

Liturgy of the Eucharist Part III and Concluding Rites

Unity

- I. We freely choose to worship the Father in union with Jesus and one another
 - a. It is not so that we are mindless robots
 - b. **Ephesians 4:4-6** There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.
- II. General Instruction of the Roman Missal
 - a. **GIRM 42** [A]ttention should be paid to what is determined by this General Instruction and the traditional practice of the Roman rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice. A common posture, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the sacred Liturgy; it both expresses and fosters the intention and spiritual attitude of the participants.
 - b. **GIRM 95** In the celebration of Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and...so that they may learn to offer themselves...Thus, they are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters to each other.
 - c. **GIRM 96** Indeed, they form one body, whether by hearing the word of God, or by joining in the prayers and the singing, or above all by the common offering of Sacrifice and by a common partaking at the Lord's table. This unity is beautifully apparent from the gestures and postures observed in common by the faithful.

Lord's Prayer

- I. Posture prescribed for the...
 - a. People, Servers, and Deacons is standing
 - b. Priest is the Orans
- II. The People, Servers, and Deacons should not...
 - a. Mimic the Priest's position
 - b. Hold hands
- III. The People, Servers, and Deacons should have their hands in the position of prayer (laid together palm against palm)
- IV. **Praying with Body, Mind, and Voice** The Church sees in these common postures and gestures both a symbol of the unity of those who have come together to worship and also a means of fostering that unity. We are not free to change these postures to suit our own individual piety, for the Church makes it clear that

our unity of posture and gesture is an expression of our participation in the one Body formed by the baptized with Christ, our head. When we stand, kneel, sit, bow, and sign ourselves in common action, **we give unambiguous witness** that we are indeed the Body of Christ, united in body, mind, and voice.

Rite of Peace

- I. Rite of Peace is mandatory, but the exchange of Peace by the People is not
- II. The exchange of Peace by the People is a liturgical gesture
 - a. It is not just a greeting
 - b. It anticipates our unity in reception of Holy Communion
- III. **John 14:27** “Peace I leave with you; my peace I give to you; not as the world gives do I give to you.
 - a. The world’s peace is about avoiding suffering
 - b. Our Lord’s peace is the Cross
 - i. **Matthew 10:34, 39** “Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword...and he who does not take his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it.”
 - ii. **Romans 8:31-32, 36-39** If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him?...As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Fraction, Commingling, Agnus Dei, and Holy Communion

- I. Fraction Rite is why the Mass is called, ‘the breaking of the bread’
- II. Commingling represents and expresses the Resurrection of Jesus
- III. *Agnus Dei* - Lamb of God
- IV. If prepared, reception of Holy Communion follows

Concluding Rites

- I. *ite Missa est* - Where the name ‘Mass’ comes from

Mass as Seen in A.D. 155

- I. **Saint Justin Martyr, First Apology, 65-67**
 - a. **Chapter 67** And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation

- of these good things. Then we all rise together and pray, and, as we before said,
- b. **Chapter 65** Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen.

This word Amen answers in the Hebrew language to $\gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$ [so be it]. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

- c. **Chapter 66** And this food is called among us Εὐχαριστία [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, This do in remembrance of Me, this is My body; and that, after the same manner, having taken the cup and given thanks, He said, This is My blood; and gave it to them alone.
- d. **Chapter 67 (Continued)** And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need.