

Preparing for the
Roman Missal, third edition
in the Catholic Diocese
of Springfield in Illinois

Booklet 7
The Communion Rite

For use in the week of 13 November 2011
or any other time

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◆ ◆ ◆

Old Texts from the *Order of Mass*, 1985

Lord's Prayer. This central prayer of Christian faith has these parts when used during Mass: (1) invitation by the priest, (2) the prayer by priest and people, (3) the embolism (insertion) by the priest alone, and (4) doxology by the people alone. Note the *Amen* is not used here.

Our Father, who art in heaven,
hallowed by 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.

For the kingdom,
the power and the glory are yours
now and for ever.

Sign of Peace. After the priest prays for peace and unity, this dialogue follows:

Priest: The peace of the Lord be with you always.

People: And also with you.

Then the deacon or the priest invites all to "offer each other a sign of peace." This ritual act manifests the unity and peace we have in and because of Christ. It is not an informal greeting, a "thank you", or a time for private words. How it takes place is left to local usage. Neither the Holy See nor the Conference of Bishops determined a specific form or specific words. It is shared with those who are near.

Breaking of the Bread. In apostolic times, this ritual action of Christ was the name used for what we call Mass today (see Acts 2:42-47). This action is both function (so that many may eat) and sign (we are made one body in sharing in the one bread of life who is Christ).

◆ **Comingling.** The priest drops a part of the broken host into the chalice to signify the unity of the Body and Blood of the Lord in the work of salvation.

◆ The **Lamb of God** is sung throughout this fraction:

People: Lamb of God, you take away the sins of the world,
have mercy on us.

It is repeated as long as need for the breaking of the bread. It may begin with other titles for Christ. The last one ends with "grant us peace."

New Texts from the *Order of Mass*, 2011

Lord's Prayer. The structure of this prayer is unchanged. The familiar melody used for over forty years is also retained. The texts for (1) the invitation and (3) the embolism have new English words for the Priest.

Rite of Peace. Only this dialogue changes for the people. See Booklet 1 for the reasons for these words.

Priest: The peace of the Lord be with you always.

People: **And with your spirit.**

The sharing of a sign of the peace we share in Christ is done in the usual way.

Fraction of the Bread. Although "fraction" is now used in the title, "breaking" is still used in the instruction because of the ancient understanding of what Jesus Christ did at the Last Supper.

◆ **Mingling** is the word now used in the instruction. It still describes the action of placing a small piece of the host in the chalice while the Priest quietly prays:

May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.

◆ **Lamb of God.** The action of breaking at least some of the Communion bread takes place while the people sing the **Lamb of God** or **Agnus Dei**. Neither the English or Latin words are changed. The invocations, even with varied titles for Christ, are repeated if the fraction is prolonged. Only at the final time is "grant us peace" sung.

Rite of Peace:

There follows the Rite of Peace, by which the Church entreats 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.

As for the actual sign of peace to be given, the manner is to be established by the Conferences of Bishops in accordance with the culture and customs of the peoples. However, it is appropriate that each person, in a sober manner, offer the sign of peace only to those who are nearest.

*General Instruction of
the Roman Missal,
no. 82.*



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On Receiving Communion in the Hand:

When receiving in the hand, the communicant should be guided by the words of St. Cyril of Jerusalem: "When you approach, take care not to do so with your hand stretched out and your fingers open or apart, but rather place your left hand as a throne beneath your right, as befits one who is about to receive the King. Then receive him, taking care that nothing is lost."

Norms for the Distribution of Holy Communion under Both Kinds in the Dioceses of the United States of America, no. 41.

The Church, however, is practical: It is permitted to put your dominant hand, the one you usually would use to put something in your mouth, underneath the other.

Old Texts from the *Order of Mass*, 1985

Invitation. At the end of a quiet prayer by the priest, and when the Lamb of God is ended, the priest shows the eucharistic bread to the people.

Priest: This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.

People: Lord, I am not worthy to receive you,
but only say the word I shall be healed.

Communion Song. The rubrics (rules) are very clear. This Communion song begins as the priest receives the Body of Christ and not after. The reason is profound: the music begins when the first one (priest) receives and does not end until the last person in the assembly eats and drinks to signify the one holy act by a holy People of God.

Since the song begins as soon as the priest takes Communion, musicians cannot be among the first in the procession. Care is taken so that they too may both eat and drink at the Table of the Lord.

