



Index

June 28-29 Teaching before Mass.....	Page 3
June 28-29 Suggested Homily	Page 4
July 6-7 Teaching before Mass.....	Page 5
July 13-14 Teaching before Mass	Page 6
July 20-21 Teaching before Mass	Page 7
July 27-28 Teaching before Mass	Page 8
August 3-4 Teaching before Mass	Page 9
August 3-4 Suggested Homily	Page 10-11
August 10-11 Teaching before Mass.....	Page 12
August 17-18 Teaching before Mass.....	Page 13
August 24-25 Teaching before Mass.....	Page 14
August 24-25 Suggested Homily	Page 15-16
August 31-September 1 Teaching during Mass.....	Page 17
September 7-8 Teaching during Mass.....	Page 18
September 14-15 Teaching during Mass.....	Page 19
September 21-22 Teaching during Mass.....	Page 20
September 21-22 Suggested Homily	Page 21-22
September 28-29 Teaching during Mass.....	Page 23
October 5-6 Teaching during Mass.....	Page 24
October 12-13 Teaching during Mass.....	Page 25
October 19-20 Teaching during Mass.....	Page 26
October 26-27 Teaching during Mass.....	Page 27

October 26-27 Suggested Homily	Page 28-29
November 2-3 Teaching during Mass.....	Page 30
November 2-3 Suggested Homily	Page 31
November 9-10 Teaching during Mass.....	Page 32
November 16-17 Teaching during Mass.....	Page 33
November 23-24 Teaching during Mass.....	Page 34
November 30-December 1 Teaching during Mass.....	Page 35
December 7-8 Teaching during Mass.....	Page 36
December 14-15 Teaching during Mass.....	Page 37-38
December 21-22 Teaching during Mass.....	Page 39
December 28-29 Teaching during Mass.....	Page 40
December 28-29 Suggested Homily	Page 41-42
January 4-5 Teaching during Mass.....	Page 43
January 11-12 Teaching during Mass.....	Page 44
Introduction to the Homilies on the Eucharistic Prayer	Page 45-47
January 11-12 Homily.....	Page 48
January 18-19 Homily.....	Page 49
January 25-26 Homily.....	Page 50
February 1-2 Homily.....	Page 51
February 8-9 Homily.....	Page 52
February 15-16 Homily.....	Page 53
Eucharistic Prayer One	Page 54-57
Eucharistic Prayer Two	Page 58-60
Eucharistic Prayer Three	Page 61-63
Eucharistic Prayer Four	Page 64-66
February 22-23 Teaching during Mass.....	Page 67
February 29-March 1 Teaching during Mass.....	Page 68
March 7-8 Teaching during Mass.....	Page 69
March 14-15 Teaching during Mass.....	Page 70
March 21-22 Teaching during Mass.....	Page 71
March 28-29 Teaching during Mass.....	Page 72
Holy Week Homilies	Page 73-75
April 18-19 Teaching during Mass.....	Page 76
April 25-26 Teaching during Mass.....	Page 77
May 3-4 Suggested Homily	Page 78-79
May 9-10 Teaching during Mass.....	Page 80
May 16-17 Teaching during Mass.....	Page 81
May 23-24 Teaching during Mass.....	Page 82
May 30-31 Suggested Homily	Page 83
June 6-7 Suggested Homily	Page 84-85

The Year of the Eucharist – Teaching before Mass

June 29-30, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching before Mass – begin at the time Mass would start
Brief Description of Event	A short teaching will be done at the start of Mass, before the Opening Hymn
Length of Time Needed	1-2 minutes
Schedule of the Event	June 29-30
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>This week we beginning to explore the Mass as part of the Year of the Eucharist that we announced last weekend. We will be offering teachings before Mass and during the Mass to help all of us understand how we encounter Jesus in the celebration of the Mass. We will use the General Instruction of the Roman Missal as our guide. Today we begin with a simple statement about the Mass to set the tone of our understanding.</p> <p>We gather on (Saturday evening – Sunday morning) to worship God the Father through Jesus in the power of the Holy Spirit. The celebration of the Mass is first an act of worship and at the heart of this worship is Christ’s sacrifice made present in an unbloody way. Through participation, we are drawn into an encounter with Jesus who is present to us in the whole Mass. We join Him in this offering of himself to the Father. In this sacrifice, Jesus is both the priest and the victim, and offers himself through the priest, who through his ordination stands in the person of Christ. In other words, the Mass is a representation of Jesus’ sacrifice on Calvary offered to God the Father. We are united to this sacrifice when we fully, actively and consciously participate in the Mass through our attentive listening as well as our spoken and sung prayer. Uniting ourselves to Jesus allow us to encounter Him in the Sacred Scripture, in the priest, in one another and most importantly in his Body and Blood given to us in Holy Communion.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: July 6-7

JUNE 29-30 - 13th Sunday of Ordinary Time

Theme of the Homily: Mass as an encounter with Jesus – The action of Christ and the people of God – God sanctifies the world through Christ – mystery of redemption is celebrated.

Readings

1 Kgs 19:16b, 19-21; Gal 5:1,13-18; Lk 9:51-62

Synopsis of the Readings

Elijah calls Elisha to follow him. Elisha does.

Jesus demands an immediate and total response to his call.

St Paul calls the Galatians to serve out of love for one another.

Introduction

We have recently entered the Year of the Eucharist.

This year is an invitation to a deep and personal encounter with Jesus. This is the heart of our Catholic faith.

This encounter happens in many circumstances and ways, but primarily through the Eucharist.

Understanding

The Mass is the action of Jesus. Jesus sacrifices himself to God the Father.

We are invited to do what Jesus did. This is more than taking bread and wine and pronouncing the words of the Last Supper.

We join the sacrifice of our lives to the sacrifice of Jesus. The risen Christ and his people together offer themselves to God the Father.

This offering joins us to the risen Christ. He is present with us and in us and through us. We are called to follow Jesus, just like he called his first followers.

In today's gospel, we understand that this is not easy. It is demanding in that Jesus desires an immediate response. Whatever stands in the way of our joining the sacrifice of Jesus must be set aside.

We join the Christ in his sacrifice to the Father by consciously and actively participating in the Mass.

We are asked to be present not just physically, but with our whole heart, mind and body.

This requires a deep understanding of what we are doing when we gather for Mass. As this Year unfolds, we will plumb the depth of the Eucharist through teachings and homily during Mass and through our formation activities.

Conclusion

The question to ponder is, will I enter into this sacrifice with the Christ? Will I respond to his call to follow and follow immediately?

A rich and fulfilling encounter awaits us when we say yes, not only with our words but with our actions, by actively participating in the Mass.

The Year of the Eucharist – Teaching before Mass July 6-7, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching before Mass – begin at the time Mass would start
Brief Description of Event	A short teaching will be done at the start of Mass, before the Opening Hymn
Length of Time Needed	1-2 minutes
Schedule of the Event	July 6-7
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p style="text-align: center;">Two weeks ago, in our teaching before Mass we explained that the Sacred Liturgy or the Mass is an act of worship of God the Father and at the heart of this worship is sacrifice. We join ourselves to the sacrifice of Jesus, offering Himself to God the Father. What does our sacrifice look like? We are called to enter Mass fully through our conscious and active participation. This experience is more than simply verbalizing the parts of the Mass assigned to us. It is much deeper. We must be conscious of what his happening in the Mass, how we are engaged in an encounter with both the Father and the Son as one would with a personal friend, and what Jesus is inviting us into. Then we fully respond to this invitation. Our whole person, heart, mind, soul and body are to be present and actively engaged in this encounter during the Mass. This is work, a work that leads us into union with God.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: July 13-14

The Year of the Eucharist – Teaching before Mass July 13-14, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching before Mass – begin at the time Mass would start
Brief Description of Event	A short teaching will be done at the start of Mass, before the Opening Hymn
Length of Time Needed	1-2 minutes
Schedule of the Event	July 13-14
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p style="text-align: center;">Our participation in the Mass is dialogical. That is a fancy word which means it is a dialogue. Jesus is present in the priest and the people. The Mass is the Body of Christ at prayer united with Christ, the Head. In this prayer, the Body of Christ is speaking to God the Father, meaning we are in a dialogue. God the Father responds to his Son Jesus. As Jesus present in the Mass, we enter this dialogue, speaking not only with the voice of Jesus, but with our own. Our communication in this encounter is vocalized during the Mass through prayers like the Gloria and the Our Father. At times the priest vocalizes the prayer for all of us, for example in the Collect, also known as the Opening Prayer and through the Eucharistic Prayer. We also pray to the Father through the songs which are prayers set to melody. A good dialogue, however, also requires us, like Jesus, to listen to the God the Father speak to us. We will consider this aspect of the Mass next week.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: July 20-21

The Year of the Eucharist – Teaching before Mass

July 20-21, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching before Mass – begin at the time Mass would start
Brief Description of Event	A short teaching will be done at the start of Mass, before the Opening Hymn
Length of Time Needed	1-2 minutes
Schedule of the Event	July 20-21
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p style="text-align: center;">Last week we spoke about the Mass being a dialogue between ourselves and God the Father. Jesus, present in the priest and people pray to His Heavenly Father as he did when he was on earth. Jesus also listened to the Father speak to him in many moments where he would withdraw to be in communion with God through prayer. Therefore, a significant part of the Mass is listening to God. This primary takes place through the Sacred Scriptures – the living Word of God. It is one of the ways in which the Lord communicates with us each week. During the readings of Sacred Scripture, we are invited to listen to God who speaks to us through the Old Testament stories, through the New Testament letters and above all through the words of Jesus himself in the gospel. Because the Sacred Scriptures are the Living Word of God, even though they were written over two thousand years ago, God continues to speak to us today – the Word is alive, even today. It is amazing to think that in the scriptures we are hearing God speak to us, even as Jesus, his son spoke to us while He was on earth. This attentive listening requires yet another dimension of the dialogue and communication which takes place during the Mass. That we will reflect on next week.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: July 27-28

The Year of the Eucharist – Teaching before Mass

July 27-28, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching before Mass – begin at the time Mass would start
Brief Description of Event	A short teaching will be done at the start of Mass, before the Opening Hymn
Length of Time Needed	1-2 minutes
Schedule of the Event	July 27-28
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p style="text-align: center;">We have been speaking about the Mass as a dialogue between Jesus in us speaking to God the Father and God the Father responding again through Jesus, to all of us. An essential aspect of any good dialogue is silence. We must be silent to open ourselves to God’s voice speaking to us. Genuine encounter happens in the silent listening. The Lord’s voice is often best heard when we remain silent and attentive. Constant words and actions can diminish the genuine dialogue that leads to an intimate encounter. Thus, the Mass has moments of silence critical to our truly hearing the voice of God in Jesus. In a culture filled with so much noise, silence can make us uncomfortable until we understand its importance and how it can lead us into a deeper encounter with the Lord. We will take about that next month.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: August 3-4

The Year of the Eucharist – Teaching before Mass August 3-4, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching before Mass – begin at the time Mass would start
Brief Description of Event	A short teaching will be done at the start of Mass, before the Opening Hymn
Length of Time Needed	1-2 minutes
Schedule of the Event	August 3-4
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p style="text-align: center;">There are four significant moments in the Mass when we are asked to listen to God the Father speaking to us in his Son Jesus. The first moment is in the Penitential Rite at the beginning of the Mass. We are asked to reflect upon our sinfulness, acknowledging our sins, and to open ourselves to the mercy God the Father wants to give us. The second moment is before the Opening Prayer of the Mass where we call to mind our own needs, to “collect” our intentions. That is why this prayer is called the Collect. Thirdly, following each scripture readings, we are invited to allow God to touch our hearts in the silence, to allow His words just spoken to sink deeper into us. We are also invited into a longer period of silence after the homily, allowing Jesus to speak to us through the words of the priest who has just broken open the Word of God and how it applies to our lives. Finally, we are invited to be silent after communion so that Jesus who is present within us can truly speak his words of love to our hungry hearts. This silence throughout the Mass is essential to our truly entering into the dialogue of Jesus and his loving Father.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: August 10-11

AUGUST 3-4 – 18th Sunday of Ordinary Time

Theme of the Homily: Sacred silence why and how to enter it. *(The homilist will have to choose what aspects of “how to enter into the silence” he will share. The hope is to help the congregation know what to do in the moment of silence that was described in the teaching for today.)*

Readings

Eccl 1:2,2:21-23; Col 3:1-5,9-11; Lk 12:13-21

Synopsis of the Readings

Being occupied with the things of this world, with toil and the collection of the fruits of this life is vanity.

