

Extraordinary Ministers of Holy Communion

St. Clare Catholic Church
Roseville, California



- ❖ The mass is like a **family celebration**. When a family gathers for important events, whether they are Baptism, graduation, wedding, a reunion or a funeral, it is a shared experience. Stories are retold about family members, memories of their life journey and after retelling the stories, there is a meal or a sharing of food.



- ❖ When my family gathers, the same stories are told, about childhood, recalling grandparents or other important events to them. These are the memories that forge the identity of the family that make them unique and bonded together. They share photos from phones and photo albums, family recipes of stories.

- ❖ The mass is the event, the *family*, the important event, where stories are told of God's family in the Liturgy of the Word. The readings from the Old Testament and New Testament and the Gospels. It is more than a simple meal- it is the *sacrifice* that feeds us and brings us to salvation.
- ❖ The heart of the celebration begins with the **Eucharistic Prayer**, which we will go through step by step this morning.
- ❖ These are the family *memories* of the last words and actions of Jesus brought to life at each mass.
- ❖ The real living presence of Jesus which we receive and as EMHCs give to the Family of God gathered at that mass or brought to those unable to be present at the celebrated mass.

- ❖ The road to Emmaus was short in steps but our eyes were opened to Scripture and hearts ablaze. We gather at Mass to retrace the path of Jesus from the Last Supper through Easter Sunday.
- ❖ The center and core of the Mass is most significant as **active participants**, bringing our worries, fears, hopes, dreams, and pain with Jesus to the cross. The center and core of the Mass in the Eucharistic prayer brings us mystically to the moment of His death and resurrection.

- ❖ The Liturgy of the Eucharist begins with the preparation of the gifts and the altar.
- ❖ As the ministers prepare the altar, representatives of the people bring forward the bread and wine that will become the Body and Blood of Christ.
- ❖ The celebrant blesses and praises God for these gifts and places them on the altar, the place of the Eucharistic sacrifice.
- ❖ In addition to the bread and wine, monetary gifts for the support of the Church and the care of the poor may be brought forward.
- ❖ The Prayer over the Offerings concludes this preparation and disposes all for **the Eucharistic Prayer**.



EUCCHARISTIC PRAYER

8 parts

a - h

The Eucharistic Prayer is also called the **Anaphora**, the Greek to “*carry back.*”

Each mass **carries us back** to the upper Room in Jerusalem with Jesus, to live in a new way the precious sacrifice of his own flesh and blood.

the THANKSGIVING



part a)

(expressed especially in the Preface), in which the Priest, in the name of the whole of the holy people, glorifies God the Father and gives thanks to him for the whole work of salvation or for some particular aspect of it, according to the varying day, festivity, or time of year

❖ The priest representing the community, recites the Eucharistic prayer on our behalf with the dialogue “*The Lord be with you.*” It encourages us to lift our hearts to the Lord and to give thanks to God. **Eucharist means “thanksgiving.”**

❖ We give thanks for all God does for us: especially for the gift of Jesus, his son. We also have our own personal reasons for thanking God for our gifts.

Most prefaces begin: “ *It is truly right and just and for our salvation, always and everywhere to give thanks, Lord, holy Father...*”

It is not like a preface of a book, but a **proclamation before the assembly**, that is, in the presence of the assembly. The preface comes to an end, praising God with all the angels and saints in heaven, and introduces the “Holy, holy holy” joyous praise of God and of Jesus who comes in his name, and reminds of the triumphant entry of Jesus on Palm Sunday in Jerusalem.

