use, and all risk of diminishing the doctrine of the Real Presence of Christ in the Eucharistic species in the eyes of the faithful will be avoided. Reprobated, therefore, is any practice of using for the celebration of Mass common vessels, or others lacking in quality, or devoid of all artistic merit or which are mere containers, as also other vessels made from glass, earthenware, clay, or other materials that break easily. This norm is to be applied even as regards metals and other materials that easily rust or deteriorate [117]."

✠ **Pope Silvester (Pope; 314-345):** "By a unanimous decree we command that no one shall presume to celebrate the sacrifice of the altar upon a cloth of silk, or dyed material, but upon linen consecrated by the bishop; as Christ's body was buried in a clean linen winding-sheet."

✠ **St. Ambrose (340-397):** "The altar is the figure of the body, and the body of Christ is upon the altar" (Danielou 130).

✠ **St. Cyril of Alexandria (378-444):** "Christ is the altar, the offering, and the priest" (Danielou 130).

✠ **Theodore of Mopsuestia (350-428):** "By means of the figures, we must now see Christ being led on His way to His Passion, and stretched out on the altar to be immolated. When indeed the sacred vessels, in the patens and in the chalices, the oblation appears which is to be presented, then you must think that Our Lord Christ appears, led to his passion" (Danielou 133).

📖 **Romano Guardini:** "The altar is covered with a linen cloth. The corporal, which, as representing the winding-sheet of Christ's body, is laid under Host and Chalice, is made of linen. The priest's alb, which is always worn during divine service, is of white linen. When the Holy Bread is being distributed a linen cloth covers the Lord's table. Good linen, strong-fibered and close-woven, is a costly material. It has the luster of fresh snow. Once when I came upon a patch of new-fallen snow lying among dark spruce trees, I turned aside and took my heavy boots another way, out of sheer respect. It is a sign of respect that we cover holy things with linen. When the Holy Sacrifice is offered, the uppermost covering of the altar must be of fair linen. The high altar, in the Holy of Holies, represents, we said, the altar in man's soul. But it more than represents it. The two altars are inseparable. They are really, though mysteriously, the same altar. The authentic and perfect altar in which Christ's sacrifice is offered is the union of them both."

📖 **Romano Guardini:** "The pure and holy vessel of the mystery receives and guards in its dimly shining depths the divine drops of the gracious, fruitful blood, which is sheer fire, sheer love."

GRIM 73c The offerings are then brought forward. It is praiseworthy 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 and carried to the altar. Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as in the past, nevertheless the rite of carrying up the offerings still retains its force and its spiritual significance.

📖 **Romano Guardini** Bread is food. It is wholesome, nourishing food for which we never lose our appetite. Under the form of bread God becomes for us even the food of life. "We break: a bread," writes Saint Ignatius of Antioch to the faithful at Ephesus, "we

break a bread that is the food of immortality." By this food our being is so nourished with God himself that we exist in him and he in us.

Wine is drink. To be exact, it is more than drink, more than a liquid like water that merely quenches thirst. "Wine that maketh glad the heart of man" is the biblical expression. The purpose of wine is not only to quench thirst, but also to give pleasure and satisfaction and exhilaration. "My cup, how goodly it is, how plenteous!" Literally, how intoxicating, though not in the sense of drinking to excess. Wine possesses a sparkle, a perfume, a vigor, that expands and clears the imagination. Under the form of wine Christ gives us his divine blood. It is no plain and sober draught. It was bought at a great price, at a divinely excessive price. *Sanguis Christi, inebria me*, prays Saint Ignatius, that Knight of the Burning Heart. In one of the antiphons for the feast of Saint Agnes, the blood of Christ is called a mystery of ineffable beauty. "I have drawn milk and honey from his lips, and his blood hath given fair color to my cheeks."

For our sakes Christ became bread and wine, food and drink. We make bold to eat him and to drink him. This bread gives us solid and substantial strength. This wine bestows courage, joy out of all earthly measure, sweetness, beauty, limitless enlargement and perception. It brings life in intoxicating excess, both to possess and to impart.

- ✠ **Lumen Gentium:** "For all their works, prayers, and apostolic endeavors, their ordinary married and family life, if patiently borne – all these become 'spiritual sacrifices acceptable to God through Jesus Christ' (1 Peter 2:5). Together with the offering of the Lord's body, they are most fittingly offered in the celebration of the Eucharist" (34).

GRIM 73d 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. These are to be put in a suitable place but away from the eucharistic table.

- ✠ **Papal Ceremonial** (7th Century): "The pope, assisted by the archdeacon, receives the offerings from the nobility, while other clerics gather those of the people. Then, while the pope washes his hands, the offerings are divided into two parts: upon the altar are laid those which will be consecrated and, to one side, the surplus which will be distributed to the poor" (A Benedictine Monk 74).

CCC 1351 Those who are well off, and who are also willing, give as each chooses. What is gathered is given to him who presides to assist orphans and widows, those whom illness or any other cause has deprived of resources, prisoners, immigrants and, in a word, all who are in need" (St. Justin, *Apol.* 1, 67: PG 6, 429).

GIRM 75 The bread and wine are placed on the altar by the priest to the accompaniment of the prescribed formulas. The priest may incense the gifts placed upon the altar and then incense the cross and the altar itself, so as to signify the Church's offering and prayer rising like incense in the sight of God. Next, the priest, because of his sacred ministry, and the people, by reason of their baptismal dignity, may be incensed by the deacon or another minister.

- ✠ **St. Justin Martyr** (155): "Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren."

📖 **Adrian Fortescue** "Here occurs a cardinal difference between the Roman Rite and all others. In all Eastern rites and in the Gallican rite... a later practice grew up of preparing (and offering) the gifts before the liturgy begins. Rome alone kept the primitive custom of preparing them at this point when they are about to be consecrated."

- **The Order of the Mass:** The deacon (or the priest) pours wine and a little water into the chalice, saying inaudibly: "*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.*" [II Peter 1:4 "Through these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature..."] A Benedictine Monk: "He blesses the water because it represents the faithful, who need to be purified before taking part in the sacrifice" (77). [In the old Mass the water was not blessed at Masses for the dead, because it was no longer the faithful, but the souls in purgatory for whom the Mass was offered.]

- ✠ **St. Thomas Aquinas** (c.1225-1274): "We use incense, not as commanded by a ceremonial precept of the Law, but as prescribed by the Church; accordingly we do not use it in the same fashion as it was ordered under the Old Law. It has reference to two things: first, to the reverence due to this sacrament, i.e. in order by its good odor, to remove any disagreeable smell that may be about the place; secondly, it serves to show the effect of grace, wherewith Christ was filled as with a good odor, according to Genesis 27:27: 'Behold, the odor of my son is like the odor of a ripe field'; and from Christ it spreads to the faithful by the work of His ministers, according to 2 Corinthians 2:14: 'He manifests the odor of his knowledge by us in every place'; and therefore when the altar which represents Christ, has been incensed on every side, then all are incensed in their proper order" (Summa III Q. 83, a. 5, *Reply to Objection 2*).

GIRM 76 The priest then washes his hands at the side of the altar, a rite that is an expression of his desire for interior purification.

✠ ***Cyril of Jerusalem (315-386):*** “You have seen the deacon hold out to the ministers and to the priests surrounding the altar of God, the water for washing their hands. This is not given them because of physical stains, but this washing of the hands is a symbol that you should be pure of all sin and all unworthiness. As the hands are the symbol of action, in washing them we signify the purity and innocence of our works” (Danielou 132).

📖 ***A Benedictine Monk:*** “It is the gesture of an interior purification, without which man would not be able to stand before the altar of sacrifice. It can be found as early as in the book of Exodus ‘When they are to enter the Tent of Meeting they must wash in water for fear they die, and when they have to approach the altar for the service, to burn the offering burnt in honor of Yahweh’ (30:19)” (79).

✠ ***St. Thomas Aquinas (c.1225-1274):*** “The washing of the hands is done in the celebration of Mass out of reverence for this sacrament; and this for two reasons: first, because we are not wont to handle precious objects except the hands be washed; hence it seems indecent for anyone to approach so great a sacrament with hands that are, even literally, unclean. Secondly, on account of its signification, because, as Dionysius says, the washing of the extremities of the limbs denotes cleansing from even the smallest sins, according to John 13:10: ‘He that is washed need not but to wash his feet.’ And such cleansing is required of him who approaches this sacrament; and this is denoted by the confession which is made before the ‘introit’ of the Mass. Moreover, this was signified by the washing of the priests under the Old Law, as Dionysius says (*Eccl. Hier.* iii). However, the Church observes this ceremony, not because it was prescribed under the Old Law, but because it is becoming in itself, and therefore instituted by the Church. Hence it is not observed in the same way as it was then: because the washing of the feet is omitted, and the washing of the hands is observed; for this can be done more readily, and suffices far denoting perfect cleansing. For, since the hand is the ‘organ of organs’ (*De Anima* iii), all works are attributed to the hands: hence it is said in Psalm 25:6 ‘I will wash my hands among the innocent’” (*Summa* III, Q. 83, a. 5, *Reply to Objection 1*)

The Prayer over the Offerings

GIRM 77 Once the offerings have been placed on the altar and the accompanying rites completed, the invitation to pray with the priest and the prayer over the offerings conclude the preparation of the gifts and prepare for the Eucharistic Prayer.

► ***Exodus 29:37:*** “...the altar shall be most holy; whatever touches the altar shall become holy.”

In the Mass, only one Prayer over the Offerings is said, and it ends with the shorter conclusion: Per Christum Dominum nostrum. If, however, the Son is mentioned at the end of this prayer, the conclusion is, Qui vivit et regnat in saecula saeculorum.

The people, uniting themselves to this entreaty, make the prayer their own with the acclamation, Amen.

The Eucharistic Prayer

GIRM 78 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 in silence.

GIRM 79 The chief elements making up the **Eucharistic Prayer** may be distinguished in this way:

Preface of the Mass

Priest: **THE LORD BE WITH YOU.**

People: **AND ALSO WITH YOU.**

Priest: **LIFT UP YOUR HEARTS.**

✠ ***St. Cyril of Jerusalem (315-386):*** (Anaphora) “The priest then cries: *Sursum corda*. Yes, truly at this moment, filled with holy fear we must hold our hearts raised on high to God and turned no longer toward the earth and earthly things. The priest invites us

all implicitly to leave at this moment all the cares of life and our domestic preoccupations, and to have our hearts turned to heaven, to God the friend of men.”

- ✠ **St. Cyprian (258):** “The priest, in saying the Preface, disposes the souls of the brethren by saying, ‘Lift up your hearts,’ and when the people answer---‘We have lifted them up to the Lord,’ let them remember that they are to think of nothing else but God” (*De Orat. Domin.* 31).
- ✠ **Theodore of Mopsuestia (350-428):** “We are no longer on earth, but in some way transferred to heaven. This is what is meant by *Sursum Corda*” (Danielou 135).

People: **WE LIFT THEM UP TO THE LORD.**

- ✠ **St. Cyril of Jerusalem (315-386):** Then answer: *Habemus ad Dominum*, giving by your answer your assent to the priest’s words. Let there be no one who says with his lips: *Habemus ad Dominum* and who keeps his spirit among the cares of this life. We ought always to be mindful of God. If this is impossible because of human weakness, at least at this moment we must try to be mindful of Him” (Danielou 134).

Priest: **LET US GIVE THANKS TO THE LORD OUR GOD.**

- ✠ **St. Cyril of Alexandria (378-444):** “Then the priest says, ‘Let us give thanks to the Lord.’ Certainly we ought to give thanks to God for having invited us, unworthy as we are, to so great a gift; for God having reconciled us to Himself when we were his enemies; for having made us his adopted sons by the Spirit.”

