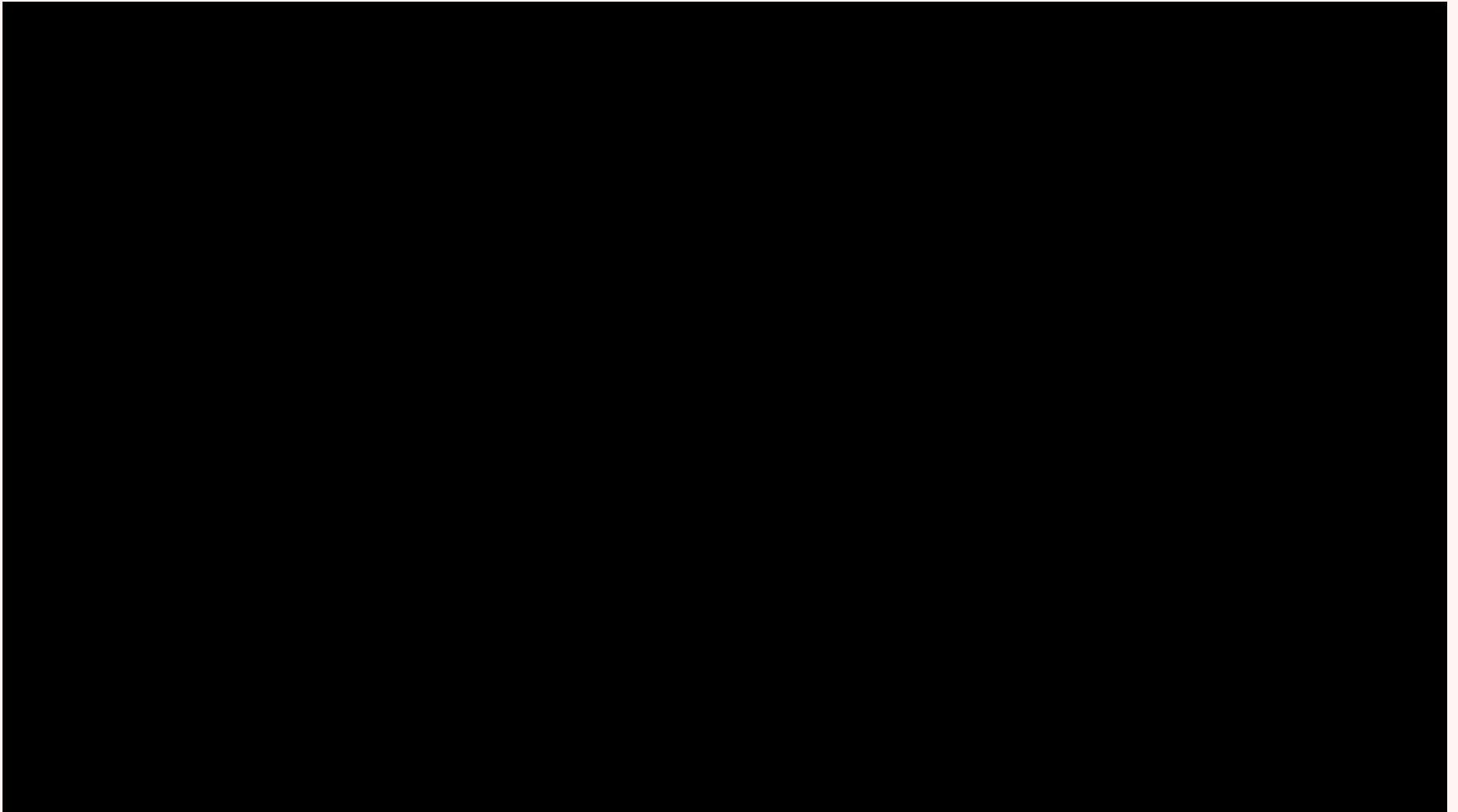




St. Teresa of Avila HD | Catholic Online

<https://www.youtube.com/watch?v=PhBwll90n4U>

Opening Prayer



Saint Teresa of Ávila
by Peter Paul Rubens

Christ Has No Body But Yours

Christ has no body but yours, no hands, no feet on earth but yours.
Yours are the eyes with which he looks compassionately on this world.
Yours are the feet with which he walks to do good.
Yours are the hands, with which he blesses all the world.
Yours are the hands.
Yours are the feet.
Yours are the eyes.
You are his body.
Christ has no body now but yours, no hands, no feet on earth but yours.
Yours are the eyes with which he looks compassionately on this world.
Christ has no body now on earth but yours.
Amen.