Communion. In the dioceses of the United States of America, Communion is received in procession toward the altar while standing. This recalls the Passover from Egypt to the Promised Land. The one receiving Communion chooses whether to receive the Body of Christ in the hand or on the tongue. The one receiving makes a bow of the head and then approaches the minister.

Minister: The Body of Christ.

Communicant: Amen.

This same reverence of a bow of the head is made when approaching the minister to receive from the chalice.

Minister: The Blood of Christ.

Communicant: Amen.

Period of Silence or Song of Praise. After Communion is complete, the priest may sit. Some silence may follow. There may also or instead be a song of praise. This song is not a "communion meditation", rather it "should focus the assembly on the mystery of the Holy Communion in which it participates, and it should never draw undue attention to the choir or other musicians. The congregation may stand for the song after Communion if the nature of the music seems to call for it" [*Sing to the Lord*, no. 196].

Prayer after Communion. This prayer concludes both the Communion Rite and the whole Eucharistic Prayer. It is prayed standing.

New Texts from the *Order of Mass, 2011*

Invitation. At the end of a quiet prayer by the priest, and when the Lamb of God is ended, the priest shows the host to the people holding is slightly raised above the paten / ciborium (vessel for the Body of Christ) or above the chalice. The dialogue has new English word. For the people, it more clearly recalls the encounter of Jesus with the Centurion about his sick servant (see Matthew 8:8 and Luke 7:6-7). It invites to approach Communion with that same humility.

Priest: Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper **of the Lamb.**

People: Lord, I am not worthy
that you should enter under my roof,
but only say the word
and **my soul** shall be healed.

Communion Song and Communion and Period of Silence or Song of Praise and the Prayer after Communion: The ritual actions, the dialogue between and minister and communicant at Communion, and the meaning of these rites are unchanged.

It is still the desire of the Church that (1) the faithful receive the Lord's Body from hosts consecrated at the same Mass and not from the reserved Sacrament [see the *General Instruction of the Roman Missal*, no. 85 and diocesan policy] and [2] that Communion is always offered under both kinds at every Mass [see diocesan policy] so that the people may have the opportunity to both eat and drink the Body and Blood of Christ. .

Communion Chant or Song:

While the Priest is receiving the Sacrament, the Communion Chant is begun, its purpose being to express the spiritual union of the communicants by means of the unity of their voices, to show gladness of heart, and to bring out more clearly the "communitarian" character of the procession to receive the Eucharist. The singing is prolonged for as long as the Sacrament is being administered to the faithful. However, if there is to be a hymn after Communion, the Communion Chant should be ended in a timely manner.

Care should be taken that singers, too, can receive Communion with ease.

*General Instruction of
the Roman Missal,
no. 86.*

Day Seven:

**That all Christians will grow in unity so as to one day
share the one table of the Lord.**

BEGINNING

Leader: In the name of the Father, and of the Son, and
of the Holy Spirit.

All: **Amen.**

Novena for a
Fuller
Participation
in the
Sacrament of the
Eucharist



A novena is a way to pray nine times for something important to the lives of Christians. The novena is usually prayed nine days in a row or nine weeks on a set day or nine months on a set day. This "Novena for a Fuller Participation in the Sacrament of the Eucharist" may be used on any day within the week. A parish group could use it as prayer during its meeting.

The complete novena is found in Appendix C in the *Parish Guide to Implementing the Roman Missal, Third Edition* by the Committee on Divine Worship, United States Conference of Catholic Bishops. ISBN: 978-1-60137-093-8. It is available from USCCB Publishing, www.usccbpublishing.org or (800) 235-8722.

BIBLE READING – Acts 2:42-47

- From the *Lectionary for Mass*, no 977.1 – Votive Mass of the Most Holy Eucharist
- They devoted themselves to meeting together in the temple area and to breaking bread in their homes.

A reading from the Acts of the Apostles

The brothers and sisters devoted themselves to the teaching of the Apostles and to the communal life, to the breaking of the bread and to the prayers.

Awe came upon everyone, and many wonders and signs were done through the Apostles.

All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need.

Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes.

They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people.

And every day the Lord added to their number those who were being saved.

The word of the Lord.

Thanks be to God.

