



## *The Armor of Faith*

Topic Summary: Scriptural Walk Through the Mass: The Liturgy of the Eucharist Part II



*Eucharist Public Domain*

### **Introduction**

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Our panelists provide support and catechesis for religious formation at St. Philip Benizi Catholic Mission in Cedaredge CO. Our panelists are also in the process of discernment and study to become lay Dominicans who are also known as the Order of Preachers. So, welcome to our panelists as well as our listeners.

Let us open with a prayer:

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

In the name of the Father, the Son and the Holy Spirit we pray.

### **Discussion Opening:**

Last week, we began the first of a two part discussion of the scripture behind the Liturgy of the Eucharist, but, before we conclude that discussion, I would like to offer congratulations to the members of the lay Dominicans of the Blessed Mary Mother of Dominic Community of Cedaredge who were accepted into the Dominican order this past weekend during the Denver Dominican conference. Sharon, Helen, and myself joined seven others from our community to be accepted as lay Dominicans. This marked the completion of our Initiate study. Our next step is our Candidacy 1 formation which we will begin next month.

If you would like to learn more about the Dominicans, you can visit our Community web site at <http://www.laydomcedr.com>. From there, you can go to the “Links” menu option to find links to the Central Province, of which we are a part, as well as other Dominican Groups.

The Dominican order was founded by St. Dominic in 1216. It is also known as the Order of Preachers. While this radio show provides us a great opportunity to practice our vocation, preaching is not just a matter of simply speaking. We have the opportunity to preach the good news of the gospel through a variety of ministries where we share the example of God's love.

God has created within us various talents we may use to share for the blessings of one another. We are reminded in 1 Corinthians 12 that there are different kinds of spiritual gifts, but the same Spirit. We are each called to become part of the body of Christ and share of our gifts for the blessings of all. The ability to preach is one of those gifts, but we must keep in mind, preaching can take many forms. The opportunity may come during a private conversation, with a family member, with a friend, in small groups, during the work of ministry, or during religious formation classes and retreats. As I mentioned, preaching is not always a matter of speaking, it is also a matter of acting in the example and ministry of love.

We should note that our community is somewhat unique in that we are a group within a mission church in the small town of Cedaredge CO. Because of our geographical separation from metropolitan areas, we had a slight problem in locating a Formation Director to lead us in our formation and studies. Fortunately, we received permission from Rome to leverage technology and link ourselves with a Formation Director who lives in St. Louis. We are the first community to engage in formation via Skype. Dr. Sebastian Mahfood, who is also the owner of this station, had a plan as to how this could work and we had a need. We are certainly blessed by his knowledge and experience as he guides us through the process of learning and doing.

We will talk more about our Dominican community during future shows, but our objective today is to pick up where we left off in our discussion of the scriptural walk through the Liturgy of the Eucharist. Last week, we concluded with discussion of the Eucharistic prayer. Today, we will begin with a scriptural discussion of the Communion Rite. We begin the Communion Rite by standing to say the Lord's prayer.

### **Communion Rite:**

#### **The Lord's Prayer:**

**Priest:** Let us pray with confidence to the Father in the words of our Savior gave us.

**All:** Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

*“This is how you are to pray: Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our*

*daily bread; and forgive us our debts, as we forgive our debtors; and do not subject us to the final test, but deliver us from the evil one.” (Matthew 6:9-13)*

**(Question:** The priest has four options to invite the parish to pray. Each one emphasizes something slightly different about this prayer, for example; it is the prayer our Savior taught us; it is the prayer by which Jesus taught us to call God, Father; it is a prayer by which we ask our Father to forgive our sins; and it is the prayer Jesus taught us for the coming of the kingdom. As we lift up the prayer to our Father in heaven, we have the opportunity to reflect upon how Jesus taught us to pray. **What is significant to us about what is contained in the Lord's prayer?)**

**Priest:** Deliver us, Lord, we pray, from every evil, graciously grant peace in our days that by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

*“I do not ask that you take them out of the world but that you keep them from the evil one.”*

(John 17:15)

**All:** For the kingdom the power and the glory are yours, now and forever. Amen *“[Jesus Christ] who has made us into a kingdom, priests for his God and Father, to him be glory and power forever [and ever]. Amen.”*

(Revelation 1:6)

**(Question:** Many Catholics have adopted the custom of joining hands with others during the Lord's prayer. We should point out that the rubrics for the mass do not specify the posture of the laity during the prayer. Father Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical Athenaeum, points out that, “The use of this practice during the Our Father could detract and distract from the prayer's God-directed sense of adoration and petition, as explained in Nos. 2777-2865 of the Catechism of the Catholic Church, in favor of a more horizontal and merely human meaning.” He also notes, “The process for introducing any new rite or gesture into the liturgy in a stable or even binding manner is already contemplated in liturgical law. This process entails a two-thirds majority vote in the bishops' conference and the go-ahead from the Holy See before any change may take effect.”

Father McNamara continues, “Thus, if neither the bishops' conference nor the Holy See has seen fit to prescribe any posture for the recitation of the Our Father, it hardly behooves any lesser authority to impose a novel gesture not required by liturgical law and expect the faithful to follow their decrees.” For this reason, he says, “...no one should have any qualms about not participating in this gesture if disinclined to do so. They will be simply following the universal customs of the Church, and should not be accused of being a cause of disharmony.”

I should point out, the bishops' conference has not prohibited the practice, but some priests have pointed out that we should not adopt practices which are not explicit in the rubrics of the mass.

Given this information, what should we do with our hands during the Lord's prayer?

