

ARS CELEBRANDI — THE ART OF CELEBRATING THE LITURGY

IV: THE COMMUNION RITE

Stephen Eros, Director of Liturgy and Music

This week is our last installment on the Liturgy of the Eucharist. The QR code at the bottom of the page will take you to the previous three weeks of articles. Last week, I finished with the “Great Amen,” which is the conclusion of the Eucharistic Prayer. Before we receive communion, we have what are called “preparatory rites.” The first is the Lord’s Prayer. The Roman Missal says: “...petition is made for daily bread, which for Christians means principally the Eucharistic Bread, and entreating also purification from sin, so that *what is holy* may in truth be *given to the holy*.” When we pray the Lord’s Prayer during Mass, it concludes with the phrase “for the Kingdom and power...” which is often prayed by our non-Catholic brethren. But before that, the priest elaborates on the final petition of the Lord’s Prayer in a short phrase called the “embolism.” We are familiar with this term in a medical context; it comes from the Greek word meaning “to insert.”

The next preparatory rite—the Rite of Peace—flows from the Lord’s Prayer. We pray for peace in our world, but also peace and reconciliation among our community. To be united in harmony with one another is important before receiving the ultimate Sacrament of unity. The Church does not specify *what* sign we should offer to one another; rather, she tells us to keep it simple: “The actual sign of peace is to be established...in accordance with the culture and customs of the peoples. It is appropriate that each person, in a sober manner, offer the sign of peace only to those who are nearest.”

The final preparatory rite is the Fraction Rite when the Eucharistic Bread is fractioned (broken) during the Lamb of God/Agnus Dei. We recall that this action—the Breaking of the Bread—was the name given to the Mass by the early Christians. The acclamation “Lamb of God, you take away the sins of the world” is a quote from John 1:29 when John the Baptist identifies Jesus as the Lamb of God. This title is a reference to the *Passover Lamb* that was sacrificed in atonement for the sins of the people. *Jesus is the New Lamb of the New Passover Covenant.* You’ll notice at Mass in our parish that we only use Eucharistic Bread consecrated at the current Mass—the priest or deacon doesn’t go the tabernacle during the Lamb of God to get reserved hosts. The Church gives this directive “... so that even by means of the signs, communion may stand out more clearly as a participation in the sacrifice actually being celebrated.” Would you serve your dinner guests leftovers? Enough said. This also goes back to the idea of “self offering” in the Offertory and the Eucharistic Prayer where our prayers and sacrifices are connected to the sacrifice made on the altar.

The Communion Chant begins as the priest receives communion. In our parish, the cantor or choir sings the proper text assigned to that Mass (just like the other prayers and readings are assigned to each Mass) if it is not sung by the congregation. This text, often from the book of Psalms, can be thought of as a prayer that connects with either the Eucharist itself, or with the readings of the day. As we process for communion, the refrain or hymn “expresses our spiritual union by means of the unity of our voices, to show gladness of heart, and to bring out more clearly the “communitarian” character of the procession to receive the Eucharist.” The conclusion of the Liturgy of the Eucharist is the “Prayer After Communion” in which we pray “for the fruits of the mystery just celebrated.” Like the other prayers said by the priest, we make this prayer our own by our acclamation: “Amen.”





Feast of St. Clare of Assisi



August 14, 2022



St. Clare of Assisi Parish

O'Fallon Illinois

O God, who in your mercy
led Saint Clare to a love of poverty,
grant, through her intercession,
that, following Christ in poverty of spirit,
we may merit to contemplate you
one day in the heavenly Kingdom.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the
Holy Spirit, God, for ever and ever. Amen

*Soul, adorn thyself with gladness,
Leave behind all gloom and sadness.
Come into the daylight's splendor,
There with joy thy praises render*

*Unto Him whose grace unbounded
Hath this wondrous Banquet founded.
High o'er all the heavens He reigneth,
Yet to dwell with thee He deigneth.*

INTRODUCTORY RITES

PROCESSIONAL HYMN

The Church's One Foundation

Aurelia



1. The Chur-ch's one foun - da - tion Is Je - sus Christ, her
2. E - lect from ev - 'ry na - tion, Yet one o'er all the
3. Through toil and trib - u - la - tion And tu - mult of her
4. Yet she on earth has u - nion With God, the Three in



Lord; She is his new cre - a - tion By wa - ter
earth; Her char - ter of sal - va - tion: One Lord, one
war She waits the con - sum - ma - tion Of peace for -
One, And mys - tic sweet com - mun - ion With those whose



and the Word. From heav'n he came and sought her To
faith, one birth. One ho - ly name she bless - es, Par -
ev - er - more Till with the vi - sion glo - rious Her
rest is won. O bless - ed heav'n - ly cho - rus! Lord,



be his ho - ly bride; With his own blood he
takes one ho - ly food, And to one hope she
long - ing eyes are blessed, And the great Church vic -
save us by your grace That we, like saints be -



bought her, And for her life he died.
press - es With ev - 'ry grace en - dued.
to - rious Shall be the Church at rest.
fore us, May see you face to face.

