

**Narrator:**

**This weekend I will be acting as a commentator through out our Liturgy. View today's mass as a "teaching Mass."**

**When we come together for Eucharist whether daily or Sunday we come as a community of the faithful to join in an act of worship. Sunday Mass is an act of worship. We come to praise and thank God for all God has done and is doing in our lives and our world. Mass is a ritual action. We all live by ritual, doing familiar actions in the same way each time. Ritual actions often express meaning deeper and more profound than what appears on the surface. More importantly ritual gives stability to our lives which is why the disturbance of our rituals shakes us so deeply.**

**Ritual is important to our worship it allows us to easily enter into the worship experience without needing to think about what we will say or do. Our standing, sitting, kneeling and speaking are quite familiar. Ritual gives us structure, security and familiarity as we come to God at Mass to give thanks for all that God has done for us and our world.**

**Additionally the Mass is an experience of mystery. Worship in the Catholic Church unlike other churches intends to do more than offer an immediate experience. The Mass strives to enable our engaging with the mystery of God. Of its very nature a mystery cannot be understood. So the Mass of its essence is not instructional. It is worship. It is worship of God. It is a ritual (set or series of familiar actions) by which we open ourselves to the presence of God. The liturgy of the Catholic Church presumes the divine presence in three places at Mass, the assembly (God's people baptized and gathered), the Word (the scripture proclaimed and broken open) and the Sacrament (the Body and Blood of Christ) made present through the prayer of the priest and people gathered at the table. Our role in the ritual is to participate through song, word and action. By doing so the familiarity of the ritual and the action of the liturgy enables us to enter into the mystery of God present to us. Experiencing God's presence comforts, challenges and enables us to go out from here and transform the world.**

**This is not a worship service where you don't participate, this a worship service that demands your full participation!**

**Today we celebrate the 30th Sunday of Ordinary Time. The readings for this Mass can be found at #1179 , Cycle A, in our Gather Books**

**Now let us take a moment to quiet our minds and our hearts from the world around us and prepare ourselves to enter into this Mass and to receive our Lord in the most precious and Holy Sacrament of the Eucharist.**

**Let us stand now and join in our processional hymn. (Announce Song)**

## **PROCESSION**

**The processional hymn begins**

## **INTRODUCTORY RITES**

**The "altar" by its very nature is a table of sacrifice and at the same time a table of our banquet. It is a symbol of Christ as well as of the whole Christian Community. The veneration of the altar at the beginning of the celebration is an act of greeting, which recalls that the common table is holy and sacred to the action of the assembly. It is the place from which prayer ascends like incense before God.**

## **THE SIGN OF THE CROSS AND THE GREETING**

**We begin the Mass with the sign of the Cross – one of the oldest gestures of our faith - and a greeting. In this way we go back to the earliest traditions of the Eucharist.**

**The sign of the cross, a traditional prelude to prayer, is a form of self-blessing with strong baptismal overtones. Every Christian has been baptized in the name of the Father, Son, and Holy Spirit. The Community at worship is first and foremost a baptismal community.**

**Priest:** In the name of the Father, and of the Son, and of the Holy Spirit.

**All:** Amen.

**Priest:** The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

**All:** And with your spirit.

## THE PENITENTIAL ACT

**We acknowledge our sinfulness, of course, but we do so in light of the wonder of God's forgiveness. It is God's mercy that enables us to stand in God's presence and share in the worship of Christ. None of us really deserve to be here, but the emphasis is less on our sins than it is on God's merciful love. We are here because God has forgiven our sins. At times the penitential act also takes the form of a sprinkling rite. The sprinkling helps us to return to the basic nature of our Baptism. That we are called to be united in Christ.**

**Priest:**

Dear Sisters and Brothers,  
let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

**Deacon:** You were sent to heal the contrite of heart: Lord have Mercy

**All:** Lord have Mercy

**Deacon:** You came to call sinners: Christ have mercy.

**All:** Christ have mercy

**Deacon:** You are seated at the right hand of the Father: Lord have mercy.

**All:** Lord have mercy.

**Priest:** May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

**All:** Amen

## THE GLORIA

**This joyful prayer - The Gloria - is really a song of praise, a "cantic". The earliest Christians copied the Jewish practice of singing canticles based on Scripture during their liturgy. The Gloria - in the very same words we**

use today - is found in Christian prayer books as early as the year 380! At first, it was sung only on special feasts, but later it was included in every Sunday celebration. We sing the Gloria every Sunday and every Solemnity. We do not sing the Gloria during Advent as a time of waiting, and we do not sing it during Lent as a time of penance.