the ACCLAMATION

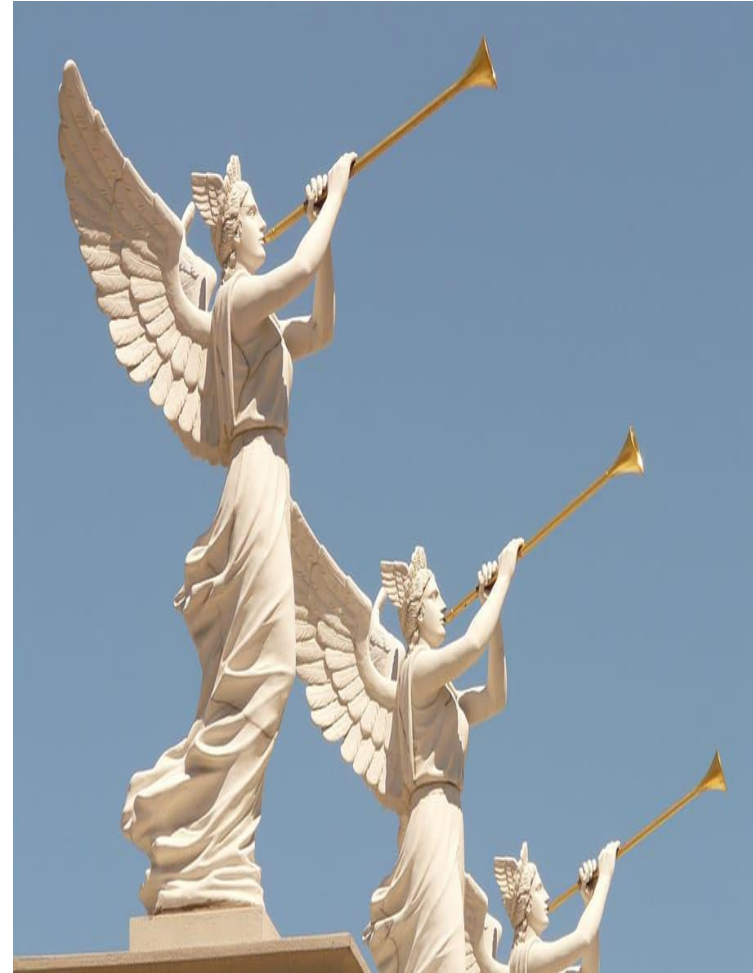


part b)

by which the whole congregation, joining with the heavenly powers, sings the Sanctus (Holy, Holy, Holy). This acclamation, which constitutes parts of the Eucharistic Prayer itself, is pronounced by all the people with the Priest

The text of the Sanctus is inspired by the vision in Isaiah 6:2-3, who recounts seeing the Lord seated on a lofty throne, with Seraphim, each with six wings, crying out **“Holy Holy Holy is the Lord of hosts. All the earth is filled with his glory!”**

- ❖ In every mass we connect with the ongoing heavenly liturgy, joining them in thunderous praise for God.
- ❖ The verse “blessed is he who comes in the name of the Lord” is the acclamation by the people to greet Christ at his solemn entrance into Jerusalem on Palm Sunday.



the EPICLESIS



part c)

in which, by means of particular invocations, the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood, and that the unblemished sacrificial Victim to be consumed in Communion may be for the salvation of those who will partake of it



There is invocation of the Holy Spirit to transform the bread and wine into the body and blood of Christ. It is called '**epiclesis.**'

The *Holy Spirit transforms* the gifts of bread and wine into the body and blood of the Lord, to give to the Father.

Make holy these gifts, we pray, by sending down upon them like the dewfall, as in Old Testament imagery, so that they may become for us the Body and Blood of our Lord, Jesus Christ. It is the power of the Holy Spirit that makes this change possible.

The Eucharistic prayer recognizes the action of the Holy Spirit throughout the Eucharistic prayer by **priests extended hands** over the bread and wine, an ancient gesture that the gifts are sanctified.



When we receive the body and blood of Christ, we are strengthened in our spirituality. Eucharist bridges the gap between frail human creatures and our loving creator.

the INSTITUTION NARRATIVE & CONSECRATION



part 47

In which, by means of the words and actions of Christ, that Sacrifice is effected which Christ himself instituted during the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to the Apostles to eat and drink, and leaving with the latter the command to perpetuate this same mystery.

- ❖ This part of the prayer is the words of institution, the key events of the Last Supper, including the words used by Jesus to institute this rite, commanding that it be done perpetually by the church, not just recalling the event but **re-presenting**, bringing about the change in the gifts of bread and wine into the Body and Blood of Christ.
- ❖ We listen with our ears, mind, and heart as the gestures of the priest addressing God, **re-presenting the sacrifice**. The priest acting in the person of Christ. Jesus is the victim and the priest re-tells as Jesus said at the Last Supper, lifting bread, raising eyes to heaven, bowing”

“Take this all of you, and eat of it, for this is my body, which will be given up for you.”