PENITENTIAL ACT: CONFITEOR

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done
and in what I have failed to do,

And, striking their breast, they say:
through my fault,

through my fault,
through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

KYRIE ELEISON

Missa de Angelis

Graduale Romanum

The musical notation consists of three staves in D major (two sharps). Each staff begins with a treble clef and a key signature of two sharps. The first staff has a common time signature 'C' and a repeat sign. The lyrics are 'Ký-ri - e, * e - lé - i - son.' The second staff also has a common time signature 'C' and a repeat sign. The lyrics are 'Chri - ste, e - lé - i - son.' The third staff has a common time signature 'C' and a repeat sign. The lyrics are 'Ký-ri - e, e - lé - i - son.'

Ký-ri - e, * e - lé - i - son.

Chri - ste, e - lé - i - son.

Ký-ri - e, e - lé - i - son.

GLORY TO GOD

Mass of Wisdom
found on next page

Steve Janco

COLLECT

Glo - ry to God in the high - est, and on earth peace to
 peo - ple of good will. We praise you, we bless you, we a -
 dore you, we glo - ri - fy you, we give you thanks for
 your great glo - ry, Lord God, heav - en - ly King, O
 God, al - mighty - y Fa - ther. Lord Je - sus Christ,
 On - ly Be - got - ten Son, Lord God, Lamb of God, Son of the Fa - ther,
 you take a - way the sins of the world, have mer - cy on
 us; you take a - way the sins of the world, re - ceive our
 prayer; you are seat - ed at the right hand of the Fa - ther,
 have mer - cy on us. For you a - lone are the
 Ho - ly One, you a - lone are the Lord, you a - lone are the
 Most High, Je - sus Christ, with the Ho - ly Spir - it, in the
 glo - ry of God the Fa - ther. A - men.

LITURGY OF THE WORD

FIRST READING

Jeremiah 38:4-6, 8-10

A man of strife and contention to all the land.

In those days, the princes said to the king: “Jeremiah ought to be put to death; he is demoralizing the soldiers who are left in this city, and all the people, by speaking such things to them; he is not interested in the welfare of our people, but in their ruin.”

King Zedekiah answered: “He is in your power”; for the king could do nothing with them.

And so they took Jeremiah and threw him into the cistern of Prince Malchiah, which was in the quarters of the guard, letting him down with ropes.

There was no water in the cistern, only mud, and Jeremiah sank into the mud.

Ebed-melech, a court official, went there from the palace and said to him:

“My lord king, these men have been at fault in all they have done to the prophet Jeremiah, casting him into the cistern.

He will die of famine on the spot, for there is no more food in the city.”

Then the king ordered Ebed-melech the Cushite to take three men along with him, and draw the prophet Jeremiah out of the cistern before he should die.

RESPONSORIAL PSALM

PSALM 40

Robert Batastini



I waited, I waited for the LORD,
and he stooped down to me;
he heard my cry. R.

He drew me from the deadly pit,
from the miry clay.
He set my feet upon a rock,
made my footsteps firm. R.

He put a new song into my mouth,
praise of our God.
Many shall see and fear
and shall trust in the LORD. R.

Wretched and poor though I am,
the Lord is mindful of me.
You are my rescuer, my help;
O my God, do not delay. R.

Let us persevere in running the race that lies before us.

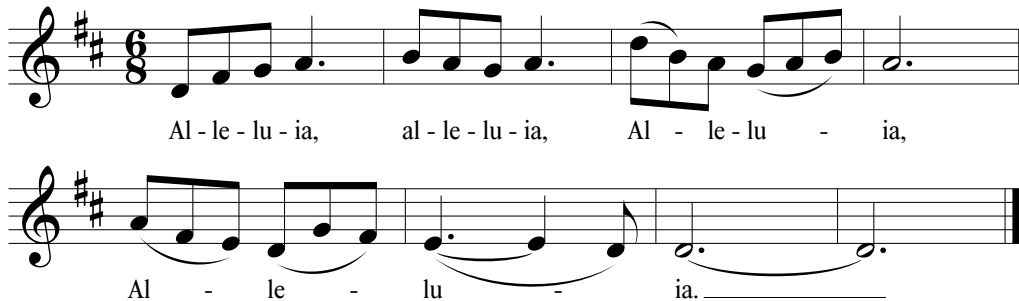
Brothers and sisters:

