

# Mass Series #5 - Liturgy of the Eucharist

## Communion Rite Part 1

**The Lord's Prayer** appears in the Bible twice, at Luke 11:1–4 and Matthew 6:9–13. Luke's is shorter and may be more original. But Matthew's is the one that Christians know from memory. Learn more with Bishop Barron [https://youtu.be/\\_mmPI-SYBE](https://youtu.be/_mmPI-SYBE) or with Scott Hahn at <https://youtu.be/E9UHyePeBxs>

After we say the Lord's Prayer at Mass, the priest offers another prayer based on its themes. It is called the "embolism." The prayer relies on God's mercy to keep us "free from sin and safe from all distress." It also acknowledges that we are awaiting a day when we will not have to worry about sin and distress, the day of the coming of our Lord Jesus Christ. Then all say a doxology: "For the kingdom, the power and the glory are yours now and forever." Including the doxology affirms the tradition of other Christians, detaching it from the text honors the original version of the Lord's Prayer, and praying it gives praise to God.

At the **Sign of Peace** worshipers are invited to show their peace and love before receiving the Eucharist, which accomplishes their unity most perfectly. The Sign of Peace has a purpose deeper than a greeting—it expresses the unity of those baptized in Christ.

When the liturgy calls for the "breaking of the bread," it calls for the singing of the "Lamb of God." Breaking bread and pouring wine are moments of sacrifice in our Mass. In these reverent actions, Christ, the sacrificial victim, is broken and poured out. "Lamb" and "bread" go together because the bread and the wine have become Christ, the lamb, who was sacrificed, and whose saving mystery we celebrate at Mass. (After breaking the host, the priest places a small piece into the chalice. This ritual, known as the commingling, was used at one time to express the unity of the Church.)

The breaking and pouring serve other purposes as well: They underscore the unity that we share in this Communion. We will become one by sharing of the one bread and one cup. The Lamb of God rings out in our churches to alert the faithful that the breaking of the bread calls us to follow Christ by our Communion, through sacrifice into glory.

After the priest invites the people to receive Communion, they express their unworthiness for it by saying, "Lord, I am not worthy that you should enter under my roof." Why "under my roof"? The words, of course, come from the story of Jesus's healing the servant of the centurion (Matthew 8:8; Luke 7:6). His statement is one of faith, trust, and respect. We should have the same attitude: faith, trust, and respect. Jesus, unfailingly, in spite of our unworthiness, still draws us to his table. We are not praying for the physical healing of our servant; we are praying for the spiritual healing of our soul. We can be confident that our prayer will be answered.