We adore and bells ring. Again with the chalice,

***“The new and eternal covenant, poured out for you and for many, for forgiveness of sins.
Do this in memory of me.”***



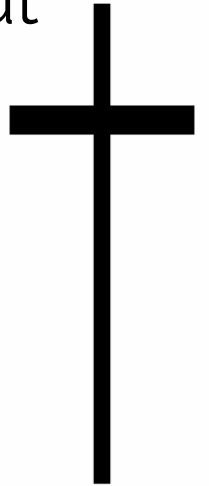
the ANAMNESIS



part e)

by which the Church, fulfilling the command that she received from Christ the Lord through the Apostles, celebrates the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven

- ❖ This part of Eucharistic prayer has emphasis on remembering the death and resurrection, called the '**anamnesis**'--opposite of amnesia, but a remembering memorial. Not just a thinking back to 2,000 years ago, but bring the event back to the ***present moment***. This brings back in time to Calvary and the tomb.
- ❖ This collapse of time to when Jesus died and was raised to new life is so important in our spirituality. To die to our own self centeredness and rise to a new life centered on Jesus.



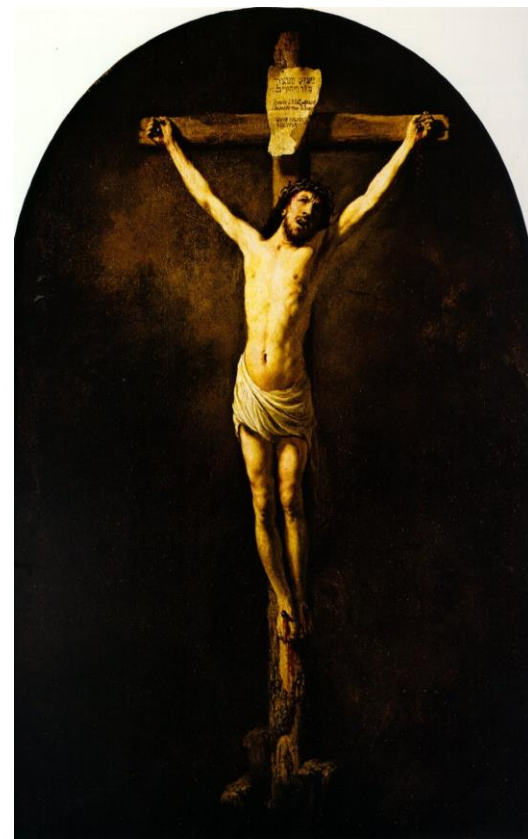
the OBLATION



part f)

by which, in this very memorial, the Church, in particular that gathered here and now, offers the unblemished sacrificial Victim in the Holy Spirit to the Father. The Church's intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim but also learn to offer their very selves, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all

- ❖ At this time the prayer uses the word **sacrifice** from the Latin '*sacrum facere*' to make holy our ordinary bread and wine.
- ❖ Now by the power of the Holy Spirit they have become not bread and wine but the *presence of the risen Christ*, and we now offer them to the Father just as Jesus offered himself to the Father while on earth.
- ❖ As he was dying Jesus said, ***Father, into your hands, I commend my spirit.*** (Luke 23:46)



the INTERCESSIONS



part 97

by which expression is given to the fact that the Eucharist is celebrated in communion with the whole Church, of both heaven and of earth, and that the oblation is made for her and for all her members, living and dead, who are called to participate in the redemption and salvation purchased by the Body and Blood of Christ

- ❖ We now turn to God for our needs, for the Church, for the pope, local bishop, priests, and deacons as a special focus. For special needs.
- ❖ We pray for unity among followers of Christ, as in Eucharistic Prayer IV.
- ❖ We ask to remember our brothers and sisters who have fallen asleep in your peace, and for all whose faith is known to you alone.
- ❖ We also pray for ourselves, to become members of the community of saints, and the angels praising God in his glory.
- ❖ Most of the Eucharistic prayers speak of Mary, whose name we remember and share.

the CONCLUDING DOXOLOGY



part h)

by which the glorification of God is expressed and which is affirmed and concluded by the people's acclamation "Amen."

The Eucharistic prayer comes to conclusion praising Father, Son, and Holy Spirit, and is called the **Doxology**, which is the goal of our worship.

As the priest recites this prayer, he holds up to the congregation the bread and wine. This gesture is important and is a natural reaction to the **jubilation of this moment** in the mass. It is a symbol of the victory of Christ over sin and death, and the ascension of our gifts to the Father.

