

GIVE THANKS AND PRAISE

A Pastoral Letter on the Mass



Jesus feeds the multitude

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An Easter message (2002) from Bishop Murray to the priests, deacons, religious and lay men and women of the Diocese of Kalamazoo, in anticipation of the publication of the *Third Typical Edition of the Roman Missal* and the *General Instruction of the Roman Missal*.

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INTRODUCTION

Dear Brothers and Sisters in Christ,

I'm always encouraged by the faith of the Catholic people of our Diocese. My pastoral visits to parishes leave me grateful for the work that God is doing by his grace here in the Diocese of Kalamazoo. I frequently visit for Confirmation, and often for the celebration of Sunday, the Lord's Day. The celebrations are always spirited, heartfelt, and faith-filled.

The Vatican Congregation for Divine Worship and the Discipline of the Sacraments, at the direction of Pope John Paul II, is preparing to issue a revision of the General Instruction of the Roman Missal, the "directions", so to speak, for using the one great book of prayer that guides the celebration of the sacred Liturgy of the Roman rite in every part of the world. This revision, while it follows closely the former General Instruction of the Roman Missal of 1975, contains clarifications and explanations that will require of us some changes in our way of doing things-things we perhaps misinterpreted in the last edition of the Roman Missal, or didn't understand clearly.

Part of my responsibility as your bishop is to do my best to nourish the Church of Kalamazoo with the spirit of the sacred Liturgy.¹ Pope John Paul II said, "The Eucharist is the outstanding moment of encounter with Christ,"² crucified, risen and living. Everything we do is centered on Christ and his gospel. He is the human face of God. And he shows us how God's face can shine out of humanity.³ So the Eucharist, especially the Sunday Mass, deserves our best efforts to understand what the Church believes, and our best intentions to bring our celebration of the Eucharist into practice with what the Church intends.

With this in mind, I send you this letter, asking that you read it and reflect on it during the Easter season and throughout the year, and discuss it among yourselves at meetings of parish organizations, in small Christian communities, and in other parish faith and educational programs. May it be for all of us a help in the renewal of our faith and in our celebration of the sacred Liturgy.

I. The Sunday Mass: the weekly renewal of our communion in God's saving work

Sunday Mass is central to what identifies us as Catholics. What makes the Eucharistic Liturgy so important to us is that it is the weekly renewal of our communion in God's saving work.

From the very beginning, God has "always done what is good for [us], so that [we] may be holy as [God is] holy."⁴ God has been inviting us to share in bringing about his plan for the life and happiness of the whole human race and every member of it. God is love; and in love God created the universe. Because of the fatal harm caused by sin, God sent his Son to become one "like us in all things but sin,"⁵ to reunite us with the Father, to reconcile us to God. This is God's magnificent plan for our salvation.

The goal of our worship (not just our purpose, but God's purpose) is for us to become "one" in the holiness of Christ.⁶ In the Mass, we are made one with the risen Christ in his self-offering on the cross.⁷ And at the same time, we are made one with all the other members of his Body, the Church. In baptism, we are called into this one body. The Eucharist fulfills this call to oneness in Christ. In the Mass, we celebrate our communion in Christ, and we renew our communion in him.⁸

II. What happens at Mass?

At Mass, God works anew his saving action. The Church gives thanks to God for all that God has done for the human race: the wonder of creation itself, the astonishing events of the Old Testament, and the wonderful mystery of the death, resurrection and glorification of Christ. The Church offers back to the Father the gifts he first gave us, praying that he send the Holy Spirit to bring forth "the fruits of life" in the present generation.⁹

Using signs and symbols, words and actions, music, (and) songs and sacred images¹⁰, Christ, with whom we are one through baptism, celebrates with us who are here on earth the joyful communion he shares with the saints in heaven. What Christ celebrates with us here for our encouragement, for our growth in holiness, and for our continuing conversion, Christ also celebrates without signs "in the heavenly liturgy, that is wholly communion and feast."¹¹

In our Eucharistic Liturgy, Christ becomes present in a new and vital way as the Church, his Body, renews his self-offering to the Father¹². We recognize several ways in which Christ is present in the Liturgy:

- in the assembly gathered in his name
- in the person of the minister
- in his own Word, proclaimed in scripture and
- under the Eucharistic forms of Bread and Wine substantially and permanently.¹³

III. The Liturgy is our participation in the wonderful, saving work of God.

The Liturgy is not only "our work" but our participation in the wonderful, saving work of God.¹⁴ It is God's gift to us that we share in Christ's self-offering and in his spirit of thanksgiving.¹⁵ Because we are taken into the spirit of Christ's humble and grateful love for the Father, "it is our duty and our salvation always and everywhere to give [God] thanks."¹⁶ In the liturgy of the Church, Christ works in and through us. It is through Christ that the Holy Spirit, "like the sap of the Father's vine that bears fruit on its branches,"¹⁷ is sent to bring us into communion with himself to form his Body.

