Goal

Today we will continue to walk through the Mass part by part so we can see what's happening and ask questions. We'll especially focus on the Order of the Mass, and the notion of Christ's presence in the Word and Eucharist. The Mass can be a barrier for people who did not grow up Catholic because it seems like everyone else knows what they're doing. This is our chance to ask questions. We won't have a break or snacks today.

Agenda

- Welcome/Housekeeping/Prayer (10)
- Presentation: Eucharist – Part 2 (100)
  - Simon Berry on the Introductory Rites & the Liturgy of the Word
  - Fr. Michael Hurley, O.P. on the Liturgy of the Eucharist and Sending Forth
- Conclusion

Housekeeping

- Feb. 10th (Sunday): Rite of Acceptance, in the church.
  - At the 11:30am and 5:30pm Masses. Arrive at 11am or 4:45pm, respectively, with your sponsor.
  - We'll also start the RCIA dismissals on Feb. 10th at the 11:30 and 5:30 Masses.
  - Dismissals are for those who were not baptized Catholic.
  - See the Participants Guide: Part 2 for a script of the Rite of Acceptance.
- March 10th (Sunday): Rite of Sending and Rite of Election
  - Rite of Sending: 11:30 Mass at St. Dominic's (special blessing/dismissal)
  - Rite of Election: 4:00 Service at the Cathedral (be early, 3:30)
  - Mainly for candidates for Baptism, Reception, and First Communion
  - Sponsors are welcome (particularly for the Rite of Election).
  - Family and team members welcome

- March 30 (Saturday) RCIA Spring Retreat
  - March 30th, 9 AM - 5:30 PM.
  - For RCIA Participant's and Team. Required for those journeying towards the Easter Sacraments.
  - @ St. Albert's Priory, 5890 Birch Ct, Oakland, CA 94618 (6-minute walk from the Rockridge BART).

Track down your Baptismal Certificate (only people for reception and confirmation):

- Please request a copy of your baptismal certificate from baptismal church.
- If they don't keep records, get a letter from a family member.
- Catholics: If records were lost, talk to us.
**Handouts**
- Session Overview (this sheet)
- Liturgy of the Word Packet
- Worshipping Assembly at Mass
- Eucharistic Prayer Parallels (the four main Eucharistic Prayers) (separate handout)
- The Eucharistic Prayer (NCCB comments)
- Guidelines for the Reception of Communion
- 10 Tips For Getting More Out of Mass
- Tips for Adoration of the Blessed Sacrament
- Preview of this Sunday’s Readings

**Preparing for next week (Topic: Communion of Saints & Mary):**

Reflection Questions
- Who is a Catholic saint that intrigues you or inspires you? What is it about their story that interests you?
- Name one person living (or who was alive when you were younger) that you would ask to help you or pray for you? Why did you trust them to help or pray for you?
- Why does Mary’s life, role, and experience as Jesus’ mother make her significant among the other saints of the Church?
- Which of the following images of Mary are most meaningful to you? Which ones challenge you? Why?: Jewish Woman, Mother of Jesus, Mother of God, Disciple of Christ, Queen of Heaven, Immaculate Conception, The New Eve, Our Lady, Blessed Virgin.
Reading 1  NEH 8:2-4A, 5-6, 8-10

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.
He 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.
Then Nehemiah, that is, His Excellency, and Ezra the priest-scribe
and the Levites who were instructing the people
said to all the people:
"Today is holy to the LORD your God.
Do not be sad, and do not weep"—
for all the people were weeping as they heard the words of the law.
He said further: "Go, eat rich foods and drink sweet drinks,
and allot portions to those who had nothing prepared;
for today is holy to our LORD.
Do not be saddened this day,
for rejoicing in the LORD must be your strength!"
Responsorial Psalm PS 19:8, 9, 10, 15

R. (cf John 6:63c) Your words, Lord, are Spirit and life.
The law of the LORD is perfect,
refreshing the soul;
The decree of the LORD is trustworthy,
giving wisdom to the simple.
R. Your words, Lord, are Spirit and life.
The precepts of the LORD are right,
rejoicing the heart;
The command of the LORD is clear,
enlightening the eye.
R. Your words, Lord, are Spirit and life.
The fear of the LORD is pure,
enduring forever;
The ordinances of the LORD are true,
all of them just.
R. Your words, Lord, are Spirit and life.
Let the words of my mouth and the thought of my heart
find favor before you,
O LORD, my rock and my redeemer.
R. Your words, Lord, are Spirit and life.

1 COR 12:12-14, 27

Brothers and sisters:
As a body is one though it has many parts,
and all the parts of the body, though many, are one body,
so also Christ.
For in one Spirit we were all baptized into one body,
whether Jews or Greeks, slaves or free persons,
and we were all given to drink of one Spirit.
Now the body is not a single part, but many.
You are Christ's body, and individually parts of it.

AlleluiaCF. LK 4:18

R. Alleluia, alleluia.
The Lord sent me to bring glad tidings to the poor,
and to proclaim liberty to captives.
R. Alleluia, alleluia.
Gospel LK 1:1-4; 4:14-21

Since many have undertaken to compile a narrative of the events that have been fulfilled among us, just as those who were eyewitnesses from the beginning and ministers of the word have handed them down to us, I too have decided, after investigating everything accurately anew, to write it down in an orderly sequence for you, most excellent Theophilus, so that you may realize the certainty of the teachings you have received.