People: **IT IS RIGHT TO GIVE HIM THANKS AND PRAISE.**

- ✠ **St. Cyril of Alexandria (378-444):** “Then you say, ‘It is right and just:’ for in giving thanks we do a worthy thing, something that is justice itself. But what God did in counting us worthy of such benefits was not justice, but much more than just” (*Catechetical Lectures* 848).

**FATHER ALL POWERFUL AND EVER LIVING GOD,
WE DO WELL ALWAYS AND EVERYWHERE TO GIVE YOU THANKS
THROUGH JESUS CHRIST OUR LORD...**

Thanksgiving (expressed especially in the Preface): In which the priest, in the name of the entire holy people, 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, festivity, or season.

SANCTUS, SANCTUS, SANCTUS (HOLY, HOLY HOLY)

Acclamation: In which the whole congregation, joining with the heavenly powers, sings the Sanctus. This acclamation, which is part of the Eucharistic Prayer itself, is sung or said by all the people with the priest.

- ▶ **Isaiah 6:1-6:** “In the year King Uzziah died, I saw the Lord seated on a high and lofty throne, with the train of his garment filling the temple. Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft. ‘**Holy, holy, holy is the LORD of hosts!**’ they cried one to the other. ‘**All the earth is filled with his glory!**’ At the sound of that cry, the frame of the door shook and the house was filled with smoke. Then I said, ‘Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!’ Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar.”
 - ▶ **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.’”
 - ▶ **Matthew 21:7-9:** “They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. 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.**’”
 - ▶ **Psalms 118:25:** “LORD, grant salvation! LORD, grant good fortune! Our English interpretation of this phrase is found in the word, ‘Hosanna.’”
- ✠ **St. John Chrysostom (349-407):** (*Sanctus*) “Man is as it were transported into heaven itself. He stands near the throne of glory. He flies with the Seraphim. He sings the most holy hymn.”

✠ **Theodore of Mopsuestia (350-428):** (*Sanctus*) “The priest mentions among all the Seraphim who cause this praise to ascend to God... that we [are] all gathered together to sing in a loud voice so that we may be saying the same thing as the invisible natures are saying” (Danielou 135).

CCC 1352 The anaphora: with the Eucharistic Prayer – the prayer of thanksgiving and consecration – we come to the heart and summit of the celebration: In the preface, ***the Church gives thanks to the Father, through Christ, in the Holy Spirit, for all his works: creation, redemption, and sanctification.*** The whole community thus joins in the unending praise that the Church in heaven, the angels and all the saints, sing to the thrice-holy God

📖 **Anaphora** is taken from the Greek “*anaphorein*” – “to offer up.” (Stravinskis 79)

- The word “**canon**” originates as a Greek word which transliterates as “rule.” The canon is the unchangeable and most authoritative part of the Mass.
- **Canon actionis** – the Rule of the sacred action
- **Canonica prex** – the rule of prayer (the Canon of the Mass)

📖 **Fr. Francis Rudolph:** “The adaptations of the 1960’s consisted mainly of reducing the amount of action, ritual gestures, and signs of the cross, because some priests used to do them so carelessly as to make them rather irreverent” (123).

📖 **A. Martimort:** “In 1967, it was decreed that the Canon might be said ‘audibly’ (*Tres abhinc annos*) and that in Masses celebrated with a congregation it might be translated into the vernacular (Decree of the Congregation of Rites May 1968).

📖 **A. Martimort:** “The first of them, (EP II) is an adaptation of the anaphora of Hippolytus of Rome; the main change is the addition of the Sanctus and the intercessions. The second of the new prayers (EP III) is a revised version of an anaphora that had been composed during the work of the Consilium as an alternative to the Roman Canon. The last Prayer (EP IV) is based on the structure found in such Eastern anaphoras as that of St. Basil. These differences in origin and style lead to divergent emphases in each part of the formulary” (209).

📖 **Robert Cabie:** “The Missal of Paul VI contains, in addition to the ancient Roman Canon, three other eucharistic prayers. The first of these new prayers (after the Canon is Eucharistic Prayer II, an adaptation of the prayer found in the Apostolic Tradition. Eucharistic Prayer III is a new composition, and Eucharistic Prayer IV was inspired by the structure of the eastern anaphoras, for example, the beautiful anaphora of St. Basil.”

✠ **St. Justin Martyr (155):** “He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts.”

✠ **Theodore of Mopsuestia (350-428):** “We use the awe-inspiring words of the invisible powers to show the greatness of the mercy which is freely lavished upon us. Fear fills our conscience through the whole course of the liturgy, both before we cry out ‘HOLY!’ and afterwards: we look down at the ground, because of the greatness of what is being done, manifesting this same fear” (Danielou 135).

📖 **Cardinal Bona (1674):** “The solemn moment approaches, the priest raises his eyes and hands towards heaven, and enters, as it were, the Holy of holies. There he speaks secretly to the Lord, in a grave and mysterious silence, so suited to this adorable sacrament” (Discovering the Mass, 83).

✠ **Liturgy of St. James:** “Let all mortal flesh keep silence and in fear and trembling stand; ponder nothing earthly minded. For behold the King of kings and Lord of lords, Christ our God, comes forth to be our oblation.”

WE COME TO YOUR, FATHER,

CCC 239 By calling God ‘Father,’ the LANGUAGE of faith indicates two main things: that God is the first origin of everything and transcendent authority; and that he is at the same time goodness and loving care for all his children.

- Confusion prevails in our modern era that the priest is in dialogue with the people. To the Contrary, it should be noted again here, that the dialogue is between the people and God, by the mouth of the priest.

WITH PRAISE AND THANKSGIVING,

THROUGH JESUS CHRIST YOUR SON.

CCC 259 Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him. **CCC 260** The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity. But even now we are called to be a dwelling for the Most Holy Trinity.

📖 **Martin J. Scott:** “At the last supper Jesus, before pronouncing the divine words which instituted the mystery of the Eucharist, gave thanks to his eternal Father” (148). Note: This is essentially what makes the Mass efficacious, the prayer is an act of “praise and thanksgiving” made through and in Jesus Christ, God’s eternal Son.

THROUGH HIM WE ASK YOU TO ACCEPT AND BLESS + THESE GIFTS WE OFFER YOU IN SACRIFICE.

✠ **St. Thomas Aquinas** (c.1225-1274): “The priest, in celebrating the mass, makes use of the sign of the cross to signify Christ's Passion which was ended upon the cross.”

WE OFFER THEM FOR YOUR HOLY CATHOLIC CHURCH, WATCH OVER IT, LORD, AND GUIDE IT;

CCC 823 “The Church . . . is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as ‘holy alone,’ loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God. The Church, then, is ‘the holy People of God,’ and her members are called ‘saints.’

GRANT IT PEACE

📖 **Father Peter Stravinskis:** “Then the Latin text uses a series of verbs in an attempt to fill out the implications of biblical ‘shalom’ – that is the fullness of life, love, unity, harmony, joy, and wholeness which is God’s gift to his people. The English is somewhat impoverished as we limply ask the Lord to ‘grant (the Church) peace and unity throughout the world.’”

AND UNITY THROUGHOUT THE WORLD.

- ▶ **I Corinthians 10:7:** “The one bread makes us one body, though we are many in number; the same bread is shared by all.”
- ▶ **John 17:20 – 23:** “I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me.”
- ✠ **St. Cyprian** (258): “Finally the Lord's sacrifices proclaim the unity of Christians who are bound together by a firm and unshakeable charity. For when the Lord calls the bread that has been made from many grains of wheat His Body, He is describing our people whose unity He has sustained; and when He refers to wine pressed from many grapes and berries as His Blood, once again He is speaking of our flock which has been formed by fusing many into one” (*Epistle to Magnus*, 6).

WE OFFER THEM FOR N. OUR POPE,

CCC 1369 The whole Church is united with the offering and intercession of Christ. Since he has the ministry of Peter in the Church, the Pope is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church. The bishop of the place is always responsible for the Eucharist, even when a priest presides; the bishop's name is mentioned to signify his presidency over the particular Church, in the midst of his presbyterium and with the assistance of deacons. The community intercedes also for all ministers who, for it and with it, offer the Eucharistic sacrifice...

✠ **St. Ignatius of Antioch** (35-107): “Let only that Eucharist be regarded as legitimate, which is celebrated under [the presidency of] the bishop or him to whom he has entrusted it” (*Ad Smyrna* 8:1).

FOR N. OUR BISHOP,

CCC 862 Just as the office which the Lord confided to Peter alone, as first of the apostles, destined to be transmitted to his successors, is a permanent one, so also endures the office, which the apostles received, of shepherding the Church, a charge destined to

be exercised without interruption by the sacred order of bishops. Hence the Church teaches that the bishops have by divine institution taken the place of the apostles as pastors of the Church, in such wise that whoever listens to them is listening to Christ and whoever despises them despises Christ and him who sent Christ.

Ignatius of Antioch (35-107): “Strive then, to make use of one single thanksgiving. For there is only one flesh of Our Lord Jesus Christ, and only one chalice unto the union of His blood, only one altar, only one bishop . . .” (*Letter to the Philadelphians*).

**AND FOR ALL WHO HOLD AND TEACH THE CATHOLIC FAITH
THAT COMES TO US FROM THE APOSTLES.**

CCC 873 ...To the apostles and their successors Christ has entrusted the office of teaching, sanctifying, and governing in his name and by his power.

REMEMBER, LORD, YOUR PEOPLE, ESPECIALLY THOSE FOR WHOM WE NOW PRAY, N. AND N.

✠ **St. Augustine (354-430):** “After the spiritual sacrifice, the un-bloody act of worship, has been completed, we bend over this propitiatory offering and beg God to grant peace to all the Churches, to give harmony to the whole world, to bless our rulers, our soldiers and our companions, to aid the sick and afflicted, and in general to assist all those who stand in need; we all pray for all these intentions and we offer this victim for them . . . and last of all for our deceased holy forefathers and bishops and for all those who have lived among us. For we have a deep conviction that great help will be afforded those souls for whom prayers are offered while this holy and awesome victim is present” (*Mysterium Fidei* 21).

**REMEMBER ALL OF US GATHERED HERE BEFORE YOU.
YOU KNOW HOW FIRMLY WE BELIEVE IN YOU
AND DEDICATE OURSELVES TO YOU.**

CCC 30 Although man can forget God or reject him, He never ceases to call every man to seek him, so as to find life and happiness.

CCC 35 Man's faculties make him capable of coming to a knowledge of the existence of a personal God. But for man to be able to enter into real intimacy with him, God willed both to reveal himself to man and to give him the grace of being able to welcome this revelation in faith. The proofs of God's existence, however, can predispose one to faith and help one to see that faith is not opposed to reason.

**WE OFFER YOU THIS SACRIFICE OF PRAISE
FOR OURSELVES AND THOSE WHO ARE DEAR TO US.
WE PRAY TO YOU, OUR LIVING AND TRUE GOD,
FOR OUR WELL-BEING AND REDEMPTION.**

**IN UNION WITH THE WHOLE CHURCH
WE HONOR MARY,
THE EVER-VIRGIN MOTHER OF JESUS CHRIST OUR LORD AND GOD.**

MI Lumen Gentium: Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: “Woman, behold your son” (58; cf. John 19:26-27).

MI Inter sodalicia; Pope Benedict XV: “Mary suffered and, as it were, *nearly died with her suffering Son*; for the salvation of mankind she renounced her mother's rights and, as far as it depended on her, offered her Son to placate divine justice; so we may well say that she with Christ redeemed mankind (182)” (Calkins 145).