IV. God gathers us.

Our obligation to participate in Sunday Mass grows out of the fact that because we are one with Christ through baptism we are also sharers with him in the worship of the Father and the mission to spread the message of God's great love. Sunday by Sunday we are called together by God out of our various "worlds" of family, work, school or commerce, bringing our real lives with us to the liturgy where we offer them in communion with Christ's loving sacrifice on the cross.

As Mass begins, we gather in our church buildings which are "images of the holy city, the heavenly Jerusalem, toward which we are making our way on pilgrimage."¹⁸ The church building is a "symbol of the Father's house toward which the People of God is journeying and where the Father 'will wipe every tear from their eyes.'¹⁹ Here in our worship space, by means of warm greeting and recollected silence, by song and penitence, praise and prayer, and by God's grace, the "many" of us become one in "the Eucharistic assembly."²⁰

V. Liturgy of the Word of God

In the Liturgy of the Word, the Holy Spirit recalls for us all God has done for us. "The Holy Spirit is the Church's living memory."²¹ "Readings from the Sacred Scripture and the chants between the readings form the main part of the liturgy of the word."²² When the Scriptures are read in the gathering of the faithful, "Christ, present in his own word, proclaims" the good news of

- God's love for us²³
- God's direction for our lives²⁴
- God's magnificent plan for communion in Christ that includes all humankind.²⁵

By first listening with our hearts to the readings and homily, and responding in song in the psalm and Gospel acclamation, we make God's word our own. Brief moments of the silence that nurtures meditation should follow our receiving the Word of God.²⁶ God's word nourishes our communion with and in Christ; it is our sharing in his care for all humanity.

Then, in his Spirit, we make our petitions in the general intercessions (prayer of the faithful) for the needs of the entire Church and for the salvation of the whole world.²⁷ This is how we carry out our role as a Church who intercedes on behalf of others.

VI. Liturgy of the Eucharist

The Liturgy of the Eucharist begins with the preparation of the altar and the presentation of the gifts of bread and wine (with water), "the same elements Christ took into his hands"²⁸ at the Last Supper.

The Eucharistic prayer, "the heart and summit of the celebration,"²⁹ is the great prayer of thanksgiving and sanctification that the Church prays to the Father, with and in Christ.³⁰ "The priest invites the people to lift up their hearts to the Lord in prayer and thanks. He unites them with himself in the prayer he addresses to God the Father in the name of the entire community through Jesus Christ in the Holy Spirit. The entire congregation of the faithful joins itself to Christ in acknowledging the great things God has done and in offering the sacrifice."³¹

In the Eucharist, we acknowledge that we are bound by the command of the Lord to "Do this in remembrance of me."³² What Christ has given us in this celebration is

- a sacrifice of thanksgiving and praise to the Father, for all he has done;
- the sacrificial memorial of Christ and his Body, the Church, in which the sacrifice of Jesus on the cross is made present anew, and its fruits are applied to the Church;
- the presence of Christ by the power of his word and his Spirit. This is what we call "the real presence", a completely unique presence which we can know only by faith, but which has the power to transform our lives.³³

The final part of the Liturgy of the Eucharist is the Communion rite, which is comprised of:

- the Lord's Prayer, truly the prayer of those who belong to Christ, which sums up our dependence on God and "knocks at the door of the Banquet of the kingdom;"³⁴
- the rite of peace, beginning with a prayer for peace and ending in a sign of mutual love;³⁵
- the breaking of the Eucharistic bread, which "signifies that in sharing the one bread of life which is Christ, the many faithful are made one body."³⁶
- Communion: in humility and gratitude, we receive Christ, "the bread of life and the cup of eternal salvation,"³⁷ who strengthens us to live in him and continues to make us one in him;³⁸
- the communion song unites the voices of the communicants to express their union in spirit, to witness to their joy, and to highlight the communitarian character of the communion procession;³⁹

- Silent prayer by both the priest and people may follow Holy Communion, and then, if desired, a psalm of praise or a hymn may be sung by the entire congregation; ⁴⁰
- in the Prayer after Communion ⁴¹ the priest completes the prayer of the people of God and concludes the whole communion rite, asking that this Communion bear fruit in the lives of the participants.