Some choose to imitate the priest with hands extended during the Lord's prayer, is this appropriate?)

### **The Sign of Peace:**

**Priest:** Lord Jesus Christ, you said to your apostles; I leave you peace, my peace I give to you. Look not on our sins, but on the faith of your Church, and grant us the peace and unity of your kingdom where you live forever and ever.

*“Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid.”*

(John 14:27)

**Priest:** The peace of the Lord be with you always!

*“On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, ‘Peace be with you.’”*

(John 20:19)

**People:** And with your spirit!

*The Lord be with your spirit. Grace be with all of you.* (2 Timothy 4:22)

**Priest or Deacon:** Let us offer each other the sign of peace.

*Blessed are the peacemakers, for they will be called children of God.*

(Matthew 5:9)

*Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar; go first and be reconciled with your brother, and then come and offer your gift.*

(Matthew 5:23-24)

[The people exchange a sign, such as a handshake or a kiss, or a word of God's peace to one another according to local customs.]

**(Question:** Some people express the sign of peace causes them discomfort.

Reasons range from simply being shy to concerns about spreading germs. Should we be offended if someone does not shake our hand during the sign of peace?)

**Lamb of God/Breaking of the Bread:** Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world, grant us peace.

*“The next day he saw Jesus coming toward him and said, ‘Behold, the Lamb of God, who takes away the sin of the world.’”* (John 1:29)

### **Communion:**

**Priest:** Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are called to the supper of the Lamb. *“Then the angel said to me, ‘Write this: Blessed are those who have been called to the wedding feast of the Lamb.’ And he said to me, ‘These words are true; they come from God.’”* (Revelation 19:9)

**People:** Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.  
*“The centurion said in reply, ‘Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed.’”* (Matthew 8:8)

[Communion is distributed to the faithful at the altar by the priest and lay ministers.]

**(Question:** The traditional practice of receiving the host is on the tongue. Indeed, the majority of Catholics receive communion in this way. Many view this as the only appropriate means to ensure reverence of the body of Christ. The Holy See, however, has approved for dioceses within thirteen countries to allow the practice of placing the host in the hand. The United States is one of those countries.

While the Holy See has approved the practice of receiving in the hand for some countries, why does the Holy See prefer that we receive the host on the tongue?

Cardinal Antonio Canizares Llovera, prefect for the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments, encouraged Catholics to consider receiving holy Communion on the tongue as a “sign of adoration that needs to be recovered.” When we do so, he said, we “know that we are before God himself and that he came to us and that we are undeserving.” To receive the Eucharist on our tongue, he said, is to signify our humility before the Lord and to recognize that it is God himself who feeds us. [<https://www.catholicnewsagency.com/resources/roman-missal-3rd-edition/bishops/the-manner-of-receiving-holy-communion>]

If we receive the communion in the hand, what becomes our concerns to ensure proper reverence for the body of Christ?)

### **Prayer After Communion:**

**Priest:** Let us pray. [Priest offers prayer]

**People:** Amen

*Blessed be the LORD, the God of Israel, from everlasting to everlasting! Let all the people say, Amen! Hallelujah.* (1 Chronicles 16:36)

### **Catechism:**

(CCC: 610) Jesus gave the supreme expression of his free offering of himself at the meal shared with the twelve Apostles “on the night he was betrayed.” On the eve of his Passion, while still free, Jesus transformed this Last Supper with the apostles into the

memorial of his voluntary offering to the Father for the salvation of men: "This is my body which is given for you." "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."

(CCC: 790) Believers who respond to God's word and become members of Christ's Body, become intimately united with him: "In that body the life of Christ is communicated to those who believe, and who, through the sacraments, are united in a hidden and real way to Christ in his Passion and glorification." This is especially true of Baptism, which unites us to Christ's death and Resurrection, and the Eucharist, by which "really sharing in the body of the Lord, . . . we are taken up into communion with him and with one another."

(CCC: 1382) The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood. But the celebration of the Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us.

(CCC: 1388) It is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions, receive communion when they participate in the Mass. As the Second Vatican Council says: "That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's Body from the same sacrifice, is warmly recommended."

### Quotes:

"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus." - St. Justin Martyr, 2nd Century

"God dwells in our midst, in the Blessed Sacrament of the altar." - St. Maximilian Kolbe

"The guest of our soul knows our misery; He comes to find an empty tent within us - that is all He asks." - St. Therese of Lisieux

"If Christ did not want to dismiss the Jews without food in the desert for fear that they would collapse on the way, it was to teach us that it is dangerous to try to get to heaven without the Bread of Heaven." - St. Jerome

**Final Thoughts:** During the Liturgy of the Word, we receive the instruction of the Lord; the Word made flesh. During the Liturgy of the Eucharist, we receive the body and blood given in ransom for many; given so we might be forgiven our sins and cleansed of our iniquities; given so we may wash our

robes and make them white in the blood of the Lamb (Revelation 7:14); given so we may walk forever with Jesus within His kingdom where love is shared by all, where there is no pain or affliction, and where evil is not allowed to follow. Let us give thanks for this opportunity and as we receive, let us do so with reverence and love for the One who loves us so much He suffered, died, and rose to conquer death so we might have the opportunity of ever lasting life with Him.

**Wrap Up:** Well, our time has come to an end. We hope you will be able to join us next week as we pick up our discussion with a scriptural review of the Concluding Rites of the Mass.

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to open and discuss Your Holy Word. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith, salvation**, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: Scriptural Walk Through the Mass: The Concluding Rites