MI John Paul II; Introduction to Mass, 25 August 2001: “When the fullness of time had come, God sent his Son, born of a woman...” (Galatians 4:4). This saving mystery, in which God has assigned to the woman Mary of Nazareth, a role that cannot be replaced, is continually made present in the Eucharist. **When we celebrate the Holy Mass, the Mother of the Son of God is in our midst and introduces us to the mystery of His redemptive sacrifice.** Thus, she is the mediatrix of all the grace flowing from his sacrifice to the Church and to all the faithful” (The Priest, Pastor, and Leader of the Parish Community, 4 August 2002) (Calkins 149).

✠ Ecclesia de Eucharistia: “‘Do this in remembrance of me’ (*Luke 22:19*). In the ‘memorial’ of Calvary all that Christ accomplished by his passion and his death is present. Consequently *all that Christ did with regard to his Mother* for our sake is also present. To her he gave the beloved disciple and, in him, each of us: ‘Behold, your Son!’ To each of us he also says: ‘Behold your mother!’ (cf. *John 19: 26-27*).

Experiencing the memorial of Christ's death in the Eucharist also means continually receiving this gift. It means accepting—like John—the one who is given to us anew as our Mother. It also means taking on a commitment to be conformed to Christ, putting ourselves at the school of his Mother and allowing her to accompany us. **Mary is present, with the Church and as the Mother of the Church, at each of our celebrations of the Eucharist.** If the Church and the Eucharist are inseparably united, the same ought to be said of Mary and the Eucharist. This is one reason why, since ancient times, the commemoration of Mary has always been part of the Eucharistic celebrations of the Churches of East and West” (57) (Calkins 150).

✠ Angelus; Corpus Christi; 1983: “Every Eucharist is a memorial of that Sacrifice and that Passover that restored life to the world; every Mass puts us in intimate communion with her, the Mother, whose sacrifice “becomes present’ just as the Sacrifice of her Son “becomes present” at the words of consecration of the bread and wine pronounced by the priest” (Calkins 139).

Communion of Saints in the Roman Canon

WE HONOR JOSEPH, HER HUSBAND,

✠ **St. Joseph** – added to the Canon by John XXIII in the 1960’s [This was a great surprise move by the Holy Father.].

THE APOSTLES AND MARTYRS

PETER AND PAUL, ANDREW,

JAMES, JOHN, THOMAS,

JAMES, PHILIP,

BARTHOLOMEW, MATTHEW, SIMON AND JUDE;

Roll of the Apostles:

- ★ **Sts. Peter and Paul** - Shortly after converting one of Nero's favorite concubines to Christianity, St. Paul was beheaded at Rome (66). St. Peter proved Simon Magnus, Nero's court magician, to be a fake and was crucified in 66. He requested to be crucified “head down” because he deemed himself unworthy of a death the same as Christ's; his tomb is under the high altar of St. Peter's in Rome.
- ★ **St. Andrew** - Martyred in Patrae in 70; bound to a cross, he preached to his persecutors about Christ until his death.
- ★ **St. James the Greater** - Martyred in Jerusalem, by beheading. His shrine is the most visited shrine in Europe today.
- ★ **St. John** – Poisoned, immersed in boiling oil, and banished to the island of Patmos, where it is said to have written the Book of Revelation. Due to the persecution he endured as well as the physical torments, the Early Church Fathers considered St. John a martyr.
- ★ **St. Thomas** - Martyred in south India where he took the Gospel Of Christ. One account says he was run through with a lance in the East Indies.
- ★ **St. James the Less** - Martyred in Jerusalem where he was taken to the pinnacle of the temple and ordered to dissuade the assembly from belief in Jesus Christ. He preached Christ instead, and so was hurled to the ground and stoned where he fell.
- ★ **St. Philip** - Probably preached the gospel in Phrygia, and murdered in Hierapolis.
- ★ **St. Bartholomew** - Martyred in Armenia in 44, by being flayed alive.
- ★ **St. Matthew** - Preached for fifteen years in Judea, then took the Gospel to Ethiopia, where he was slain by a sword.
- ★ **Sts. Simon and Jude** – Evangelized in Egypt, and then Persia where they were martyred. Legend says Jude was shot to death with arrows

**WE HONOR LINUS, CLETUS, CLEMENT, SIXTUS,
CORNELIUS,**

Roll of Early Popes:

- ✠ **St. Linus** – The first Pope to succeed St. Peter. Martyr.
- ✠ **St. Cletus** – The third Pope, was a convert of Saint Peter, who also ordained him. Martyr.
- ✠ **St. Clement** – Considered an Early Church Father and co-worker with St. Paul. Martyred during Emperor Trajan’s persecution.
- ✠ **St. Sixtus II** - While celebrating Mass at the tomb of Saint Callistus, he was arrested as part of the persecutions of Emperor Valerian. He was beheaded with six of his deacons.
- ✠ **St. Cornelius** – Died in 253 after serving as the twenty-first pope, he courageously accepted the papacy in an era of persecution which was so horrible, his election meant a sure and quick death sentence.

**CYPRIAN, LAWRENCE, CHRYSOGONUS,
JOHN AND PAUL, COSMOS AND DAMIAN]**

Roll of Other Clerics and Laymen; all parton saints of Roman Basilicas:

- ✠ **St. Cyprian** - Bishop of Carthage a proficient writer which gained him the title of Early Church Father. Betrayed by his own priests and Martyred in 258.
- ✠ **St. Lawrence** - a Deacon of Rome; martyred by being roasted to death in 251.

Roll of Layman:

- ✠ **St. Chrysogonus of Aquileia** – Friend of St. Anastasia, he was beheaded in 304.
- ✠ **Sts. John and Paul** (d. 362) Officials in the court of Emperor Julian (who attempted to return Rome to its pagan past).
- ✠ **St. Cosmas and Damian** – Died in Rome, physicians known for “healing for nothing, no payment.” The people of Rome came to them for many emergencies, both in body and soul.

AND ALL THE SAINTS.

MAY THEIR MERITS AND PRAYERS

GAIN US YOUR CONSTANT HELP AND PROTECTION.

[THROUGH CHRIST OUR LORD. AMEN.]

FATHER, ACCEPT THIS OFFERING

FROM YOUR WHOLE FAMILY.

- ✠ ***The Didache (95 AD):*** “As far as the Eucharist is concerned, give thanks in this manner: . . . just as this bread had been broken and scattered over the hills and was made one when it was gathered together, so too may your church be gathered into your kingdom from the ends of the earth” (9.1).

GRANT US YOUR PEACE IN THIS LIFE,

SAVE US FROM FINAL DAMNATION,

- This is the only citation in the Eucharistic canons which refer to Hell.

AND COUNT US AMONG THOSE YOU HAVE CHOSEN.

[THROUGH CHRIST OUR LORD. AMEN.]

CCC 2016 The children of our holy mother the Church rightly hope for *the grace of final perseverance and the recompense* of God their Father for the good works accomplished with his grace in communion with Jesus. Keeping the same rule of life, believers share the ‘blessed hope’ of those whom the divine mercy gathers into the ‘holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.’

BLESS AND APPROVE OUR OFFERING;

MAKE IT ACCEPTABLE TO YOU,

AND OFFERING IN SPIRIT AND IN TRUTH.

LET IS BECOME FOR US

THE BODY AND BLOOD OF JESUS CHRIST,

YOUR ONLY SON, OUR LORD.

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 spotless Victim to be received in Communion be for the salvation of those who will partake of it.

- **Epiclesis:** (Greek: *epikalein*) which means “to appeal to for help, invoke upon.”)

CCC 1353 In the **epiclesis**, the Church asks the Father to send his Holy Spirit (or the power of his blessing) on the bread and wine, so that by his power they may become the body and blood of Jesus Christ and so that those who take part in the Eucharist may be one body and one spirit (some liturgical traditions put the epiclesis after the anamnesis). In the institution narrative, the power of the words and the action of Christ, and the power of the Holy Spirit, make sacramentally present under the species of bread and wine Christ's body and blood, his sacrifice offered on the cross once for all.

CCC 689 When the Father sends his Word, he always sends his breath.

✠ **St. Cyril of Jerusalem (315-386):** “After we have sanctified ourselves by the Trisagion [*Holy, holy, holy...*], we pray God to send his Holy Spirit down on the offerings, so that which the Holy Spirit has touched becomes entirely consecrated and transformed” (Danielou 136).

📖 **A Benedictine Monk:** “It consists of a blessing gesture which is quite common in the liturgy: the bishop confers priestly ordination by the imposition of the hands on the candidate, the ritual of baptism calls for not a few impositions of the hands on the catechumen. The Middle Ages saw even more in this gesture, executed over the offerings of the Mass: it is a particularly evocative suggestion of the Old Covenant sacrifices. ‘*Aaron*,’ says Leviticus, ‘shall bring forward the live goat. Laying both hands on its head, he shall confess over it all the sinful faults and transgressions of the Israelites, and so put them on the goat’s head. He shall then have it led into the desert by an attendant. Since the goat is to carry off their iniquities to an isolated region, it must be sent away into the desert’” (88).

**THE DAY BEFORE HE SUFFERED
HE TOOK BREAK IN HIS SACRED HANDS
AND LOOKING UP TO HEAVEN,
TO YOU, HIS ALMIGHTY FATHER,
HE GAVE YOU THANKS AND PRAISE.
HE BROKE THE BREAD,
GAVE IT TO HIS DISCIPLES, AND SAID:**

- ▶ **I Corinthians 11:23-26** “23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed **took** bread, 24 and when he had given **thanks**, he **broke** it, and said, “This is my body which is for you. Do this in remembrance of me.” 25 In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.”
- ▶ See also: Luke 22:14-20, Mark 14:22-25, Matthew 26:26-30
- **A Benedictine Monk:** “Protestants have often been amazed by the fact that the words of consecration in the Canon were not taken literally from Holy Scripture. This is because they forget that the Mass was celebrated well before the writing of the Gospels and Epistles, and that we are dealing with a pre-scriptural tradition” (96).

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

**WHEN SUPPER WAS ENDED,
HE TOOK THE CUP.
AGAIN HE GAVE YOU THANKS AND PRAISE,
GAVE THE CUP TO HIS DISCIPLES, AND SAID:**

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.
DO THIS IN MEMORY OF ME.

Institution narrative and consecration: In which, by means of words and actions of Christ, the Sacrifice is carried out which Christ himself instituted at the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to his Apostles to eat and drink, and left them the command to perpetuate this same mystery.

CCC CONSECRATION: The consecration at Mass is that part of the Eucharistic Prayer during which the Lord’s words of institution of the Eucharist at the Last Supper are recited by the priestly minister, making Christ’s Body and Blood--his sacrifice offered on the cross once for all--sacramentally present under the species of bread and wine (Glossary).

CCC 1376 The Council of Trent summarizes the Catholic faith by declaring: “Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.”

CCC 1377 The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ.

- The priest's genuflection began as an "inclination" and later developed (14th century) into the genuflection we see today. The genuflection was an acknowledgement of the miracle of the transubstantiation and, in the 15th century, was prescribed for both sacred species. Recall that genuflections were acts of homage reserved for temporal princes and kings.

📖 **Cardinal Guido** (Papal Legate, Colona, 1201): "At the elevation of the Host, let all the people in the church kneel at the sound of the little bell."

- ✙ **Pope Saint Pius X (1835-1914)**: Uttering 'with faith, piety and love' one says 'My lord and my God' at the elevation of the host during Mass, a partial indulgence is granted. Striking one's breast is also an ancient act of piety.