We are called to be rich in matters of God; to be attentive to God in our daily lives.

We need to focus on the things of God where Christ is seated and set aside what keeps you from being attached to God.

Introduction

Today’s homily is part of the series on the Year of the Eucharist.

In the teaching before Mass, we talked about the four moments in the Mass where we are invited to enter into silence.

Silence is one of the key ways we are invited to focus on God. We set aside the distraction of living life for a time and attend to Christ seated with God in heaven.

This is challenging. It is hard to be truly silent. We need to understand what we are being asked to do in this silence at Mass.

Understanding

Silence first means no noise, no music. Silence means quiet and freedom outside noise.

In the silence we are asked to do four things:

- 1. We acknowledge what is happening in our lives, in that moment. We get in touch with whatever is happening--our emotions, our thoughts, our concerns, fears, joy, hopes.**
- 2. Secondly, we relate what is going on inside of ourselves to God who is also present. Simply, we tell him what is happening or better said, we pour out our heart to God.**
- 3. Third, we receive what God wants to say. This requires a quieting of ourselves and a listening to what God might say to us.**
- 4. Finally, we decide to respond to what God is asking of us in that moment or later on in the course of our day and our lives.**

Throughout the Mass, these four steps are engaged in the moments of silence. They are not all engaged at once.

There is a gradual opening of ourselves to God with the Christ who is present, praying with us.

So, in the introduction to the Penitential Rite:

1. We acknowledge that we are sinners.
2. We tell God the same in the form of the Penitential Rite used.
3. We receive from God the absolution that he gave us in the death of his Son through the prayer of the priest.

In the introduction to the Collect or Opening Prayer, in the silence:

1. We relate to God what our intentions are for that Mass and we listen as the priest joins our intentions to the intentions of the community gathered in the Collect--he prays on our behalf.

In the Liturgy of the Word:

1. We receive from God, his Word, who is Jesus. We pause in silence after the first and second reading and after the homily to allow God to speak to us in the quiet of our hearts.
2. In the silence after the homily, we are invited to receive what God has given us in the Liturgy of the Word of that day. We are also asked to respond, to share in our hearts what the Word of God is calling us to do.

Finally, in the silence after communion

1. We are invited to receive the Lord into our hearts, into our whole lives. He is present to us in a most intimate way. This silence takes time, allowing the mystery of this truth to sink deeply into us.
2. Once again, we can respond with love and with a desire to live the mystery of Gods' presence after Mass has been celebrated.

Conclusion

These moments of silence are essential to the celebration of the Mass.

Through them we set aside our worldly cares and enter more deeply into the encounter with the risen Christ.

In the silence, our focus shifts from this world to the heavenly reality which is our destination.

The Year of the Eucharist – Teaching before Mass

August 10-11, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching before Mass – begin at the time Mass would start
Brief Description of Event	A short teaching will be done at the start of Mass, before the Opening Hymn
Length of Time Needed	1-2 minutes
Schedule of the Event	August 10-11
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p style="text-align: center;">Hierarchical Nature of Liturgy – The General Instruction of the Roman Missal says that the Mass is the action of Christ and the People of God, hierarchically arrayed. Simply said, this means Christ is present in us. The priest is Christ’s presence leading the community. The people are the Body of Christ, his members. Together we are Christ’s presence offering Himself to God the Father. Through baptism we are joined to Christ and become members of his Body. Through their ordination, priests and deacons are configured to Christ in a unique way thus allowing Christ to be present to His Body, leading them. Christ is offering himself to God the Father through, with and in us. The role of each of us is important and indispensable to the whole celebration of the Mass. This encounter with the One who deeply loves us require all of us, each in his or her unique roll to fully, consciously and actively participate in Mass.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: August 17-18

The Year of the Eucharist – Teaching before Mass August 17-18, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching before Mass – begin at the time Mass would start
Brief Description of Event	A short teaching will be done at the start of Mass, before the Opening Hymn
Length of Time Needed	1-2 minutes
Schedule of the Event	August 17-18
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p style="text-align: center;">Gestures –The Mass involves our whole person. Gestures are forms of communication. Every gesture communicates something. For example, a hug or a handshake communicates something to the recipient. In the Mass, every movement and gesture made by the priest, deacon, ministers and the people are meant to help us understand the meaning of each part of the Mass and to foster our participation. We are encouraged to listen to and engage in these gestures for the spiritual good of the whole People of God. The gestures of the Mass draw us together as the Body of Christ. Therefore, the General Instruction of the Roman Missal encourages us to engage in these prescribed gestures with the community rather than engage in private inclination or arbitrary choices. Simply said, we are most fully the Body of Christ united with the Head, when we are all worshipping the same way and not according to our own personal preferences. This makes for greater unity and allows for us all to more deeply enter into this encounter with Christ.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: August 24-25

The Year of the Eucharist – Teaching before Mass

August 24-25, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching before Mass – begin at the time Mass would start
Brief Description of Event	A short teaching will be done at the start of Mass, before the Opening Hymn
Length of Time Needed	1-2 minutes
Schedule of the Event	August 24-25
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p style="text-align: center;">Prayer is what brings us into an encounter with the Lord. It is important for us to be mindful of the fact that the whole Mass, from beginning to end, is our prayer to the Father, an encounter to which we must be present in mind and heart, seeking to participate in this encounter. The word <i>Eucharist</i> comes from a Greek word which mean ‘thanksgiving.’ The whole Mass is our prayer of Thanksgiving for what God has done for us through his Son, Jesus, by the power of the Holy Spirit. The Mass, therefore, is not Father’s (or Bishop’s) prayer. It is the prayer of Christ united with his Body - us. In other words, it is OUR Prayer of Thanksgiving. This is why full, conscious, active participation in this prayer is important.</p> <p>It is also very important to note that every word spoken or listened to and every gesture communicates something in this encounter, either coming from us or from the Lord. It is all part of the communication that takes place in the encounter. It is easy just to give a rote response without thinking about the part it plays in this encounter with the Lord. But when we are conscious that we are communicating with the Lord and understand what is being communicated through words and gesture, signs and symbols during the Mass, we can more deeply enter into the encounter.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: August 31-September 1

AUGUST 24-25 –21st Sunday of Ordinary Time

Theme for the Homily: Our Celebration of the Mass is known in presence, sacrifice and communion. All three are important.

Readings

Is 66:18-21; Heb 12:5-7,11-13; Lk 13:22-30

Synopsis of the Readings

God gathers all the nations to his holy mountain.

Those will be saved to hear the call of Jesus and respond to it. There is an urgency to our response.

The Lord disciplines us to bring us into a deeper union with Him. We must accept this discipline.

Introduction

This homily, in our series during the Year of the Eucharist, will focus on the three dimensions of the celebration of Mass.

In the first reading, the prophet Isaiah paints a vision of all people gathering together on God's holy mountain. This is God's deep desire.

Jesus was the perfection of that invitation for us to be in God's presence now imperfectly and perfectly in heaven.

There is in the gospel an urgency to our response lest we be lost. There is a discipline we must be ready and willing to engage in so as to come into this deeper union with God in the Christ.

The Eucharist is our way into this union with God.

Understanding

At the heart of the Eucharist is our understanding that is God truly present there with us.

God desires to be with us. The whole of the scriptures reveals this truth.

God became present to us in Jesus, his Son.

Jesus left us the Eucharist in which He is truly present to us. Where Christ is present, the Father is present as well.

Eucharist is God's way of being constantly present with us, offering us the gift of salvation.

We are invited to enter the Eucharist celebration by joining ourselves to Jesus the Son.

Jesus offered his life to God the Father on Calvary AND he continues, in the eternal communion of love, to offer himself to God the Father.

When we gather at Mass, we join the Christ in offering himself to God the Father. We join His redemptive sacrifice.

It is redemptive because through Jesus' sacrifice to the Father, the Father accepts us in our sacrifice. We enter the life of God. We share in the communion of love. We are redeemed and saved.

The sacrifice of Christ is received by the Father. In receiving his Son, God the Father receives us.

We receive life back along with the Christ. We are raised up.

We share in the spiritual nourishment that God desires for us. We receive communion.

Communion is union with God the Father. God gives us his life back as he gives life to his Son. We are strengthened to continue Christ's work in the world, to be Christ- present to one another.

Conclusion

All three of these aspects of the Eucharist are essential to our conscious participation.

All three are important dimensions of our encounter with Christ.

The Year of the Eucharist – Teaching during Mass

August 31- September 1, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Opening Hymn</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	August 31-September 1
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>The Entrance Chant – Beginning this weekend as we walk through the Year of the Eucharist, we will focus on different aspects of the Mass. We will be stopping at specific times in the Mass to explain the action we are engaging and how this moment in the Mass leads us into an encounter with Jesus.</p> <p>The Introductory Rites of the Mass are meant to do two things. First, they draw us together as a community, as the Body of Christ at prayer. Secondly, they help focus our minds and hearts to listen to God’s Word in this encounter and to celebrate the Mass worthily.</p> <p>So, before we sing the entrance chant or opening song, we want to understand that this song is part of our prayer. It is a prayer set to a melody. Singing this prayer helps to open us to the celebration we are entering. St. Augustine said, “When you sing, you pray twice.” This opening song is not to get the priest and ministers from the back to the front of the church but is meant help prepare our hearts and minds for this great prayer, the Eucharist, which we are about to celebrate. As in any deep encounter, our heart and mind must be actively engaged. This moment is both the beginning of our prayer to the Father and the beginning of this beautiful encounter. How we participate in this part impacts what happens in our hearts as we lift them to the Lord in praise and worship.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: September 7-8

The Year of the Eucharist – Teaching during Mass

September 7-8, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Sign of the Cross begin
Length of Time Needed	1-2 minutes
Schedule of the Event	September 7-8
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Sign of the Cross –We will make the Sign of the Cross in just a moment. This gesture reminds us that our whole Christian life stems from the life of the Trinity, the Father, Son and Holy Spirit. We often begin our prayers with the Sign of the Cross reminding us that our lives as Christians stem from the saving actions of Jesus Christ crucified and resurrected. Jesus said, “Where two or three are gathered in my name, I am present.” Where Jesus is present, the Trinity is present. We use the words that were prayed when we had water poured over us in our baptism to call to mind the gift of the Holy Spirit that was given to us in that Sacrament. Baptism has brought us into the life of the Trinity. We are also reminded that Jesus died to free us from our sins. His cross was given to each of us in Baptism. We begin with the Sign of the Cross because it is through the cross of Jesus that brings us here to pray to God together with one another. Finally, this gesture calls to enter this sacrifice of Jesus, to join ourselves to Jesus in his sacrifice to God the Father. The Sign of the Cross is a declaration that we want to be here and participate in this act of worship.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: September 14-15

The Year of the Eucharist – Teaching during Mass

September 14-15, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Greeting , right after the Sign of the Cross begin
Length of Time Needed	1-2 minutes
Schedule of the Event	September 14-15
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Greeting of the Assembled People – The Sign of the Cross is followed by the greeting in the form of a dialogue. This greeting is not an ordinary greeting that we give to a friend on the street. This greeting is given by Paul in his second letter to the Corinthians: “The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”</p> <p>Through this greeting we recognize Christ’s presence in the priest and in the gathered assembly, and our faith in the Holy Trinity. The greeting is an invitation for the faithful to open themselves to God through Jesus by the power of the Holy Spirit and in that opening, to be drawn up into a deeper union with God. The people’s response, “And with your Spirit” refers to the priest, acting in persona Christi, a reference to the special gift of the Holy Spirit received at ordination. The priest acts as Christ throughout the liturgy. The dialogue between God the Father and his people through Christ present has begun.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: September 21-22

The Year of the Eucharist – Teaching during Mass

September 21-22, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Penitential Act</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	September 21-22
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Penitential Act – The Penitential Act follows the Introductory Rites and the Greeting. We are going to take the next three weeks to look at this.</p> <p>As mentioned before, the whole liturgy is our prayer of thanksgiving to the Father for what He has done for us through his Son, Jesus Christ. In the Penitential Rite, we humbly come before the Father acknowledging our sinfulness, seeking his forgiveness. This must be done in great humility. We are like St. Peter kneeling before Jesus saying, “Leave me Lord, for I am a sinful man.” We are not worthy to be in this place, to worship God, to encounter Jesus in this moment. We are not worthy of what the Lord will be giving us in this Sacred Liturgy. This is at the heart of the Penitential Act. The purpose of the silence is to turn inward, to acknowledge our sins so that we can worthily celebrate these great mysteries. In the various forms of the Penitential Act available to us, we give voice to that awareness. In effect we say, “Yes, I know myself to be a sinner.” Let’s prayer the Confiteor today.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: September 28-29

SEPTEMBER 21-22 - 25th Sunday of Ordinary Time

Theme of the Homily: The reality of sin in our lives.