-St Teresa of Avila

St. Therese of Avila, Virgin, Doctor of the Church



Saint Teresa of Ávila by Peter Paul Rubens

- Teresa Sánchez de Cepeda Dávila y Ahumada
- Born March 28, 1515
- Died October 4, 1582 (aged 67)
- Canonized March 12, 1622, Rome by Pope Gregory XV
- Feast Day - October 15
- Patronages:
 - Spain, sick people, people in religious orders, chess, people ridiculed for their piety, lacemakers;
 - Požega, Croatia; Talisay, Cebu, Malalag, Davao del Sur, Carles, Iloilo, Philippines



Saint Teresa of Ávila
by Peter Paul Rubens

Let nothing disturb you,
Let nothing frighten you,
All things are passing away:
God never changes.
Patience obtains all things
Whoever has God lacks nothing;
God alone suffices.

— St. Teresa of Avila

The Eucharistic Celebration

The Parts of the Mass

“The Eucharist is the source and summit of Christian life”

Catechism of the Catholic Church

What attracts and inspires you about the Mass?

- Please share your experience



History of the Mass

- "Our Mass goes back, without essential change, to the age when it first developed out of the oldest liturgy of all. It is still redolent of that liturgy, of the days when Caesar ruled the world and thought he could stamp out the faith of Christ, when our fathers met together before dawn and sang a hymn to Christ as to a God. The final result of our inquiry is that, in spite of unsolved problems, in spite of later changes, there is not in Christendom another rite so venerable as ours."-----Fr. Adrian Fortescue, *The Mass: A Study of the Roman Liturgy* [1912], p. 213
- "From roughly the time of St. Gregory [d. 604] we have the text of the Mass, its order and arrangement, as a sacred tradition that no one has ventured to touch except in unimportant details."
-----Fr. Adrian Fortescue, *The Mass: A Study of the Roman Liturgy* [1912], p. 173

The two divisions of the Mass

- Jesus Christ left us two important gifts; the gift of His teachings and the gift of His Body. The Mass is designed to pay homage to both of these blessings, and so is divided into two parts:
- 1. The Liturgy of the Word (& Introductory Rites) and the
- 2. Liturgy of the Eucharist (& Concluding Rites)

Part 1: Liturgy of the Word

Entrance

- The Mass begins when the Priest and ministers process from the Sacristy to the Sanctuary and the Altar. All of the congregation stands and sings to express our unity in Christ.
- *When does the Mass begin for you? Any preparation?*



The Greeting

- The Priest extends the blessing of the sign of the cross † and the words "In the Name of the Father and of the Son and of the Holy Spirit" to the people,
- at which they respond "Amen" (Hebrew for "So be it" or "It is true".)
- It is followed by an invocation such as "The Lord be with you", to which the people respond "And with your spirit."
- The Priest then says a short greeting.



- **Penitential Rite** - The Priest calls for silence and an examination of conscience. The Kyrie ("Lord Have Mercy/Christ Have Mercy/Lord Have Mercy") is said.

"Repent for the kingdom of heaven is at hand" Matthew 4:17

- **Gloria** - This is a festive hymn glorifying God, the Blessed Virgin Mary and all the saints. It may be said or sung. It is used on all Sundays outside of Lent and Advent.

"The one who sings prays twice" ..St. Augustine

- **Opening Prayer or Collect** - The formula "Let us pray" is used. This invocation is repeated at several key points of the Mass in order to focus attention and worship. In the prayer, the people are exhorted to prepare themselves to hear and listen to the Word of God.