The Gloria is now sung.

## THE COLLECT

The following prayer, which concludes the introductory rites, has been given the name "Collect" from the Latin word "collecta", which means "to gather up". Even in the early days of the Church, it was a tradition for the leader of the assembly to gather up the needs of the people and offer them to God in prayer. The presider begins by saying "let us pray," and then pauses for silence. During the silence, we all have a chance to enter into the prayer. The prayer then continues, collecting our common prayer into one prayer.

**Priest:** Let us pray:

Almighty every-living God,  
increase our faith, hope and charity,  
and make us love what you command,  
so that we may merit what you promise.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**All:** Amen

*The assembly is seated.*

## LITURGY OF THE WORD

The Lectionary is the book of readings used whenever we celebrate the Mass. It is kept at the 'ambo' the place where the readings are proclaimed. In the opening procession the 'Book of the Gospels' is carried and placed

on the altar. That gives special reverence and attention to the Gospels, the good news of our Lord Jesus.

The Lectionary was redesigned following the Vatican Council in 1970. It is in a three year cycle based on the Gospel. Year A, Matthew, B, Mark, C, Luke. The Gospel of John is read during Lent and Easter each year with another portion coming during the summer of Year B. The Old Testament readings were chosen to complement the theme of the gospel each week. The New Testament readings, most often from Paul's Letters are read continuously, eg. The Letter to the Romans is read each week until complete then another follows. The result is that this arrangement of readings allows us to hear nearly 60% of the New Testament during Sunday Mass and 4% of the Old Testament. The Lectionary in use before the Council contained less than half that amount.

The Responsorial Psalm is primarily the Assembly's response, in song, to the reading, which has just been proclaimed. The Christian Community uses God's Word - taken from the Psalms of the Old Testament - as a response to God's Word, thereby making God's Word their own. The Psalms by their very nature are hymns. They are always meant to be sung. The Psalms would have been the prayers that Jesus prayed everyday.

The Gospel is proclaimed from the Book of the Gospels instead of the Lectionary.

The Gospel acclamation is expressive of joy, recalling the Life, Death, Resurrection and Second Coming of Jesus. This song, Alleluia, which accompanies the Gospel procession, comes from a Hebrew word that means "Praise God". The whole assembly praises Christ who comes to proclaim the Good News of salvation. During Lent, we fast from the word "alleluia" and instead incorporate other acclamations of praise.

The Gospel is very sacred, since these are the words and deeds of Christ, we surround it by many distinct acts of respect; one of these is that we stand for the Gospel Reading. We lift the Book of the Gospels high for all to see. We also, show that respect by having altar servers standing at the Ambo holding lit candles facing the words that are being proclaimed.

Whereas, a lector could proclaim the other readings, a special minister was appointed to read the Gospel. In the early Church it was the Deacon who was considered the special example of Christ as servant. Only in the absence of a Deacon does the Priest proclaim the Gospel.

The deacon introduces the Gospel reading by making a small cross with his thumb, first on the words of the gospel reading, then a cross on his forehead, lips and heart. We do the same, as we all silently pray together, “Lord, be in my mind, my lips, and my heart – so that I may worthily hear, speak and live your words.”

The Church hopes that at this point in the Mass the people would attentively listen to the readings proclaimed. Listening is a challenge as each of us knows. It requires effort and concentration, but at this moment it is God’s Word that we listen to with attention.

## THE FIRST READING

## RESPONSORIAL PSALM

The Cantor or Choir sings the Responsorial Psalm, and the congregation sings the response or the refrain.

## THE SECOND READING

## GOSPEL READING

Everybody rises for the Gospel Acclamation and the acclamation begins

## THE HOMILY

There will be no homily this weekend. We are using the commentary and explanation to deepen our understanding into this mystery of the liturgy.

The homily, an integral part of the Liturgy of the Word, is a continuation of God's saving message, which nourishes faith and conversion. It is more than just a sermon or talk about how we are to live or what we are to believe. It is a proclamation of God's saving deeds in Christ. Just as a large piece of bread is broken to feed individual persons, the Word of God must be broken open so it can be received and digested by the Assembly.