Readings

Am 8:4-7; 1Tim 2:1-8; Lk 16:1-13 or 16:10-13

Synopsis of the Readings

The prophet reveals Israel's sins. The Lord will not forget their wrong doing.

Sinners are clever with their use of this world's wealth to ensure they will be provided for when it fails. We are called to be clever in our use of this world's wealth so that when it fails, we will receive the true reward of heaven.

We are called to pray for one another through Christ the true mediator.

Introduction

In the Year of the Eucharist, in the teaching during Mass we are focusing on the Penitential Rite.

This rite invites us to recall that we are sinners and to beg for Gods' mercy.

We are invited then, in this homily, to reflect for a moment on the reality of sin in our lives.

Understanding

In the first reading and the gospel, we are presented with people who are sinful.

They use their career, their life's work, to cheat others and to gain more for themselves.

The gospel also points out how clever the sinful are in their efforts to gain the wealth they desire.

For us, we are invited to reflect on our own sinfulness.

First of all, do you believe, do I believe that we are sinners? This needs to be a deeper response than a quick, "yes I know that."

In the Confiteor we say, "through my fault..." three times. My grievous fault. And we are invited to strike ourselves.

It is essential for our receiving the forgiveness of God, to face the truth of our sins.

We can, as the people of the first reading today show us, justify our sins. We can convince ourselves that what we are doing is justified, and even right.

In the gospel, we have a servant who is so steeped in sin that he continues to sin to save himself.

You and I have a far higher prize than worldly well-being. We are preparing for our eternal reward.

Unless we are willing to face the depth of our sin honestly and seek forgiveness and mercy, we will not receive that reward.

The Penitential Rite, calls us to that awareness every time we gather to celebrate Mass.

The Church also gives us the Sacrament of Penance to further deepen our understanding of our sinfulness and our need for Gods' mercy.

(At this point the homilist might chose to expound on the importance of the Sacrament of Penance. For the purposes of this outline, the focus will remain on the Rite itself.)

We dare not casually or easily speak the words of the Penitential Rite. The acknowledgement of sin is our pathway to the encounter with Christ that He desires for us.

We must face the obstacles to our union with God through Jesus and beg for his mercy.

Conclusion

As we explore the various aspects of the Penitential Rite, be mindful that at its heart, this ritual moment invites us to really acknowledge our sins so that we can experience the encounter with the Christ that he desires for us.

The Year of the Eucharist – Teaching during Mass

September 28-29, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just after the Confiteor just before the Prayer of Absolution at the end of the Confiteor begins.
Length of Time Needed	1-2 minutes
Schedule of the Event	September 28-29
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Penitential Act - Having acknowledged our sinfulness in the Penitential Act, we hear back from Jesus in the words of the priest who is Christ present to us. Christ tells us that we are forgiven. Imagine Jesus saying to us, through these words spoken by the priest on our behalf, “May almighty God, have mercy on us, forgiven us our sins and bring us to everlasting life”. We pray these words with great confidence knowing that God’s great act of love has brought to us forgiveness of sins. We believe that God does forgive us and show his mercy because this is Jesus speaking to us. Jesus won for us the freedom from sin by his own death and resurrection. Present to us now, Jesus pours out the mercy of God on us in the words of the priest. Our response then can only be one of gratitude for God’s mercy. The Lord have mercy is that cry of victory.</p> <p>It is important to note that when we enter the dialogue with the priest through our response of “Lord, have mercy; Christ, have mercy; Lord, have mercy”, we are pleading to the Lord Jesus for his mercy. These are not just words which just come off our lips. If we are engaged in this encounter, our hearts will experience this crying out to the Lord for mercy.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: October 5-6

The Year of the Eucharist – Teaching during Mass

October 5-6, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Penitential Act</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	October 5-6
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Penitential Act – Over the last two weeks we have considered the meaning of the Penitential Act. We tell Jesus that we are sinners and unworthy to be here. We also hear Jesus telling us that God is merciful. We can pray this prayer in three different ways. The most obvious way we express our sinfulness is in the Confiteor. The second form which is used less frequently acknowledges our sinfulness in two simple phrases. In these two forms, we proclaim God’s mercy in Jesus with the Lord Have Mercy. The third form is a series of three statement that speak about God desire to free us from our sins. In this form we implicitly acknowledge our sin. The Lord Have Mercy is our response to the gracious love of God. All three forms can be used in the Mass. Today we will use (<i>Form B or Form C – give the page Number if needed</i>).</p>
Bulletin support	Place the above teaching in the bulletin for the following week: October 12-13

The Year of the Eucharist – Teaching during Mass

October 12-13, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Gloria</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	October 12-13
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Gloria in Excelsis – The Gloria is a great hymn of praise, always meant to be sung, though it can be recited. We have gathered as God’s people. But it is also important to note that in this liturgy in earth, here in this place, we are united with the Body of Christ celebrating the Eternal Liturgy in heaven – the whole community of believers already fully united with the Trinity in heaven. We are deeply grateful for the salvation won for us in Christ Jesus. We share our praise, adoration and love with God. “Glory to God in the highest. We praise you; we bless you; we adore you; we give you thanks for your great glory...” Again, this our communication with the Lord in this encounter, and therefore our hearts and minds must be engaged.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: October 19-20

The Year of the Eucharist – Teaching during Mass

October 19-20, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Collect or Opening Prayer</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	October 19-20
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Collect – The priest now refocuses our attention on what we are doing when he says, “let us pray.” The whole Mass is a prayer addressed to God the Father. We recognize Christ’s presence, through whom we address our needs to the Father. The invocation to pray is followed by silence. We are invited to call to mind our intention for this Mass. All the people’s intentions are collected in the voice of Christ who prays to God the Father for his Church in the person of the priest. This is why this prayer is called the Collect. There are many different forms of the collect for different days. As we listen carefully and join ourselves to this opening prayer, we will hear the common intention for the Mass for that day. We also must be mindful that this is not just the priest’s prayer. While the priest is the one saying the prayer, the prayer belongs to all of us. The whole Body of Christ is praying to God the Father with Jesus. Listen to the pronouns being used – we, our, us. Our “Amen” spoken at the end of this prayer is our vocal acceptance of what has been lifted up to the God the Father. In our Amen we say, “yes”, “I agree.” The Amen should be intentional like our attentive listening.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: October 26-27

The Year of the Eucharist – Teaching during Mass

October 26-27, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Liturgy of the Word, when the people are seated for the scripture readings.</i>
Length of Time Needed	1-2 minutes
Schedule of the Event	October 26-27
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Liturgy of the Word – In the Liturgy of the Word, the sacred treasures of the Bible are opened to us. The Sacred Scriptures are not just a story about the history of God’s people many, many centuries ago. We hear the story of God’s love for us. Whenever we gather to listen to His word, these scriptures reinforce what we believe, to whom we belong, and our relationship with others and with God.</p> <p>The Sacred Scriptures are the “living” word of God. The Lord continues to speak to us in this encounter. Though they were written more than 2000 years ago, they are still one of the key ways God continues to speak to his people today. Therefore, we must pay careful attention so that we can hear what He is speaking to us. It is important to ask the Holy Spirit to open our “spiritual ears” so that we can hear in our hearts what the Lord is sharing with us. Within this communal experience, each of us might hear the Word a bit differently. The Holy Spirit, who inspired the sacred writings, enables the listener to hear the message that Christ has for each person. “Holy Spirit, what is Jesus trying to say to me? Help me to hear it so that I can embrace it.”</p> <p>St. John in his gospel tells us Jesus IS the Word of God that exists with the Father from all eternity and has been spoken into the human reality. The First Reading generally taken from the Old Testament, is God’s word that lays the foundation for the coming of Jesus Christ. The Second Reading is from the apostles of the early Church, revealing to us the truth of this Word spoken into our lives. In both readings, Jesus speaks through the great stories of the Old Testament and His early followers. We sit and listen. Imagine this Word of God, Jesus speaking to you in the voice of the proclaimer, revealing God the Father’s glorious plan of salvation.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: November 2-3

OCTOBER 26-27 - 30th Sunday in Ordinary Time

Theme of the Homily: Jesus speaks to us in The Liturgy of the Word

Readings

Sir 35:12-14,16-18; 2Tim 4:6-8; Lk 18:9-14

Synopsis of the Readings

We are called to give back generously to the Lord according to our means.

The sinner is justified in his humility and in his pride, the Pharisee is not.

A crown of righteousness awaits those who have faithfully run the race.

Introduction

In the teaching before the Liturgy of the Word today, we reflected on our belief that the scriptures are the word of God.

God is speaking to us.

In this Year of the Eucharist, we are reflecting on our conviction that we encounter Christ in the celebration of the Mass.

That encounter happens in several ways. Today we want to dwell on the Liturgy of the Word.

Understanding

Both the first reading and the gospel today remind us that we receive blessings from the Lord.

The author of Sirach invites us to give back from what we have received.

The sinner in the gospel gives back to God in prayer from the mercy he has received.

To receive from the God, we must be receptive. We have to listen and attend to the Lord's voice. The scriptures are a primary way we do that.

John tells us in his gospel, that the Word of God was made flesh. Jesus is God's Word proclaimed to us.

The whole of the scriptures is Jesus speaking to us.

- 1. In the Old Testament, God revealed slowly and deliberately His desire to save his people. Jesus is the culmination of that desire of God. The Old Testament passages foreshadow and open us to the salvation given by God in his Son Jesus.**
- 2. The New Testament Readings are from the apostles. They reflected on the salvation given to them by God, in Jesus. They relate us to their understanding of how God is present in our lives through Jesus, speaking to us and offering us this wonderful gift of salvation. Jesus speaks through his early followers.**
- 3. The gospel IS the word of Jesus. In the gospel, we hear Jesus himself speaking to us.**

We encounter Jesus in the whole of the Liturgy of the Word by listening to the proclamation. Jesus speaks to us through the voice of the person who proclaim and through the person of the priest.

Receiving God present in his Son Jesus, requires:

- 1. attentive listening**
- 2. belief that God wants to speak to us**
- 3. asking the Holy Spirit to open our minds and hearts to hear**
- 4. giving thanks at the end of the reading for God's voice spoken to us**
- 5. reflecting on what God has said in the silence**
- 6. deepening our response to Gods' work in song**

Through the whole Liturgy of the Word, we are encountering Jesus in all the aspects of the ritual.

Conclusion

To encounter Jesus, we must be willing to receive him. We must open ourselves up to his voice and take in what we hear. This requires our attentive presence and our continuing response.

Conscious, active participation in the Liturgy of the Word will allow us to receive the Christ present.