"How good it is for us to pray together. How good it is to encounter one another in this place where we see one another as brothers and sisters, where we realize that we need one another." Pope Francis

The Readings

- The reading of Scripture is a custom thousands of years old and is reminiscent of our Jewish heritage. In the present Mass, the Readings take the following form:



The First Reading

- It usually taken from the Old Testament (but not always, such as during the Easter season.)
- The account read expresses emotions and experiences to which ordinary humans can relate (such as hopes, dreams, fears, anger) and how God has answered these down the ages.
- This reading is usually connected in some way to the Gospel.
- The Lector ends the reading with the words "The Word of the Lord" to which the people respond "Thanks be to God."

The Responsorial Psalm

- **This almost always is taken from the Old Testament Book of Psalms, although it occasionally may come from songs or poems in other Old Testament books such as Daniel, Isaiah or Tobit, and on very rare occasions from the New Testament books .**
- **They are usually chanted or sung and the people respond with the antiphon at the end of each verse.**

Second Reading

- This is usually taken from the New Testament Letters and books outside of the Gospels. A second reading is said on Sunday, Holy days of obligation and Feast days.

Gospel Acclamation

- The Alleluia (Hebrew for "Praise God") is always sung. If not sung, it is omitted.
- It is also omitted during the season of Lent.

"Glory to you, Word of God, Lord Jesus Christ!"

"Praise to you, Lord Jesus Christ, King of endless glory!"

"Glory and praise to you, Lord Jesus Christ!"

"Praise and honor to you, Lord Jesus Christ!"

The Gospel

- **The Gospel - Greek for "Good News", the people stand in reverence to the word which is about to be proclaimed.**
- **The Priest begins with the invocation "The Lord be with you" at which the people respond "And with your Spirit."**
- **The proclaimer announces the gospel at which the people respond "Glory to you, Lord" and makes the sign of the cross on the book, and then on his forehead, lips and breast.**



Homily

- **The Priest explains the word that the people have just heard and how they should apply it to their lives. On Sundays and Holy Days a homily must be given.**

Profession of Faith

- **On Sundays and solemnities the congregation says the Creed. Within it are the basics of our Catholic faith: our belief in God, in Jesus Christ and the Holy Spirit. We also express our hope in the promises of our faith. There are two Creeds; the one normally used at Mass is the Nicene Creed and in Masses for Children the shorter and older Apostles' Creed is said.**

General Intercessions

- **Petitions that the people and the Church place before God and are usually said by the Deacon or other minister. They are petitions for the Church, for our own needs and for the needs of others. After each petition the people respond, such as "Lord, hear our prayer." After the petitions, the Priest says a short prayer, which concludes the Liturgy of the Word.**

Nicene Creed

- I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
- I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
- I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
- I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.
-

Apostles Creed

- I believe in God, the Father Almighty,
Creator of Heaven and Earth
And in Jesus Christ
His only Son, Our Lord
Who was conceived of the Holy Spirit
Born of the Virgin Mary
Suffered under Pontius Pilate
Was crucified, died and was buried.
On the third day, he rose again
He ascended into Heaven
and is seated at the right hand
of God, the Father Almighty.
He will come again to judge the living
and the dead.
I believe in the Holy Spirit,
the Holy Catholic Church,
the Communion of Saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

