

Liturgy of the Eucharist

T2. Eucharistic Prayer:

*[The priest may choose from among four regular Eucharistic Prayers, or two other Eucharistic Prayers for Masses of Reconciliation. On appropriate occasions, the priest may also choose from among three Eucharistic Prayers for Masses with Children, or four recently approved Eucharistic Prayers for Various Needs and Occasions. There are also many choices for the "Preface," depending on the liturgical season, the feast of the day, and the ritual or occasion being celebrated at that Mass. **For our discussion we are covering Eucharistic Prayer III]***

At the Last Supper, Christ instituted the paschal sacrifice and meal. In this meal the sacrifice of the cross is continually made present in the Church when the priest, acting in the person of Christ, carries out what the Lord did and commanded his disciples to do in his memory.

Now the center and summit of the entire celebration begins: the prayer of thanksgiving and sanctification.

Eucharist means "thanksgiving." To be thankful is to be grateful — to offer gratitude. God gave us His very own Son.

Thanksgiving – the Preface

The Preface: The priest prepares the spirit of the people by saying in the preface

± The Lord be with you.

(P) And with your spirit.

± Lift up your hearts.

(P) We lift them up to the Lord.

± Let us give thanks to the Lord our God.

(P) It is right and just.

"Lord be with you" (3rd Time) ... "Lift up your hearts!"

Lift up your hearts – Big reminder to give God my best. I really want to focus on these prayers; I want to give God my heart, here at this moment in the Liturgy.

St. Cyril of Jerusalem: ... if there is ever a moment where we want to give God our fullest attention, when we want to try our hardest to give Him all of our thoughts, give Him our hearts it is right now at the Eucharistic Prayer.

Remember those gifts we offered up and placed on the Altar!

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

± It is truly right and just, ... we acclaim:

The Holy, Holy, Holy

Acclamation: In which the whole congregation, joining with the heavenly powers, sings the Sanctus.

Holy, Holy, Holy Lord God of hosts,

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest. Hosanna in the highest.

We are recognizing God's awesome holiness at this moment. These words come to us from the Liturgy in Heaven.

Hymn is drawn from Isaiah 6:2-3, which describes Isaiah's vision in the Temple where he sees the Angels bowing down before God never ceasing to say, Holy, Holy, Holy Lord, God of Hosts.

"Blessed is he who comes in the name of the Lord, Hosanna in the highest." is the acclamation used by the people during Christ's entry into Jerusalem as crowds held palms as he entered the city.

We **Kneel** – Eucharistic Prayer III – Adoration – Page 19 – Many Parts

Praise to the Father (Thanksgiving)

The Priest, with hands extended, says:

± You are indeed Holy, O Lord ... a pure sacrifice may be offered to your name.

Invocation of the Holy Spirit – Epiclesis

Priest calls down the Holy Spirit to make the gifts offered by human hands holy, and at the consecration to become Christ's Body and Blood.

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

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

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

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

He joins his hands.

at whose command we celebrate these mysteries.

Institution Narrative and Consecration: Lord's Supper

By means of words and actions of the Priest (in the person of Christ), the Sacrifice is carried out which Christ 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.

Let us look at the Words and Actions of the Priest:

We are at the Last Supper:

± For on the night he was betrayed

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

he himself took bread, and giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying:

He bows slightly.

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

Jesus' Real Presence now exists in all the Hosts on the Altar

He shows the consecrated host to the people,

Bells Ring – This is a very sacred moment –

The Good Shepherd is calling His Sheep. I am here, come to me!

places bread again on the paten and genuflects in adoration.

Personal Note, as the Host is Raised, I pray: “My Lord and My God, I love you, my family, my extended family and all here present. May we come to know and feel Your love so we may come to love you and each other.”

After this, he continues:

± In a similar way, when supper was ended,

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

he took the chalice, and giving you thanks he said the blessing, and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT: FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT; WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

Jesus' Real Presence now exists in Chalice and Communion Cups.

He shows the chalice to the people,

Bells Ring: The Good Shepherd is calling His Sheep. I am here, come to me!

places it on the Corporal and genuflects in adoration.

Personal Note, as the Host is Raised, I pray: “Jesus Mercy, I believe, help my lack of belief and trust in You. May I come to believe and trust You more fully in Your Sacred Heart and the Immaculate Heart of Your Mother Mary.”

Christ is totally - Really Present – Body, Blood, Soul and Divinity, in The Eucharist through Transubstantiation, but is hidden to our eyes in the appearances of the Hosts and Wine.

Host, from Latin: *hostia*, meaning "victim"
(the consecrated bread).

In Jerusalem at each Passover, Pentecost and Feast of Tabernacles, the priests would bring out from the Temple the Bread of the Presence for the pilgrims to see. Lifting it up they would say:

“Behold God’s love for you!”

Do this in Memory of Me. Important Words

Do – Perform an action

This – Taking Bread and Wine

IN MEMORY- This word in Greek **Anamnesis** (a-nam-nē-sēs) did not mean simply to remember or to recall, it meant literally “making the past present.”

When Jesus says, “Do This in Memory of Me”, is He not saying remember Me. He is saying, “Make Me present.” This Sacrifice of My Body and Blood – make this present. Make this Sacrifice of My Body and Blood present for future generations.

The Last Supper was a Jewish Passover. They were making the Passover Present at that moment – But no Lamb was mentioned in the Scriptures.

Jesus was offering Himself as the Lamb.

Keep this in mind that most precious gift we receive in the Eucharist, is not a symbol or memory, but the very Body and Blood, Soul and Divinity of the Risen Christ.

“The Last Supper was the moment of the greatest intimacy with His Apostles. During that hour of love, Jesus established the Eucharist and the Priesthood.

Before Jesus went to His Passion, He said I am not leaving you alone. I am not taking back the Physical Dimension of my Love. I will always be with You.

“Whoever eats my flesh and drinks my blood
remains in me and I in him.” *John 6:56*

Scott Hahn (convert) observing a Mass for the first time:

As I saw the Priest raise the white host, I felt a prayer surge from my heart in a whisper:

“My Lord and my God. That is really you!”

The Mystery of Faith: The Priest declares The Mystery of Faith and the congregation responds with one of three options

Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

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

± Therefore, O Lord, we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

The Mass is the Paschal Mystery, Passion, Death, Resurrection and Ascension of Jesus Christ.

Offering: The Church joins in Christ’s self-offering to the Father in the Holy Spirit. It calls the faithful not only to offer the spotless victim but also to learn to offer themselves.

± **Look, we pray, upon the oblation of your Church, and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.**

2nd Epiclesis (*calling upon God's Spirit*): Holy Spirit is called down to transform us to something beyond ourselves.

Intercessions: Uniting us with entire Church, of heaven as well as of earth, her clergy, and for all her members, living and dead.

Intercessions: in communion with the Saints

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with blessed Joseph, her Spouse, with your blessed Apostles and glorious Martyrs (with

Saint N.: the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession in your presence we rely for unfailing help.

For the Church

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant **N.** our Pope and **N.** our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own. Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world.

For the Dead

To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy for ever the fullness of your glory

He joins his hands.

through Christ our Lord through whom you bestow on the world all that is good.

Final doxology: The glorification of God is expressed by the Priest which the people affirm all of the Eucharistic prayer by their acclamation, Amen. (the Great Amen)

He takes the chalice and the paten with the host and, raising both, he says:

If a Deacon is present, he stands next to the Priest, and holds the chalice elevated while the Priest elevates the paten with the host, until the people have acclaimed, Amen.

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

People: Amen.

This concludes the **Eucharistic Prayer**