Jesus returned to Galilee in the power of the Spirit, and news of him spread throughout the whole region. He taught in their synagogues and was praised by all.

He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written: 

*The Spirit of the Lord is upon me,* 
*because he has anointed me*  
*to bring glad tidings to the poor.*  
*He has sent me to proclaim liberty to captives*  
*and recovery of sight to the blind,*  
*to let the oppressed go free,*  
*and to proclaim a year acceptable to the Lord.*

Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, "Today this Scripture passage is fulfilled in your hearing."

For in the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful. *(GIRM, 55)*

*The Liturgy of the Word consists of:*  
- Old Testament reading  
- Psalm  
- New Testament Epistle Reading  
- Sequence Hymn (Easter, Pentecost, Corpus Christi, All Souls)  
- (Gospel Acclamation)  
- Gospel Reading (in sequence)  
- Homily  
- Prayer of the Faithful
Jewish Lectionaries

Shabbat Weekly Torah Portion

The weekly Torah portion פָּרָּשַׁת הַׁשָּבוּע is read publicly and aloud in Jewish prayer services, usually in full during the Shabbat morning service and in part during the Shabbat afternoon and Monday and Thursday morning services, in all cases except when pre-empted by a religious holiday. There are 54 such parashiyot (plural) or parshahs in Judaism, and the full cycle is read over the course of a Jewish year.

Each weekly Torah portion takes its name from the first most distinct word in the Hebrew text of the portion in question. Dating back to the time of the Babylonian captivity (6th century BCE). Public Torah reading mostly followed an annual cycle beginning and ending on the Jewish holiday of Simchat Torah, with the divisions corresponding to the lunisolar Hebrew calendar, which contains up to 55 weeks, the exact number varying between leap years and regular years.

In ancient times some Jewish communities practised a triennial cycle of readings. By the 19th and 20th centuries, many congregations in the Reform and Conservative Jewish movements implemented an alternative triennial cycle in which only one-third of each weekly parashah was read in a given year; and this pattern continues. The parashot read are still consistent with the annual cycle but the entire Torah is completed over three years. Orthodox Judaism does not follow this practice.

The Talmud claims that the practice of reading appointed Scriptures on given days or occasions dates back to the time of Moses and began with the annual religious festivals of Passover, Pentecost, and the Feast of Tabernacles. The Mishnah portion of the Talmud, probably finished in the early 3rd century CE, contains a list of Torah readings for various occasions and assumes that these special readings interrupt a regular schedule of Torah readings.

A sequential selection was read from the Torah, followed by the “haftarah“ – a selection from the prophetic books or historical narratives (e.g. “Judges,” “Kings,” etc.) closely linked to the selection from the Torah. Jesus may have read a providentially “random” reading when he read from Isaiah 61:1-2, as recorded in Luke 4:16-21, when he inaugurated his public ministry.

<table>
<thead>
<tr>
<th>Shabbat</th>
<th>Book</th>
<th>Parsha Name</th>
<th>English Equivalent</th>
<th>Parsha Portion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bereshit (Genesis)</td>
<td>Bereshit, בְּרֵאשִׁית</td>
<td>In the beginning</td>
<td>Gen. 1:1-6:8</td>
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<tr>
<td>2</td>
<td>Noach, נֹאך</td>
<td>Noah (rest)</td>
<td>6:9-11:32</td>
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<tr>
<td>3</td>
<td>Lech-Lecha, לֶֽךְ-לֶּחָה</td>
<td>Go forth, yourself!</td>
<td>12:1-17:27</td>
<td></td>
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<tr>
<td>4</td>
<td>Vayeira, וַיֵּאָרֵא</td>
<td>And He appeared</td>
<td>18:1-22:24</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Chayei Sarah, שָׁהְיָֽהוּ לְשָׁמָּי</td>
<td>Life of Sarah</td>
<td>23:1-25:18</td>
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<td>6</td>
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<td>8</td>
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<td>10</td>
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<td>6</td>
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<td>9</td>
<td>10</td>
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<tr>
<td>&quot;Toledot, Toledo&quot;</td>
<td>&quot;Vayetze, Vayetze&quot;</td>
<td>&quot;Vayishlah, Vayishlah&quot;</td>
<td>&quot;Vavesheh, Vavesheh&quot;</td>
<td>&quot;Miketz, Miketz&quot;</td>
</tr>
<tr>
<td>Generations</td>
<td>And he went out</td>
<td>And he sent</td>
<td>And he settled</td>
<td>At the end of</td>
</tr>
</tbody>
</table>

A note from a cantor friend:

Thanks for the email! I’m currently away in Afghanistan, ministering to Jewish military and civilian personnel for Passover, and trying to convince the country’s warring factions that smuggling gefilte fish could be just as lucrative as heroin. I hope to respond as soon as I have email access or, short of that, via smoke signals.
Christian Lectionaries

All western Christian lectionaries start with Advent

One-Year Christian Lectionaries

The earliest documentary record of a special book of readings is a reference by Gennadius of Massilia to a work produced at the request of Bishop Venerius of Marseilles, who died in 452, though there are 3rd-century references to liturgical readers as a special role in the clergy. Until the Second Vatican Council, most Western Christians (Catholics, Old Catholics, Anglicans, Lutherans, and those Methodists who employed the lectionary of Wesley) used a lectionary that repeated on a one-year basis. This annual lectionary provided readings for Sundays and, in those Churches that celebrated the festivals of saints, feast-day readings. The Eastern Orthodox Church and many of the Oriental Churches continue to use an annual lectionary.