VII. The Sending Forth

What we have shared in the Sunday Eucharist is not just one activity among many in a busy week. It's an immense gift from God to us. And it's our response to God's gifts. Sunday Mass is the celebration of our faith in Jesus Christ and our communion with him in the mission of bringing God's saving love to bear on the real world in which we live. From the Eucharistic assembly we are sent back into the world, to carry Christ with us in our attitudes and actions, in our thoughts and in our deeds. As members of his Body, our Communion strengthens us to fulfill God's will in our daily lives, to break down the barriers to communion in the world, and to further the reign of God. ⁴²

VIII. The Liturgy is our Center as Catholic People

The publication of the new edition of the Roman Missal will give us an occasion to reflect together on our celebration of the sacred Liturgy, and an opportunity to renew ourselves and our celebration. As Bishop of Kalamazoo, it's my duty to promote unity in the Diocese so that we might be a visible expression of the Church's communion. ⁴³ But to "promote communion" means more than encouraging people to receive Holy Communion more frequently or more worthily.

"The Eucharist is the living and lasting center around which the entire community of the Church gathers." ⁴⁴ And so, on the one hand, we would do well to focus our attention on celebrating the Mass in a way that truly unites us, striving to give due care to the rules and guidelines laid down for our celebration. ⁴⁵ In this way, we give evidence of our faith that we are part of the entire Catholic Church in which we are one with all its members all over the world.

On the other hand, we would also do well to pay loving attention to the others who come to Mass with us on Sunday and form with us the one Body of Christ. ⁴⁶ To do this is to recognize Christ in those who are in need ⁴⁷ and to respect and foster the plurality and diversity "which are not obstacles to unity but which give it the character of communion." ⁴⁸

IX. Some areas where special attention is needed

From talking with ordained ministers and lay people across the Diocese, and in my own observation, I recognize that there are some areas relating to our celebration of Eucharist that call for our special attention. Here are some that I ask you to examine together, priests, deacons and faithful lay people.

Regular attendance at Sunday Mass

Because we belong to Christ through baptism, and because in our own time and place God is sharing with us his life of love for the sake of the whole human race, it's our right and our duty to participate in Sunday Mass. It's wonderful that many of us find our participation in the Mass a good and satisfying experience. But the "duty" to participate in Sunday Mass rests on us, whether it makes us feel good or not.

The rich Catholic appreciation of the value of the individual human being does not obscure the equally rich recognition of the plan, the goal, of God's saving action in history: to bring all people into one in Christ, to make of us all members of God's family as his beloved children. The Sunday Mass is God's gift to "us," not just to "me." It is the gift of himself, of his life, his "Spirit of Communion." In the Mass, God gathers us together and makes us "one Body, one Spirit in Christ."⁴⁹ We receive the gift of God's word which we share. In Holy Communion, we "who are many" become one by our sharing in the "one Bread", Jesus Christ.

Our Eucharistic Liturgy is a gift that connects us with others for their good as well as for ours. We should not neglect that gift. Like all that comes from God's hand, the Mass is for our good, even on the days when we may not recognize that. It is God who gathers us. His initiative is everything. It is ours to respond to his gift.

If you are not participating in Sunday Mass weekly, I ask you to make a plan now so that Sunday Mass may become a regular part of your personal and family routine. Don't trust me on this; trust God. You will find great blessings in the Mass, even if you do not recognize the blessing every time.

Personal preparation for Sunday Mass

As Sunday Mass becomes not only part of our weekly routine, but an integral part of our personal prayer, we will find it more and more valuable to come to Mass prepared interiorly for the celebration. This should mean taking part in the sacrament of Penance on a regular basis. It should also include a prayerful reading of the scriptures that will be part of the Sunday celebration. "The word of God, faithfully read in the family, gradually builds up the domestic church."⁵⁰ Many parishes publish the upcoming Sunday biblical citations so that parishioners can look them up in the Bible at home. "The Christian family needs to be a setting in which parents hand down the faith, . . . by word and example, . . . set time aside for prayer, . . . (participate) in the Eucharist on Sundays and holy days, . . ." and perform acts of charity.⁵¹

I ask you to determine how you can come to Mass better prepared. If there is some help your parish should provide to enable that personal preparation, please talk to your Pastor.