The Year of the Eucharist – Teaching during Mass

November 2-3, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the First Reading begin
Length of Time Needed	1-2 minutes
Schedule of the Event	November 2-3
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>First and Second Reading - Jesus speaks to us in the scriptures. Since the Mass is a dialogue between God and us, we are asked to respond. Our first response is attentive listening. This is not easy. It requires sacrifice. We are invited to turn off the world inside and out and to focus on God as he speaks to us through his Son. What word or phrase touched us as we listened? How did we feel? What thoughts came to mind? We respond to the announcement that we have just listened to the Word of the Lord with an acclamation of thanksgiving. "Thanks be to God." Our attentive listening and our gratitude are followed with silence. We are asked to take this word proclaimed into ourselves, to receive it. Jesus will speak to us if we give him the time and the silence to do so.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: November 9-10

NOVEMBER 2-3 - 31rd Sunday in Ordinary Time

Readings: Wis 11:22-12:2; 2Thes 1:11-2:2; Luke 19:1-10

Synopsis of the Readings

God loves all creation and works with us to lead us out of sin into His mercy.

In response to Jesus' call, Zacchaeus repents and resolves to live with a generous heart.

Paul prays that the Thessalonians will be worthy of God's calling, not living in fear but glorifying God with their lives.

Introduction

Today is the Sunday to talk about the Annual Appeal.

Understanding

God loves his creation and seeks to draw us into an encounter with him through Jesus.

The Eucharist is an outpouring of God's love. God gave us everything in his Son Jesus.

We are called to encounter Jesus today in the Eucharist, which he left as the primary means to encounter Him.

Like Jesus' encounter with Zacchaeus, when we encounter Jesus in the Eucharist, we are called to repent. We are invited to respond with generous hearts.

One of the ways we respond is through our sharing in the Annual Appeal.

From all that God has given us we return to him a generous portion. We imitate Zacchaeus and return to God a portion of what he has given to us.

Conclusion

We give because God first gives to us.

We give because we are called to serve our brothers and sisters in the Lord.

We glorify God by sharing our goods with one another in charity and trust.

Next week is Appeal Sunday.

The Year of the Eucharist – Teaching during Mass

November 9-10

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Responsorial Psalm</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	November 9-10
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Responsorial Psalm - Following the silence after the first reading we are invited to vocally pray with Jesus in the prayers Jesus himself learned as a child. The psalms are prayers Jesus would have been taught by his mother and father. The psalms were songs and they speak to God about a variety of thoughts, emotions and experiences. The psalms are petitions, or praise, cries of hope and anguish. As the psalm is proclaimed, we make it our prayer by responding. We allow our hearts and voices to cry out in the same way as the psalmist did. The psalmist's words become our words in this encounter with the Lord. Again, we must understand that in praying the psalms we are praying to God the Father, with Jesus in the prayers of his own childhood. The Responsorial Psalm often expressed the theme of the first or second reading and occasional of the gospel.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: November 16-17

The Year of the Eucharist – Teaching during Mass

November 16-17, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Gospel Acclamation and Gospel is proclaimed.</i>
Length of Time Needed	1-2 minutes
Schedule of the Event	November 16-17
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Acclamation before the Gospel and the Gospel – As the church teaches, “when the Sacred Scriptures are read in the church, God Himself speaks to His people and Christ, present in His own word, proclaims the Gospel”. We don’t just hear about Jesus; He actually speaks personally to each one of us through the divinely inspired words in the Gospel. Therefore, there is special reverence given to the Gospel.</p> <p style="text-align: center;">The reading of the Gospel is the high point of the Liturgy of the Word. The Gospel is the premiere voice of Jesus speaking to us. His own words burned into the hearts of the early Christians. We stand to signal this presence of the Lord in the proclamation of his own words.</p> <p style="text-align: center;">The priest or deacon in the person of Christ proclaims Jesus’ words for the people. The priest makes a sign of the cross on the gospel page and then on himself, and the people do the same, asking that these words “be always on our minds, on our lips and in our hearts.” Candles and incense can be used, all to mark the importance of the gospel. We join in the ancient song of praise, Alleluia which means “Praise God.” It is a shout of gratitude for the privilege of listening the Lord speak to us his message of salvation, alive and present in the words that come from the mouth of Jesus who is present to us and speaking to us. It is fitting that at the end we give thanks and praise to Jesus for what he has given us in his word, as we respond, “Praise to you, Lord Jesus Christ.”</p>
Bulletin support	Place the above teaching in the bulletin for the following week: November 23-24

The Year of the Eucharist – Teaching during Mass

November 23-24, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Homily begin. Please note that a significant period of silence should follow the homily today.
Length of Time Needed	1-2 minutes
Schedule of the Event	November 23-24
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	The Homily and silence – The homily is a continuation of the Liturgy of the Word. The priest is “in persona Christi”, in the person of Christ, the Lord Jesus continues to speak to us, he can better understand what Jesus is communicating to us through His word in this encounter and apply it to our life and relationship with the Lord. He can also speak on the liturgical day or some aspect of the Mass. The homily is a response to the scriptures which are designed to lead us, the people of God, into the mystery of our salvation and Christ’s love for us. The silence after the homily is significant. We are allowing Jesus to speak to us, receiving the message of the scriptures deeply our hearts and minds. The silence after the homily can also call forth a response from us, a desire to walk more completely with the Lord in their lives.
Bulletin support	Place the above teaching in the bulletin for the following week: November 30-December 1

The Year of the Eucharist – Teaching during Mass

November 30 – December 1, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Creed begins
Length of Time Needed	1-2 minutes
Schedule of the Event	November 30 – December 1
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>The Profession of Faith – The Creed is a summary of our faith and the story of Scripture. What is revealed in this Profession of Faith is salvation history, from creation to Christ’s incarnation, death and resurrection, to the sending of the Holy Spirit, to the era of the Church and finally to the Second Coming. When we say the Creed, we publicly stand with God as the Body of Christ and solemnly declare to the Lord our belief in his saving love for us. We communicate our wholehearted allegiance to the Lord: “I believe in one God.” We have just heard Jesus speak to us in his word and now we reaffirm our faith and belief as we continue to prepare ourselves for the intimate moment of this encounter, the Eucharist.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: December 7-8

The Year of the Eucharist – Teaching during Mass

December 7-8, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Universal Prayer or Intercessions begin
Length of Time Needed	1-2 minutes
Schedule of the Event	December 7-8
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>The Universal Prayer – The Liturgy of the Word concludes with the Universal Prayer, otherwise known as the Prayer of the Faithful. The Catechism notes that intercessory prayer is “characteristic of a heart attuned to God’s mercy.” Christ’s mercy has come upon us in the Liturgy of the Word, and now we respond with the heart and mind of Jesus. His loving presence gives us the courage to pray for by praying for the needs of the Church and the world. The prayers are meant to be universal in scope, for those in authority, for those experiencing various needs and sufferings and for the salvation of all. We must also not forget the needs of the parish or local community. Our response to each petition is significant. As the Body of Christ, we are joining our prayers to Jesus, asking the Father to care for his people.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: December 14-15

The Year of the Eucharist – Teaching during Mass

December 14-15, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Preparation of the Gifts and Altar</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	December 14-15
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Preparation of the Gifts – We now move into the Liturgy of the Eucharist. “At the Last Supper, Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the Priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory.” [GIRM72]</p> <p>We recall that the whole Mass, the whole liturgy is a prayer of thanksgiving to the Father for what He has done for us through His Son. The word Eucharist, translated from the Greek word <i>Eucharistien</i>, (eh-oo-car-is-teen) means “Thanksgiving.” The words and gestures in this part of the Mass reveal this reality.</p> <p>Presentation of the Gifts – In this part of the Mass, the altar and the gifts are prepared. It is a practical step in light of what will come after it. However, the prayers prayed aloud or quietly by the priest speak of the sacrifice to come. Biblically, the altar is the place where a sacrifice takes place and is offered to God. In the Catholic Mass, the altar is the place where the sacrifice of Jesus is re-presented in an unbloody way and offered to the Father. It is adorned with clothes that speak to the dignity of the action that will take place there. The vessels that will hold Jesus present to us under the form of the bread and wine are likewise placed on the altar. Bread and wine which will become Jesus truly and really present in the Eucharistic Prayer, are brought forward. Money is also collected and presented. The gift of our money is important in this offering. It expresses our thankfulness and gratitude for the</p>

	<p>many gifts and blessings we have been given. It communicates our grateful hearts. We give out of a sense of gratitude, and because Christ sacrificed himself for us, we desire to make our offering sacrificial as well. These gifts and the procession by some members of the congregation symbolize our desire to sacrifice ourselves with Jesus to God the Father. The priest receives them from the hands of the faithful and in this gesture we all give the gift of ourselves to Jesus so that we can truly participate in the sacrifice to come. As the altar and gifts are prepared, so we move deeper into this encounter with Jesus. The participation of the faithful either through song or in the spoken responses further signifies our willingness to enter the sacrifice of Jesus.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: December 21-22

The Year of the Eucharist – Teaching during Mass

December 21-22, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Preparation of the Gifts and Altar</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	December 21-22
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Blessing Prayers –These prayers formulated from similar prayers used in the second century are not heard if a song is sung. Being mindful that Jesus was Jewish, and he celebrated the Passover Meal, the Mass came from this experience at the Last Supper. These prayers that are used in the preparation of the gifts are very similar to the prayers used at the Passover Meal or the Seder meal. The priest who is Jesus present gives praise to God the Father for these gifts which come from human hands but will become truly divine in the Eucharistic sacrifice that will follow. If there is no singing, we respond with gratitude for God’s goodness to us – “Blessed be God forever.” All that we are, all that we have and all that we will become is because of the graciousness of our God. This expressed in these beautiful prayers or in a carefully chosen song.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: December 28-29

The Year of the Eucharist – Teaching during Mass

December 28-29, 2019

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Washing of the Hands</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	December 28-29
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Washing of Hands – The ritual of the priest washing his hands is a personal preparation. As Jesus present, he will lead His Body the Church in the Eucharistic sacrifice. Yet the priest even though he is uniquely joined to Jesus by his ordination, is a sinner. The priest knows this, and this moment is a personal preparation for him. The prayer is said quietly. It is a reminder once again, that the priest and all here are sinners and although unworthy to be here, are none the less blessed by God in our baptism. God makes us ready to enter into the sacrifice with His Son, Jesus.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: January 4-5, 2020

DECEMBER 28-29 – Holy Family

Theme of the Homily - Offering ourselves with Jesus to God the Father

Readings

Sir 3:2-6,12-14; Col3:12-21 or 3:12-17; Mt 2:13-15,19-23

Synopsis of the Readings

Honoring our Father and Mother will become a blessing.

Joseph protects Mary and Jesus by taking them to Egypt and then settling them in Nazareth.

We are called to be Christ-present to each other in our family life.

Introduction

In the journey of this Year of the Eucharist, we will continue to talk about the Preparation of the Gifts and Altar at that time in the Mass.

In the Preparation of the Gifts and Altar the prayers prepare us for the offering that will take place in the Eucharistic Prayer.

In the weeks after Christmas we will explore the Eucharistic Prayer in several homilies. For now, I want to focus on the importance of our offering ourselves with Jesus to God the Father.

Understanding

At the heart of the Mass is the Eucharistic Prayer.

We remember that Jesus offered his life to God the Father and was obedient to him.

We recall that every year on this Feast Day when we reflect on Jesus' life within the Holy Family. The stories tell us that Jesus began to offer his life to God the Father in his obedience to Mary and Joseph.

His sacrifice reached its fullness in his crucifixion.

Jesus gave us the Eucharist to remember his sacrifice.

Remembering his sacrifice means more than calling the event to mind. It is more than looking at the "photographs" of the event and remembering it.

Jesus' sacrifice to his Father is eternal. It continues in the life of the Trinity.

When we celebrate Mass, we join Jesus in offering himself to his Father.

We sacrifice by our being present and by our full, conscious and active participation in all aspects of the Mass.

Jesus received life back from the Father in his resurrection. That life giving from the Father to Jesus is also eternal. It is constant in the life of the Trinity.

When Jesus receives life back from the Father, we who have joined in his sacrifice also receive life back. Jesus becomes present to us in his resurrected glory in the reception of communion.

In order for us to gain the fullness of the life that God wants to give us in the reception of communion, we must be willing to offer ourselves in sacrifice to God with Jesus.

Conclusion

This is at the heart of the Eucharist.