The Mass of the Catechumens contained two readings, one from the Epistles (in sequence) and one from the Gospels (in sequence)

Introduced a 3-year cycle of 4 component parts for Masses on Sunday and Solemnities:

- New Testament Epistle Reading (in sequence)
- Gradual chant (or first Alleluia T.P.) & Alleluia chant (or Tract in Lent) (Sequence Hymn)
- Gospel Reading (in sequence)

The 1962 Missal contained everything a priest needed for Mass - the proper readings, the proper antiphons (Introit, Gradual etc and the Mass texts.)

Three-Year Christian Lectionaries

Second Vatican Council of 1962–1965, promulgated the Ordo Lecionum Missae, giving indications of the revised structure and the references to the passages chosen for inclusion in the new official lectionary of the Roman Rite of Mass.

“the treasures of the Bible... be opened up more lavishly, so that a richer fare may be provided for the faithful at the table of God’s Word”

It introduced a 3-year cycle of 4 component parts for Masses on Sunday and Solemnities:

- Old Testament reading (NT in Easter season) (no set sequence)
- Psalm (preferably, sung) (no set sequence)
- New Testament Epistle Reading (in sequence)
- Gospel Acclamation
- Gospel Reading (in sequence)
Cycles A, B & C rotate, starting on Advent 1. In 2016 we are in cycle C and will commence Cycle A in Advent.

Introduced a 2-year cycle of 3 component parts for Masses on weekdays:

- Old testament reading or Acts, Revelation or Epistles Reading (2-year cycle)
- Psalm (2-year cycle)
- Gospel Reading (1-year cycle, portions of all four gospels read through the year)

Cycle I on odd numbered years, Cycle II on even numbered years

➢ Benefits: Much more scripture is covered
➢ Negative impact: One no longer knew the readings for each Sunday of the year.

This 3-year cycle lectionary has been adopted as the Revised Common Lectionary used in almost all Liturgical churches in the west.

- Year A: Gospel of Matthew
- Year B: Gospel of Mark
- Year C: Gospel of Luke

The Gospel of John is read throughout Easter, and is used for other liturgical seasons including Advent, Christmas, and Lent where appropriate.

? Year D Gospel of John ?
Easter Season Lectionary 1981

<table>
<thead>
<tr>
<th>Sunday</th>
<th>Gospel</th>
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<tbody>
<tr>
<td>Easter Sunday</td>
<td>John 20:1-9</td>
</tr>
<tr>
<td>2nd Sunday of Easter</td>
<td>John 20:19-31</td>
</tr>
<tr>
<td>3rd Sunday of Easter C</td>
<td>John 21:1-19 or 21:1-14</td>
</tr>
<tr>
<td>4th Sunday of Easter A</td>
<td>John 10:1-10</td>
</tr>
<tr>
<td>4th Sunday of Easter B</td>
<td>John 10:11-18</td>
</tr>
<tr>
<td>4th Sunday of Easter C</td>
<td>John 10:27-30</td>
</tr>
<tr>
<td>5th Sunday of Easter A</td>
<td>John 14: 1-12</td>
</tr>
<tr>
<td>5th Sunday of Easter B</td>
<td>John 15: 1-8</td>
</tr>
<tr>
<td>5th Sunday of Easter C</td>
<td>John 13:31-33a, 34-35</td>
</tr>
<tr>
<td>6th Sunday of Easter A</td>
<td>John 14:15-21</td>
</tr>
<tr>
<td>6th Sunday of Easter B</td>
<td>John 15:9-17</td>
</tr>
<tr>
<td>6th Sunday of Easter</td>
<td>John 14:23-29</td>
</tr>
<tr>
<td>Ascension A</td>
<td>Matt 28:16-20</td>
</tr>
<tr>
<td>Ascension B</td>
<td>Mark 16:15-20</td>
</tr>
<tr>
<td>Pentecost Sunday A</td>
<td>John 20:19-23</td>
</tr>
<tr>
<td>Pentecost Sunday B</td>
<td>John 15:26-27; 16:12-15</td>
</tr>
<tr>
<td>Pentecost Sunday C</td>
<td>John 14:15-16, 23b-26</td>
</tr>
<tr>
<td>Most Holy Trinity A</td>
<td>John 3:16-18</td>
</tr>
<tr>
<td>Most Holy Trinity B</td>
<td>Matthew 28:16-20</td>
</tr>
<tr>
<td>Most Holy Trinity C</td>
<td>John 16:12-15</td>
</tr>
</tbody>
</table>

The Rite of the Liturgy of the Word

Ceremonial: The Lectionary is placed on the Ambo. The Book of the Gospels may be carried in by a deacon (when there is no deacon, a lector might process in with the Book of the Gospels). When the Book of the Gospels is used, the first two readings are read from the lectionary, while the Book of the Gospels is used for the final reading.