Part 2: Liturgy of the Eucharist

- **Preparation of the Altar and the Gifts**

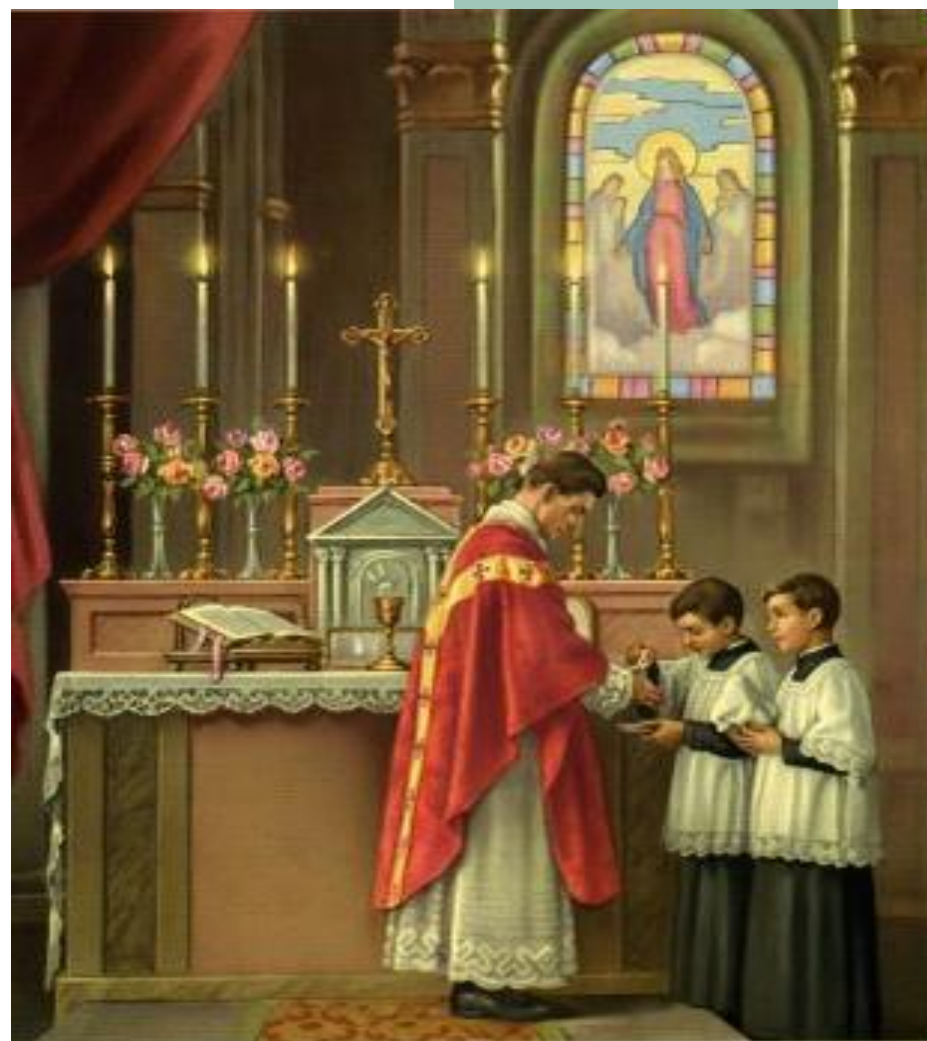
The offertory song is sung. Meanwhile the ministers place the corporal and purificators (white cloths used during the offerings), the chalice on the Altar.

Members of the congregation bring the gifts to the Priest in order to symbolize the mutual participation of the people in the sacrifice of the Mass.



- **The Priest blesses the bread with the following: "Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become the bread of life."**
- **The people respond "Blessed be God for ever." The Priest then says quietly "By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity."**
- **He pours a small amount of water into the chalice with the wine. The prayer and action emphasize the union of Christ with us in the mixing of water and wine.**
- **The Priest blesses the chalice with the wine with: "Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer. Fruit of the vine and work of human hands. It will become our spiritual drink."**
- **The people respond "Blessed be God for ever."**
- **The Priest then says quietly: "Lord God, we ask you receive us and be pleased with the sacrifice we offer you with humble and contrite hearts."**

- Next the priest stands at the side of the Altar and washes his hands, saying quietly: "Lord, wash away my iniquity; cleanse me of my sins."
- Standing at the center of the altar, the Priest says: "Pray, my dear people, that our sacrifice may be acceptable to God, the almighty Father."
- The people respond: "May the Lord accept the sacrifice at your hands for the praise and glory of His name, for our good, and for the good of all His Holy Church."
- The Priest says a prayer over the gifts, and the people respond "Amen."



WASHING OF THE HANDS

The Eucharistic Prayer

- The prayer of Thanksgiving is composed of several parts:
- **Greetings** - The invocation "The Lord be with you" is used, to which the people respond "And also with you." As at the beginning of Mass, this is used to focus the people's attention to the worship at hand.
- **Preface** - We begin to give thanks with the following: Priest: "Lift up your hearts" People: "We lift them up to the Lord" Priest: "Let us give thanks to the Lord our God" People: "It is right and just." The Priest then says a short prayer.
- **Acclamation** - The "Holy, Holy, Holy" prayer comes from several sources:
 - "Holy, Holy, Holy, God of power and might" - Isaiah 6:3
 - "Blessed is he who comes in... - Psalm 118:26
 - The congregation kneels.