The church as a place of reverence and hospitality

As we gather for Mass on Sunday, we see friends and greet them, inquire about their families and their well-being, and share the joys and sorrows of our lives. Churches in which there is a vestibule or gathering space (the narthex) provide a good place for this greeting and welcoming.

There is a difference, though, between the atmosphere we can expect in the gathering space, and the atmosphere in the body (or nave) of the church, where, out of reverence for Christ present in the Blessed Sacrament, and out of respect for our sisters

and brothers who have begun to recollect themselves for Mass, it's not proper to speak in loud or boisterous tones.⁵²

Reverence should also be maintained on other occasions, for instance when people are gathered for a wedding rehearsal, taking pictures after a wedding, or as people gather in anticipation of special celebrations, such as First Communion or Confirmation.

I ask you to reflect together on how reverence can be assured without losing sight of the value of warm hospitality. I ask you to help make your parish church a place of reverence and hospitality.

Times of silent prayer during the Mass

During the Mass, there are moments that are designated for prayerful silence. It can become a habit to move from one moment in the Mass to the next without the reflection that would allow what is happening to "sink in." Some of the designated times of silence during Mass follow the invitation "Let us pray". Others are the moments we "call to mind our sins" in the penitential rite, after the first and second readings, at the conclusion of the homily, and after communion.

If attention to these silences is not part of your parish's way of celebrating Sunday Mass, I ask you to work together, priests and deacons, lectors and cantors and all the assembly, to make your Sunday celebration more fruitful through observing these moments of silent reflection.

The distribution of roles for the celebration

It is a principal of celebrating the Church's liturgy that "all, whether ordained ministers or Christian faithful, by virtue of their function or office, should do all and only those parts that belong to them."⁵³ That means that I, as bishop, should be the presider, when I'm concelebrating Mass with the priests of the Diocese. This is my role, my "office". It also means that I do not usually proclaim the gospel reading at Mass because there's almost always a deacon or a concelebrating priest present to whom that role belongs.

There's an interesting and important idea here. The Church is an "ordered" society. There are some rights and responsibilities that belong to all of us because of our baptism into Christ (for example, participating in Sunday Mass each week). Some rights and responsibilities are limited to specific persons (like proclaiming the gospel at Mass). And no one who has a specific role should take the role another member of the assembly is fit for. (It's not the presider's role to lead the singing at Mass, nor to read the Old Testament or Epistle readings.)

It's not that one person is "good enough" and another not. It's about paying attention to the order among us. So I ask you to learn together what responsibilities, rights and roles belong to whom, and be quite careful about observing them.

How we speak about the sacred Mysteries and the things that belong to them.

The Mass, the Eucharistic Liturgy, is the very center of our life as Catholics. There is nothing that could replace it for us. In Holy Communion, Christ gives himself to us as food for the life of the spirit. The bread and wine which God gives us as part of his creation we bring to the altar as a sign of our "return to the Lord for all the good he has done"⁵⁴ for us. And by the power of Christ's word and his Spirit, these things are no longer bread and wine

but the Body and Blood of Christ. "It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament." ⁵⁵

We should be careful, then, to give the proper names to the realities we handle in the sacred Mysteries.

- Let us call the consecrated Eucharistic bread, "the Blessed Sacrament," or "the Body of Christ," or "the sacred host" (a name which refers to the sacrificial nature of the meal we share).
- Let us refer to the consecrated Eucharistic wine as the Precious Blood of Christ.
- We should understand that the term, "Holy Communion," refers equally to the Blood of Christ as to his Body.
- To be an Extraordinary Minister of Holy Communion might mean that one is distributing the consecrated hosts (the Body of Christ), or that one is ministering the chalice of the Precious Blood.

I ask you to make it your special care to speak properly of these wonderful mysteries so that others might understand more clearly what we believe, and so that each of us might find our faith strengthened by careful reflection on the sacred mysteries.

Imitate the holiness of God by our care for the poor, the sick, the needy ⁵⁶

I call to mind this message of Pope John Paul II to remind us that the care of those who are in need is the natural outcome of our continuing conversion into the likeness of Jesus through our communion with and in him, especially at Sunday Mass.

