

EMBRACING THE CHANGES

Deepen Faith - Nurture Hope - Celebrate Life

Beginning Sunday, November 27, 2011, the First Sunday of Advent, there will be changes in the Eucharistic Liturgy, the Mass. Preparing for these changes will provide us with an opportunity to examine and renew our celebration of the Eucharistic Liturgy that stands at the heart of Catholic Christian Life.

This preparation will allow us an opportunity to deepen our understanding and appreciation of the Liturgy, nurture liturgical practices that will lead to fuller liturgical participation, and celebrate the Liturgy with renewed purpose.

We will continue by looking at the parts of the Mass. The Mass follows a “fundamental structure which has been preserved throughout the centuries down to our own day” (*Catechism of the Catholic Church*, no. 1346). Though the Mass is one unified act of worship, it consists of many parts, each with its own purpose and meaning. The entries in this article follow the order in which the parts occur in the Mass.

THE LITURGY OF THE EUCHARIST

Canon of the Mass: The central part of the Mass, also known as the Eucharistic Prayer or anaphora, which is the prayer of thanksgiving and consecration. It begins with the Preface Dialogue (i.e., “The Lord be with you. . . . Lift up your hearts. . . . Let us give thanks to the Lord our God”) and concludes with a final Doxology (“Through him, and with him, and in him”) and Amen.

Epiclesis: The prayer petitioning the Father to send the Holy Spirit to sanctify offerings of bread and wine so that they may become the Body and Blood of Christ.

Consecration: The consecration is that part of the Eucharistic Prayer during which the priest prays the Lord’s words of institution of the Eucharist at the Last Supper. Through this prayer the bread and wine become the risen Body and Blood of Jesus.

Anamnesis: From the Greek, meaning “remembrance.” We remember Jesus’ historical saving deeds in the liturgical action of the Church, which inspires thanksgiving and praise. Every Eucharistic Prayer contains an anamnesis or memorial in which the Church calls to mind the Passion, Resurrection, and glorious return of Christ Jesus.

Doxology: A Christian prayer that gives praise and glory to God often in a special way to the three divine Persons of the Trinity. Liturgical prayers, including the Eucharistic Prayer, traditionally conclude with the Doxology “to the Father, through the Son, in the Holy Spirit.”

Communion Rite: The preparatory rites, consisting of the Lord’s Prayer, the Rite of Peace, and the Fraction, lead the faithful to Holy Communion (see GIRM, no. 80). The Prayer After Communion expresses the Church’s gratitude for the mysteries celebrated and received.

Rite of Peace: The rite “by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament” (GIRM, no. 82).

Fraction: “The priest breaks the Eucharistic Bread. . . . The gesture of breaking bread done by Christ at the Last Supper . . . in apostolic times gave the entire Eucharistic Action its name” (GIRM, no. 83).

Communion: Holy Communion, the reception of the Body and Blood of Christ in the Eucharist.

Concluding Rites: “To the Concluding Rites belong the following: brief announcements . . . ; the priest’s greeting and blessing . . . ; the dismissal of the people by the deacon or the priest, so that each may go back to doing good works, praising and blessing God; the kissing of the altar by the priest and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers” (GIRM, no. 90).

Based upon Roman Missal Formational Materials provided by the Secretariat for the Liturgy of the United States Conference of Catholic Bishops, "2010.