

Day 7

PILGRIMAGE OF GRACE

E U C H A R I S T



St. Justi Martyr

As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. St. Justin wrote to the pagan emperor Antoninus Pius (138-161) around the year 155, explaining what Christians did:

On the day we call the day of the sun, all who dwell in the city or country gather in the same place.

The memoirs of the apostles and the writings of the prophets are read, as much as time permits.

When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.

Then we all rise together and offer prayers for ourselves . . .and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.*

When the prayers are concluded we exchange the kiss.

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts.

When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'

When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.

The liturgy of the Eucharist unfolds according to a fundamental structure which has been preserved throughout the centuries down to our own day. It displays two great parts that form a fundamental unity:

- the gathering, the liturgy of the Word, with readings, homily and general intercessions;
- the liturgy of the Eucharist, with the presentation of the bread and wine, the consecratory thanksgiving, and communion.

The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship"; the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.

Is this not the same movement as the Paschal meal of the risen Jesus with his disciples? Walking with them he explained the Scriptures to them; sitting with them at table "he took bread, blessed and broke it, and gave it to them."

(Catechism of the Catholic Church)

VEPERS

Ant. 3 Lord, you have made us a kingdom and priests for God our Father.

Canticle: Revelation 4:11;5-9, 10, 12

Redemption hymn

O Lord our God, you are worthy *
to receive glory and honor and power.

For you have created all things; *
by your will they came to be and were made.

Worthy are you, O Lord, *
to receive the scroll and break open its seals.

For you were slain; *
with your blood you purchased for God
men from every tribe and tongue, *
of every people and nation.

You made them a kingdom, †
and priests to serve our God, *
and they shall reign on earth.

Worthy is the Lamb that was slain *
to receive power and riches,
wisdom and strength, *
honor and glory and praise.

Glory to the Father, and to the Son *
and to the Holy Spirit:
as it was in the beginning, is now, *
and will be for ever. Amen.

Ant. Lord, you have made us a kingdom and priests for God our Father.

READING

James 2:14, 17, 18b

My brothers, what good is it to profess faith without practicing it? Such faith has no power to save one, has it? So it is with faith that does nothing in practice. It is thoroughly lifeless. Show me faith without works, and I will show you the faith that underlies my works.

RESPONSORY

To you, O Lord, I make my prayer for mercy.
– To you, O Lord, I make my prayer for mercy.

Heal my soul, for I have sinned against you.
– I make my prayer for mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.
– To you, O Lord, I make my prayer for mercy.