Conversion is a journey to God, who is holy. To be holy is to be like God, and to glorify God in the works we accomplish in our lives. Jesus teaches us that the heart of holiness is love, even to giving our lives for others. Christ is the vine, we are the branches. Just as he gave his all for us, so we will give even our own lives for those most in need.

I ask you to make the question of caring for the needy and how it flows from our Eucharistic Liturgy, our communion in Christ, part of your prayer and parish discussions.

Developing stewardship as a way of life

In much the same way as Jesus is the model of self-sacrificing love for the poor, the sick and the needy, Jesus is also the example of humility and gratitude that marks every Christian. Stewardship is both an attitude of humble thanks, and a practice that flows from such an attitude.

- As an attitude, it means being aware, more and more, that everything we are and have comes as a gift from God's hand. God loves us and blesses us endlessly. If you allow yourself to pay attention to God's goodness to you, you will be overwhelmed with gratitude.
- As a practice, stewardship means helping when and where you can. It means giving back to God the "first fruits" of time and talent and treasure: the time necessary for Sunday Mass and daily prayer, the sharing of our skills and abilities with others as gifts to them, the setting aside the very first part of our income as a gift to God. Jesus is the model of this giving. We grow like him as we develop his attitude, as we generously share what is entrusted to us.

I ask you to consider for yourselves how your attitude and practice of stewardship are developing, and to cooperate with your parish in making stewardship a parish way of life.

Practices that encourage due reverence to the Blessed Sacrament

Because repetition sometimes leads to carelessness, I call your attention to several practices that help us express our reverence for the Blessed Sacrament and to receive Holy Communion with care and reverence.

- On entering the church, or before you take your seat, genuflect reverently on one knee in the direction of the tabernacle. We do this to acknowledge the presence of Christ in the Blessed Sacrament. If the tabernacle is not in view, a simple bow at the waist is an appropriate sign of reverence.
- As you process to receive Holy Communion, the Church invites you to remain standing as an expression of reverence and a witness of faith in the real presence of Christ in the Sacrament.
Our common posture of standing together is also a sign of our unity in Christ.
- If you receive the Body of Christ in your hand, you make a sort of throne with one hand cupped underneath the other. Once the host is placed in your upper hand by the minister, take it with the lower hand and reverently consume it. If you receive on your tongue, open your mouth widely and fully extend your tongue so that the minister can reverently give you the host.
- If you receive the Precious Blood, extend both of your hands to receive the chalice from the minister, then reverently drink from it. The Church does not condone the communicant dipping the host into the Precious Blood.

Practices that encourage an atmosphere of welcome and care in the assembly

- Quiet greetings upon arrival: the communion we celebrate in the Mass is not only our personal communion with Christ our Savior, but our communion with one another in him. In fact, our salvation has to do with Christ's power to break down the barriers of sin and fear and apathy among us, making us "one body, one spirit"⁵⁷ in him. Acknowledge the others in a quiet and friendly way as you take your place in the assembly.
- Deeds of kindness outside the liturgical gathering: "This is how all will know that you are my disciples, if you have love for one another."⁵⁸ "Children, let us love not in word or speech but in deed and truth."⁵⁹ The practical fruits of our communion in Christ include acts of charity and kindness toward any who are in need of the kindness we have to offer.
- Efforts to learn of cultures and ways foreign to us: The calling of the Church in every age has created "a tradition of welcome and pastoral concern" among us.⁶⁰ And though we have not always lived out this ideal perfectly, we recognize that our communion in Christ is a call to "take concrete measures to overcome the misunderstanding, ignorance, competition, and fear that stand in the way of genuinely welcoming the stranger in our midst and enjoying the communion that is our destiny as Children of God."⁶¹ Immigrants have a responsibility as well as a right to guard their cultures "for the enrichment of the world."⁶² What is needed in our time is "active efforts on the part of the pastor and parish staff, individuals and

families, parish councils, liturgy committees, social concern entities, youth groups and other parish organizations to undertake the special effort necessary to learn about the cultures in their midst." ⁶³

I ask you, individually and in parish groups, to consider what you can do to make the Eucharistic assembly and the parish a place of welcome, a family of mutual respect and love, a "communion" of people who value one another and appreciate more and more what is good in the others. And follow through on those considerations in acts of love that are heartfelt and practical.