*Assembly sits for the Homily.*

## THE PROFESSION OF FAITH

In the praying of the Profession of Faith the gathered community joins itself with centuries of ancestors who have spoken this affirmation of what we believe. There are many creedal statements used by the church. The two most familiar to us are the Apostles Creed an option for use on Sunday and used in praying the rosary, and the Nicene Creed. Its title comes for the Council of Nicaea (Nicaea was a city in ancient Turkey). The council held in 325 settled disputes within the church around our basic faith. The result of the council was this creed now used in the liturgy of the Catholic Church.

**Let us stand together to proclaim our faith through the Nicene Creed, we are responding "Yes" to the message of God's Word.**

### **Priest & All:**

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.

For us men and for our salvation he came down from heaven, {BOW} and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

## THE PRAYER OF THE FAITHFUL

**These prayers gather together all the prayers of the assembly. They are lifted up just before the gifts are brought forward. They become part of the offerings the assembly makes to God as it prays the Eucharist.**

THE PRESIDER BEGINS THE INTERCESSIONS:

THE DEACON PROCLAIMS THE INTERCESSIONS:

## LITURGY OF THE EUCHARIST

The second major part of the Mass contains elements of two ancient traditions - the meal, or bread breaking, which Jesus left as His memorial; and the Hebrew tradition of sacrifice offered to God. These two elements weave together in the symbolic actions and prayers of the Eucharist.

Please note that up until now, all of the actions have taken place away from the altar (either at the Presider's chair or here at the Ambo.) Everything will now center on the altar where the Eucharistic Sacrifice will take place. The altar is prepared; the gifts are "set apart" and presented as a sign of the community's desire to incorporate itself in the sacrifice of Christ.

### THE PREPARATION OF THE ALTAR

The altar is prepared for the Mass, the altar is adorned with an altar cloth and a Corporal (large square white cloth, usually made of linen, on which the gifts will sit during the mass. Also the missal is put in place along with the gifts brought forward by the people. The liturgy is the work of the people (that is the historic root of the word 'liturgia'). In the offertory procession the people bring forward what they provide for the sacrifice. The priest prepares the gifts and makes the offering prayer to God.

It is important to note that the church understands the mass to be the living out of the sacrifice of the cross. The priest standing in the place of Christ (In persona Christi) and speaking in the name of the people gathered joins himself and the assembly in the action of Jesus sacrifice securing our redemption. This is the mystery of our faith. God so loved the world that He sent His only Son. The entire mass, but especially this part of the rite joins the assembly to this central moment of our redemption. Here we are meant to listen to the prayer, join our hearts and minds to not only what is being said but what is being symbolized by these words and actions. Jesus sacrifices himself for our salvation. He gives his body, indeed his very blood that we may have life here and for all eternity.

A hymn/instrumental is sung/played while the bread and wine are brought to the altar.

The prayers said by the Priest are all self-explanatory so let us listen to these prayers. Some are supposed to be said silently by the Priest but I will say them out loud today for our benefit. They come to us from Jewish table prayers.

**Priest:** Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

**All:** Blessed be God for ever.

The priest (deacon) mixes a little water with the wine to symbolize the human and the divine natures of Christ joined in the Mystery of the Incarnation - God becoming human, The Deacon says... *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...* and the Priest continues.

**Deacon:** (quietly) By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.

**Priest:** Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands, it will become our spiritual drink.

**All:** Blessed be God for ever.

The priest prays the words inaudibly... *With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, lord God.*

**Priest:** (quietly) With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, lord God.

The priest washes his hands as a symbol of internal purification to prepare for the most sacred part of the Mass. In former days, it was quite often a real necessity for the Priest to wash his hands after receiving the gifts of the people - which may have included fresh fish and live chickens as well as bread and wine! The words the priest is praying to himself are... *Lord, wash away my iniquity; cleanse me from my sin.*

**Priest:** (quietly) Lord, wash away my iniquity; cleanse me from my sin.

## INVITATION TO PRAYER

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

**All:** May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his holy Church.

**Priest:** Look, we pray, O Lord,  
on the offerings we make to your majesty,  
that whatever is done by us in your service  
may be directed above all to your glory.  
Through Christ our Lord.

**All:** Amen

## EUCCHARISTIC PRAYER

Now we arrive at the most sacred part, the Eucharistic Prayer, the center and high point to the entire celebration. It is essentially a statement of praise and thanksgiving for God's works of salvation, making present both the body and blood of the Lord and his great redeeming actions in our lives. The *entire* Eucharistic Prayer is consecratory--not just the words of consecration or the elevation of the bread and wine.