Documentation in Scripture:

Colossians 4:16 And when this letter is read before you, have it read also in the church of the Laodiceans, and you yourselves read the one from Laodicea (probably the letter to the Ephesians)

Revelation 1:3 Blessed is the one who reads aloud and blessed are those who listen to this prophetic message and heed what is written in it, for the appointed time is near

Acts 20:7-8 On the first day of the week when we gathered to break bread, Paul spoke to them because he was going to leave on the next day, and he kept on speaking until midnight. There were many lamps in the upstairs room where we were gathered...
As the Eucharist was separated from an actual meal a more formal reading of the scriptures developed. But the amalgamation of a Liturgy of the Word with the Liturgy of the Eucharist did not happen until the 6th century.

In the east as many as four or six readings was the norm. In the west the norm was three readings. The scriptures were read in a semi-continuous manner, reading from the start of a chapter to its end; though certain verses were omitted. Particular feasts or seasons attracted individual sets of readings, with thematic unity.

The acclamation *Deo gratias* (Thanks be to God) appears to be very ancient and a signal not only of thanks, but also one of assent to the summons of the reading.

V II introduced the idea of communal singing of the Psalm between the first two readings and the Gospel Acclamation.

**From GIRM (General Instruction of the Roman Missal)**

**Purpose**

To forge a common identity and spirituality based on the action of God among his people. To touch, move and transform hearts doing so by a blend of proclaiming, listening, responding, meditating and keeping silence. (Note that its not just about teaching)

29. When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel.

Therefore, the readings from the Word of God are to be listened to reverently by everyone, for they are an element of the greatest importance in the Liturgy. Although in the readings from Sacred Scripture the Word of God is addressed to all people of whatever era and is understandable to them, a fuller understanding and a greater efficaciousness of the word is nevertheless fostered by a living commentary on the word, that is, by the Homily, as part of the liturgical action.

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. As for the Homily, the Profession of Faith, and the Universal Prayer, they develop and conclude it. For in the readings, as explained by the Homily, God speaks to his people, opening up to them the mystery of redemption and salvation, and offering spiritual nourishment; and Christ himself is present through his word in the midst of the faithful. By silence and by singing, the people make this divine word their own, and affirm their adherence to it by means of the Profession of Faith; finally, having been nourished by the divine word, the people pour out their petitions by means of the Universal Prayer for the needs of the whole Church and for the salvation of the whole world.

**Silence**

56. The Liturgy of the Word is to be celebrated in such a way as to favor meditation, and so any kind of haste such as hinders recollection is clearly to be avoided. In the course of it, brief periods of silence are also appropriate, accommodated to the assembled congregation; by means of these, under the action of the Holy Spirit, the Word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for
example, before the Liturgy of the Word itself begins, after the First and Second Reading, and lastly at the conclusion of the Homily.

The Biblical Readings

57. In the readings, the table of God’s Word is spread before the faithful, and the treasures of the Bible are opened to them. Hence, it is preferable that the arrangement of the biblical readings be maintained, for by them the unity of both Testaments and of salvation history is brought out. Nor is it lawful to replace the readings and Responsorial Psalm, which contain the Word of God, with other, non-biblical texts.

58. In the celebration of the Mass with the people, the readings are always read from the ambo.

59. The function of proclaiming the readings is by tradition not presidential but ministerial. Therefore the readings are to be read by a reader, but the Gospel by the Deacon or, in his absence, by another Priest. If, however, a Deacon or another Priest is not present, the Priest Celebrant himself should read the Gospel, and moreover, if no other suitable reader is present, the Priest Celebrant should also proclaim the other readings as well.

After each reading, whoever reads it pronounces the acclamation, and by means of the reply the assembled people give honor to the Word of God that they have received in faith and with gratitude.
How do we respond in 2019?

- The purpose of the Liturgy of the Word is...

- Why on Sunday Masses, do the Gospels and New Testament readings follow a sequence, from chapter to chapter of the same book, whilst the Old Testament readings and Psalms do not?

- Would it be better if someone chose readings better suited to our needs?

- Can we use readings from some of the wonderful poets we have?

- Can we say the Psalm?

- Can we have the readings read in a amore dramatic way? Bring them to life?
The Worshiping Assembly at Mass

The celebration of Mass is a corporate act, an act of the whole assembly gathered for worship. All the particular ministries serve this corporate function (GIRM #27). In the Mass, the Church is joined to the action of Christ, "the high point of the work that in Christ God accomplishes to sanctify us and the high point of the worship that the human race offers to the Father, whom we adore through Christ, the Son of God, in the Holy Spirit" (#16). We are joined to this divine action through baptism, which incorporates us into the risen Christ. This action, which lies at the center of the whole Christian life (#16) is not initiated by us but by God acting in and through the Church as the body of the risen Christ. It becomes our action only to the extent that we give ourselves to this mystery of redemptive worship. The liturgy is designed to bring about in all those who make up the worshiping assembly "a participation in body and spirit that is conscious, active, full, and motivated by faith, hope, and charity" (#18). To the extent that we are able to participate in this way, the work of redemption becomes personally effective for each of us. By such participation, the General Instruction says, we make the actions and prayers of the liturgy our own; we enter more fully into our personal communion with Christ's redeeming act and perfect worship (see #54, 55, etc.).

