

Parent's Session 7: Confirmation & Holy Eucharist

The Liturgy of the Eucharist, Part 1

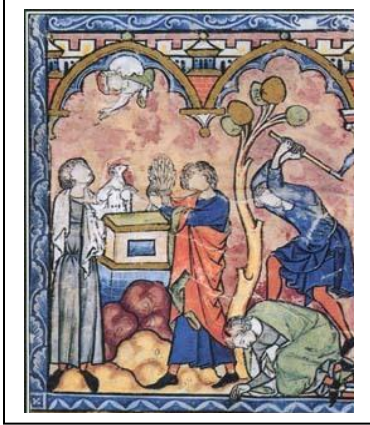
Jump Start Quiz on the Introductory Rite & Liturgy of the Word

1. *The Gloria happens right AFTER the:*
 - a. Sign of the Cross
 - b. Penitential Rite
 - c. Opening Prayer
 - d. Formal Greeting
2. *What is the focus of the entrance procession?*
 - a. the priest who will preside at Mass
 - b. the song we sing together
 - c. the book of the Gospels
 - d. the community gathered as one
3. *What do we all do together at the beginning of Mass?*
 - a. genuflect with the priest
 - b. bow toward the altar
 - c. put down our song books
 - d. make the sign of the cross
4. *What does the term 'penitential' mean?*
 - a. being sorry for my sins
 - b. being ready to donate money
 - c. being ready to listen to the Word
 - d. being thankful for coming to church
5. *What happens right after the Formal Greeting?*
 - a. the penitential rite
 - b. the sign of the cross
 - c. the 'collect' or opening prayer
 - d. the Gloria
6. *When is the First Reading NOT from the Old Testament?*
 - a. during Advent
 - b. during Christmas
 - c. during Lent
 - d. during Easter
7. *What gesture do we make before hearing the Gospel?*
 - a. sign of the cross on our forehead
 - b. sign of the cross on our lips
 - c. sign of the cross over our heart
 - d. all of the above
8. *Which Creed do we profess at Mass?*
 - a. the Nicene
 - b. the American
 - c. the Roman
 - d. the Franciscan
9. *When we pray for others, what mission of Christ are we participating in?*
 - a. His prophetic mission
 - b. His priestly mission
 - c. His kingly mission
 - d. all of the above
10. *Which body posture do we NOT do together in the Liturgy of the Word?*
 - a. stand
 - b. sit
 - c. kneel
 - d. bow

Answers: 1. B; 2. C; 3. D; 4. A; 5. A; 6. D; 7. D; 8. A; 9. B; 10. C

The Sacrifice of Cain and Abel, The Sacrifice of Melchizedek:

What is God Wanting?



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.

Genesis 4:3b-5

When Abram returned from his victory over Chedorlaomer and the kings who were allied with him. , ... 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.

Genesis 14:17a, 18-20



“Look with favor on these offerings and accept them as you once accepted the gifts of your servant Abel, the sacrifice of Abraham, our father in faith, and the bread and wine offered by your priest Melchizedek.”

Eucharistic Prayer I

Your Turn: Sacrifice

***“Every action done so as to cling to God in communion of holiness,
and thus achieve blessedness, is a true sacrifice.”***

St. Augustine

- The Biblical meaning of Sacrifice highlights—declaring a thing/person to be holy; asserting that this thing/person belongs to God; trusting that God will provide when we hand our best over to Him
- ***Connections to your life? ... to family life?***

The Liturgy of the Eucharist

- The priest, representing Christ the Lord, carries out what the Lord did and handed over to his disciples to do in his memory
- In the **preparation of the gifts**, the bread and wine are brought to the altar
- In the **eucharistic prayer**, thanks is given to God for the whole work of salvation and the gifts of bread and wine become the body and blood of Christ

The Preparation of the Gifts

- The altar, the Lord's table, which is the center of the whole eucharistic liturgy is prepared
- The corporal, the purificator, missal & chalice are placed on it
- The gifts of bread and wine are brought forward... it is desirable for the faithful to present the bread and wine, which are accepted by the priest or deacon
- The procession is accompanied by the presentation song
- This is also the time to receive money or other gifts for the church or poor
- These are put in a suitable place, but not on the altar

Prayer over the Gifts

- The blessing prayer is modeled after the Jewish prayer of thanks and blessing to God—the berakah
- God is blessed as giver of all things, through creation and through our human effort
- We present to God what God has given us—and He transforms the gift into something even more amazing: this is the **Divine economy of sacrifice**
- This symbolizes the way Jesus Christ, Son of God, joined us in our humanity without losing our divinity
- We anticipate being drawn into the communion of heaven, sharing in the life of God