Since we are surrounded by so great a cloud of witnesses,
let us rid ourselves of every burden and sin that clings to us
and persevere in running the race that lies before us
while keeping our eyes fixed on Jesus, the leader and perfecter of faith.
For the sake of the joy that lay before him
he endured the cross, despising its shame,
and has taken his seat at the right of the throne of God.
Consider how he endured such opposition from sinners,
in order that you may not grow weary and lose heart.
In your struggle against sin you have not yet resisted to the point of shedding blood.

GOSPEL ACCLAMATION

Mass of the Bells

C. Alexander Peloquin



*My sheep hear my voice, says the Lord;
I know them, and they follow me. – John 10:27*

I have come not to establish peace, but rather division.

Jesus said to his disciples:

“I have come to set the earth on fire, and how I wish it were already blazing!

There is a baptism with which I must be baptized,
and how great is my anguish until it is accomplished!

Do you think that I have
come to establish peace on the earth?

No, I tell you, but rather division.

From now on a household of five will be divided,

three against two and two against three;

a father will be divided against his son

and a son against his father,

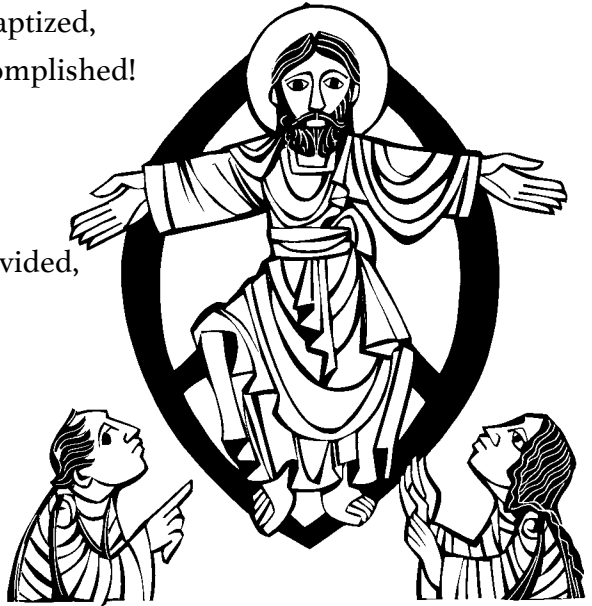
a mother against her daughter

and a daughter against her mother,

a mother-in-law against

her daughter-in-law

and a daughter-in-law against her mother-in-law.”



HOMILY

NICENE CREED

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
making a profound bow
and by the Holy Spirit was
incarnate of the Virgin Mary,
and became man.

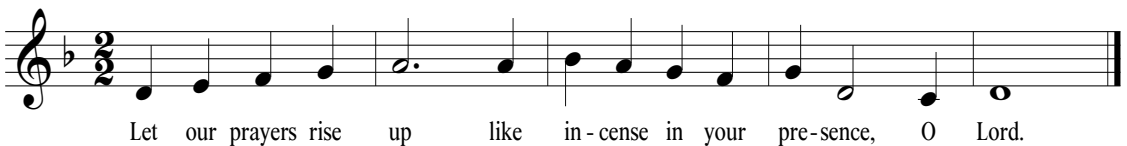
For our sake he was crucified
under Pontius Pilate,

he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father
and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy,
catholic and apostolic Church.
I confess one Baptism
for the forgiveness of sins
and I look forward
to the resurrection of the dead
and the life of the world to come. Amen.

UNIVERSAL PRAYER

PSALM 141

Stephen Eros



LITURGY OF THE EUCHARIST

OFFERTORY ANTIPHON

Psalm 31:15-16

Graduale Romanum

I trust in you, O Lord; I say, you are my God.
My life is in your hands.

10:30 MOTET

Rejoice, O Noble Virgin Clare!

Text adapted from the Papal Bull of Canonization for St. Clare of Assisi.

Rejoice, o noble Virgin Clare!
Rejoice, o holy Mother Clare!

She was truly the noble and lofty tree
Bringing forth the sweet fruit of faith;
The splendid and shining candle
Giving light to the house of the Lord.

Bright by the grace of her birth,
More bright by the grace of her virtues,
Brighter still by the life lived enclosed,
Most brilliant in the splendor of Heaven.

Let Holy Church, our Mother, rejoice,
for having borne such a daughter;
Let the citizens of Heaven exult
In the radiant glory of Clare.