📖 **Romano Guardini**: "But when does our littleness so come home to us as when we stand in God's presence? He is the great God, who is today and yesterday, whose years are hundreds and thousands, who fills the place where we are, the city, the wide world, the measureless space of the starry sky, in whose eyes the universe is less than a particle of dust, all-holy, all-pure, all-righteous, infinitely high. He is so great, I so small, so small that beside him I seem hardly to exist, so wanting am I in worth and substance. One has no need to be told that God's presence is not the place in which to stand on one's dignity. To appear less presumptuous, to be as little and low as we feel, we sink to our knees and thus sacrifice half our height; and to satisfy our hearts still further we bow down our heads, and our diminished stature speaks to God and says, Thou art the great God; I am nothing[!!]" (*Sacred Signs* 6).

📖 **A Benedictine Monk**: "This is the moment in the Mass where, 'by the words of Christ which the priest pronounces, acting in the person of Christ, the bread and the wine truly become the body and the blood of Christ.' This is why the Consecration is considered to be the most sacred moment of the Mass" (85).

- ✙ **St. John Chrysostom (349-407)**: "The angels surround the priest. The whole sanctuary and the space around the altar are filled with heavenly powers to honor Him Who is present on the altar" (Danielou 131).

- ✙ **St. John Chrysostom (349-407)**: "It is not man who makes what is put before him the Body and Blood of Christ, but Christ Himself who was crucified for us. The priest standing there in the place of Christ says these words, but their power and grace are from God. This is my Body, he says, and these words transform what lies before him" (Homily on Judas' betrayal, 1.6).

- ✙ **St. Thomas Aquinas (c.1225-1274)**: "It is believed that the angels visit the assemblies of the faithful, especially when the holy mysteries are celebrated."

- ✙ **St. Ambrose (340-397)**: "As soon as the consecration has taken place, the bread becomes the God of Christ. How can this be done? By the consecration. The consecration takes place by means of what words? By those of the Lord Jesus. Indeed what was said up to now was said by the priest. But here he uses the words of Christ. What is the word of Christ? It is that by which all things were made" (Danielou 136).

- ✙ **St. Ambrose (340-397)**: "Let us be assured that this is not what nature formed but what the blessing has consecrated; and there is greater power in the blessing and in nature, since nature itself is changed through the blessing... Surely the word of Christ, who could make something that did not exist out of nothing, can change things that do exist into something they were not before. For it is no less extraordinary to give new natures to things than it is to change nature."

- ✙ **St. Cyril of Jerusalem (315-386)**: "Do not think these are just plain bread and plain wine. They are the body and blood of Christ, as the Lord asserted. Faith must convince you of the latter even though your senses suggest you the former. Do not judge about this according to your preferences but, based on your faith, believe with firmness and certainty that you have been made worthy of the body and blood of Christ" (Belmonte 141).

- ✙ **Theodore of Mopsuestia (350-428)**: "The Lord did not say: This is symbol of my body, and this is a symbol of my blood, but rather: This is my body and my blood. He teaches us not to look to the nature of what lies before us and is perceived by the senses, because the giving of thanks and the words spoken over it have changed it into flesh and blood" (*Commentary on Matthew*, 26).

- ✙ **St. Cyril of Jerusalem (315-386)**: "Instructed as you are in these matters, and filled with an unshakeable faith that what seems to be bread is not bread -- though it tastes like it -- but rather the Body of Christ; and that what seems to be wine is not wine -- even though it too tastes like it -- but rather the Blood of Christ . . . draw strength from receiving this bread as spiritual food and your soul will rejoice" (*Catecheses*, 22.9 [*myst.* 4]).

✠ **St. Gregory VII (1020-1085):** [Commanded Berengarius to swear to the following oath] “I believe in my heart and openly profess that the bread and wine that are placed on the altar are, through the mystery of the sacred prayer and the words of the Redeemer, substantially changed into the true and proper and life-giving flesh and blood of Jesus Christ our Lord, and that after the consecration they are the true body of Christ -- which was born of the Virgin and which hung on the Cross as an offering for the salvation of the world -- and the true blood of Christ -- which flowed from His side -- and not just as a sign and by reason of the power of the sacrament, but in the very truth and reality of their substance and in what is proper to their nature” (*Collectio amplissima Conciliorum*, XX, 524D).

📖 **A Benedictine Monk:** First of all, we must mention the Elevation of the Host. How did this practice come to be? Let us recall the tenth century had been seriously shaken by the heresies of Berenger of Tours (d 1088), who denied the reality of the Consecration and of the Real Presence of Jesus Christ in the Eucharist. This crisis, along with the healthy reaction that it brought about among theologians and, indeed, the entire Church, strongly contributed to the focusing the attention of the faithful on the consecrated Host, the object of such controversies.

In this way, then, was born “the desire to see the Host,” an extremely popular characteristic of medieval piety. In order to meet this desire of the Christian people, at the end of the twelfth century, a decree of the Archbishop of Paris, Eudes de Sully, prescribed that the celebrant should elevate the Host after the Consecration, *ita ut posit omnibus videri*, in such a way that It could be seen by all. This custom quickly spread throughout the whole of the Western Church. To prevent the celebrant from being burdened during the elevation of the Host and the chalice, the deacon or the server gently raises the back of the chasuble.

✠ **St. Cyril of Alexandria (378-444):** “He said This is my body and this is my blood in a demonstrative fashion, so that you might not judge that what you see is a mere figure; instead the offerings are truly changed by the hidden power of God Almighty into Christ's body and blood, which bring us the life-giving and sanctifying power of Christ when we share in them” (*On Matthew* 26:7).

✠ **Council of Trent:** “[We]openly and sincerely professes that after the consecration of the bread and wine, Our Lord Jesus Christ, true God and man, is really, truly and substantially contained in the Blessed Sacrament of the Holy Eucharist under the outward appearances of sensible things... in a manner of existing that we can hardly express in words but that our minds, illumined by faith, can come to see as possible to God and that we must most firmly believe” (*Decree on the Most Holy Eucharist*, 1).

MYSTERIUM FIDEI (THE MYSTERY OF FAITH)

CCC 1354 In the *anamnesis* that follows, the Church calls to mind the Passion, resurrection, and glorious return of Christ Jesus; she presents to the Father the offering of his Son which reconciles us with him. In the intercessions, the Church indicates that the Eucharist is celebrated in communion with the whole Church in heaven and on earth, the living and the dead, and in communion with the pastors of the Church, the Pope, the diocesan bishop, his presbyterium and his deacons, and all the bishops of the whole world together with their Churches.

**FATHER, WE CELEBRATE THE MEMORY OF CHRIST, YOUR SON.
WE, YOUR PEOPLE AND YOUR MINISTERS,
RECALL HIS PASSION,**

Offering: By which, in this very memorial, the Church—and in particular the Church here and now gathered—offers in the Holy Spirit the spotless Victim to the Father. The Church's intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves,⁷¹ and so day by day to be consummated, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all.⁷²

CCC 1366 The Eucharist is thus a sacrifice because it *re-presents* (makes present) the sacrifice of the cross, because it is its *memorial* and because it *applies* its fruit...

✠ **St. Ambrose (340–397):** “In Christ was offered up a sacrifice capable of giving eternal salvation; what then do we do? Do we not offer it up every day in memory of His death?” (Commentary on Hebrews 10:1).

✠ **Sunday Secret for the Ninth Sunday after Pentecost:** “Whenever the commemoration of this sacrifice is celebrated, the work of our redemption is enacted.”

HIS RESURRECTION FROM THE DEAD,

CCC 638 The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and

preached as an essential part of the Paschal mystery along with the cross: Christ is risen from the dead! Dying, he conquered death; To the dead, he has given life.

CCC 639 The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about A.D. 56, St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve . . ." (*1 Cor* 15:3-4). Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus" (Cf. *Acts* 9:3-18)

CCC 640 In itself it is not a direct proof of Resurrection; the absence of Christ's body from the tomb could be explained otherwise. Nonetheless the empty tomb was still an essential sign for all. Its discovery by the disciples was the first step toward recognizing the very fact of the Resurrection.

AND HIS ASCENSION INTO GLORY;

CCC 661 This final stage stays closely linked to the first, that is, to his descent from heaven in the Incarnation. Only the one who "came from the Father" can return to the Father: Christ Jesus. "No one has ascended into heaven but he who descended from heaven, the Son of man." Left to its own natural powers humanity does not have access to the "Father's house," to God's life and happiness. Only Christ can open to man such access that we, his members, might have confidence that we too shall go where he, our Head and our Source, has preceded us.

AND FROM THE MANY GIFTS YOU HAVE GIVEN US WE OFFER TO YOU, GOD OF GLORY AND MAJESTY, THIS HOLY AND PERFECT SACRIFICE: THE BREAD OF LIFE AND THE CUP OF ETERNAL SALVATION.

Anamnesis: In which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, keeps the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven.

► ***1 Corinthians 11:26*** "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes."

✠ ***St. Ambrose (340–397):*** "Each time that the sacrifice of Christ is offered, the Death of the Lord, His Resurrection, His Ascension and the remission of sins are signified (To signify does not here mean only to recall. The word also intends to state that the sacrifice offered is not a new sacrifice, but the one sacrifice of Christ rendered present)."

✠ ***St. John Chrysostom (349-407):*** "But do we not daily offer the sacrifice? We offer it, but in making the anamnesis of His death. And this is unique, not multiple. It was offered once, as he entered once into the Holy of Holies. The anamnesis is the figure of His death. It is the same sacrifice that we offer, not one today and another tomorrow. One only Christ everywhere, entire everywhere, one only Body. As everywhere there is one Body, everywhere there is one sacrifice. This is the sacrifice that we now still offer. This is the meaning of the anamnesis: we carry out the anamnesis of the sacrifice" (Danielou 137).

✠ ***Gregory of Nazianzen:*** "What does it profit me to offer the body of Christ at the altar if I don't offer myself with Christ" (Cantalamesa 87).

✠ ***St. Augustine (354-430):*** "Every work... tending to effect our beatitude by a holy conjunction with God is a true sacrifice... A man, consecrated wholly to God's name, to live in Him and die to the world, is a sacrifice" (Cantalamesa 87).

📖 ***The Imitation of Christ 4, 9:*** "Lord, all things in heaven and in earth are Yours. I desire to offer myself to You in free and perpetual oblation, so that I may forever be with You. Lord in simplicity of heart, I offer myself this day to You, to be Your servant in service and sacrifice of perpetual praise. Accept me with the oblation of Your precious Body, which this day I offer You."

LOOK WITH FAVOR ON THESE OFFERINGS AND ACCEPT THEM AS ONCE YOU ACCEPTED

[Note this petition recalls the three sacrifices from the Bible which were found acceptable to God.]

THE GIFTS OF YOUR SERVANT ABEL,

- ▶ **Genesis 4:4-7:** “Abel became a keeper of flocks, and Cain a tiller of the soil. In the course of time Cain brought an offering to the LORD from the fruit of the soil, while Abel, for his part, brought one of the best firstlings of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not. Cain greatly resented this and was crestfallen. So the LORD said to Cain: ‘Why are you so resentful and crestfallen? If you do well, you can hold up your head; but if not, sin is a demon lurking at the door: his urge is toward you, yet you can be his master.’”