**When we explore the Eucharistic Prayer, we will delve more deeply into this mystery.
The encounter with the risen Christ is grounded in our desire and effort to sacrifice
with Jesus to God the Father.**

The Year of the Eucharist – Teaching during Mass

January 4-5, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Invitation to Pray during Preparation of the Gifts and Altar begin
Length of Time Needed	1-2 minutes
Schedule of the Event	January 4-5
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>The invitation to pray with the priest and our response – Prayer Over the Offerings – The Preparation of the Altar and Gifts comes to its completion with an invitation from the priest, addressed to all the faithful. It is a moment of honest supplication. The priest asks all of us to pray that our sacrifice will be acceptable to God the Father. The sacrifices here are more than just the bread and wine. They include any sacrifices, petitions, prayers that we personally unite to this sacrifice of Jesus about to be made. The priest as Jesus present and the faithful as Jesus Body are about to enter the most solemn moment of the Mass. The reason we came and participate in all that has gone before is to dispose us to join the sacrifice of Jesus. We know that God the Father accepts Jesus sacrifice. As the Body of Christ, we pray that God will accept this sacrifice we offer, for the praise and glory of His name, for our good and the good of the whole Church. We pray that our participation will bear fruit in our lives and those for whom we offer this Mass. The faithful respond with their own prayer of supplication. The priest then gathers our supplication in the Prayer Over the Gifts.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: January 11-12

The Year of the Eucharist – Teaching during Mass

January 11-12, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Homily begin today.
Length of Time Needed	1-2 minutes
Schedule of the Event	January 11-12
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Introduction of the Homilies on the Eucharistic Prayer – The Eucharistic Prayer is the summit of the whole Mass. In the next six weeks of Ordinary Time, the priest will be offering an in-depth look at the Eucharistic Prayer. The hope is that we can then more fully comprehend what is happening and more fully enter this encounter with the Jesus that Jesus deeply desires for us. There are nine Eucharistic Prayers. Most often we pray I or III at Sunday Masses and occasional IV. Eucharistic Prayer II is prayed at daily mass and sometimes on Sundays. For these homilies we will focus on Eucharistic Prayer _____.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: February 22-23

Homilies on the Eucharistic Prayer

(The structure of these homilies will depend on which Eucharistic Prayer is used and reflected on. EP I has a different structure than the others. All the elements are in all the EPs but they are arranged differently in EP I)

Introduction to the Series of Homilies

It is permissible from time to time, to preach on some aspect of the Mass other than the scripture readings. (GIRM 65). Granted, doing six homilies in a row on the Eucharistic Prayer might arguably be too frequent. On the other hand, it is important to take some time, especially in this Year of the Eucharist, to focus on the Eucharistic Prayer.

The Eucharistic Prayer is the high point of the Mass. (GIRM 78) We rarely if ever draw the faithful's attention to this prayer. In the form that it is prayed, it can be difficult for the faithful to be attentive. The hope of this series of homilies is that, with a deeper understanding of the Eucharistic Prayer, the faithful will be able to enter this experience more fully. With this understanding they will be prepared to offer themselves with Jesus to God the Father. Their encounter with the risen Christ will be deepened and their anticipation of communion enriched. (GIRM 78)

The General Instruction also notes that the faithful are required to listen to the Eucharist Prayer with reverence and silence. Understanding the various aspects of the Eucharistic Prayer will increase their reverence. Though remaining silent they can nonetheless enter the vocal prayer of the priest with thoughtful and appropriate invocation that deepen their attentive listening. The model for this type of prayer is the rosary.

The rosary is a meditation on the mysteries of Jesus' life. As we reflect on each mystery, we pray the Hail Marys. The Hail Mary prayer is not meant to be the focus. It means to serve as a sort of background chant to the meditation we are focused on. Properly done, the mystery stands out and the repetition of the Hail Mary allows us to enter more deeply in the mystery.

It can also be noted that even though the faithful do not pray the Eucharistic Prayer aloud with the priest, often they seem to be praying it quietly to themselves. Over time, listening to the Eucharist Prayers repeatedly, the faithful commit them to memory. Praying silently with the priest is their way of engaging in the prayer and no doubt helps avoid distraction. There might be an alternative to this practice that would allow the faithful to be even more attentive to the prayer and thus enter the sacrifice more completely.

Therefore, during the Eucharistic Prayer, as the faithful focus on words and their meaning prayed aloud by the presiding priest, they could in the silence of their minds and hearts, offer short acclamations. These are not said aloud but rather provide a focus for listening to the prayer. Of course, the faithful would need to understand the various aspects of the Eucharistic Prayer in order to know what sort of silent acclamation or prayer would be appropriate. This is possible with proper catechesis and practice. Those who have tried this way of entering the prayer have found that it enriches the prayer experience

and allows them to listen more intently. This method will be explained in each of the elements of the Eucharistic Prayer.

The General Instruction of the Roman Missal speaks of eight elements of the Eucharistic Prayer. (GIRM 79). How these elements are present in Eucharistic Prayers I, II and III are outlined in the following pages. It would be helpful to have these prayers present as the next section is studied.

- a.) **Thanksgiving** is the first element. It is expressed primarily in the Preface. The priest vocalizes for the people the marvelous works of God. Several prefaces speak to a particular aspect of the work of salvation. While the priest is vocalizing this element of the Eucharistic Prayer, the faithful, if they are aware of these moments of thanksgiving, could silently say, "Thank you Father."
- b.) The **Acclamations** occur three times in the Eucharistic Prayer, the Holy, Holy, Holy, the Memorial Acclamation and the Great Amen. These are intended to be sung by the whole congregations. They are shouts of joy and gladness. We are joining the whole Church, on earth and in heaven, praising God for his gracious kindness toward us.
- c.) The **Epiclesis** is the element of the Eucharistic Prayer in which we call down the Holy Spirit. The Greek word means "to call down." It is the Holy Spirit who effects and changes. With hand laid on the gifts of bread and wine, the priest invokes the Holy Spirit aloud to transform these gifts into the Body and Blood of Christ. After the consecration has occurred, the priest also invokes the Holy Spirit to transform us, the faithful, that we will become one body and spirit in the Risen Lord. During these moments of invocation, the faithful could silently join the prayer by saying, "Come Holy Spirit."
- d.) The **Institution Narrative and Consecration** is the element of the Eucharistic Prayer most familiar to the faithful. In this moment, we remember with words and gestures the great gift Jesus gave us at the Last Supper. It is the supreme moment of thanksgiving as we recall God's gift of his Son and Jesus' gift of himself in his Body and Blood. We also hear the commandment to "Do this in memory of me." During this moment, we believe the bread and wine become the Body and Blood of Christ. This is the moment of hearing the greatest story of our salvation. During this element in the Eucharistic Prayer, the faithful quiet their minds and hearts. Attention is the only proper response.
- e.) The **Anamnesis** follows closely on the institution narrative and consecration. The Greek word means "to remember." We have listened to and remember the great moment of the Last Supper when Jesus gave himself to us as food from heaven. We continue to call to mind, not only that, but also the whole of His life and especially His resurrection, His ascension and the promise of His return in glory. The words prayed by the priest continue the remembering that Jesus asked us to do in the Last Supper. This element of the Eucharistic Prayer is followed closely by the oblation.
- f.) The **Oblation** is the actual offertory of the Mass. At this moment, we the faithful, the whole Church, offer the unblemished sacrificial Victim, Jesus, in the Holy Spirit, whom we have invoked and who is present, to God the Father. Not only that, but we also learn to offer ourselves. In this moment, we are brought through, with and in Christ into unity with God and each other. During the Anamnesis and the oblation, the faithful could well be praying silently,

“Accept us Father, with your Son Jesus,” or any words that would signify our desire to united in the life of the Trinity.

- g.) The **Intercessions** follow. We believe the whole Church is present with us in this moment. We also believe God is present and we know that when God is present, he pours out his blessings on his people. Therefore, we ask God to bless with the things we need. We pray for the Church, its leaders, for the living and the dead and for peace in the world. During this element of the Eucharistic Prayer, the faithful can imitate, though silently, the response to the Universal Prayer by praying “Lord hear our prayer.”
- h.) The **Concluding Doxology** brings the Eucharistic Prayer to a close. We have remembered and offered thanks. We have invoked the Holy Spirit who has come. The bread and wine are transformed, and we have joined in the great sacrifice of Jesus to God the Father. Finally, but not least, we have asked with confidence for what we need. The whole prayer and every element of the prayer is summed up in this moment. All that we have prayed is through Christ, and with Christ and in Christ. We offer praise and thanks to God. The Amen, really should be a shout of joy and victory that the whole faithful gathered acclaims.

The homilies for the next six weekends speak to each of the elements, combining some into given homilies. The preacher will decide which Eucharistic Prayer he will use as an example. He would be encouraged to use that same Eucharistic Prayer for the entire six weeks. The Eucharistic Prayer would ideally be available to the people to use during these homilies. Samples of the Eucharistic Prayer are available in the materials for the Year of the Eucharist found on the website. This will enable them to understand which element the priest is addressing. It will also help them when the priest prays the Eucharistic Prayer to appreciate what was shared in the homily. Over the course of the six weeks, the faithful will develop a new appreciation for this most important aspect of the Mass. Properly presented, it will allow them to encounter Jesus which is the goal of the Year of the Eucharist.

The readings are provided for each week and a synopsis is offered. However, no attempt is made to tie the readings to the various aspects of the Eucharistic Prayer. The importance of these homilies in this Year of the Eucharist and the importance of the Eucharistic Prayer itself suggest that speaking directly to the elements of the Eucharistic Prayer without a tie back to the readings of the day is acceptable.

JANUARY 11-12 – Baptism of the Lord

Readings

Is42:1-4,6-7; Acts 10:34-38; Mat 3:13-17

Synopsis of the Readings

The Lord calls the Suffering Servant (John the Baptist or Jesus) to announce justice and peace to all people.

Jesus is baptized in the Jordan. He is God's beloved Son with whom God is pleased.

God is with Jesus and God shows no partiality. All are accepted.

Homily on the Eucharistic Prayer

The Opening Dialogue, the Preface and the Holy, Holy

1. The Eucharistic Prayer is the high point of the entire celebration
2. It is a prayer of thanksgiving, remembering what God has done for us in Jesus
3. In the opening dialogue, we are invited to lift our hearts in prayer and thanksgiving
4. The priest in the person of Christ addresses God the Father
5. The faithful join with Christ in offering themselves to God the Father
6. In the preface we begin first to offer thanks to God. This is the start of any genuine prayer. In the preface, which changes almost every week, the priest in the name of the whole people glorifies the Father and gives thanks to him for the work of salvation or some aspect of it depending on the liturgical feast or season.
7. During the Preface, although we are obliged to listen attentively to the priest proclaiming the Eucharistic Prayer, the faithful could in their own minds and hearts be offering their own thanksgiving to the great works of God by silently saying, "Thank you God."
8. The Holy, Holy, is the congregation's response to the thanksgiving. We stand in the company of all the saints who praise God for his wonderful works. The words come from the prophet Isaiah and the Book of Revelation.
9. The Holy, Holy is always sung.

January 18-19 – Second Sunday of Ordinary Time

Readings: Is 49:3,5-6; 1Cor 1:1-3; Jn 1:29-34

Synopsis of the Readings

Jesus is the servant of God sent to be a light to the nations.

John the Baptist proclaims Jesus the Lamb of God and the Son of God upon whom the Spirit comes down.

Paul offers peace and grace from God the Father and Jesus Christ to the Corinthians.

Homily on the Eucharistic Prayer

The Thanksgiving and the Epiclesis

1. After the Holy, Holy, the thanksgiving continues. In EP II this is a short sentence. In III and IV it is longer, recounting the marvelous deeds of God in the plan of our salvation.
2. Again, the faithful could, in their own minds and hearts, be offering their own thanksgiving to the great works of God by silently saying, "Thank you God."
3. The next aspect of the Eucharistic Prayer is the epiclesis which means invocation.
4. The Church that is the priest and people together, are asking the Holy Spirit to transform the gifts offered by human hands into the Body and Blood of Christ. We believe this transformation happens through the Holy Spirit coming.
5. The faithful could be drawn more deeply into this aspect of the Eucharistic Prayer by silently joining the priest's vocal prayer. In their minds and hearts, they could be thinking (saying), "Come Holy Spirit."
6. The priest engages the ancient sign of the invocation of the Holy Spirit by laying hands (placing them over) the gifts of bread and wine. This gesture is present in all sacraments as a sign of invoking the Holy Spirit.
7. Bells may be rung to signal this moment in the Eucharistic Prayer.