HOLY, HOLY, HOLY

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.

Heav-en and earth are full of your glo - ry. Ho - san - na,

ho - san - na, ho - san - na in the high-est.

Bless - ed is he who comes in the name of the Lord. Ho -

san - na, ho - san - na, ho - san - na in the high-est.

MYSTERY OF FAITH ACCLAMATION

Save us, Sa - vior of the world, for by your

Cross and Res - ur - rec - tion you have set us free.

GREAT AMEN

A - men. A - men. A - men.

COMMUNION RITE

LAMB OF GOD

MASS OF WISDOM

Steve Janco

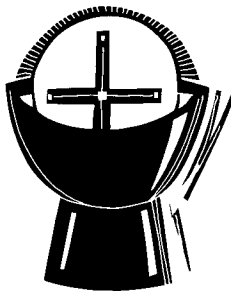
Cantor *All*

*Lamb of God, you take a-way the sins of the world, have

Cantor *All*

mer-cy on us. Lamb of God, you take a-way the

sins of the world, grant us peace.



COMMUNION ANTIPHON

Psalms 130:7

Columba Kelly, OSB

With the Lord there is mercy;
in him is plentiful redemption.



1. O Je - sus, we a - dore thee, Who, in thy love di -
2. O Je - sus, we a - dore thee, Our Vic - tim and our
3. O Je - sus, we a - dore thee, Our Sav - ior and our
4. O Je - sus, we a - dore thee; Come, live in us we



1. vine, Con - ceal thy might - y God - head In
2. Priest, Whose pre - cious Blood and Bod - y Be -
3. King, And with the saints and an - gels Our
4. pray, That all our thoughts and ac - tions Be



1. forms of bread and wine.
2. come our sa - cred feast.
3. hum - ble hom - age bring.
4. thine a - lone to - day.

O Sac - ra - ment most ho - ly, O



Sac - ra - ment di - vine, All praise and all thanks - giv - ing Be



eve - ry mo - ment thine!

Text: John Rodgers, Public Domain. Melody: FULDA MELODY, 7.6.7.6 with refrain; Public Domain. Produced using Source & Summit by subscriber #001164.

10:30 MOTET

AVE VERUM CORPUS

Edward Elgar (1857-1934)

*Hail, true Body, born of the Virgin Mary,
 who having truly suffered, was sacrificed on the cross for mankind,
 whose pierced side flowed with water and blood:
 May it be for us a foretaste in the trial of death.
 O sweet Jesus, O holy Jesus, O Jesus, son of Mary.*

CONCLUDING RITES

BLESSING AND DISMISSAL

RECESSIONAL HYMN

Hymn to St. Clare of Assisi

Conditor Alme Siderum

1. O Light from Light, all splen - dor's Source,
 2. En - ticed by Fran - cis' preach - ing sweet,
 3. She left be - hind all earth - ly gain,
 4. As moth - er to her flock, she lived,
 5. As she has shown us, Lord, Your way,
 6. Most high, om - nip - o - tent, good God,
 Whose clear beams shine with heav - en's joy,
 Christ Cru - ci - fied be - came her Spouse;
 That rich - es true might be her all;
 And mod - eled Christ to ev' - ry - one;
 So give us grace like her to be,
 O Fath - er, Son and Spi - rit blest,
 We give You thanks for Moth - er Clare
 She gath - ered sis - ters to her side
 In pov - er - ty, o - be - di - ence,
 In lov - ing ser - vice spent her - self
 That we may turn from self to You
 With Moth - er Clare and all your saints
 And ev' - ry form of praise em - ploy.
 Where Pov - er - ty would grace the house.
 And chas - ti - ty she heard Christ's call.
 In toil from dawn to set - ting sun.
 And in your Way be tru - ly free.
 Bring us, Your Church, to end - less rest.

Text: J. Michael Thompson, ©2009 World Library Publications

POSTLUDE: "God is my Light"

from Archangel Suite

Craig Phillips (b. 1961)

Copyright Acknowledgements

Front cover photo taken by St. Clare Parishioner Jack Leisure.

Liturgical Artwork by Steve Ersparmer, SM – ©1993 Archdiocese of Chiago: Liturgical Training Publications.

Copyrighted music used for this worship aid and broadcast have been used with permission or the composer; OneLicense A-704899; or Source & Summit #001164.

The excerpts from the English translation of Lectionary for Mass and the Roman Missal have been used with permission from the International Commission on English in the Liturgy Corporation.

Lectionary for Mass: © 1969, 1981, 1997, ICEL. All rights reserved.

English translation of The Roman Missal: © 2010, ICEL. All rights reserved.