In the celebration of Mass the faithful are a holy people, a chosen people, a royal priesthood: they give thanks to God and offer the Victim not only through the hands of the priest but also together with him and learn to offer themselves. They should endeavor to make this clear by their deep sense of reverence for God and their charity toward brothers and sisters who share with them in the celebration (#95). They should become one body, whether by hearing the word of God, or joining in prayers and liturgical song, or above all by offering the sacrifice together and sharing together in the Lord's table (#96).

Because the whole liturgy is a corporate act of the gathered assembly (GIRM #34; Catechism of the Catholic Church #1144), there are certain parts of the Mass that are to be done by the whole assembly, the congregation of the faithful and all the ministers, in order to express the corporate nature of this act. Through these actions, the entire congregation of the faithful joins itself to Christ in acknowledging the great things that God has done and in offering the sacrifice (#78). These acts include:

- Listening with reverence to the readings of God's word (GIRM #29);
- Engaging in the dialogue of prayer through acclamations, greetings, and responses to spoken and sung prayers (#34-37) in a tone suitable to the text (#38);
- Joining in an action through common postures and gestures (#42);
- Participating in communal silence (#45);
- Because of their baptismal dignity, letting themselves be included in the offering symbolized by incensation (#75);
- Participating in the greeting of peace as a sign of ecclesial communion and love for each other (#82);
- Participating in specific spoken prayers and other texts, namely:
  - the formula of general confession during the penitential rite (#51);
  - the profession of faith (#67-68);
  - the general intercessions (#69);
  - the Lord's Prayer (#81);
  - the prayer of humility before sacramental communion (#84);
- Participating in the offering during the eucharistic prayer, which is spoken or chanted by the priest, but in which all should join as the Church to offer the "spotless Victim to the Father in the Holy Spirit" and "offer themselves and so day by day to surrender themselves, through Christ the Mediator, to an ever more complete union with God and with each other, so that at last God may be all in all" (#79f);
- Participating in liturgical song, because singing is a way of expressing both the corporate nature of the act of worship and the intense union to be achieved between God and the Church in Christ through the Holy Spirit. It is a union so intense and total that it is described as a union between lovers whose nature is best expressed vocally in song (#39). Singing is also an act which unifies and focuses the individual (#39), thus encouraging that "participation in body and spirit that is conscious, active, full, and motivated by faith, hope, and charity" (#18). These songs and acclamations are normally to be sung, in whole or in part, by all the participants:
  - opening liturgical song (#48);
  - Kyrie (#52);
  - Gloria (#53);
  - Responsorial psalm (#61);
  - Gospel acclamation (#62);
  - Song at the preparation of gifts (#74);
  - Sanctus, memorial acclamation, and Amen (#79, 151);
  - The Lord's Prayer (#81);
  - Lamb of God (#83);
  - the optional psalm, canticle of praise, or hymn after communion (#88).
- For those who are properly disposed (#80), full, active, and conscious participation is expressed in partaking in the Holy Communion of the Lord, receiving in the one bread consecrated at this Mass the Lord's body and blood, in the same way that the apostles received them from Christ's own hands (#72.3).
The Eucharistic Prayer

The Eucharistic Prayer or Canon of the Mass is the central prayer of the entire celebration. Most Catholics have been made aware from their earliest days that during the Eucharistic Prayer the bread and wine are transformed into the Body and Blood of Christ. What many Catholics are not aware of, however, is that the Eucharistic Prayer is about more than adoring Christ who becomes present in our midst.

The Church tells us that liturgy (and the Mass is the highpoint and heart of liturgy) is the action of Christ the priest and His Body, the Church. In the celebration of Mass, during the Eucharistic Prayer, not only does Christ become present, body and blood, soul and divinity, under the forms of bread and wine, but Christ’s saving action, His passion, death and resurrection are once again enacted and offered to the Father by Christ Himself in the person of the priest, and by all present.

This is a truth of enormous significance. This action of Christ which brought about our redemption from sin and eternal death, offered once for all on Calvary, becomes present again for us, here and now, in this time and place, so that we can join in Christ’s perfect offering and can ourselves participate in His perfect worship.

Read carefully any of the Eucharistic Prayers. You will see that prayer is offered, not to Christ, but to the Father: "Father, you are holy indeed ..."; "Father, we bring you these gifts ..."; "Father, we ask you ...". It is worship offered to the Father by Christ as it was at the moment of His passion, death and resurrection, but now it is offered through the priest acting in the person of Christ, and it is offered as well by all of us who are part of Christ’s Body, the Church. This is the action of Christ’s Body, the Church at Mass.

When the priest prays this prayer he prays "we bring you these gifts"; "we ask you ..."; "we offer". That "we" signifies that all the baptized present at this Eucharistic celebration make this offering in union with Christ, pray this prayer in union with Him. And what is most important, we do not offer Christ alone; we are called to offer ourselves, our lives, our individual efforts to grow more like Christ and our efforts as a community of believers to spread God’s Word and to serve God’s people, to the Father in union with Christ through the hands of the priest. Most wonderful of all, although our offering is in itself imperfect, joined with the offering of Christ it becomes perfect praise and thanksgiving to the Father.