JANUARY 25-26 – Third Sunday of Ordinary Time

Readings: Is 8:23-9:3; 1Cor 1:10-13,17; Mat 4:12-23 (shorter version stops at verse 17)

Synopsis of the Readings

God has brought a great light and rejoicing; he has lifted the burden of his people. Jesus calls for repentance, chooses his first disciples and begins preaching the gospel. There should be no division among the Corinthians. We all belong to Christ.

Homily on the Eucharistic Prayer

The Institution Narrative, the Consecration, Memorial Acclamation

1. In the continuing recounting of the marvelous deeds of God, we now remember the supreme act of God's gift of salvation, the sacrifice of Jesus on the Cross.
2. We offer thanks as we recall the events of the Last Supper where Jesus instituted this great memorial of his sacrifice.
3. In this moment, the bread and wine become the Body and Blood of Christ. The resurrected Christ is truly and really present before us under the form of bread and wine.
4. This is the moment of great story telling. We are doing what Jesus asked us to do." Do this in memory of me. "
5. Our first response to this moment of transubstantiation in the Eucharistic Prayer is complete attention.
6. Bells may be rung during the consecration as a reminder to the faithful of this great moment in the Eucharistic Prayer.
7. The Memorial Acclamation is our second response to this transformation of the bread and wine into the Body and Blood of Christ. We proclaim the death of the Lord and we look forward to the fulfillment of our salvation when Christ comes again.
8. The memorial acclamation is always sung.

FEBRUARY 1-2 – Fourth Sunday of Ordinary Time

Readings: Zep 2:3,3:12-13; 1Cor 1:26-31; Mat 5:1-12a

Synopsis of the Readings

Those humble who seek the Lord will find refuge in the Lord; freedom from wrong.

Jesus proclaims the beatitudes.

We are chosen in our lowliness to boast of the wonderful works of God in Jesus Christ.

Homily on the Eucharistic Prayer

The Anamnesis, the Oblation (Offering) and the Epiclesis.

1. What follows the consecration and memorial acclamation is three-fold.
2. The Greek word we use to remember is anamnesis.
3. We remember the Passion and death, the Resurrection and the Ascension. We look forward to Jesus coming again. This prayer completes the memorial of what Jesus did for us and what he asked us to do for him. We remember is saving work.
4. The oblation follows quickly. This is the real offertory of the Mass. We, the priest as Christ the head and we are His Body, offer Jesus to God the Father. We also join ourselves to the offering. This is what Jesus asked us to do. We are joined to Jesus in his eternal gift of himself to God the Father.
5. Following this moment, we again invoke the Holy Spirit. This is a second epiclesis.
6. We ask the spirit again, that we who have joined in this sacrifice might be transformed ever new in the Body of Christ; that we might become one with Christ and each other in this marvelous interaction of Father, Son and Spirit.
7. The faithful could join this moment in the Eucharistic Prayer by adding their silent petition, "accept us Father, with Jesus," or any phrase that would speak of the faithful desire to be joined with Jesus to the life of the Trinity.

FEBRUARY 8-9 – Fifth Sunday of Ordinary Time

Readings: Is 58:7-10; 1Cor 2:1-5; Mat 5:13-16

Synopsis of the Readings

We shall find light, a freedom from darkness and gloom in taking care of those in need around us, the hungry, naked, the oppressed.

Jesus' disciples are the salt of the earth and the light of the world. We are called to shine before others, so God is glorified.

Paul preached Jesus Christ in weakness and fear so that the strength of the Corinthian's faith would be in God.

Homily on the Eucharistic Prayer

The Intercessions

1. Having joined the sacrifice of Christ and having received the new life that God the Father pours on his Son and therefore on us, we ask for the things we need.
2. It is interesting to note that it is only now, after this rather long prayer that we ask God for what we need. We ask because we know and have recounted that God is good. We know that he wants what is best for us. We pray then with confidence.
3. Each of the Eucharistic Prayers varies in the petitions that are prayed but they include the following:
 - a. continue to transform our lives so that we might be an eternal offering to God
 - b. that we might be joined to the angels and saints (in all four)
 - c. that peace would come to our world
 - d. we pray for the Pope and our bishop and the whole church
 - e. for unity in the Church
 - f. and for the dead (in all four)
4. During this moment in the Eucharistic Prayer, the faithful could easily join, although not aloud, but silently, in making these petitions their own by praying silently, "Lord hear our prayer." This is the same phrase used most often in the Universal Prayer.

FEBRUARY 15-16 – Sixth Sunday of Ordinary Time

Readings: Sir 15:15-20; 1Cor 2:6-10; Mat 5:17-37

Synopsis of the Readings

Sirach is a series of short wise sayings that invite us to choose to keep the commandments.

Jesus came to fulfill the law and teach other to do the same. His followers must live more than the letter of the law, they must also live the spirit of the law.

Paul tells the Corinthians about the wisdom of God in his plan of salvation.

Homily on the Eucharistic Prayer

The Doxology and Amen

1. Finally, we offer to God the Father the great summation of our Eucharistic Prayer.
2. We have prayed to God the Father, through, with and in Jesus Christ, in the power of the Holy Spirit.
3. The purpose of our prayer is to offer ourselves together with Jesus to God the Father. We echo the Our Father when we pray that all glory and honor will be given to the Father.
4. The Amen is the faithful's response. It is meant to be a shout of joy and thanksgiving. It should raise the rooftops. We affirm that we believe and accept all that has been prayed; all that has been done for us by our loving and merciful God.
5. This is called the Great Amen, because it is the full expression of our faith. All is offered to God the Father, in, with and through His Son Jesus, in the power of the Holy Spirit.
6. The Amen is always sung.

Roman Canon or Eucharistic Prayer One

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

(Preface changes each week. It is the listing of the great words of God and especially for the ones we are celebrating today. The assembly can silently offer thanks by praying in their minds and hearts, “Thank you, Father.”)

(The assembly acclaiming God’s goodness by singing – saying - the song of the angels and saints in heaven.)

Holy, Holy, Holy Lord God of hosts...

*(Intercessions – the assembly ask the Father to hear these petitions by silently praying, **Lord hear our Prayer.**)*

To you, therefore, most merciful Father, we make our humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept and bless these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church.

Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant Francis our Pope and Robert our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

**Remember, Lord, your servants N. and N. and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves
and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.**

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. (Through Christ our Lord. Amen)

Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation

and counted among the flock of those you have chosen. (Through Christ our Lord. Amen.)

(Epiclesis - The assembly can silently offer thanks by praying in their minds and hearts, Come Holy Spirit.)

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

(Institution Narrative and Consecration- The assembly listens attentively.)

**On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks he said the blessing,
broke the bread and gave it to his disciples, saying:**

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR

YOU MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

The mystery of faith.

(Acclamation – the assembly sings -or speaks – their love for God in what he has done for us in His Son Jesus.)

We proclaim your death O Lord until you come again. OR

When we eat this Bread and drink this Cup we proclaim your death, O Lord, until you come again. OR

Save us savior of the world for by your cross and resurrection you have set us free.

(Anamnesis and Oblation and Epiclesis – the assembly offers themselves with Jesus to the Father

*by silently praying Accept us **Father, with your Son Jesus.**)*

Therefore, O Lord, as we celebrate the memorial of the blessed Passion, the Resurrection from the dead, and the glorious Ascension into heaven of Christ, your Son, our Lord, we, your servants and your holy people, offer to your glorious majesty from the gifts that you have given us, this pure victim, this holy victim, this spotless victim, the holy Bread of eternal life and the Chalice of everlasting salvation.

Be pleased to look upon these offerings with a serene and kindly countenance, and to accept them, as once you were pleased to accept the gifts of your servant Abel the just, the sacrifice of Abraham, our father in faith, and the offering of your high priest Melchizedek, a holy sacrifice, a spotless victim.

In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing. (Through Christ our Lord. Amen.)

*(Intercessions – the assembly ask the Father to hear these petitions by silently praying, **Lord hear our prayer.**)*

Remember also, Lord, your servants N. and N., who have gone before us with the sign

of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. (Through Christ our Lord. Amen)

To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord.

Through whom you continue to make all these good things, O Lord; you sanctify them fill them with life, bless them, and bestow them upon us.

*(Doxology and Great Amen – The assembly acknowledge all that God has done for us and acclaims their belief by singing – or speaking – **AMEN.**)*

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. Amen

Eucharistic Prayer Two

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

(Preface changes each week. It is the listing of the great words of God and especially for the ones we are celebrating today. The assembly can silently offer thanks by praying in their minds and hearts, “Thank you, Father.”)

(The assembly acclaiming God goodness by singing – saying - the song of the angels and saints in heaven.)

Holy, Holy, Holy Lord God of hosts...

(Thanksgiving - the assembly can silently offer thanks by praying in their minds and hearts, “Thank you, Father.”)

You are indeed Holy, O Lord, the fount of all holiness.

*(Epiclesis - The assembly can silently offer thanks by praying in their minds and hearts, **Come Holy Spirit.**)*

Make holy, therefore, these gifts we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the Body and Blood of our Lord Jesus Christ.

(Institution Narrative and Consecration- The assembly listens attentively.)

At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP

FOR YOU.

In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

The mystery of faith.

(Acclamation – the assembly sings -or speaks – their love for God in what he has done for us in His Son Jesus.)

We proclaim your death O Lord until you come again.

When we eat this Bread and drink this Cup we proclaim your death, O Lord, until you come again.

Save us savior of the world for by your cross and resurrection you have set us free.

(Anamnesis and Oblation and Epiclesis – the assembly offers themselves with Jesus to the Father

*by silently praying Accept us **Father, with your Son Jesus.**)*

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.

Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

*(Intercessions – the assembly ask the Father to hear these petitions by silently praying, **Lord hear our prayer.**)*

Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with Francis our Pope and Robert our Bishop and all the clergy.

Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy: welcome them into the light of your face.

Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life, and may praise and glorify you through your Son, Jesus Christ.

*(Doxology and Great Amen – The assembly acknowledge all that God has done for us and acclaims their belief by singing – or speaking – **AMEN.**)*

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. Amen

Eucharistic Prayer Three

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

*(Preface changes each week. It is the listing of the great words of God and especially for the ones we are celebrating today. The assembly can silently offer thanks by praying in their minds and hearts, “**Thank you, Father.**”)*

(The assembly acclaiming God goodness by singing – saying - the song of the angle and saints in heaven.)

Holy, Holy, Holy Lord God of hosts...

*(Thanksgiving - the assembly can silently offer thanks by praying in their minds and hearts, “**Thank you, Father.**”)*

You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.

*(Epiclesis - The assembly can silently offer thanks by praying in their minds and hearts, **Come Holy Spirit.**)*

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries.

(Institution Narrative and Consecration- The assembly listens attentively.)

For on the night he was betrayed he himself took bread, and, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended, he took the chalice, and giving you thanks, he said the blessing, and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

The mystery of faith.

(Acclamation – the assembly sings -or speaks – their love for God in what he has done for us in His Son Jesus.)

We proclaim your death O Lord until you come again.

When we eat this Bread and drink this Cup we proclaim your death, O Lord, until you come again.

Save us savior of the world for by your cross and resurrection you have set us free.

*(Anamnesis and Oblation and Epiclesis – the assembly offers themselves with Jesus to the Father by silently praying Accept us **Father, with your Son Jesus.**)*

Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

(Intercessions – the assembly ask the Father to hear these petitions by silently praying, Lord hear our prayer.)

**May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary, Mother of God, with your blessed Apostles, and glorious Martyrs
(with Saint N: - the Saint of the day or Patron Saint) and with all the Saints, on whose constant intercession in your presence we rely for unfailing help.**

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world.

Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant Francis our Pope and Robert our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own.

Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion O merciful Father, gather to yourself all your children scattered throughout the world.

To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy forever the fullness of your glory through Christ our Lord, through whom you bestow on the world all that is good.