Opening Dialogue

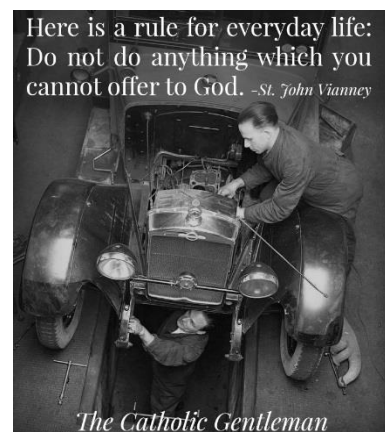
The priest greets us, invites us to lift up our hearts, and pray with him that his sacrifice and our will be acceptable to God:

Our response offers the reasons why we offer the sacrifice, why we go to Mass:

- *For God's praise & glory*
- *For our good*
- *For the good of His Church*

Your Turn:

- How do I recognize and express gratitude for gifts?
- What sacrifice have you made that led you to receiving more than you "gave up"?



The Eucharistic Prayer

- The Eucharistic Prayer is a *comprehensive prayer of thanks* for all God’s saving acts... [especially for] the Paschal Mystery. ... [it is] a *real encounter* with the Christ who actively works our salvation.” (Adolf Adam, The Eucharistic Celebration)
- “The Eucharistic Prayer is the *center and summit of the entire celebration*. 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. ... The entire congregation of the faithful should *join itself with Christ* in confessing the great deeds of God and in the *offering of the Sacrifice*.” (General Instruction of the Roman Missal, #78)

Opening Dialogue and Preface

- We speak of our intention and focus at Mass—lifting our hearts, giving God thanks & praise
- The Preface puts us literally ‘before the face’ of God—we speak to the Father about the reasons we have to thank Him

Sanctus

“Holy, holy , holy”—this hymn of praise has two Biblical foundations

- The praise offered continually to God in heaven (Rev 4:8)
- The honor given to Jesus at his entrance into Jerusalem (Mt 21:9)

Thanksgiving

- part of giving thanks is recalling the past and trusting in the future

Epiclesis

- “calling down the Holy Spirit”—we offer gifts that cannot change without the power of the Holy Spirit

Institution Narrative

- the story of what Jesus did at the Last Supper

Words of Consecration

- the words Jesus said about the bread and wine that change them into His Body and Blood



Acclamation: “The Mystery of Faith”

- we offer our own prayer to God that expressed what just happened at the Consecration

Anamnesis

- to remember; to keep a memorial—we tell God, in an act of gratitude, what we recall about what He has done for us

Offering

- We offer to God what He has given to us; in order to release control/to surrender to God's will

Intercessions

- we celebrate in union with the whole Church and the world—we bring before the Father the needs of all people

Final Doxology

- "a hymn of praise"; we express our complete praise to the Trinity

Great Amen

- our assent, our 'so be it!' to the entire Eucharistic Prayer



Your Turn

- *What seems especially important about the Liturgy of the Eucharist that you learned or re-learned?*
- *What questions or reflections has the material brought forward in your mind and heart?*
- *What about this material do you want to share with your child—and any ideas about how to do that?*

Why do we talk about the *Sacrifice* of the Mass?

“The Eucharist is far more than just a meal; it has cost a death to provide it, and the majesty of death is present in it. Whenever we hold it, we should be filled with reverence in the face of this mystery, with awe in the face of this mysterious death that becomes a present reality in our midst. Certainly, the overcoming of this death in the Resurrection is present at the same time, and we can therefore celebrate this death as the feast of life, as the transformation of the world.”