And so, during the Eucharistic Prayer at Mass, we have more to do than to look forward to the moment of consecration and remain there while the prayer of the priest continues. Before the consecration we join in the prayer of praise and thanksgiving to the Father known as the Preface and affirm that praise and thanksgiving in our singing of the Holy, Holy, Holy. Following the Consecration we join together in the Memorial Acclamation which proclaims our common faith in Christ’s real presence and is an acclamation expressing our gratitude to Christ for His wonderful gift of salvation. But then our prayer moves on and we are called to offer Christ, and ourselves with Christ to the Father: "We offer to you, Father, this holy and living sacrifice..." and to pray with the priest that "we who are nourished by His Body and Blood may be filled with the Holy Spirit and become one body, one spirit in Christ..."; we then join our prayers with the prayers of the Blessed Virgin Mary and all the saints for our Holy Father the Pope, our bishops and clergy and all God’s people, living and dead. At the conclusion of the Eucharistic Prayer the priest summarises all that has gone before: "Through Him (Christ), with Him (Christ), in Him (Christ) in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever." And we who are privileged to make our own offering through, with and in Christ, respond with the most important acclamation of the Mass, the great AMEN by which we profess the action of Christ to be our action as well.
<table>
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**Preface**

P: The Lord be with you.  
A: And with your spirit.  

P: Let us give thanks to the Lord our God.  
A: We lift them up to the Lord.  

P: It is right and just.  
A: It is right and just.  

Proper Preface (Varies by Season)

It is truly right and just, our duty and 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 your Savior and Redeemer, incarnate by the Holy Spirit and born of the Virgin. 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:

**Thanksgiving and Epiclesis**

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord:

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

You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts which we have brought to you for consecration, that they may become the Body and Blood of your Son our Lord Jesus Christ at whose command we celebrate these mysteries.

That you accept and bless these gifts, these offerings, these holy and unblemished sacrifices,  

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.

Therefore, O Lord, we pray: may this same Holy Spirit graciously sanctify these offerings, that they may become the Body and Blood of our Lord Jesus Christ for the celebration of this great mystery, which he himself left us as an eternal covenant.

We give you praise, Father most holy, for you are great, and you have fashioned all your works in wisdom and in love. You formed man in your own image and entrusted the whole world to his care, so that in serving you alone, the Creator, he might have dominion over all creatures. And when through disobedience he had lost your friendship, you did not abandon him to the domain of death. For you came in mercy to the aid of all, so that those who seek might find you. Time and again you offered them covenants and through the prophets taught them to look forward to salvation.  

And you so loved the world, Father most holy, that in the fullness of time you sent your Only Begotten Son to be our Savior. Made incarnate by the Holy Spirit and born of the Virgin Mary, he shared our human nature in all things but sin. To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to the sorrowful of heart, joy. To accomplish his plan, he gave himself up to death, and, rising from the dead, he destroyed death and restored life. And that we might live no longer for ourselves but for him who died and rose again for us, he sent the Holy Spirit from you, Father, as the first fruits for those who believe, so that, bringing to perfection his work in the world, he might sanctify creation to the full.

**Eucharistic Prayer I**

which we offer you finally for your holy catholic Church, 

Remember, Lord, your servants N. our Pope and N. our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude: Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all your Saints: we ask that through their merits and prayers, in all things we may be defended by your protecting help: Through Christ our Lord. Amen.  

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. (Through Christ our Lord. Amen.)

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.
### Eucharistic Prayer I

#### Institutional Narrative and Consecration

On the day before he was to suffer he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying:

> Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty, from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

For when the hour had come for him to be glorified by you, Father most holy, having loved his own who were in the world, he loved them to the end: and while they were at supper, he took bread, blessed and 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.

#### Memorial Acclamation

The mystery of faith:  
A. We proclaim your death, O Lord, and profess your Resurrection until you come again.  
B. When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.  
C. Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.

#### Anamnesis and Offering

Therefore, O Lord, 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.

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.

Be pleased to look upon these offerings with a serene and kindly countenance, and accept them, as you were pleased to accept the gifts of your servant Abi the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

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

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 with his Holy Spirit, may become one body, one spirit in Christ.

Therefore, O Lord, as we now celebrate the memorial of our redemption, we remember Christ’s death and his descent to the realm of the dead; we proclaim his Resurrection and his Ascension to your right hand; and as we await his coming in glory, we offer you his Body and Blood, the sacrifice acceptable to you which brings salvation to the whole world.

#### Intercessions

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light, and peace. Through Christ our Lord, Amen.

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

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.

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia; and all your Saints: admit us, O Lord, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord, through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

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. We hope to enjoy for ever the fulness of your glory through Christ our Lord whom you bestow on the world all that is good.

Remember also those who have died in the peace of your Christ and all the dead, whose faith you alone have known. To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance with the blessed Virgin Mary, Mother of God, and with your Apostles and Saints in your kingdom. Here, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord, through whom you bestow on the world all that is good.