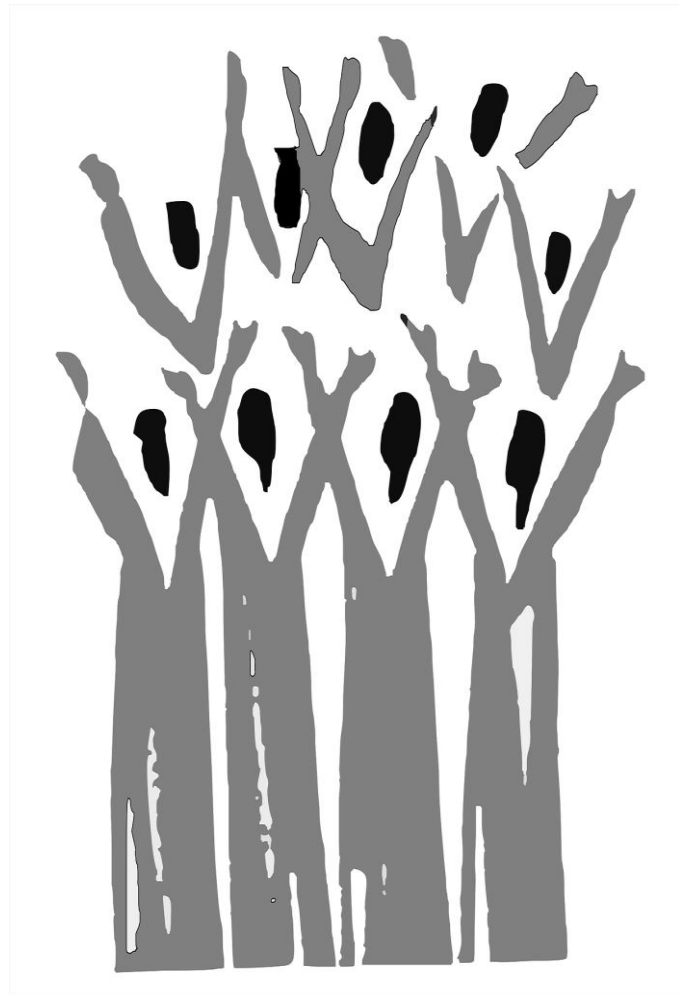


The image shows a musical score for the 'Amen' prayer. It consists of two staves, both in treble clef and 3/4 time. The key signature has two flats (B-flat and E-flat). The melody is written on the top staff, and the accompaniment is on the bottom staff. The lyrics 'A-men A - men' are written below the notes. The melody starts with a quarter note 'A', followed by a quarter note 'men', then a quarter rest, then a quarter note 'A', followed by a quarter note 'men'. The melody ends with a quarter note 'men'. The accompaniment consists of a steady bass line with a quarter note 'A', followed by a quarter note 'men', then a quarter rest, then a quarter note 'A', followed by a quarter note 'men'. The accompaniment ends with a quarter note 'men'.

The priest and the people sing the “Amen” with enthusiasm.

Our challenge is to listen to the words and respond with our minds but also with our hearts, to participate “fully consciously and actively”

I had a pastor once ask the congregation before mass for a show of hands, asking how many of you attended mass last weekend. Many, many hands went up. He responded sadly that he had hoped no one raised their hand **because you do not attend mass but participate fully, consciously, and actively.**



Video THE VEIL REMOVED



REFLECTION

[Reflection Music](#)

REFLECTION

1. The words of Eucharistic Prayer that always seem to mean the most to me are. . . because. . .
2. In what ways do you take what you received, Body and Blood of Christ...into the world?
3. I have experienced the Holy Spirit's transforming presence in me when. . . it led me to. . .

EMHC PRAYER

LORD, as the apostle John stood next to Your Son's Cross, so I am privileged to stand next to Your Altar Table and serve in the Holy Sacrifice of the mass. In a long tradition of priestly people, I am grateful for the honor that is mine.

May my behavior and the attitude of my heart reflect that holy honor as I strive to serve in a sacred way. With awe and wonder, I will hold in my hands the Body of Christ and His Sacred Blood, so that my sisters and brothers may be fed with the Food of Life. Make my heart and hands clean. Free from anything of vanity and pride that might divorce me and the service that is mine from the heart of the Divine Mystery residing in this Holy Meal.

May I, with Your Constant Assistance, truly wait upon You and Your people in this Holy Liturgy of Praise and Adoration. Amen.