(Doxology and Great Amen – The assembly acknowledge all that God has done for us and acclaims their belief by singing – or speaking – AMEN.)

Through him, and with him and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. Amen

Eucharistic Prayer Four

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

*(Preface - The assembly can silently offer thanks by praying in their minds and hearts,
"Thank you, Father.")*

*(The assembly acclaiming God goodness by singing – saying - the song of the angle and
saints in heaven.)*

Holy, Holy, Holy Lord God of hosts...

*(Thanksgiving - the assembly can silently offer thanks by praying in their minds and hearts,
"Thank you, Father.")*

We give you praise, Father most holy, for you are great, and you have fashioned all your works in wisdom and in love. You formed man in your own image and entrusted the whole world to his care, so that in serving you alone, the Creator, he might have dominion over all creatures. And when through disobedience he had lost your friendship, you did not abandon him to the domain of death. For you came in mercy to the aid of all, so that those who seek might find you. Time and again you offered them covenants and through the prophets taught them to look forward to salvation. And you so loved the world, Father most holy, that in the fullness of time you sent your Only Begotten Son to be our Savior. Made incarnate by the Holy Spirit and born of the Virgin Mary, he shared our human nature in all things but sin. To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to the sorrowful of heart, joy. To accomplish your plan, he gave himself up to death, and, rising from the dead, he destroyed death and restored life.

And that we might live no longer for ourselves but for him who died and rose again for us, he sent the Holy Spirit from you, Father, as the first fruits for those who believe, so that, bringing to perfection his work in the world, he might sanctify creation to the full.

*(Epiclesis - The assembly can silently offer thanks by praying in their minds and hearts, **Come Holy Spirit.**)*

Therefore, O Lord, we pray: may this same Holy Spirit graciously sanctify these offerings, that they may become the Body and Blood of our Lord Jesus Christ for the celebration of this great mystery, which he himself left us as an eternal covenant.

(Institution Narrative and Consecration- The assembly listens attentively.)

For when the hour had come for him to be glorified by you, Father most holy, having loved his own who were in the world, he loved them to the end: and while they were at supper, he took bread, blessed and broke it, and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, taking the chalice filled with the fruit of the vine, he gave thanks, and gave the chalice to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.

The mystery of faith.

(Acclamation – the assembly sings -or speaks – their love for God in what he has done for us in His Son Jesus.)

We proclaim your death O Lord until you come again.

When we eat this Bread and drink this Cup we proclaim your death, O Lord, until you come again.

Save us savior of the world for by your cross and resurrection you have set us free.

*(Anamnesis and Oblation and Epiclesis – the assembly offers themselves with Jesus to the Father by silently praying **Accept us Father, with your Son Jesus.**)*

Therefore, O Lord, as we now celebrate the memorial of our redemption, we remember Christ's death and his descent to the realm of the dead; we proclaim his Resurrection and his Ascension to your right hand, and, as we await his coming in glory, we offer you his Body and Blood, the sacrifice acceptable to you which brings salvation to the whole world.

(Intercessions – the assembly ask the Father to hear these petitions by silently praying, Lord hear our prayer.)

Look, O Lord, upon the Sacrifice which you yourself have provided for your Church, and grant in your loving kindness to all who partake of this one Bread and one Chalice that, gathered into one body by the Holy Spirit, they may become a living sacrifice in Christ to the praise of your glory.

Therefore, Lord, remember now all for whom we offer this sacrifice: especially your servant Francis our Pope, Robert our Bishop, and the whole Order of Bishops, all the clergy, those who take part in this offering, those gathered here before you, your entire people, and all who seek you with a sincere heart.

Remember also those who have died in the peace of your Christ and all the dead, whose faith you alone have known.

To all of us, your children, grant, O merciful Father, that we may enter into a heavenly inheritance with the Blessed Virgin Mary, Mother of God, and with your Apostles and Saints in your kingdom. There, with the whole of creation, freed from the corruption of sin and death, may we glorify you through Christ our Lord, through whom you bestow on the world all that is good.

(Doxology and Great Amen – The assembly acknowledge all that God has done for us and acclaim their belief by singing – or speaking – AMEN.)

Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. Amen

The Year of the Eucharist – Teaching during Mass February 22-23, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Our Father</i> is prayed.
Length of Time Needed	1-2 minutes
Schedule of the Event	February 22-23
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Communion Rite The Lord’s Prayer – We have heard this prayer and have prayed it so often that maybe we don’t always focus on the words. But this is our prayer to the God and Father of us all. This is the only prayer that Jesus himself told us to say to God, our Father. So, at our Savior’s command and having been formed by his divine teaching, we ask God to give us “our daily bread.” What does that mean? For us as Christians, this means the Eucharistic bread, the Bread of Life, Jesus’ Body and Blood. We also ask God to forgive us and to help us to forgive others. Forgiveness transforms us because it is the way in which we most imitate Jesus. In our unworthiness, through forgiveness, we become more worthy to receive the Bread of Life. This prayer to the Father shares the desire of our hearts to him.</p> <p>We, the Body of Christ, then asks the Father for deliverance from evil, peace in our days, and his mercy which keeps us free from sin and safe from any distress that may come our way. In this way, we begin to prepare our hearts for the most intimate part of this encounter – the receptivity of Jesus in this Eucharist.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: February 29-March 1

The Year of the Eucharist – Teaching during Mass February 29-March 1, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Sign of Peace begins.
Length of Time Needed	1-2 minutes
Schedule of the Event	February 29 – March 1
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Sign of Peace – In the Our Father we have prayed to forgive as we are forgiven. That prayer is acted upon in the Sign of Peace. The first greeting of Jesus to his apostles after the resurrection in John’s gospel was “Peace be with you.” We are invited to offer each other the peace that Jesus, who is present with us, desires to give.</p> <p>Recall that signs and gestures communicate something to God and others. The Sign of Peace is not a secular greeting, not a “Hi, how are you?” It is a time to extend to one another a sign of Christ’s peace, not our own. Christ’s “Peace” in Hebrew is Shalom. It denotes wholeness or completeness, and perfection. This “Peace” is really a blessing, a manifestation of divine grace. Done properly, the Sign of Peace does not distract us from receiving the Lord in communion. Rather it invites us into this union with Jesus. Jesus present with us offers peace to his followers through the ritual of the community in word and action. We are invited to offer Christ’s peace in this ritual moment, to those around us whom we do not know, and even to our enemies.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: March 7-8

The Year of the Eucharist – Teaching during Mass

March 7-8, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Lamb of God is prayed.
Length of Time Needed	1-2 minutes
Schedule of the Event	March 7-8
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p style="text-align: center;">The Lamb of God – The Lamb of God is a prayer, sung or recited. It allows us one more time to affirm what we believe – Jesus is the Lamb of God who takes away the sins of the world. He is whom we desire because through him we have been redeemed. He “grants us peace.”</p> <p style="text-align: center;">During the Lamb of God, the Body of Christ is broken. This gesture signifies that Jesus’ body was broken and his Blood poured out for the salvation of the world. The priest places a piece of the Body of Christ in the Blood of Christ to signify the unity of the Body and Blood of the Lord in the work of salvation. The distribution of the Body and Blood of Christ into vessels so that the faithful can all receive, signifies our sharing in the one sacrifice of Christ. We, though many are made one by our receiving communion from Christ.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: March 14-15

The Year of the Eucharist – Teaching during Mass

March 14-15, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Invitation to Communion dialogue begins
Length of Time Needed	1-2 minutes
Schedule of the Event	March 14-15
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Communion – Sharing in the Eucharist is the high point of the entire celebration. Holy Communion seals the sacrificial nature of the meal in which we remember Christ’s Passover. The Church teaches that the Eucharist is the source and summit of our Christian life.</p> <p>Receiving Holy Communion is the most intimate moment of this encounter with the Lord Jesus. He gives himself to us completely, body, blood, soul and divinity; his totality. He can’t give any more of himself to us. This is the most intimate union possible. There is no greater love. We respond to the invitation to receive communion as the Roman centurion did when Jesus offered to come to his home. We are “not worthy to have him enter under our roof.” In order to enter this union, we, though sinners, must open our hearts to this profound love for us. We are not receiving just a consecrated host, we are receiving Jesus himself, and therefore his saving, sacrificial love.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: March 21-22

The Year of the Eucharist – Teaching during Mass

March 21-22, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the Procession to Receive Communion begins
Length of Time Needed	1-2 minutes
Schedule of the Event	March 21-22
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	Each of us comes forward in the Communion procession to renew our personal participation in the covenant in the Body and Blood of Christ. We also come forward to renew our deep desire for Jesus and it fulfills our deepest longing to be nourished by him. This is expressed in a tangible way in bowing our head and in our “Amen.” [and not “I believe.”] This participation in the covenant of the Body and Blood of Christ unites us with one another. We are invited to express our joy through the singing of the Communion song.
Bulletin support	Place the above teaching in the bulletin for the following week: March 28-29

The Year of the Eucharist – Teaching during Mass

March 28-29, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done after communion is finished and the priest is by his chair, ready to be seated for the silence after communion.
Length of Time Needed	1-2 minutes
Schedule of the Event	March 28-29
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	Our most intimate encounter with Jesus is the reception of Him in Holy Communion. A significant time of silence is needed following the communion song, to allow the faithful to listen to the voice of the Lord in the stillness of our hearts. The silence following Communion also allows us the opportunity to give thanks in prayer with him who is now within us in the most intimate way. A song of thanksgiving following the silence can also help us express our love and gratitude.
Bulletin support	Place the above teaching in the bulletin for the following week: April 18-19

Holy Week – *Homilies during Holy Week should be focused on the Year of the Eucharist. This is especially true of Holy Thursday, the institution of the Eucharist. Good Friday is an opportunity to speak of Jesus' sacrifice and our call to join our sacrifice to His in the Eucharist. Easter vigil and Easter Sunday allow us to focus on the continuing presence and salvific action of the Christ through the Eucharist and into every aspect of our lives.*

APRIL 5 - Palm Sunday

Readings: Isaiah 50:4-7; Phil 2:6-11; Matthew 26:14-27:66

Synopsis of the Readings

Jesus is the suffering servant who sacrifices his life to God knowing God will rescue Him.

The Passion of the Lord according to Matthew

Paul speaks the great hymn of Jesus self-emptying to the Philippians.

Homily

Jesus' suffering and death is at the heart of his saving work. It is celebrated every Sunday in the Eucharist wherein Jesus offers himself to God the Father. We are invited to join in that self-sacrifice.

APRIL 9 – Holy Thursday

Reading: Ex 12:1-8,11-14; 1 Cor 11:23-26; Jn 13:1-15

Synopsis of the Readings

The story of the first Passover is told

Jesus washes the feet of his apostles and asks them to do the same.

Paul hands on to the Corinthians what he received concerning the Last Supper.

Homily

In the Eucharist we recall Jesus' self-sacrifice symbolized in the washing of his disciples' feet. We hear His commandment to us to go and do the same. The Eucharist provides our weekly (if not more often) opportunity to join this self-sacrifice of Jesus. We are in effect practicing with Jesus in the Mass, what he asks us to do in the world.

APRIL 10 –Good Friday

Readings: Is 52:13-53:12; Heb 4:14-16, 5:7-9; Jn 18:1-19:42

Synopsis of the Readings

Jesus is the suffering servant who willingly gave his life for us.

In John's passion, Jesus freely and willingly lays down his life. No one takes it from him.

Jesus is the great high priest who knows our suffering because of what he suffered.

Homily

Jesus gives his life for us, freely and without and coercion. He died and rose that we might confidently follow in his footsteps, sacrificing ourselves for his sake. In the Eucharist we enter deeply and profoundly into the passion of Jesus, into his sacrifice and with him, we find victory, victory in our willingness to suffer with him and be raised to new life.

APRIL 11- Easter Vigil

Readings: Gen 1:1-2:2; Gen 22:1-18; Ex 14:15-15:1; Is 54:5-14; Is 55:1-11; Bar 3:9-15,32-4:4; Ez 36:16-17a,18-28; Rom 6:3-11; Mt 28:1-10

Synopsis of the Readings

God created the world.