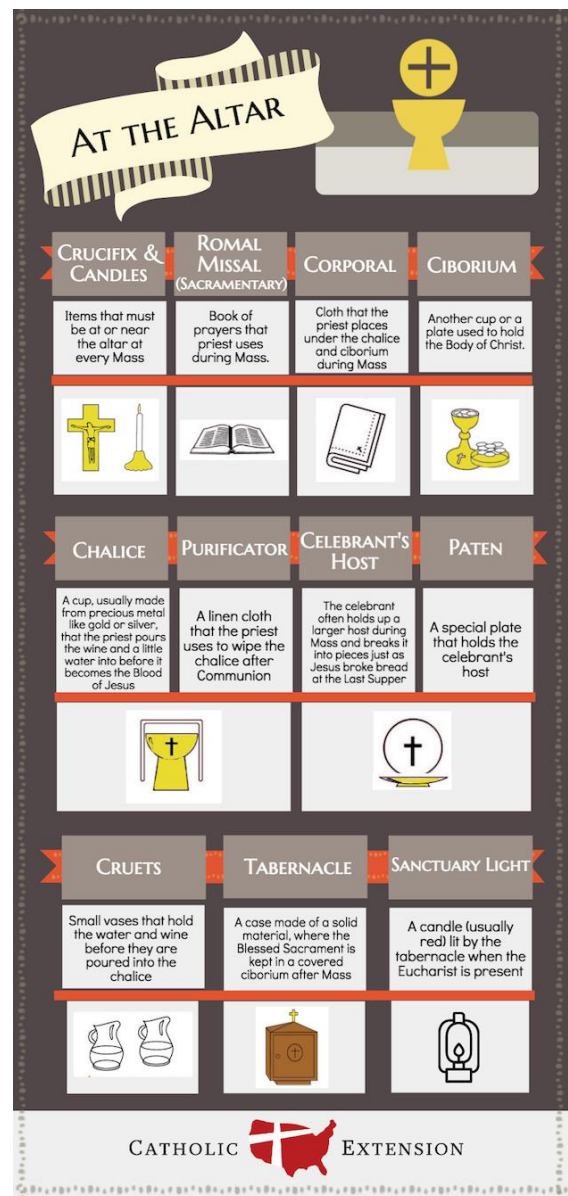
Cardinal Ratzinger (Pope Emeritus Benedict XVI); *God is Near Us*



“What you have come to is nothing known to the senses ... What you have come to is Mount Zion and the city of the living God, the heavenly Jerusalem where the millions of angels have gathered for the festival, with the whole Church in which everyone is a ‘first-born son’ and a citizen of heaven. You have come to God himself ... and to Jesus, the mediator who brings a new covenant and a blood for purification which pleads more insistently than Abel’s. ... We have been given possession of an unshakeable kingdom. Let us therefore hold on to the grace that we have been given and use it to worship God in the way that he finds acceptable, in reverence and fear.” (Hebrews 12:18-29)

Your Turn: Bringing it Home, Things to Try

- Preparation of the Gifts—have your child begin bringing his/her own contribution to Mass; talk to your child about tithing and stewardship and the meaning behind donating to the church
- Bread & Wine—share with your child in language he/she can understand about the Divine economy of sacrifice—we give to God what He has given to us, then God changes that gift and makes it even more powerful (God takes the gifts of bread and wine and changes them into the Body and Blood of Jesus and gives it back to us)
- Eucharistic Prayer—get a copy of one of the Eucharistic Prayers (from a Missal or from an online source) and go over the parts of it with your child; pull out the Missal at church and help your child follow along at Mass



Eucharistic Prayer II

Priest: The Lord be with you.

R: And with your spirit.

Opening dialogue

Priest: Lift up your hearts.

R: We lift them up to the Lord.

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

R: It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ, your word through whom you made all things, whom you sent as our Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin.

Preface

Fulfilling your will and gaining for you a holy people he stretched out his hands as he endured his Passion, so as to break the bonds of death and manifest the resurrection.

And so, with the Angels and all the saints we declare your glory, as with one voice we acclaim:

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.***

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

Epiclesis

At the time he was betrayed and entered willingly into his Passion, he took the bread and, giving thanks, broke it, and gave it to his disciples, saying:

Institution Narrative

*Take this, all of you, and eat of it, for this is my Body,
which will be given up for you.*

Words of Consecration

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

Institution Narrative

<p><i>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.</i></p>	<p><i>Words of Consecration</i></p>
<p>The mystery of faith: R: We proclaim your Death, O Lord, and profess your Resurrection until you come again (or other options)</p>	<p><i>Acclamation</i></p>
<p>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.</p>	<p><i>Offering</i> <i>Thanksgiving</i></p>
<p>Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.</p>	<p><i>Second Epiclesis</i></p>
<p>Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with N. our pope and N. our Bishop and all the clergy.</p>	<p><i>Anamnesis</i> <i>Intercession</i></p>
<p>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.</p>	<p><i>Anamnesis</i> <i>Intercession</i></p>
<p>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. R: Amen.</p>	<p><i>Final Doxology</i> <i>Great Amen</i></p>

- The Priest celebrant selects the Eucharistic Prayer he will use at each Mass:**
- Eucharistic Prayer I—The Roman Canon
 - Eucharistic Prayer II—The Canon of Hippolytus (earliest)
 - Eucharistic Prayer III—composed after Second Vatican Council
 - Eucharistic Prayer IV—patterned after the Eastern Church
 - Eucharistic Prayers for Reconciliation (2 options)
 - Eucharistic Prayers for Various Needs (4 options)