X. Conclusion

"The parish is a privileged place where the faithful concretely experience the church. ... The parish needs to be constantly renewed ... (and) 'the parish must continue to be above all a Eucharistic community'. . . thus renewed (the parish) can gather people in community, assist in family life, overcome the sense of anonymity, welcome people and help them to be involved in their neighborhood and in society. ... Parishes in America should be distinguished by their missionary spirit, which leads them to reach out to those who are far away." ⁶⁴

"I kneel before the Father, from whom every family in heaven and on earth is named, that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have the strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God." ⁶⁵ This is my prayer for you who share with me the faith of the Church in Jesus Christ.

I pray that our communion in Christ may continue to reveal to us the depths of the mystery of God's love, and the ever greater hope to which we are called. May our careful attention to the Church's directions for worship be matched by our loving attention to our sisters and brothers with whom we are called into communion. ⁱ

And may our awareness of the real presence of Christ in the Blessed Sacrament intensify our prayer and reverence, both for our own benefit and for the good of our children and for the benefit of all the others with whom we form the Church.

With constant prayers for your happiness in Christ, I remain

Your servant for Jesus' sake,

The Most Reverend James A. Murray
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Abbreviations

The following are abbreviations cited in the footnotes.

CCC	<i>Catechism of the Catholic Church, 1994 English Edition</i>
EA	<i>Ecclesia in America, Postsynodal Exhortation by Pope John Paul II, 1998</i> USCCB
GIRM	<i>General Instruction of the Roman Missal, Third Edition, NCCB Secretariat for the Liturgy 2000</i>
NAB	<i>The New American Bible, Confraternity of Christian Doctrine, 1986, 1970</i>
RPJCSE	<i>The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and Answers, USCCB 2001</i>
WS	<i>Welcoming the Stranger Among Us, Pastoral Letter of the Bishops of the United States, USCCB 2001</i>

¹ Cf. GIRM 387

² EA 35

³ Cf. EA 67, 52

⁴ 1st Eucharistic Prayer for Reconciliation

⁵ Cf. 4th Eucharistic prayer, cf. Heb 4:15

⁶ CCC 772-773

⁷ Cf. CCC 605-618, 1372, 1391

⁸ Cf. CCC 1396

⁹ Cf. CCC 1077-1083

¹⁰ Cf. CCC 1145-1162

¹¹ CCC 1136

¹² Cf. CCC 1088-1089

¹³ GIRM 27

¹⁴ Cf. CCC 1069-1070

¹⁵ Cf. Preface for Weekdays IV

¹⁶ Preface of the second Eucharistic prayer

¹⁷ CCC 1108, Cf. Jn 15:1-17; Gal 5:22

¹⁸ CCC 1198

¹⁹ CCC 1186, quoting Rev 21:4

²⁰ Cf. CCC 1348

²¹ CCC 1099

²² GIRM 55

²³ CCC 1082

²⁴ CCC 1428

²⁵ CCC 1045

²⁶ GIRM 56

²⁷ Cf. GIRM 55

²⁸ GIRM 72, 1

²⁹ CCC 1352

³⁰ Cf. GIRM 78

³¹ Ibid.

³² 1 Cor 11:24-25

³³ Cf. CCC 1356-1381
³⁴ CCC 2770
³⁵ Cf. GIRM 82
³⁶ GIRM 83
³⁷ Roman Canon
³⁸ Cf. CCC 1416
³⁹ Cf. GIRM 86
⁴⁰ Cf. GIRM 88
⁴¹ Cf. GIRM 89
⁴² Cf. CCC 1332
⁴³ Cf. EA 36, 37
⁴⁴ EA 35
⁴⁵ Cf. GIRM 16-26
⁴⁶ Cf. EA 41
⁴⁷ Cf. EA 52
⁴⁸ EA 36
⁴⁹ Third Eucharistic prayer
⁵⁰ EA46
⁵¹ Ibid.
⁵² RPJCSE
⁵³ GIRM 91
⁵⁴ Ps 116:12
⁵⁵ CCC 1375
⁵⁶ Cf. EA 30, and CCC 1397
⁵⁷ Eucharistic Prayer Three
⁵⁸ Jn 13:35
⁵⁹ 1 Jn 3:18
⁶⁰ WS p. 17
⁶¹ WS p. 31
⁶² WS p. 33
⁶³ WS p. 33
⁶⁴ EA41
⁶⁵ Eph 3:14-19 NAB