### Eucharistic Prayer II

#### Intercessions

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light, and peace. Through Christ our Lord, Amen.

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### Eucharistic Prayer III

#### Intercessions

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light, and peace. Through Christ our Lord, Amen.

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

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To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia; and all your Saints: admit us, O Lord, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord, through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.

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. We hope to enjoy for ever the fulness of your glory through Christ our Lord whom you bestow on the world all that is good.

Remember also those who have died in the peace of your Christ and all the dead, whose faith you alone have known. To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance with the blessed Virgin Mary, Mother of God, and with your Apostles and Saints in your kingdom. Here, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord, through whom you bestow on the world all that is good.

### Eucharistic Prayer IV

#### Intercessions

Remember also, Lord, your servants N. and N., who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light, and peace. Through Christ our Lord, Amen.

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Remember also those who have died in the peace of your Christ and all the dead, whose faith you alone have known. To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance with the blessed Virgin Mary, Mother of God, and with your Apostles and Saints in your kingdom. Here, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord, through whom you bestow on the world all that is good.
Guidelines for the Reception of Communion

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 1986. The guidelines, which are to be included in missalettes and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of eucharistic communion.

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ’s prayer for us “that they may all be one” (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

Committee on the Liturgy
United States Conference of Catholic Bishops
3211 4th Street, N.E., Washington, DC 20017-1194 (202) 541-3060

http://www.nccbuscc.org/liturgy/current/intercom.shtml
Ten Practical Tips
For Getting More Out Of Mass

Tip #1: Learn More About The Meaning Of The Mass
The Mass is rich with history and meaning, but much of it often goes unnoticed by us. When we learn about the Mass we can appreciate what it means and participate more fully.

Tip #2: Read And Reflect On The Bible Passages For The Day
Our Church reads the Bible each Mass, but unfortunately we don’t. Reading the Bible is the process of engaging with the scripture and encountering God through the experience. It’s always possible for a great lector or brilliant homilist to facilitate that encounter for us, but it’s far more likely if we do our part. All we have to do is spend 15-20 minutes with the Bible passages chosen for that Mass. It’s important that we do more than just read them; we need to take the time to reflect on the meaning of the scripture, to ask questions, and to connect it to our lives. The readings are listed in the weekly bulletin, and on the National Conference of Catholic Bishops’ website (http://www.nccbuscc.org/nab/index.htm). If your time is limited, just focus on the Gospel reading for that day.

Tip #3: Arrive Early
Nothing can make us more distracted than running into Mass late. By the time we settle down and are able to focus, the Mass is almost over. Arriving early allows us to get settled before the Mass ever begins.

Tip #4: Don’t Treat Sunday Mass As Your Personal Prayer Time
It’s easy to get so busy that we can’t find time to pray. By the time we get to Mass we’re hungry for some quality time alone with God. The problem is that there are all these other people around. The Sunday Mass is not intended to be our personal prayer time. It’s a time for a community to come together to celebrate and to worship. It’s important that we find time in our daily lives to pray, so we can fully join with our community in the Sunday celebration.

Tip #5: Engage In The Community
Being part of a community means more than worshiping together; we must somehow become connected to one another. There are many ways to become part of a community. We can make
friends at church, join one of the ministries, volunteer for a service project, attend a class, etc. Once we feel part of the community, the worship experience is much richer. We are celebrating with people we care about, in a place we belong. One great way to help this along is by attending Mass with people we know. Then, as a small community, we can challenge ourselves to get more involved in the larger community.

**Tip #6: Entrust Your Concerns And Struggles To God**

How many times have we sat in a Mass unable to think about anything except our own problems? A better approach is to take the time before Mass to ask God to watch over our concerns and struggles. This allows us to be more fully present in the worship. We can even offer the Mass for a specific intention, making our lives part of our offering.

**Tip #7: Bring The Intentions Of Others Along With Your Own**

At Mass we pray for others: those at the Mass with us and those very distant from the Church. Many of the people we know would never turn to God for help, but we can bring their prayers to God along with our own. This process makes the Mass more special, and connects our worship more fully with our world.

**Tip #8: Sit Closer To The Front**

There are many reasons we slide into the back pew: maybe we aren’t sure we want to be there, maybe we don’t know anyone, or maybe we want to be anonymous. Whatever our reason, it’s a fact that we can more fully engage in the Mass if we sit up front. When we do, we quickly realize how much more we get out of the Mass, and all the reasons for sitting in the back seem to fade away.

**Tip #9: See The Mass As A Celebration**

Through the Mass we celebrate the awesome gift we receive through Jesus Christ. If we are caught up in our own problems we can easily miss the significance of what we are celebrating. During the Mass we must be mindful of more than our concerns and struggles; we must get in touch with the many gifts we have received. As thankful people, we celebrate the incredible ways God touches our lives.

**Tip #10: See Yourself As Being Sent Out Into The World**

The Mass is not an end; it’s a beginning. As we celebrate God’s love for the world we are also challenged to be that love to everyone we meet. The end of the Mass is a commissioning. We are sent with the “good news” to be “good news” to the world. Hopefully, as we recognize this awesome responsibility, we will accept the challenge of participating in the Mass so that we are fully alive with the “good news” ourselves and prepared to encounter the world.

