

# Liturgy of the Eucharist Part II

## Preface

- I. The Eucharistic Prayer begins with the Preface Dialogue
  - a. Priest: The Lord be with you.
    - i. Response: And with your Spirit.
  - b. Priest: Lift up your hearts.
    - i. Response: We lift them up to the Lord.
  - c. Priest: Let us give thanks to the Lord our God.
    - i. Response: It is right and just.
- II. Drawn up into the Heavenly Liturgy
  - a. **Msgr. Charles Pope** Let your hearts be taken up! Come and go with me to the altar that is in heaven where I, Jesus the great High Priest, with all the members of my body render perfect thanks to God the Father! You are no longer on earth, your hearts have been swept aloft into the great liturgy of heaven! Come up higher. By the power of my words you are able to come up higher! Since you have been raised to new life in Christ, seek the things that are above where I am at my Father's right hand. Come up now and enter the heavenly liturgy. Hearts aloft!
  - b. **Msgr. Charles Pope** We have our hearts lifted to the Lord. We have entered the Heavenly Liturgy by the power of your grace, for you our head have taken us, the members of your body, there. We are in the heavenly realms with you, worshipping the Father and giving him perfect thanks and praise. It is right and just that we should do this through you, with you and in you! ‘
- III. Preface Dialogue is recorded in use as early as the 3<sup>rd</sup> century.

## Sanctus

- I. 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.
- II. One with all the Angels and Saints in heaven praising God.

## Epiclesis

- I. Asking the Holy Spirit to come down in order to effect the Consecration.
- II. First time the bells are rung.

## Consecration

- I. When the change from bread to Body (This is my Body...) and change from wine to Blood (This is the Chalice of my Blood...) takes place.
- II. The second (Body) and third (Blood) times the bells ring.

## Mystery of Faith

- I. The Sacrifice of the Cross and the Sacrifice of the Mass are one single sacrifice

- a. The Mass is not a re-enactment of the Sacrifice of the Cross
- b. The Mass is not a re-sacrifice of Jesus
  - i. Jesus is not sacrificed over and over again at every Mass
  - ii. **Hebrews 10:12** [W]hen Christ had offered for all time a **single sacrifice** for sins, he sat down at the right hand of God.
  - iii. **CCC 1366** [B]ecause it *re-presents* (makes present) the sacrifice of the cross.
- c. **CCC 1545** The redemptive sacrifice of Christ is unique, accomplished once for all; yet it is made present in the Eucharistic sacrifice of the Church.
- II. Jesus is both God and man so he has died once, but his sacrifice is always present to the Father in heaven
  - a. **Revelation 5:6** I saw a Lamb standing, as though it had been slain...
  - b. **Hebrews 7:24-25** [Jesus] holds his priesthood **permanently**, because he continues **for ever**. Consequently he is able **for all time** to save those who draw near to God through him, since **he always lives** to make intercession for them.
- III. At the Sacrifice of the Mass we are present at the...
  - a. Last Supper
  - b. Sacrifice of the Cross
  - c. Resurrection
- IV. The Apostles were told by Jesus to “do this in memory of me”
  - a. The ‘this’ is making the Sacrifice of the Cross (in an unbloody manner) present just as Jesus did at the Last Supper
- V. Our response recognizes this great mystery
  - a. “We proclaim your Death, O Lord, and profess your Resurrection until you come again.”

### **Anamnesis**

- I. Anamnesis (Greek) means memorial or remembrance
- II. Prayer to God that we have done the ‘this’ that he instructed, we have obeyed his instruction on how he is to be worshipped through the offering of the Sacrifice of the Cross

### **Final Doxology**

- I. What appears to be bread and wine are now referred to as him by the Priest
  - a. “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.”
- II. We respond “Amen” in order to assent to what has taken place and to profess our belief in Christ’s True Presence