The priest prays to God on our behalf. But, as a reminder that we are *all* offering this prayer, we will enter into a dialogue three times. This dialog is spoken or chanted, strongly and loudly, and back and forth with the assembly. This makes clear that what is about to happen needs the full and active participation of everyone. The presider's posture and gestures invoke such participation, in the same way that his voice calls in dialogue and proclamation.

**The Preface, which follows, praises God the Father for His gifts of creation and redemption. We will enter the prayer again with Isaiah's song of praise, called Holy, Holy, Holy which was the common Morning Prayer in the synagogues - and the praise the crowd offered Jesus as he entered Jerusalem on a donkey's back.**

**Priest:** The Lord be with you.

**All:** And with your spirit.

**Priest:** Lift up your hearts.

**All:** We lift them up to the Lord.

**Priest:** Let us give thanks to the Lord our God.

**All:** It is right and just.

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

For out of compassion for the waywardness that is ours,  
he humbled himself and was born of the Virgin:  
by the passion of the Cross he freed us from unending death,  
and by rising from the dead he gave us life eternal.

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

**Cantor leads assembly in the Holy Holy Holy**

## EUCCHARISTIC PRAYER

Most of the prayers which follow are prayers of praise. The following is Eucharistic Prayer II.

As a Jewish father would call on God's blessing, in a few moments the priest will place his hands over the bread and wine to be blessed, calling for the Spirit upon the gifts.

The words of institution will follow. They are taken from the accounts of the Last Supper in Sacred Scripture. During the raising of the bread and of the cup we are called to enter into the mystery. This moment is *not* considered to be *the* moment that Christ becomes present in the bread and wine. Christ is made present through the entire prayer that we already prayed and that we will continue to pray in the coming minutes. The bells during this part of the Eucharist prayer is to help us connect to God in a deep and mysterious way.

The "Mystery of Faith" is the recognition of Christ's three-fold action of Death, Resurrection and Second Coming.

God is ever faithful to His covenant. God's saving deeds in the power of Christ are taking effect here and now! We celebrate all that Christ did and does for us.

Our prayer at each Eucharist is for the unity that comes through reconciliation by the offering of all of us to the Father with and through Christ. In prayers of thanks and petition, we pray for the Pope, the bishop, and all the members of the Church, living and deceased. Let us listen to the Eucharist Prayer as if we are hearing it for the first time.

### **Priest:**

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

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

Make holy, therefore, these gifts, we pray,  
by sending down your Spirit upon them like the dewfall,  
so that they may become for us  
the Body and + Blood of our Lord Jesus Christ.

*He joins his hands.*

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

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

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

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

*He shows the consecrated host to the people, places it again on the paten, and genuflects in adoration. After this, he continues:*

In a similar way, when supper was ended, he took the chalice  
and, once more giving thanks,  
he gave it to his disciples, saying

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.

The mystery of faith.

**All: Cantor leads the acclamation.**

**Priest:**

Therefore, as we celebrate  
the memorial of his Death and Resurrection, we offer you, Lord,  
the Bread of life and the Chalice of salvation, giving thanks that you have held  
us worthy to be in your presence and minister to you.

Humbly we pray  
that, partaking of the Body and Blood of Christ, we may be gathered into one by  
the Holy Spirit.

Remember, Lord, your Church,  
spread throughout the world,  
and bring her to the fullness of charity, together with Francis our Pope  
and Blasé our Bishop, and all the clergy.

Remember also our brothers and sisters  
who have fallen asleep in the hope of the resurrection,  
and all who have died in your mercy:  
welcome them into the light of your face.  
Have mercy on us all, we pray,  
that with the Blessed Virgin Mary, Mother of God,  
with blessed Joseph, her Spouse  
with the blessed Apostles,  
and all the Saints who have pleased you throughout the ages,  
we may merit to be coheirs to eternal life,  
and may praise and glorify you  
through your Son, Jesus Christ. **[PAUSE]**

**The final words of praise - the Doxology - summarize the Eucharistic Prayer. The priest and deacon lift up the bread and the wine in a gesture of offering. This signifies the history of the world and its ultimate destiny. Our "GREAT AMEN" to this prayer acclaims our assent and our participation in the entire Eucharistic Prayer, which has made present Christ's actions, and is the center of our Catholic Faith.**