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Some Tips For
Adoration of the Blessed Sacrament
Outside of Mass

Quotes
• “The celebration of the Eucharist in the Sacrifice of the Mass is truly the origin and end of the worship given to the Eucharist outside the Mass. Furthermore the sacred species are reserved after Mass principally so that the faithful who cannot be present at Mass...in addition, this reservation also permits the practice of adoring this great Sacrament.” (Redemptionis Sacramentum, 129)
• The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. The presence of Christ under the sacred species reserved after Mass - a presence which lasts as long as the species of bread and of wine remain - derives from the celebration of the sacrifice and is directed towards communion, both sacramental and spiritual...It is pleasant to spend time with him, to lie close to his breast like the Beloved Disciple (cf. John 13:25) and to feel the infinite love present in his heart. (Pope John Paul II: Ecclesia De Eucharistia, 25)
• Adoration is not to be seen in opposition to communion, nor is it to be placed on the same level. Communion reaches to the depths of a person when it is sustained by adoration. There is no conflict of signs between the tabernacle and the altar of Eucharistic celebration. The Eucharistic presence is not bound by time nor limited to the Mass. It is a mystery which is to endure throughout history until the Second Coming of the Lord in glory. (Eucharist: Source And Summit Of The Life And Mission Of The Church, 57)

Tips
• “Contemplation of the mystery of the life of Christ the Redeemer and the Almighty Father’s design of salvation” (RS 137)
• Read Scripture (especially John 6)
• Praying The Rosary (Meditate on the Mysteries)
• Ask yourself...
  • Is this leading me to the Mass?
  • Is this leading me into the mystery of what Jesus Christ offers to me?
• Recognize the wonder of Christ dwelling among us and in us.
Quotes To Reflect On During Adoration

- Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you." (Luke 22:19-20)
- “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him.” (John 14:23)
- “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” (John 6:51)
- Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the bread. While they were still speaking about this, he stood in their midst and said to them, "Peace be with you." (Luke 24:35-36)
- “Behold, I am with you always, until the end of the age.” (Matthew 28:20)
**Jeremiah 1: 4-5, 17-19**
The word of the LORD came to me, saying:
Before I formed you in the womb I knew you,
before you were born I dedicated you,
a prophet to the nations I appointed you.

But do you gird your loins;
stand up and tell them
all that I command you.
Be not crushed on their account,
as though I would leave you crushed before them;
for it is I this day
who have made you a fortified city,
a pillar of iron, a wall of brass,
against the whole land:
against Judah's kings and princes,
against its priests and people.
They will fight against you but not prevail over you,
for I am with you to deliver you, says the LORD.

**Psalm 71: 1-6, 15-17**
R. (cf. 15ab) **I will sing of your salvation.**

In you, O LORD, I take refuge;
let me never be put to shame.
In your justice rescue me, and deliver me;
incline your ear to me, and save me.

Be my rock of refuge,
a stronghold to give me safety,
for you are my rock and my fortress.
O my God, rescue me from the hand of the wicked.

For you are my hope, O Lord;
my trust, O God, from my youth.
On you I depend from birth;
from my mother's womb you are my strength.

My mouth shall declare your justice,
day by day your salvation.
O God, you have taught me from my youth,
and till the present I proclaim your wondrous deeds.

**1 Corinthians 12:31-13:13**
Brothers and sisters:
Love is patient, love is kind.
It is not jealous, it is not pompous,
it is not inflated, it is not rude,
it does not seek its own interests,
it is not quick-tempered, it does not brood over injury,
it does not rejoice over wrongdoing but rejoices with the truth.
It bears all things, believes all things,
hopes all things, endures all things.

Love never fails.
If there are prophecies, they will be brought to nothing;
if tongues, they will cease;
if knowledge, it will be brought to nothing.
For we know partially and we prophesy partially,
but when the perfect comes, the partial will pass away.
When I was a child, I used to talk as a child,
think as a child, reason as a child;
when I became a man, I put aside childish things.
At present we see indistinctly, as in a mirror,
but then face to face.
At present I know partially;
then I shall know fully, as I am fully known.
So faith, hope, love remain, these three;
but the greatest of these is love.

Jesus began speaking in the synagogue, saying:
"Today this Scripture passage is fulfilled in your hearing."
And all spoke highly of him
and were amazed at the gracious words that came from his mouth.
They also asked, "Isn't this the son of Joseph?"
He said to them, "Surely you will quote me this proverb,
'Physician, cure yourself,' and say,
'Do here in your native place
the things that we heard were done in Capernaum.'"
And he said, "Amen, I say to you,
no prophet is accepted in his own native place.
Indeed, I tell you,
there were many widows in Israel in the days of Elijah
when the sky was closed for three and a half years
and a severe famine spread over the entire land.
It was to none of these that Elijah was sent,
but only to a widow in Zarephath in the land of Sidon.
Again, there were many lepers in Israel
during the time of Elisha the prophet;
yet not one of them was cleansed, but only Naaman the Syrian."
When the people in the synagogue heard this,
they were all filled with fury.
They rose up, drove him out of the town,
and led him to the brow of the hill
on which their town had been built,
to hurl him down headlong.
But Jesus passed through the midst of them and went away.