THE SACRIFICE OF ABRAHAM, OUR FATHER IN FAITH,

- ▶ **Genesis 22:6-14:** “Thereupon Abraham took the wood for the holocaust and laid it on his son Isaac's shoulders, while he himself carried the fire and the knife. As the two walked on together, Isaac spoke to his father Abraham. ‘Father!’ he said. ‘Yes, son,’ he replied. Isaac continued, ‘Here are the fire and the wood, but where is the sheep for the holocaust?’ ‘Son,’ Abraham answered, ‘God himself will provide the sheep for the holocaust.’ Then the two continued going forward. When they came to the place of which God had told him, Abraham built an altar there and arranged the wood on it. Next he tied up his son Isaac, and put him on top of the wood on the altar. Then he reached out and took the knife to slaughter his son. But the LORD'S messenger called to him from heaven, ‘Abraham, Abraham!’ ‘Yes, Lord,’ he answered. ‘Do not lay your hand on the boy,’ said the messenger. ‘Do not do the least thing to him. I know now how devoted you are to God, since you did not withhold from me your own beloved son.’ As Abraham looked about, he spied a ram caught by its horns in the thicket. So he went and took the ram and offered it up as a holocaust in place of his son. Abraham named the site Yahweh-yireh; hence people now say, ‘On the mountain the LORD will provide.’”

AND THE BREAD AND WINE OFFERED BY YOUR PRIEST MELCHIZEDEK.

- ▶ **Genesis 14:17-20:** “When Abram returned from his victory over Chedorlaomer and the kings who were allied with him, the king of Sodom went out to greet him in the Valley of Shaveh (that is, the King's Valley). Melchizedek, king of Salem, brought out bread and wine, and being a priest of God Most High, he blessed Abram with these words: ‘Blessed be Abram by God Most High, the creator of heaven and earth; And blessed be God Most High, who delivered your foes into your hand.’ Then Abram gave him a tenth of everything.”
- ✠ **St. John Chrysostom (349-407):** “I wish to add something that is clearly awe-inspiring, but do not be surprised or upset. What is this? It is the same offering, no matter who offers it, be it Peter or Paul. It is the same one that Christ gave to His disciples and the same one that priests now perform: the latter is in no way inferior to the former, for it is not men who sanctify the latter, but He who sanctified the former. For just as the words which God spoke are the same as those that the priest now pronounces, so too the offering is the same” (*Homily, II Epistle to Timothy 2.4*; PG 62.612.38)

**ALMIGHTY GOD,
WE PRAY THAT YOUR ANGEL MAY TAKE THIS SACRIFICE
TO YOUR ALTAR IN HEAVEN.
THEN, AS WE RECEIVE FROM THIS ALTAR
THE SACRED BODY AND BLOOD OF YOUR SON,
LET US BE FILLED WITH EVERY GRACE AND BLESSING.
[THROUGH CHRIST OUR LORD. AMEN.]**

- ✠ **St. Thomas Aquinas (c.1225-1274):** “The priest does not pray that the sacramental species may be borne up to heaven; nor that Christ's true body may be borne thither, for it does not cease to be there; but he offers this prayer for Christ's mystical body, which is signified in this sacrament, that the angel standing by at the Divine mysteries may present to God the prayers of both priest and people, according to Revelation 8:4: ‘And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel.’ But God's ‘altar on high’ means either the Church triumphant, unto which we pray to be translated, or else God Himself, in Whom we ask to share; because it is said of this altar (Exodus 20:26): Thou shalt not go up by steps unto My altar, i.e. thou shalt make no steps towards the Trinity.’ Or else by the angel we are to understand Christ Himself, Who is the ‘Angel of great counsel’ (Is. 9:6: Septuagint), Who unites His mystical body with God the Father and the Church triumphant. (*Summa III, Q.84, a.5, Reply to Objection 9*).

**REMEMBER, LORD, THOSE WHO HAVE DIED
AND HAVE GONE BEFORE US MARKED WITH THE SIGN OF FAITH,
ESPECIALLY THOSE FOR WHOM WE NOW PRAY, N AND N.**

- ✠ **St. Cyril of Jerusalem (315-386):** “Then, we pray [in the anaphora] for the holy fathers and bishops who have fallen asleep, and in general for all who have fallen asleep before us, in the belief that it is a great benefit to the souls on whose behalf the supplication is offered, while the holy and tremendous Victim is present. . . . By offering to God our supplications for those who

have fallen asleep, if they have sinned, we . . . offer Christ sacrificed for the sins of all, and so render favorable, for them and for us, the God who loves man” (*Catech. myst.* 5,9)

- ✠ **St. Augustine (354-430):** “In the same fashion, when we offer our prayers to God for the dead, even those who are sinners, we are not just making a crown but instead are offering Christ who was slaughtered for our sins, and thus begging the merciful God to take pity both on them and on ourselves” (*Mysterium Fidei* 21).
- ✠ **1030** All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.
- ✠ **1031 St. Gregory the Great (540-604):** “As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come” (*Dial.* 4, 39: PL 77, 396; cf. *Mt* 12:31).
- ✠ **1032 St. John Chrysostom (349-407):** “Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them” (*Hom. in 1 Cor.* 41, 5: PG 61, 361; cf. *Job* 1:5).
- ✠ “This much is true: Christians sometimes celebrated Mass in cemeteries [Pope Sixtus II was ‘put to death in a cemetery on August 6, 258,’ probably while he was presiding at the liturgy], and the celebration was part of a cult of the dead. They had maintained the custom, widespread in Roman Society, of coming to the tombs of their fellows on the anniversary of their deaths and celebrating a funeral banquet there. But for Christians this ritual had been expanded beyond the family group, and the sacrament had been substituted for a simple meal. The *Teachings of the Apostles* speaks of these gatherings in cemeteries, where Christians offered to God ‘an acceptable Eucharist’” (Martimort 38).
- ✠ **St. Monica (331–387):** “Lay this body of mine wherever you will. Be not concerned about the place of my burial. One thing only I ask of you, that wheresoever you be, you remember my soul at God’s holy altar” (*Confessions* Book IX, Chapter 11).
- ✠ **Balaeus (Syriac Bishop, 4th Century):** “It is evident to all reasonable minds that the faithful departed have the benefit of the Church vigils and of the Sacrifice of the Mass and of the incense of propitiation, when the priest is mindful of them at the altar. Then the citizens of heaven rejoice, and they that live upon the earth are gladdened, and the departed too, exult, for they are summoned in order to be refreshed by the heavenly Sacrifice” (Gihl 207).
- ✠ **John Paul II:** “The prayers of intercession and petition which the Church never ceases to raise to God have great value. They are ‘characteristic of a heart attuned to God's mercy’ (CCC 2635). The Lord always lets himself be moved by his children's supplications, for he is the God of the living. During the Eucharist, through the general intercessions and the *Memento* for the dead, the assembled community presents to the Father of all mercies those who have died, so that through the trial of purgatory they will be purified, if necessary and attain eternal joy. In entrusting them to the Lord we recognize our solidarity with them and share in their salvation in this wondrous mystery of the communion of saints. The Church believes that the souls detained in purgatory ‘are helped by the prayers of the faithful and most of all by the acceptable sacrifice of the altar’ (Trent, *Decree on Purgatory*), as well as by ‘alms and other works of piety’ (Eugene IV, Bull *Laetantur coeli*). I therefore encourage Catholics to pray fervently for the dead, for their family members and for all our brothers and sisters who have died, that they may obtain the remission of the punishments due to their sins and may hear the Lord's call: ‘Come, O my dear soul to eternal repose in the arms of my goodness, which has prepared eternal delights for you’ (Francis de Sales, *Introduction to the Devout Life*, 17, 4).”
- ✠ **Council of Trent - Decree Concerning Purgatory:** Since the Catholic Church, instructed by the Holy Ghost, has, following the sacred writings and the ancient tradition of the Fathers, taught in sacred councils and very recently in this ecumenical council that there is a purgatory, and that the souls there detained are aided by the suffrages of the faithful and chiefly by the acceptable sacrifice of the altar, the holy council commands the bishops that they strive diligently to the end that the sound doctrine of purgatory, transmitted by the Fathers and sacred councils, be believed and maintained by the faithful of Christ, and be everywhere taught and preached. [...] The bishops shall see to it that the suffrages of the living, that is, the sacrifice of the mass, prayers, alms and other works of piety which they have been accustomed to perform for the faithful departed, be piously and devoutly discharged in accordance with the laws of the Church, and that whatever is due on their behalf from testamentary bequests or other ways, be discharged by the priests and ministers of the Church and others who are bound to render this service not in a perfunctory manner, but diligently and accurately” [i.e. avoid the anything that resembles superstition] (*Trid Sess. XXV de Purgat*).
- ✠ **Council of Trent - The Sacrifice of the Mass is Propitiatory Both for the Living and the Dead:** “And inasmuch as in this divine sacrifice which is celebrated in the Mass is contained and immolated in an unbloody manner the same Christ who once offered Himself in a bloody manner on the altar of the cross, the holy council teaches that this is truly propitiatory and has this effect, that

if we, contrite and penitent, with sincere heart and upright faith, with fear and reverence, draw nigh to God, ‘we obtain mercy and find grace in seasonable aid.’ For, appeased by this sacrifice, the Lord grants the grace and gift of penitence and pardons even the gravest crimes and sins. For the victim is one and the same, the same now offering by the ministry of priests who then offered Himself on the cross, the manner alone of offering being different. The fruits of that bloody sacrifice, it is well understood, are received most abundantly through this unbloody one, so far is the latter from derogating in any way from the former. Wherefore, according to the tradition of the Apostles, it is rightly offered not only for the sins, punishments, satisfactions and other necessities of the faithful who are living, but also for those departed in Christ but not yet fully purified” (*Trid. Sess XXII, cap 2*).

Mass Stipends

- **Leviticus 7:33-38** “The descendant of Aaron who offers up the blood and fat of the peace offering shall have the right leg as his portion ... This is the priestly share from the oblations of the LORD, allotted to Aaron and his sons on the day he called them to be the priests of the LORD; on the day he anointed them the LORD ordered the Israelites to give them this share by a perpetual ordinance throughout their generations. This is the ritual for holocausts, cereal offerings, sin offerings, guilt offerings, (ordination offerings) and peace offerings, which the LORD enjoined on Moses at Mount Sinai at the time when he commanded the Israelites in the wilderness of Sinai to bring their offerings to the LORD.”

Canon 534 A pastor is obliged to apply a Mass for the people entrusted to him on each Sunday and holy day of obligation...

Canon 901 A priest is free to apply the Mass for anyone, living or dead **§1**.

Canon 945 In accord with the approved practice of the Church, any priest celebrating or concelebrating is permitted to receive an offering to apply the Mass for a specific intention **§1**.

§2 It is recommended earnestly to priests that they celebrate Mass for the intention of the Christian faithful, especially the needy, even if they have not received an offering.

Canon 946 The Christian faithful who give an offering to apply the Mass for their intention contribute to the good of the Church and by that offering share its concern to support its ministers and works.

Canon 948 Separate Masses are to be applied for the intentions of those for whom a single offering, although small, has been given and accepted.

Canon 949 A person obliged to celebrate and apply Mass for the intention of those who gave an offering is bound by the obligation even if the offerings received have been lost through no fault of his own.

Canon 951 A priest who celebrates several Masses on the same day can apply each to the intention for which the offering was given, but subject to the rule that, except on Christmas, he is to keep the offering for only one Mass and transfer the others to the purposes prescribed by the ordinary, while allowing for some recompense by reason of an extrinsic title **§1**.

Canon 952 It is for the provincial council or a meeting of the bishops of the province to define by decree for the entire province the offering to be given for the celebration and application of Mass, and a priest is not permitted to seek a larger sum. Nevertheless, he is permitted to accept for the application of a Mass a voluntary offering which is larger or even smaller than the one defined **§1**.