**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.

**Cantor:** Amen.

## **CONCLUDING RITE OF THE LITURGY OF THE EUCHARIST THE LORD'S PRAYER**

**If there is any prayer that could be called the model Christian prayer, it would surely be the Our Father. We call it the Lord's Prayer, because it was given by Jesus to the disciples when they asked him to teach them how to pray.**

**This is a prayer that has been used by Christians ever since Christ taught it, often several times a day. Early Christian writers speak of praying the**

**Lord's Prayer every morning, at midday and every night. It has been the constant companion of Christians for two thousand years.**

**Since the early centuries of the Church's history, this prayer has also been used as part of our immediate preparation for receiving Communion. There are several aspects of the prayer that make it particularly appropriate for this part of the Mass.**

**First, of course, is the fact that this prayer prays for our daily bread. While this means more than just the Eucharist, it naturally calls to mind the Lord's gift of his body and blood as our food and drink. Second, it speaks of the forgiveness that enables the community to be reconciled with one another just as we are reconciled with God. Third, this prayer is addressed to Our Father, reminding us that we are one family in Christ as we come to share at the table of the Lord.**

**The final petition of the prayer has long been expanded to ask for peace. This expansion, called the embolism, is followed by the acclamation "For the kingdom, the power, and the glory are yours ..."**

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

**All:** Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

**Priest:** Deliver us, Lord, from every evil, graciously grant us peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior Jesus Christ.

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

## **THE SIGN OF PEACE**

**Some suggest The Peace can be a distraction at this moment leading up to receiving communion. However, it can also be a powerful expression both of what we have just prayed in the Lord's Prayer and more fully in the Mass itself. Forgive us our trespasses we pray and we turn to those near**

**us and offer the Peace of Christ which is made real in our hearts and our lives.**

**Priest:** Lord Jesus Christ, who said to your apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

**All:** Amen.

**Priest:** The peace of the Lord be with you always.

**All:** And with your Spirit.

**Deacon:** Let us all offer each other a sign of peace.

**In the ancient church the community used loafs of bread perhaps something like our pita bread. The immediate preparation for communion required that the presider and ministers break the bread. They did this just as Jesus had broken the loaves on the mountainside during the great feeding of the five thousand. They also wanted to symbol the “One Bread” “the one body, Jesus body” broken and given.**

**The Lamb of God developed as a litany the assembly would chant during the fraction rite. The first verse would be repeated as many times as needed as the bread was being broken. The chant offered a moment of prayer for the assembly preparing to receive the Body and Blood of Christ. Then the community would complete the litany with “Lamb of God, you take away the sins of the world, grant us peace.”**

**Following the Lamb of God, it is a custom at Prince of Peace to kneel at this point.**

**Cantor begins Lamb of God.**

***The Priest breaks the host***

**SUNG BY ALL:** Lamb of God, You take away the sins of the world: have mercy on us. Lamb of God, You take away the sins of the world: have mercy on us. Lamb of God, You take away the sins of the world: grant us peace.

**A small portion of the large host is now placed into the chalice signifying the union of the Body and the Blood of Christ. The priest prays quietly, “May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.” Just as the double consecration, that is, OF the bread and OF the wine, represented the death of Christ, so it was deemed necessary to symbolize the reuniting of the Body and Blood of Christ before communion - a symbolic re-enactment of the Lord's resurrection.**

**As we prepare ourselves to receive the Eucharist, the priest now says a private and silent prayer to himself to receive Communion. Today he prays this prayer aloud.**

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

## **HOLY COMMUNION**

**Priest:** This is the Lamb of God who takes away the sins of the world. Happy are those who are called to the supper of the Lamb.

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

**The priest prays to himself before he receives communion. “May the Body of Christ keep me safe for Eternal Life. May the Blood of Christ keep me safe for Eternal Life.”**

**Now the presider, the deacon and then the ministers of communion receive and go to the assembly bringing the Body and Blood of Christ. The assembly comes forward in procession. This is important. We come to the altar. We do so in procession as if on pilgrimage. We come as one body to receive the one bread and one cup. We pray in song or silence making our way forward preparing ourselves for the moment of reception. We reverence (the church recommends a profound bow) the presence of Christ in His Body and we reverence again before the Blood of Christ then receiving from the minister. Here the twin purposes of the Mass are joined.**

As the Minister of the Eucharist says "THE BODY OF CHRIST" and we respond "AMEN", each of us is agreeing to the giving over of ourselves to the truth declared. We are declaring and agreeing to become one with Christ, who is the HEAD, and with all Christians, who are members. We say that we are willing to give, act and love as Christ did.