Abraham is given the promise because of his faithfulness to God.

God saves the Jewish people in the Red Sea crossing.

God is the faithful husband who calls back sinful Israel; God will always love his people.

God invites all who are in need to come and receive from him.

God invites Israel to turn back to him and become a guide for others to find God.

God saves Israel because God is God; to reveal his glory and his love for his people.

Mary Magdalene and the other Mary are the first witnesses of the resurrection and are sent to tell the disciples and meet Jesus along the way.

Paul tells the Romans that we are baptized into Jesus death to rise with him.

Homily

Jesus is risen. He fulfills the whole of the Old Testament and calls God's people to not be afraid but rather to believe and proclaim the resurrection. In the Eucharist, we fulfill this command first, by recalling Jesus' death and resurrection, by joining our lives to his and then by being sent out to proclaim the goodness of God and invite others to the table of the resurrected Lord.

April 12 – Easter Sunday

Reading: Acts 10:34a.37-43; Col 3:1-4 or 1Cor 5:6b-8; Jn 20:1-9

Peter proclaims the resurrection of Jesus, that the one crucified has been raised up. The apostles are commissioned to preach the good news.

Mary of Magdala, Peter and John witness the empty tomb. Mary and Peter see but John sees and believes.

Paul invites the Colossians to seek the risen Christ.

Or

Paul tells the Corinthians that we are to be like yeast that leavens our brothers and sisters.

Homily

Jesus is risen from the dead. We are invited to believe in the resurrection and live our lives reflecting the resurrection, proclaiming the good news. In the Eucharist, we can do this week by week and receive strength from this real encounter with the risen Lord to become his disciples.

The Year of the Eucharist – Teaching during Mass

April 18-19, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Post Communion Prayer</i> is prayed.
Length of Time Needed	1-2 minutes
Schedule of the Event	April 18-19
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	The Post Communion Prayer - The Communion Rite ends with the Post Communion Prayer. This prayer is preceded by silence and perhaps also a song of thanksgiving. A Post Communion prayer is prayed by all of us through the priest who seeks to ask the Father to make active the fruits of this communion.
Bulletin support	Place the above teaching in the bulletin for the following week: April 25-26

The Year of the Eucharist – Teaching during Mass

April 25-26, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just after the Post Communion Prayer, before any announcements and the concluding rites begin.
Length of Time Needed	1-2 minutes
Schedule of the Event	April 25-26
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Eucharistic Adoration Before moving on to speak about the Concluding Rites of the Mass, it is important to pause and reflect on Eucharistic Adoration. Jesus continues to be present with us in the Eucharistic Species. The Blood of Christ is consumed at the end of Communion. The Body of Christ is reserved in the tabernacle. In addition, we have times of Exposition of the Blessed Sacrament when the Eucharist is displayed in the monstrance to allow us to adore the Lord who remains present with us in this unique manner. As Catholics we have the privilege of visiting the Church, praying before the Blessed Sacrament, either in the tabernacle or exposed in the monstrance. This prayer before the Lord present in the Blessed Sacrament is a continuation of our Communion with Him.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: May 9-10

MAY 3-4 – 4th Sunday of Easter

Theme of the Homily: Eucharistic Adoration and how to pray before the Blessed Sacrament

Readings

Acts 2:14a,36-41; 1Pt 2:20b-25; Jn 10:1-10

Synopsis of the Readings

Peter encourages those listening to him to respect and be baptized so that sins will be forgiven, and they will receive the Holy Spirit.

Those who enter through Jesus, the sheep gate will have abundant life.

We are called to suffer in imitation of Christ, who suffered for us.

Introduction

We have walked though and deepened our understanding of the Mass through this past year.

In the teachings last week, we spoke about Eucharistic Adoration.

The Mass does not end in the sense that the Risen Christ remains present to us in the Blessed Sacrament that is reserved in the tabernacle after Mass.

We are invited to extend our communion with the Christ through visits to the Blessed Sacrament.

The question for many might be, “What do I do in those visits?”

Understanding

We believe that the Christ becomes present to us, body blood, soul and divinity during the celebration of the Mass.

We receive Him in communion and therefore enter Trinitarian life.

The Body of Christ, which is the whole Christ, is reserved in the tabernacle to take communion to those who are prohibited from being present at the celebration of the Mass.

The Body of Christ is also reserved for our devotion.

We are invited by Jesus in the gospel today to enter abundant life through Him.

He is the sheep gate.

His presence in the tabernacle (or exposed in the monstrance) allows us to enter his life, to share in his promise.

We come into the presence of God in the Christ reserved. It is appropriate to genuflect or bend the knee to recognize Christ-present.

We are invited to open our minds and hearts to Christ. Whether we are there for a few minutes, for an hour or more, we are asked to tell the Lord what is going on. We are invited to give ourselves to the Christ-present.

Then we are asked to be quiet, to listen.

We are invited to offer our attention, our adoration and our love to Christ-present but being quiet and listening.

In that time, we might become aware of Christ-present in a personal and unique way. The time might remain quiet. The importance of the attentiveness is to be present to God before you in the Blessed Sacrament. This habit of prayer accomplished over time, even if it does not seem to be worthwhile, is adding grace to one's own life.

Conclusion

**Take the time this week, to stop in the Church, to pray before our God manifest in the Body of Christ in the tabernacle (or in the monstrance).
Begin the practice of deepening our union with the Christ through this extension of the celebration of the Mass.**

The Year of the Eucharist – Teaching during Mass

May 9-10, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Concluding Rites begin.</i>
Length of Time Needed	1-2 minutes
Schedule of the Event	May 9-10
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Concluding Rite – Mass does not end with the reception of Holy Eucharist. We have become a living tabernacle of the most precious Body and Blood of Jesus and should reflect on that and all gifts God has given you.</p> <p>A new Rite begins which brings the whole of the celebration to a conclusion and prepares us for the life that comes next. After any announcements comes the blessing. This can be simple or a more solemn three-fold blessing on special occasions. While the wording for the final blessing is not changing, it should be noted that the priest does not bestow the blessing by saying, "In the name of the Father and of the Son and of the Holy Spirit." Rather, by virtue of his ordination and his standing in the person of Christ, the priest simply invokes the Holy Trinity, and it is God the Father who grants the blessing through His ordained minister.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: May 16-17

The Year of the Eucharist – Teaching during Mass

May 16-17, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just before the <i>Dismissal</i> begin
Length of Time Needed	1-2 minutes
Schedule of the Event	May 16-17
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	<p>Dismissal - Following our response of "Amen" to the final blessing, Mass is concluded with the dismissal, said by the priest or a deacon, using one of the following dismissal formulas:</p> <ul style="list-style-type: none"> - Go forth, the Mass is ended. - Go and announce the Gospel of the Lord. - Go in peace, glorifying the Lord by your life. - Go in peace. <p>The dismissal is a mandate by the Lord. While the Mass may be concluded, our real purpose now begins. We are to go and live as Catholic disciples of Jesus through our words and actions at home, at work or school, and with family and friends.</p> <p>Our response at the dismissal remains the same: "Thanks be to God." What else can we do except give thanks to God? Our prayer of thanksgiving to the Lord is coming to an end. We have received the greatest gift possible in our hearts. We have encountered and received Jesus. We are filled with gratitude and thanksgiving. However, the encounter with the Lord is not finished. We really attend Mass in order to be in the presence of our God through His Son Jesus, who then sends us forth to be Christ in the world. This sending out, this commissioning by God, is the crucial conclusion of the Mass. It is the intentional desire of the Lord for his disciples to go out and be his Christ's light in this world, his living presence.</p>
Bulletin support	Place the above teaching in the bulletin for the following week: May 23-24

The Year of the Eucharist – Teaching during Mass

May 23-24, 2020

Event	Understanding the Encounter with Jesus in the Eucharist
Event Category	Teaching during Mass
Brief Description of Event	A short teaching will be done just after the Dismissal before Recessional Hymn or music.
Length of Time Needed	1-2 minutes
Schedule of the Event	May 23-24
Goal	Invite the people into a deeper encounter with the Lord through a renewed understanding of the Mass
Age level(s)	Primarily adults
Teaching	The Recessional Hymn - The recessional hymn is not technically part of the Mass. The General Instruction of the Mass simply says that the priest and ministers leave. Yet as we go forth, the recessional song rings in our ears and settles in our hearts as we begin again the task of sharing the Gospel with others and glorifying God with our lives. It is a joyful way to conclude this marvelous encounter with the Lord; it sends us forth to share that joy with all we meet.
Bulletin support	Place the above teaching in the bulletin for the following week: May 30-31

MAY 30-31– Pentecost Sunday

Theme of the Homily: Being sent forth in the power of the Holy Spirit.

Readings

Acts 2:1-11; 1Cor 12:3b-7,12-13; Jn 20: 19-23

Synopsis of the Readings

The Holy Spirit descends on the Apostles and Mary.

Jesus appears to the disciples and offers them the gift of peace.

We have all received different gifts from the same Holy Spirit.

Introduction

We have completed the teachings on the Mass for the Year of the Eucharist.

We are close to the conclusion of the whole year.

Pentecost is an opportunity to focus more deeply on the call to go forth from the Mass.

Understanding

The gift of the Holy Spirit poured out on the Church was the beginning of the Church's ministry; the sharing of the good news.

In John's gospel, Jesus gives the Holy Spirit to the disciples and commissions them to share that gift with others.

The apostles, previously timid and frightened, become bold ambassadors of the, proclaiming their new life in the risen Lord.

The gifts we each receive work together for the good of the whole Church.

At the end of the Eucharist, we are likewise commissioned to go forth, to live and proclaim the gospel.

The encounter with Christ in the Eucharist prepares us, each week, to go forth and share the gospel. The peace given by Christ in his presence with us, is meant to be shared with one another

The dismissal of the Mass is really the beginning of our discipleship, the sharing of the good news.

Conclusion

Our encounter with Jesus in the Eucharist leads us to proclaim the good news of his life in us.

The Holy Spirit leads and guides us in our mission to be intentional disciples of Jesus.

JUNE 6-7 - Trinity Sunday

Theme of the Homily: Eucharist is our sharing in the life of the Trinity

Readings

Ex 34:4b-6,8-9 2Cor 13:11-13; Jn 3:16-18

Synopsis of the Readings

Moses encounters the living God on Mount Sinai

God loved the world by giving us his only Son, who came to save us.

When we are in peace with one another, the God of peace will be with us.

Introduction

The readings today offer us the promise sharing the life of God.

Moses encounters a God of mercy on Mount Sinai. God is slow to anger and rich in kindness and fidelity.

Jesus tells us in the gospel of that same God, who in love sent his Son to the world, to us.

Paul, in the second letter to the Corinthians, assures us that when we live in peace with one another, God will be with us.

Living with God is the hope of our lives.

Understanding

In the Eucharist, we share in the life of the Trinity.

God is a communion of love. In the communion of love who is God, there is a real relationship between the Father and the Son. The Son sacrifices himself to the Father. The Father receives that sacrifice of the Son and gives life back to the Son. This real relationship is animated by the Holy Spirit. The Holy Spirit in the love of the Father and the Son.

Jesus manifested this real relationship in his life and death. He sacrificed himself to God the Father. That is the mystery of the Cross.

The Father received that sacrifice and gave life back to his Son. That is the resurrection.

The Holy Spirit was present in the whole life of Jesus enabling this sacrifice and the resurrection.

This sacrifice of the Son to the Father is eternal. It is ongoing.

Jesus asked us to do what he did, and he gave us the Holy Spirit to make that possible.

When we celebrate the Mass, we join our sacrifice to Jesus' sacrifice. God the Father receives us Son's sacrifice and ours with His. The Son receives life back and we along with Him.

In the celebration of the Mass we come to share in the real relationship of the God.

Conclusion

God wants to share life with us. God wants us to enter into the Trinitarian life.

The Eucharist is the primary way we do that.

God waits for us through his Son in the power of the Holy Spirit. God longs to be with us and draw us into his life.

As this Year of the Eucharist ends, will you accept God's invitation in his Son, to enter into a real relationship with God, to encounter Jesus and fall in love with Jesus in the Eucharist.