Canon 954 If in certain churches or oratories more Masses are asked to be celebrated than can be celebrated there, it is permitted for them to be celebrated elsewhere unless the donors have expressly indicated a contrary intention.

**MAY THESE, AND ALL WHO SLEEP IN CHRIST,
FIND IN YOUR PRESENCE
LIGHT, HAPPINESS, AND PEACE.**

[THROUGH CHRIST OUR LORD. AMEN.]

**FOR OURSELVES, TOO, WE ASK
SOME SHARE IN THE FELLOWSHIP OF YOUR APOSTLES AND MARTYRS,
WITH JOHN THE BAPTIST, STEPHEN, MATTHIAS, BARNABAS,
[IGNATIUS, ALEXANDER, MARCELLINUS, PETER,**

Intercessions: By which expression is given to the fact that the Eucharist is celebrated in communion with the entire Church, of heaven as well as of earth, and that the offering is made for her and for all her members, living and dead, who have been called to participate in the redemption and the salvation purchased by Christ's Body and Blood.

The Roll of Saints

- ✧ **St. John the Baptist** - The last and greatest of the prophets of whom Jesus said, “Among those born of women, there is not a greater prophet than John the Baptist” (Luke 7:24-28).
- ✧ **St. Stephen** – The Deacon of Jerusalem... First martyr of Jesus Christ which was recorded in Acts 7:58.
- ✧ **St. Matthias** – The Apostle chosen to replace Judas was stoned and then beheaded.
- ✧ **St. Barnabas** – The faithful companion of St. Paul.
- ✧ **St. Ignatius** – Bishop of Antioch who was taken to Rome and martyred in 107 AD.

- ✦ **St. Alexander** – Pope who was martyred and is now buried at Santa Sabina on the Aventine.
- ✦ **St. Marcellinus** – A priest from Rome (d. 304).
- ✦ **St. Peter** – A famous exorcist from Rome and usually mentioned with Marcellinus.

**FELICITY, PERPETUA, AGATHA, LUCY,
AGNES, CECILIA, ANASTASIA AND ALL THE SAINTS.**

The Roll of Women Martyrs:

- ✦ **Sts. Felicity and Perpetua** - Felicity was Perpetua's maid; but they were also great friends in Christ... after suffering many torments, they were finally given over to wild animals and then beheaded. They died around the year 202 in Carthage.
- ✦ **St. Agatha** – Young, beautiful and rich, Agatha lived a life consecrated to God. During the Christian persecutions, the magistrate blackmailed her, offering an exchange of her life for her virginity. She refused and was burned to death. Her name means "good."
- ✦ **St. Lucy** – From Sicily, martyred in 304 after a judge commanded the holy virgin to be exposed to prostitution... failing that, she also overcame fire and other torments. After her glorious combat she died in prison of the wounds she had received. Her name means "light."

Roll of Women Martyrs from Rome:

- ✦ **St. Agnes** – Refused to offer incense in the Temple of Minerva and further refused to give her virginity to any man. She was firm in her will to keep her consecrated virginity intact, accept death, and see Christ. Her name means "pure" or "lamb."
- ✦ **St. Cecilia** – Converted 400 of her friends and relatives to Christ; was arrested and ordered to be executed. The soldiers attempted to burn her, but when that failed, a soldier was sent to behead her. After three blows he failed to decapitate her, but left her mortally wounded. Her name means "blind" – as in her love for Christ.
- ✦ **St. Anastasia** - Martyred in the persecutions of Diocletian; her name means "*Resurrection!*"

**THOUGH WE ARE SINNERS,
WE TRUST IN YOUR MERCY AND LOVE.**

**DO NOT CONSIDER WHAT WE TRULY DESERVE,
BUT GRANT US YOUR FORGIVENESS.
THROUGH CHRIST OUR LORD.**

**THROUGH HIM YOU GIVE US ALL THESE GIFTS.
YOU FILL THEM WITH LIFE AND GOODNESS,
YOU BLESS THEM AND MAKE THEM HOLY.**

Final doxology: By which the glorification of God is expressed and is confirmed and concluded by the people's acclamation, Amen.

► **Romans 11:36** "For from him and through him and for him are all things. To him be glory forever. Amen."

✦ **St. Justin Martyr (155):** "When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'"

- The priest holds the chalice in one hand and the paten in the other as he intones "*Through him, with him, and in him...*" The symbolic act of separating the Lord's Body and Blood recalls his death (as any living being deprived of its blood succumbs to death). Thus, especially at this juncture is the death of Our Lord re-presented and recalled.

✦ **St. Augustine (354-430):** "Amen is the people's signature"

The Communion Rite

GIRM 80 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 by the faithful who are properly disposed as spiritual food. This is the sense of the fraction and the other preparatory rites by which the faithful are led directly to Communion.

The Lord's Prayer

GIRM 81 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. The priest

says the invitation to the prayer, and all the faithful say it with him; the priest alone adds the embolism, which the people conclude with a doxology. The embolism, enlarging upon the last petition of the Lord's Prayer itself, begs deliverance from the power of evil for the entire community of the faithful.

The invitation, the Prayer itself, the embolism, and the doxology by which the people conclude these things are sung or said aloud.

► **The Lord's Prayer:** Matthew 6:9-13, Luke 11:2-4

✠ **Didache (95 AD):** "And do not pray as the hypocrites, but as the Lord commanded in his Gospel, pray thus: '*Our Father, who art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done, as in Heaven so also upon earth; give us to-day our daily bread, and forgive us our debt as we forgive our debtors, and lead us not into trial, but deliver us from the Evil One, for thine is the power and the glory for ever.*' Pray thus three times a day" (Chapter 8).

✠ **St. Augustine (354-430):** "Why do we say the *Pater* before receiving the Body and Blood of Christ? For the following motive: if, as is likely with our fragile human nature, our spirit has brought forth some inappropriate thought, if our tongue has let slip some idle words, all of this is erased by the prayer of our Lord in these words: *Forgive us our trespasses.*"

OUR FATHER, WHO ART IN HEAVEN,

CCC 2787 When we say "our" Father, we recognize first that all his promises of love announced by the prophets are fulfilled in the new and eternal covenant in his Christ: we have become "his" people and he is henceforth "our" God.

✠ **Ad Diognetum:** "[Christians] are in the flesh, but do not live according to the flesh. They spend their lives on earth, but are citizens of heaven" (5).

Seven Petitions of the Lord's Prayer:

(I) HALLOWED BE YOUR NAME;

► **John 12:28:** "'Father, glorify your name.' Then a voice came from heaven, 'I have glorified it and will glorify it again.'"

(II) THY KINGDOM COME;

► **Luke 21:31:** "...when you see these things happening, know that the kingdom of God is near."

CCC 2816 The Kingdom of God has been coming since the Last Supper and, in the Eucharist, it is in our midst.

(III) THY WILL BE DONE, ON EARTH AS IN HEAVEN.

CCC 2825 We ask our Father to unite our will to his Son's, in order to fulfill his will, his plan of salvation for the life of the world. We are radically incapable of this, but united with Jesus and with the power of his Holy Spirit, we can surrender our will to him and decide to choose what his Son has always chosen: to do what is pleasing to the Father.

- The Phrase "God's Will" is misused by Christians today. It is better to say "it is God's Wisdom."

(IV) GIVE US THIS DAY OUR DAILY BREAD;

► **Psalm 105:40:** "They asked and he brought them quail; with bread from heaven he filled them."

► **Luke 14:15:** "Blessed is he who shall eat bread in the kingdom of God."

✠ **St. Augustine (354-430):** "The Eucharist is our daily bread. The power belonging to this divine food makes it a bond of union. Its effect is then understood as unity, so that, gathered into his Body and made members of him, we may become what we receive. . . This also is our daily bread: the readings you hear each day in church and the hymns you hear and sing. All these are necessities for our pilgrimage" (*Sermon 57*).

✠ **St. Peter Chrysologus (406-450):** "The Father in heaven urges us, as children of heaven, to ask for the bread of heaven. [Christ] himself is the bread who, sown in the Virgin, raised up in the flesh, kneaded in the Passion, baked in the oven of the tomb, reserved in churches, brought to altars, furnishes the faithful each day with food from heaven" (*Sermon 67*).

(V) AND FORGIVE US OUR TRESPASSES AS WE FORGIVE THOSE WHO TRESPASS AGAINST US;

- ▶ **Matthew 18:34-35:** “Then in anger his master handed him over to the torturers until he should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives his brother from his heart.”

CCC 2840 Now—and this is daunting—this outpouring of mercy cannot penetrate our hearts as long as we have not forgiven those who have trespassed against us.

(VI) AND LEAD US NOT INTO TEMPTATION,

- ▶ **James 1:13-14:** “No one experiencing temptation should say, ‘I am being tempted by God’; for God is not subject to temptation to evil, and he himself tempts no one. Rather, each person is tempted when he is lured and enticed by his own desire.”
- A better translation: “Do not put us to the test;” or “Do not allow us to enter into temptation;” or “Do not let us yield to temptation.”

(VII) BUT DELIVER US FROM EVIL.

- ▶ **John 17:15:** “I do not ask that you take them out of the world but that you keep them from the evil one.”

The Rite of Peace

GIRM 82 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.

- ✠ **St. Cyril of Jerusalem (315-386):** “Next, let us embrace one another and give the kiss of peace. Do not think that this is the kiss which friends are accustomed to give one another when they meet in the *agora* [marketplace]. This is not such a kiss. This unites souls to one another and destroys all resentment. The kiss is a sign of the union of souls. This is why the Lord said: If you bring your offering to the altar and you remember that you have anything against your brother, go first and be reconciled with your brother” (Danielou 133).
- ✠ **St. Justin Martyr (155):** “When the prayers are concluded we exchange the kiss.”
- ✠ **Apostolic Constitutions:** “But let no one do it with deceit, as Judas betrayed the Lord with a kiss” (LIV).
- ✠ **Apostolic Constitutions:** “Let the bishop salute the church, and say, ‘The peace of God be with you.’ And let the people answer, ‘And with thy spirit’; and let the deacon say to all, ‘Salute one another with the holy kiss.’ And let the clergy salute the bishop, the men of the laity salute the men, the women the women.”
- ▶ **Matthew 5:23-24** “Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift.”
- ▶ **I Corinthians 16:20, 2 Corinthians 13:12, Romans 16:16, I Thessalonians 5:26** - “Greet one another with a holy kiss.”

The Fraction

GIRM 83 The priest breaks the Eucharistic Bread, assisted, if the case calls for it, by the deacon or a concelebrant. Christ's gesture of breaking bread at the Last Supper, which gave the entire Eucharistic Action its name in apostolic times, signifies that the many faithful are made one body (1 Cor 10:17) by receiving Communion from the one Bread of Life which is Christ, who died and rose for the salvation of the world. The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence, though it should not be unnecessarily prolonged, nor should it be accorded undue importance. This rite is reserved to the priest and the deacon.

- The priest breaks the hosts and places a small piece into the chalice while saying: “*May the mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it*” (Roman Liturgy).