Epiclesis ("invocation") Invoking the Holy Spirit to Come Upon the Gifts

Anamnesis

(Greek for "memory")

- The recollection of the institution of the sacrament of the Eucharist by Christ in the Last Supper in the words: "Take this, all of you and eat it: this is my body which will be given up for you."



- **and "Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me."**
- ➔ **It is at this point that the mystery of transubstantiation (the consecration of the bread and wine into the Body and Blood of Christ while still retaining their physical form) takes place.**
- **The Memorial Acclamation is said or sung by the Priest ("Let us proclaim this mystery of faith",) and the people respond**



- Video on the Real Presence



The Real Presence of Jesus Christ in the Eucharist (Aquinas 101)
<https://www.youtube.com/watch?v=sCuP50dVfls&t=362s>

Offering

- The Priest offers the gifts of the consecrated host and chalice, as well as ourselves, to the Lord.

Intercessions

- Prayer for the Pope, bishops, clergy and all the faithful.

Doxology (Greek: doxa, "praise" and logos "word")

The Priest says or chants "Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever." The people respond "AMEN."

Communion Rite

(Greek:

koinonia, "unity" or "sharing")

- We are now invited to share ourselves.
- First, with God as the Priest asks us to pray the "Our Father".
- Then, with each other by offering a sign of peace amongst the people.
 - This ancient custom began by kissing a picture of Christ in the Passion, first by the Priest and then by the people.

Breaking of the Bread

- **Now that we have shared with one another, we are invited to unite to receive Christ. The Priest begins the prayer "Lamb of God."**
- **The priest places a small piece of the consecrated bread in the chalice, and says quietly: "May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it."**
- **He then continues silently: "Lord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation, but health in mind and body."**

Communion

- **The Priest genuflects. Taking the consecrated host, he raises it slightly over the paten and says: "This is the Lamb of God, who takes away the sins of the world. Happy are those who are called to His supper."**
- **The people respond: "Lord, I am not worthy for you to enter under my roof, but only say the word and I shall be healed."**
- **The Priest faces the Altar and the congregation and says quietly: "May the body of Christ bring me to everlasting life" and consumes the body of Christ.**
- **He then says quietly: "May the blood of Christ bring me to everlasting life" and drinks the blood of Christ.**
- **At this point, the Priest distributes communion to the Deacon and other ministers, and then to the people.**

Receiving Communion

- Communion may be received under either species, that is, under the form of bread, the form of wine, or both.
- When giving the host, the minister says, "The body of Christ."
- When giving the chalice, the minister says, "The blood of Christ."
- In either case, the communicant responds "Amen."



Prayer After Communion

- The Priest invites the people to stand. He says a short prayer which sums up the gift we have just received.

Concluding Rite

- The Priest says: "The Lord be with you." to which the people respond "And with you your Spirit." Just as before, the congregation is invited to focus on their worship. The Priest may give some preliminary words of blessing. Then...

- **The Priest extends the blessing of the sign of the cross † and the words "May Almighty God bless you, the Father and the Son and the Holy Spirit" at which the people respond "Amen."**
- **Each member of the congregation is sent out to do good works, praising and blessing the Lord with the words "The Mass is ended, go in peace" to which the people respond "Thanks be to God."**
- **The Priest kisses the Altar as at the beginning.**
- **Bowing to the Altar, the Priest and ministers leave.**
- **Making a prayer of thanksgiving after Mass**



Closing Prayer



Saint Teresa of Ávila
by Peter Paul Rubens

Christ Has No Body But Yours

Christ has no body but yours, no hands, no feet on earth but yours.
Yours are the eyes with which he looks compassionately on this world.
Yours are the feet with which he walks to do good.
Yours are the hands, with which he blesses all the world.
Yours are the hands.
Yours are the feet.
Yours are the eyes.
You are his body.
Christ has no body now but yours, no hands, no feet on earth but yours.
Yours are the eyes with which he looks compassionately on this world.
Christ has no body now on earth but yours.
Amen.

-St Teresa of Avila