

Priest: To you, therefore, most merciful Father, we make 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,¹² 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,¹³ together with your servant Pope Benedict XVI our Pope and Timothy our Bishop and all those who, holding to the truth, hand on the catholic and apostolic faith.^{14 15}

Remember, Lord, your servants (*Terry*), (*Andrew*), (*Kathryn*) and (*Robert*)¹⁶ and/or (*xxx*) and (*xxx*) and all gathered here, whose faith and devotion are known to you.¹⁷ For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them:¹⁸ for the redemption of their souls, in hope of health and well-being, and paying their homage to you,¹⁹ the eternal God, living and true.

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary,^{20 21} Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse,^{22 23 24 25 26}

Jerusalem and to his captivity). Paul knelt and prayed with them ([Acts 20:36](#)).” Joseph Cardinal Ratzinger, (Pope Benedict XVI), [God is Near Us](#), (San Francisco, Ignatius Press, 2001), page 92

¹² ([2 Maccabees 1:26](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 91

¹³ ([John 17:21](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 91

¹⁴ ([Acts 2:42](#), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 91

¹⁵ “In the account of the disciples on the road to Emmaus, Christ Himself intervenes to show ‘beginning with with Moses and all the prophets,’ how ‘all the Scriptures’ point to the mystery of His person (cf [Luke 24:27](#)). His words make the hearts of His disciples ‘burn’ within them, drawing them out of darkness of sorrow and despair, and awakening in then a desire to remain with Him: ‘Stay with us, Lord’ (cf [v 29](#)).

Pope John Paul II, [Mane Nobiscum Domine](#) (*Stay With Us, Lord*), (Boston, MA, Pauline Books and Media, October 7, 2004), page 13

¹⁶ [My immediate family](#): wife and three adult children.

¹⁷ ([Psalm 106:4](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 91

¹⁸ ([Hebrews 13:15](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 91

¹⁹ ([Psalm 116:14](#), 18), *see also*: ([Psalms 22:26](#), [50:14](#), [56:13](#), [61:9](#), [65:2](#), [66:13](#)), USCCB, [The Order of the Mass](#)

²⁰ “For the way that the Holy Spirit will come upon Mary, Luke uses here the word ‘overshadow’ ([Luke 1:35](#)). He is thereby alluding to the Old Testament story of the holy cloud that rested over the Tent of Meeting to show when God was present. Thus Mary is characterized as the new Holy Tent, the living Ark of the Covenant. Her Yes becomes the place of meeting that offers a God a dwelling place in the world.” Joseph Cardinal Ratzinger, (Pope Benedict XVI), [God is Near Us](#), (San Francisco, Ignatius Press, 2001), page 17

²¹ Jesus, on the other hand, was known to everyone as “the son of Mary” ([Mark 6:3](#))

²² ([Matthew 1:16](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 92

²³ “Since the seventh century the Roman Canon has remained relatively unchanged, except for the addition of St. Joseph’s name by Pope John XXIII.” Fr James Collins, “Theological Reflections on the Sacrificial Elements Contained in the Roman Canon,” *The Dunwoodie Review*, Vol. 30, (2007); page 68

²⁴ Joseph never speaks (he listens) in the two of the four Gospels where he is mentioned (Luke (3) and Matthew (2)) in four instances: 1) The Birth of Jesus ([Luke 1:27](#); [Luke 2:4](#) – 6; [Luke 2:16](#) – 17; [Matthew 1:18](#) - 25); the Flight to Egypt ([Matthew 2:13](#) – 15, 19 - 23); the Presentation ([Luke 2:21](#), 25 – 28, 33); and Finding the Lost Child in the Temple ([Luke 2:41](#) – 51).

²⁵ “Is this not the son of Joseph?” ([Luke 4:22](#))

²⁷ your blessed Apostles and Martyrs, Peter and [Paul](#), Andrew,²⁸ (James, John, Thomas,²⁹ James, Philip, Bartholomew, Matthew,³⁰ Simon and Jude;³¹ Linus,^{32 33} Cletus,³⁴ Clement,^{35 36 37} Sixtus,³⁸ Cornelius,³⁹ Cyprian, Lawrence,⁴⁰ Chrysogonus,⁴¹ John and Paul,⁴² Cosmas and Damian⁴³) and all your Saints;⁴⁴ 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.⁴⁵ (Through Christ our Lord. Amen.)

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual⁴⁶ and acceptable,⁴⁷ so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.⁴⁸

²⁶ "Is this not the carpenter's son?" ([Matthew 13:55](#))

²⁷ Genealogy mentioning Joseph - ([Luke 3:23-38](#)) ([Matthew 1:16](#))

²⁸ Andrew – feast day is 11/30 – brother of Peter

²⁹ Thomas – (doubting), (feast day is 7/3), “My Lord and my God!” – ([John 20:24-28](#))

³⁰ Matthew – feast day is September 21st.