REFLECTION

"The road of ecumenism ultimately points towards a common celebration of the Eucharist (cf. *Ut Unum Sint*, nos. 23-24; 45), which Christ entrusted to his Apostles as the sacrament of the Church's unity *par excellence*. Although there are still obstacles to be overcome, we can be sure that a common Eucharist one day would only strengthen our resolve to love and serve one another in imitation of our Lord: for Jesus' commandment to 'do this in memory of me' (Luke 22:19) is intrinsically ordered to his admonition to 'wash one another's feet' (John 13:14). For this reason, a candid dialogue concerning the place of the Eucharist—stimulated by a renewed and attentive study of scripture, patristic writings, and documents from across the two millennia of Christian history (cf. *Ut Unum Sint*, nos 69-70)—will undoubtedly help to advance the ecumenical movement and unify our witness to the world."

Pope Benedict XVI, Ecumenical meeting in the Crypt of St. Mary's Cathedral in Sydney, Australia, 18 July 2008.

SILENCE

FAITH SHARING

PRAYER

Grant, we pray, almighty God
that your Church may always remain that holy people,
formed as one by the unity of Father, Son and Holy Spirit,
which manifests to the world
the Sacrament of your holiness and unity
and leads it to the perfection of your charity.
Through our Lord Jesus Christ, you Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.
Amen.

SONG – Now Thank We All Our God



1. Now thank we all our God With hearts and hands and
2. O may this gra-cious God Through all our life be
3. All praise and thanks to God The Fa-ther now be



voic - es, Who won-drous things has done, In
near us, With ev - er joy - ful hearts And
giv - en, The Son, and Spir - it blest, Who



whom his world re - joic - es; Who, from our moth-ers'
bless - ed peace to cheer us; Pre - serve us in his
reigns in high - est heav - en, E - ter - nal, Tri - une



arms, Hath blest us on our way With
grace, And guide us in dis - tress, And
God, Whom earth and heav'n a - dore; For



count-less gifts of love, And still is ours to - day.
free us from all sin, Till heav - en we pos - sess.
thus it was, is now, And shall be ev - er - more.

- What did I notice, what stood out in the reading or the reflection that I find helpful?
- How is my life shaped by the four pillars of the Christian life outlined in Acts 2: (1) catechesis, (2) community, (3) liturgy and worship, and (4) service of others?
- What can I do to foster the unity of Christians?

Text: *Nun danket alle Gott*; Martin Rinkart, 1586-1649; tr. by Catherine Winkworth, 1827-1878, alt.
Tune: NUN DANKET, 6 7 6 7 6 6 6 6;
Johann Crüger, 1598-1662; harm. by A. Gregory Murray, OSB, 1905-1992.

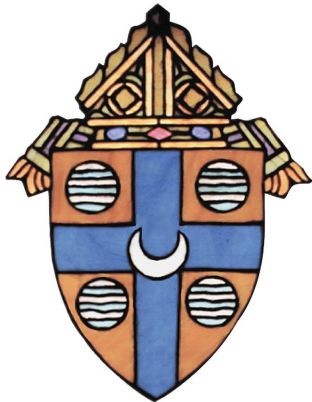


Rendering of a medallion from the Cathedral Church of the Immaculate Conception by Jane Bucci. Reprinted with permission.

Prayer of Self-Offering

Receive, Lord, my entire freedom.
Accept the whole of my memory,
my intellect and my will.
Whatever I have or possess,
it was you who gave it to me;
I restore it to you in full,
and I surrender it completely
to the guidance of your will.
Give me only love of you
together with your grace,
and I am rich enough,
and ask for nothing more.
Amen.

St. Ignatius of Loyola, priest, 1491-1556, and
Founder of the Society of Jesus (Jesuits).
This memorial is celebrated each year on 31 July.



Preparing for the *Roman Missal, third edition* in the Catholic Diocese of Springfield in Illinois

This nine-part series is to help the people of the diocese prepare for the new words and music that will be used at all Masses beginning on the weekend of the First Sunday of Advent, 26-27 November 2011. It also provides a guided way to pray for a fuller participation in Mass.

- Booklet 1 – Mass: Introductory Rites, Part One
- Booklet 2 – Mass: Introductory Rites, Part Two
- Booklet 3 – Mass: Liturgy of the Word, Part One
- Booklet 4 – Mass: Liturgy of the Word, Part Two
- Booklet 5 – Mass: Preparation of the Altar and the Gifts
- Booklet 6 – Mass: Eucharistic Prayer
- Booklet 7 – Mass: Communion Rite**
- Booklet 8 – Mass: Concluding Rites
- Booklet 9 – People's Parts for Mass

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