### **Communion Hymn.**

*After the Communion song has ended and the complete assembly has received, the Commentator says the following:*

I said at the start that Mass is an act of worship. We come each week to worship God and thank God for all we have. We come to be fed by God's Word, by the assembled faithful and the Eucharist. We are fed by the presence of fellow believers and the Word spoken and broken open for us. Most importantly we are fed by the Body and Blood of Jesus given in communion. We cannot reflect long and hard enough on the amazing gift of Jesus in the Eucharist we receive here at Mass. When we return to our pew we do just that give thanks for all God has given us in this celebration indeed everything we have received.

With the distribution of communion complete. The extraordinary ministers (ministers of Communion) return with their ciborium and chalice to the altar and to behind the sanctuary for the purification of the sacred vessels. It is the process of special cleaning done by the priest, deacon, or instituted acolyte. Because the Eucharist is the Body and Blood of Jesus, and because it is the most precious gift given to us and to the Church, we don't want to leave particles or drops of the Eucharist just lying around in waste. Consecrated hosts are reserved in the tabernacle and the purification of the sacred vessels makes sure of this. It begins with pouring water over the fingers to remove any crumbs left over from distributing communion, and then involves washing up any remaining particles of the hosts and excess drops of the Precious Blood, combining them in one chalice. The water and particles are then consumed by the priest or deacon, and never poured down a sink. That way, any remaining Eucharist is safe within the temple of the body. Meanwhile, the priest prays a very beautiful prayer while purifying the vessels: "What has passed our lips as food, O Lord, may we possess in purity of heart, that what has been given to us in time may be our healing for eternity."

At some masses you may see the deacon offer a prayer to a minister of care. Ministry of Care is an outreach service to those who are unable to

participate in the celebration of the Eucharist due to sickness or age. Ministers of Care are parishioners who are commissioned by Prince of Peace to offer compassion, prayer and Holy Communion to those who are sick or homebound. This ministry allows those who are sick and homebound to experience the nearness of God and the Christian community through the presence of the Minister of Care and through the reception of the Eucharist.

*narrator pauses*

Announcements...

## PRAYER AFTER COMMUNION

The prayer after Communion is not one of thanksgiving. The Priest prays that the reception of Holy Communion will result in certain and definite spiritual benefits for those who have shared the Eucharist - that the spiritual effects of the Eucharist will be carried out in our everyday lives.

**Priest:**

May your Sacraments, O Lord, we pray,  
perfect in us what lies within them,  
that what we now celebrate in signs  
we may one day possess in truth.  
Through Christ our lord.  
(R. Amen)

## THE CONCLUDING RITE

The Priest says again "The Lord be with you." The ritual phrase now serves as a farewell, followed by a blessing. The blessing prays that the grace that God has given us in this part of our lives will benefit us - because this is what we sacrificed with Christ in the Eucharist to the Father through the Holy Spirit.

**Priest:** The Lord be with you.

**All:** And with your spirit.

## **BLESSING & DISMISSAL**

With the final blessing of the presider, the Mass is ended. We leave the Church with this mandate: to announce the gospel of the Lord. The dismissal reminds us that the only way to serve the Lord is in peace and love and our response is: "Thanks be to God." All are sent out into the world to do good work, blessing and praising the Lord.

A hymn is usually sung as the leaders of prayer process. We are expected to stay and sing throughout the entire recessional hymn. We do this as a sign of unity as expressed throughout the hymn. Those leaving before the hymn concludes can easily distract from the unity of the hymn and the beauty of its poetry.

**Priest:**

May almighty God bless you, the Father, and the Son and the Holy Spirit.

**All:** Amen

**Deacon:** Go in peace, glorifying the Lord by your Life.

**All:** Thanks be to God.

We cannot stay here. Like the apostles on the mountain of the Transfiguration we may want to stay. It is as human a feeling as you can get wanting to hold onto times and places that bring blessing and peace. But, we must go. We must go out of this place but not empty handed rather with the Word of God we have heard and reflected on, with the encouragement of one another with whom we have worshiped and prayed and most importantly we go with the Body and Blood of Jesus that has fed us in Communion. We go into the world to continue to transform it in Christ.

Recessional Hymn is sung.