- ▶ **Acts of the Apostles 2:42:** “They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.”
- ✦ **St. Thomas Aquinas** (c.1225-1274): “The breaking of the host denotes three things: first, the rending of Christ's body, which took place in the Passion; secondly, the distinction of His mystical body according to its various states; and thirdly, the distribution of the graces which flow from Christ's Passion, as Dionysius observes (*Eccl. Hier.* iii). Hence this breaking does not imply severance in Christ” (*Summa* III, Q. 83, a. 5, *Reply to Objection 7*).
- 📖 **Romano Guardini:** “Before Communion also we strike our breasts when the priest holds up for us to see the Body of the Lord, and we say, “Lord, I am not worthy that thou should enter under my roof, and again, in the litany when we confess our guilt and say, “We sinners beseech thee to hear us.” But in these customs the force of the meaning of the rite has been weakened, as it has been also when the Host or Chalice is lifted up, or in the Angelus at the words, “The Word was made flesh and dwelt among us.” The gesture in these instances has come to mean no more than reverence or humility. Its astringency should be restored. It is a summons to repentance and to the self-inflicted punishment of a contrite heart” (*Sacred Signs*).
- ✦ **St. Thomas Aquinas** (c.1225-1274): “As Pope Sergius says, and it is to be found in the *Decretals* (*De Consecr., dist.* ii), ‘the Lord's body is threefold; the part offered and put into the chalice signifies Christ's risen body,’ namely, Christ Himself, and the Blessed Virgin, and the other saints, if there be any, who are already in glory with their bodies. ‘The part consumed denotes those still walking upon earth,’ because while living upon earth they are united together by this sacrament; and are bruised by the passions, just as the bread eaten is bruised by the teeth. ‘The part reserved on the altar till the close of the mass, is His body hidden in the sepulcher, because the bodies of the saints will be in their graves until the end of the world’: though their souls are either in purgatory, or in heaven. (*Summa* III, Q. 83, a 5 *Reply to Objection 8*).
- ✦ **The Didache (95 AD):** “As this broken bread was scattered upon the mountains, but was brought together and became one, so let thy Church be gathered together from the ends of the earth into thy Kingdom, for thine is the glory and the power through Jesus Christ for ever” (Chapter 9).

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 living and glorious Body of Jesus Christ. The supplication Agnus Dei, is, as a rule, sung by the choir or cantor with the congregation responding; or it is, at least, recited aloud. This invocation accompanies the fraction and, for this reason, may be repeated as many times as necessary until the rite has reached its conclusion, the last time ending with the words dona nobis pacem (grant us peace).

- 📖 **A Benedictine Monk:** “In Rome around the year 700, the Pope would have a piece of the Host which was consecrated during his Mass brought to each of the bishops of the neighboring churches as a sign of unity and of belonging to his communion. The bishops who received it before celebration their own Mass put it into the chalice before taking Communion. This is a very vivid expression of a truth which is so dear to the Church: the Eucharist is the *Sacramentum unitatis*, the sacrament of unity, gathering all the priests and, through them, all the faithful, around one shepherd” (105).

Communion

GIRM 84 The priest prepares himself by a prayer, said quietly, that he may fruitfully receive Christ's Body and Blood. The faithful do the same, praying silently.

The priest next shows the faithful the Eucharistic Bread, holding it above the paten or above the chalice, and invites them to the banquet of Christ. Along with the faithful, he then makes an act of humility using the prescribed words taken from the Gospels.

- ▶ **John 1:29:** “Seeing Jesus coming toward him, John said, “Look, there is the lamb of God that takes away the sin of the world”
- ▶ **Revelation 19:9:** “Then the angel said to me, ‘Write this: Blessed are those who have been called to the wedding feast of the Lamb.’ And he said to me, ‘These words are true; they come from God.’”
- ▶ **Luke 7:6-7:** “And Jesus went with them, but when he was only a short distance from the house, the centurion sent friends to tell him, ‘Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed.’”

GIRM 85 It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they partake of the chalice (cf. below, no. 283), so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated.

GIRM 86 While the priest is receiving the Sacrament, the Communion chant is begun...

GIRM 87 In the dioceses of the United States of America there are four options for the Communion chant...

If there is no singing, however, the Communion antiphon found in the Missal may be recited either by the faithful, or by some of them, or by a lector. Otherwise the priest himself says it after he has received Communion and before he distributes Communion to the faithful.

CCC 1355 In the *communion*, preceded by the Lord's prayer and the breaking of the bread, the faithful receive "the bread of heaven" and "the cup of salvation," the body and blood of Christ who offered himself "for the life of the world":[179] Because this bread and wine have been made Eucharist ("eucharisted," according to an ancient expression), "we call this food Eucharist, and no one may take part in it unless he believes that what we teach is true, has received baptism for the forgiveness of sins and new birth, and lives in keeping with what Christ taught."

CCC 1385 Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion.

CCC 1387 To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest.

✠ **St. Justin Martyr (155):** "When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent."

✠ **St. Justin Martyr (155):** "No one may share the Eucharist with us unless he believes that what we teach is true, unless he is washed in the regenerating waters of baptism for the remission of his sins, and unless he lives in accordance with the principles given us by Christ."

📖 **Father Cassian Folsom, O.S.B.** 1) "Those who are ordained take the Eucharist, those who are not, receive the Eucharist." 2) "We can sin just as easily with our tongue as with our hands so either way you received Holy Communion, those members are not worthy." *Pope Benedict as communicated to Father Cassian.*

✠ **St. Gregory of Nazianzen:** "The Eucharist is the unbloody sacrifice by which we communicate in the sufferings and in the divinity of Christ" (Danielou 140).

✠ **St. John Chrysostom (349-407):** "If you show the evil one your tongue moistened with the Precious Blood, he will not be able to resist; if you show him your mouth tinged with red, he will shun you like a frightened beast. Do you want to know the power of this Blood? Then just see where it came from and where its source was – the cross and the Lord's side" (Cantalamessa 40).

✠ **Raniero Cantalamessa:** "Instead of quenching our thirst for God's presence, the Eucharist increases it and makes it a stronger torment" (94).

✠ **St. Cyril of Jerusalem (315-386):** "Come forward also to the cup of his blood, not reaching out with your hands, but bowing and in an attitude of worship and reverence" (Belmonte 186).

✠ **St. Augustine (354-430):** "It was in His flesh that Christ walked among us and it is His flesh that He has given us to eat for our salvation; but no one eats of this flesh without having first adored it . . . and not only do we not sin in thus adoring it, but we would be sinning if we did not do so" (*On Psalm 98:9*).

✠ **St. Hippolytus (235):** "The Body of Christ is meant to be eaten by the faithful, not to be treated with irreverence."

✠ **St. Ambrose (340–397):** "You make your approach to the altar; the angels have their eyes upon you and they see this; and they see that whereas before you were a wretched sight, now suddenly you are radiant with light! (A Benedictine Monk 43).

✠ **St. Cyril of Jerusalem (315-386):** "Let us, then, with full confidence, partake of the Body and Blood of Christ. For in the appearance of bread His Body is given to you, and in the appearance of wine His Blood is given to you, so that partaking of the Body and Blood of Christ, you might become united in body and blood with Him. For thus do we become Christ-bearers, His Body and Blood being distributed through our members. And thus it is that we become, according to blessed Peter, sharers of the divine nature."

- **Novatian (258):** [believed anyone deserved to be condemned who] "came out after Sunday service bringing the Eucharist with him (as was the custom) and carried the holy body of the Lord around with him" visiting 'places of amusement' instead of going home" (*On Shows*; CSEL III,(3) 8).

- ✠ **St. Cyril of Jerusalem (315-386):** “At this point you hear the cantor or the Sacred Melody inviting you to the Communion of the Holy Mysteries saying “O taste and see that the Lord is God.” Trust not the decision to thy bodily pallet, no; but to Faith unfaltering for when we taste we are bidden to taste not bread and wine but the body and blood of Christ. Approaching, therefore, come not with thy wrists extended or thy fingers open, but make thy left hand as a throne for thy right hand which is about to receive the King. And having hallowed thy palm, receive the Body of Christ saying after it, ‘Amen.’ Give heed, lest thou lose any of it. For what thou loses is a loss to thee, as it were, as from one of thy own members. For tell me, if any one gave thee gold dust, would though not with all precaution keep it fast being on thy guard against losing any of it and suffering loss? How much more cautiously, then, will thou observe that not a crumb falls from thee of what is more precious than gold and precious stones?”
- ⇒ **Simone Weil:** “Those who think that there is real nourishment to be had here below, or that one day there will be, are deceivers. Heavenly nourishment, by contrast, does not only make the good grow within us, but it destroys the evil, the thing that our own efforts can never achieve. The amount of evil within us can only be lessened if we fix our gaze on that which is pure, without blemish” (A Benedictine Monk 73).
- ✠ **St. Augustine (354-430):** “If it be a daily bread, why do you take it once a year, as the Greeks have the custom in the east? Receive it daily that it may benefit you every day” (De Verb. Dom. xxviii).

GIRM 88 When the distribution of Communion is finished, as circumstances suggest, the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation.

- ✠ **St. Cyril of Alexandria (378-444)** emphatically condemned the opinion that the Eucharist was worthless if left for another day: “For Christ is not altered and His holy body is not changed; instead the power and force and life-giving grace of the blessing remain in it forever” (*Epistle to Calosyrius*).
- ✠ **Didache (95 AD), Chapter X; Prayer after Communion:** 1 “But after you are filled, thus give thanks: 2 We thank Thee, holy Father, for Thy holy name which Thou did cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou made known to us through Jesus Thy Servant; to Thee be the glory for ever. 3 Thou, Master almighty, did create all things for Thy name's sake; Thou gave food and drink to men for enjoyment, that they might give thanks to Thee; but to us Thou did freely give spiritual food and drink and life eternal through Thy Servant. 4 Before all things we thank Thee that Thou art mighty; to Thee be the glory for ever. 5 Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou hast prepared for it; for Thine is the power and the glory for ever. 6 Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. *Maranatha*. Amen. 7 But permit the prophets to make Thanksgiving as much as they desire.”
- ✠ **Council of Florence, November 22, 1439:**
1. Holy Communion preserves the supernatural life of the soul by giving the communicant supernatural strength to resist temptation, and by weakening the power of concupiscence. It reinforces the ability of our free will to withstand the assaults of the devil. In a formal definition, the Church calls Holy Communion "an antidote by which we are preserved from grievous sins" (Council of Trent, October 11, 1551).
 2. Holy Communion increases the life of grace already present by vitalizing our supernatural life and strengthening the virtues and gifts of the Holy Spirit we possess. To be emphasized, however, is that the main effect of Communion is not to remit sin. In fact, a person in conscious mortal sin commits a sacrilege by going to Communion.
 3. Holy Communion cures the spiritual diseases of the soul by cleansing it of venial sins and the temporal punishment due to sin. No less than serving as an antidote to protect the soul from mortal sins, Communion is "an antidote by which we are freed from our daily venial sins" (Council of Trent, October 11, 1551). The remission of venial sins and of the temporal sufferings due to sin takes place immediately by reason of the acts of perfect love of God, which are awakened by the reception of the Eucharist. The extent of this remission depends on the intensity of our charity when receiving Communion.
 4. Holy Communion gives us a spiritual joy in the service of Christ, in defending His cause, in performing the duties of our state of life, and in making the sacrifices required of us in imitating the life of our Savior.
- ✠ **Pope Paul VI:** “It is desirable to have the faithful in large numbers take an active part in the sacrifice of the Mass each and every day and receive the nourishment of Holy Communion with a pure and holy mind and offer fitting thanks to Christ the Lord for such a great gift. They should remember these words: “The desire of Jesus Christ and of the Church to see all the faithful approach the sacred banquet each and every day is based on a wish to have them all united to God through the Sacrament and to have them draw from it the strength to master their passions, to wash away the lesser sins that are committed every day and to prevent the serious sins to which human frailty is subject” (*Decree of the Sacred Congregation of the Council*, December 20, 1905, approved by St. Pius X; AAS XXXVIII (1905), 401). And they should not forget about paying a visit during the day to the

Most Blessed Sacrament in the very special place of honor where it is reserved in churches in keeping with the liturgical laws, since this is a proof of gratitude and a pledge of love and a display of the adoration that is owed to Christ the Lord who is present there. (*Mysterium Fidei* 66).

Catechism of the Catholic Church - The Fruits of Holy Communion

1391 *Holy Communion augments our union with Christ.*

1392 What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life.

1393 *Holy Communion separates us from sin.*

1394 The Eucharist strengthens our charity, which tends to be weakened in daily life; and this living charity *wipes away venial sins*.

1395 By the same charity that it enkindles in us, the Eucharist *preserves us from future mortal sins*.

1396 *The unity of the Mystical Body: the Eucharist makes the Church.*

1397 *The Eucharist commits us to the poor.*

1398 *The Eucharist and the unity of Christians.* Before the greatness of this mystery St. Augustine exclaims, “*O sacrament of devotion! O sign of unity! O bond of charity!*”

GIRM 89 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.

In the Mass only one prayer after Communion is said, which ends with a shorter conclusion; that is,

- If the prayer is directed to the Father: *Per Christum Dominum nostrum*;
- If it is directed to the Father, but the Son is mentioned at the end: *Qui vivit et regnat in saecula saeculorum*;
- If it is directed to the Son: *Qui vivis et regnas in saecula saeculorum*.

The people make the prayer their own by the acclamation, Amen.

D. THE CONCLUDING RITES

GIRM 90 The concluding rites consist of

- a. Brief announcements, if they are necessary;
- b. The priest's greeting and blessing, which on certain days and occasions is enriched and expressed in the prayer over the People or another more solemn formula;
- c. The dismissal of the people by the deacon or the priest, so that each may go out to do good works, praising and blessing God;
- d. The kissing of the altar by the priest and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers.

✠ **St. Thomas Aquinas** (c.1225-1274): “And from this the mass derives its name [*missa*]; because the priest sends [*mittit*] his prayers up to God through the angel, as the people do through the priest. or else because Christ is the victim sent [*missa*] to us: accordingly the deacon on festival days ‘dismisses’ the people at the end of the mass, by saying: ‘*Ite, missa est*,’ that is, the victim has been sent [*missa est*] to God through the angel, so that it may be accepted by God” (*Summa* III, Q.84, a.5, *Reply to Objection* 9).

✠ **Liturgy of St. James**: “Remain in peace, holy and divine altar of the Lord! I do not know if it will be granted to me to come to you again. May the Lord grant that I may see you in heaven, in the Church of the first born.”

✠ **St. Teresa Child Jesus** (1873-1897): “There is no other time than *after* Mass when we can so easily enrich our soul with virtues, or so rapidly advance to a high degree of perfection” (Belmonte 202).

✠ **Council of Trent**: “In conclusion, the Council with paternal love admonishes, exhorts, begs and implores 'through the merciful kindness of our God that each and every Christian may come at last to full agreement in this sign of unity, in this bond of charity, in this symbol of harmony; that they may be mindful of the great dignity and the profound love of Our Lord Jesus Christ, who gave up His precious life as the price of our salvation and who gave us His flesh to eat; and that they may believe and adore these sacred mysteries of His body and blood with such firm and unwavering faith, with such devotion and piety and veneration that they will be able to receive that supersubstantial bread often and it will truly be the life of their souls and the unfailing strength of their minds, so that 'fortified by its vigor,' they may be able to move on from this wretched earthly pilgrimage to their heavenly home where, without any veil, they will eat the 'bread of angels' that they now eat beneath the sacred veils.”

Appendix:

Summa III, Q. 83, a. 6: *Whether the defects occurring during the celebration of this sacrament can be sufficiently met by observing the Church's statutes?*

On the contrary, Just as God does not command an impossibility, so neither does the Church.

I answer that, Dangers or defects happening to this sacrament can be met in two ways: first, by preventing any such mishaps from occurring: secondly, by dealing with them in such a way, that what may have happened amiss is put right, either by employing a remedy, or at least by repentance on his part who has acted negligently regarding this sacrament.

Reply to Objection 1: If the priest be stricken by death or grave sickness before the consecration of our Lord's body and blood, there is no need for it to be completed by another. But if this happens after the consecration is begun, for instance, when the body has been consecrated and before the consecration of the blood, or even after both have been consecrated, then the celebration of the mass ought to be finished by someone else. Hence, as is laid down (Decretal vii, q. 1), we read the following decree of the (Seventh) Council of Toledo: "We consider it to be fitting that when the sacred mysteries are consecrated by priests during the time of mass, if any sickness supervenes, in consequence of which they cannot finish the mystery begun, let it be free for the bishop or another priest to finish the consecration of the office thus begun. For nothing else is suitable for completing the mysteries commenced, unless the consecration be completed either by the priest who began it, or by the one who follows him: because they cannot be completed except they be performed in perfect order. For since we are all one in Christ, the change of persons makes no difference, since unity of faith insures the happy issue of the mystery. Yet let not the course we propose for cases of natural debility, be presumptuously abused: and let no minister or priest presume ever to leave the Divine offices unfinished, unless he be absolutely prevented from continuing. If anyone shall have rashly presumed to do so, he will incur sentence of excommunication."

Reply to Objection 2: Where difficulty arises, the less dangerous course should always be followed. But the greatest danger regarding this sacrament lies in whatever may prevent its completion, because this is a heinous sacrilege; while that danger is of less account which regards the condition of the receiver. Consequently, if after the consecration has been begun the priest remembers that he has eaten or drunk anything, he ought nevertheless to complete the sacrifice and receive the sacrament. Likewise, if he recalls a sin committed, he ought to make an act of contrition, with the firm purpose of confessing and making satisfaction for it: and thus he will not receive the sacrament unworthily, but with profit. The same applies if he calls to mind that he is under some excommunication; for he ought to make the resolution of humbly seeking absolution; and so he will receive absolution from the invisible High Priest Jesus Christ for his act of completing the Divine mysteries.

But if he calls to mind any of the above facts previous to the consecration, I should deem it safer for him to interrupt the mass begun, especially if he has broken his fast, or is under excommunication, unless grave scandal were to be feared.

Reply to Objection 3: If a fly or a spider falls into the chalice before consecration, or if it be discovered that the wine is poisoned, it ought to be poured out, and after purifying the chalice, fresh wine should be served for consecration. But if anything of the sort happen after the consecration, the insect should be caught carefully and washed thoroughly, then burned, and the "ablution," together with the ashes, thrown into the sacrarium. If it be discovered that the wine has been poisoned, the priest should neither receive it nor administer it to others on any account, lest the life-giving chalice become one of death, but it ought to be kept in a suitable vessel with the relics: and in order that the sacrament may not remain incomplete, he ought to put other wine into the chalice, resume the mass from the consecration of the blood, and complete the sacrifice.

Reply to Objection 4: If before the consecration of the blood, and after the consecration of the body the priest detect that either the wine or the water is absent, then he ought at once to add them and consecrate. But if after the words of consecration he discover that the water is absent, he ought notwithstanding to proceed straight on, because the addition of the water is not necessary for the sacrament, as stated above ([Question \[74\]](#), [Article \[7\]](#)): nevertheless the person responsible for the neglect ought to be punished. And on no account should water be mixed with the consecrated wine, because corruption of the sacrament would ensue in part, as was said above ([Question \[77\]](#), [Article \[8\]](#)). But if after the words of consecration the priest perceive that no wine has been put in the chalice, and if he detect it before receiving the body, then rejecting the water, he ought to pour in wine with water, and begin over again the consecrating words of the blood. But if he notice it after receiving the body, he ought to procure another host which must be consecrated together with the blood; and I say so for this reason, because if he were to say only the words of consecration of the blood, the proper order of consecrating would not be observed; and, as is laid down by the Council of Toledo, quoted above (ad 1), sacrifices cannot be perfect, except they be performed in perfect order. But if he were to begin from the consecration of the blood, and were to repeat all the words which follow, it would not suffice, unless there was a consecrated host present, since in those words there are things to be said and done not only regarding the blood, but also regarding the body; and at the close he ought once more to receive the consecrated host and blood, even if he had already taken the water which was in the chalice, because the precept of the completing this sacrament is of greater weight than the precept of receiving the sacrament while fasting, as stated above ([Question \[80\]](#), [Article \[8\]](#)).

Reply to Objection 5: Although the priest may not recollect having said some of the words he ought to say, he ought not to be disturbed mentally on that account; for a man who utters many words cannot recall to mind all that he has said; unless perchance in

uttering them he adverts to something connected with the consecration; for so it is impressed on the memory. Hence, if a man pays attention to what he is saying, but without adverting to the fact that he is saying these particular words, he remembers soon after that he has said them; for, a thing is presented to the memory under the formality of the past (De Mem. et Remin. i).

But if it seem to the priest that he has probably omitted some of the words that are not necessary for the sacrament, I think that he ought not to repeat them on that account, changing the order of the sacrifice, but that he ought to proceed: but if he is certain that he has left out any of those that are necessary for the sacrament, namely, the form of the consecration, since the form of the consecration is necessary for the sacrament, just as the matter is, it seems that the same thing ought to be done as was stated above (ad 4) with regard to defect in the matter, namely, that he should begin again with the form of the consecration, and repeat the other things in order, lest the order of the sacrifice be altered.

Reply to Objection 6: The breaking of the consecrated host, and the putting of only one part into the chalice, regards the mystical body, just as the mixing with water signifies the people, and therefore the omission of either of them causes no such imperfection in the sacrifice, as calls for repetition regarding the celebration of this sacrament.

Reply to Objection 7: According to the decree, De Consecr., dist. ii, quoting a decree of Pope Pius I, "If from neglect any of the blood falls upon a board which is fixed to the ground, let it be taken up with the tongue, and let the board be scraped. But if it be not a board, let the ground be scraped, and the scrapings burned, and the ashes buried inside the altar and let the priest do penance for forty days. But if a drop fall from the chalice on to the altar, let the minister suck up the drop, and do penance during three days; if it falls upon the altar cloth and penetrates to the second altar cloth, let him do four days' penance; if it penetrates to the third, let him do nine days' penance; if to the fourth, let him do twenty days' penance; and let the altar linens which the drop touched be washed three times by the priest, holding the chalice below, then let the water be taken and put away nigh to the altar." It might even be drunk by the minister, unless it might be rejected from nausea. Some persons go further, and cut out that part of the linen, which they burn, putting the ashes in the altar or down the sacrarium. And the Decretal continues with a quotation from the Penitential of Bede the Priest: "If, owing to drunkenness or gluttony, anyone vomits up the Eucharist, let him do forty days' penance, if he be a layman; but let clerics or monks, deacons and priests, do seventy days' penance; and let a bishop do ninety days'. But if they vomit from sickness, let them do penance for seven days." And in the same distinction, we read a decree of the (Fourth) Council of Arles: "They who do not keep proper custody over the sacrament, if a mouse or other animal consume it, must do forty days' penance: he who loses it in a church, or if a part fall and be not found, shall do thirty days' penance." And the priest seems to deserve the same penance, who from neglect allows the hosts to putrefy. And on those days the one doing penance ought to fast, and abstain from Communion. However, after weighing the circumstances of the fact and of the person, the said penances may be lessened or increased. But it must be observed that wherever the species are found to be entire, they must be preserved reverently, or consumed; because Christ's body is there so long as the species last, as stated above ([Question \[77\]](#), [Articles \[4\],5](#)). But if it can be done conveniently, the things in which they are found are to be burned, and the ashes put in the sacrarium, as was said of the scrapings of the altar-table, here above.

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