³¹ Simon and Jude – Feast day is 10/28.

³² Linus – First Pope after Peter - feast day is September 23rd

³³ Linus - ([2 Timothy 4:21](#))

³⁴ Cletus (Pope) – second successor to Peter – feast day is 4/26

³⁵ Clement (Pope) – Third successor to Peter - feast day is 11/23

³⁶ Clement of Rome, writing in A.D. 95, in a letter to the Corinthians stresses repeatedly that the Eucharist is indeed of a sacrificial nature, replacing the sacrifice of the Old Covenant. The Didache, that early manual of Christian faith and liturgical worship from somewhere between the first and second century, in Chapter 14 offers that on Sunday the community is to gather together for the Eucharistic meal, and that they must first confess their sins "so that your sacrifice may be pure." - ([An Augustinian Journey](#))

³⁷ Clement - ([Philippians 4:3](#))

³⁸ Sixtus II – 24th Pope in 3rd Century - feast day 8/7

³⁹ Cornelius – 21st Pope in 3rd Century – feast day is 9/16 (shares with Cyprian).

⁴⁰ Lawrence - feast day is August 10th. His captors tried to grill him (to death) and he wouldn't die. He was Deacon to Sixtus. Patron Saint for barbeques. Patron Saint to Rome.

⁴¹ Chrysogonus – Roman Priest – feast day is 11/24

⁴² John and Paul – Brothers - feast day is 6/26

⁴³ Cosmas and Damian – Brother Physicians - feast day is 9/26

⁴⁴ “People are mentioned in the Canon; there is a simple reason for this. There is only one Christ.

Wherever the Eucharist is celebrated, He is wholly and fully present. Because of that, even in the most humble village Church, when the Eucharist is celebrated, the whole mystery of the Church, her living heart, the Lord is present. But this Christ, fully present, is yet at the same time one. That is why we can only receive Him together with everyone else. He is the same, here or in Rome, in America, or in Australia or in Africa. Because He is one, we can only receive Him in unity. If we were able opposed to unity, we would be unable to meet with Him. For that reason, every celebration of the Eucharist has the structure we find in the Communicantes, that of communion not only with the Lord but also with creation and with men of all places and all times. This, too, is something we ought to take to heart anew, that we cannot have communion with the Lord if we are not in communion with each other; that when we go to meet Him in the Mass, we necessarily go to meet each other, to be at one with each other.” Joseph Cardinal Ratzinger, (Pope Benedict XVI), [God is Near Us](#), (San Francisco, Ignatius Press, 2001), page 52

⁴⁵ ([Colossians 1:11-12](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 92

⁴⁶ ([Romans 12:1](#)) ([1 Peter 2:2](#)), USCCB, [The Order of the Mass](#)

⁴⁷ ([John 4:24](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg

92

Institution Narrative^{49 50 51} (recalling the words of Jesus at the Last Supper):

⁴⁸ “It has been said that the priest’s gesture during the epiclesis is inspired by the Mosaic ritual ([Leviticus 1:4](#); [Exodus 29:10](#)), whereby the high priest placed both his hands on the head of the scapegoat, thus symbolically heaping upon it the sins of the Israelites’ ([Leviticus 16:21](#)) (38).” Fr James Collins, “Theological Reflections on the Sacrificial Elements Contained in the Roman Canon,” *The Dunwoodie Review*, Vol. 30, (2007); page

⁴⁹ “Jesus adds a saying that is taken from the book of Isaiah: ‘This is My Body, *which is given for you; My Blood, which is shed for you and for many.*’ This phrase is taken from the Songs of the *Suffering Servant*, which we find in Isaiah ([Chapter 53](#)). . . . (background) With the Babylonian exile, Israel had lost its Temple. It could no longer worship God; it could no longer offer up its praises; it could no longer offer up the sacrifices of atonement; and it was bound to ask what should happen now, how its relationship with God could be kept alive, how order could be maintained in the world’s affairs.” Joseph Cardinal Ratzinger, (Pope Benedict XVI), *God is Near Us*, (San Francisco, Ignatius Press, 2001), page 33

⁵⁰ “Some of them (New Testament scholars) say that the Eucharist of the early Church built upon the meals that Jesus shared with His disciples day after day. Others say that the Eucharist is the *continuation of the meals with sinners* that Jesus had held. (*) This second idea has become for many people a fascinating notion with far reaching consequences. For it would mean that the Eucharist is the sinners’ banquet, where Jesus sits at the table; the Eucharist is the public gesture by which He invites everyone without exception. The logic of this is expressed in a far-reaching criticism of the Church’s Eucharist, since it implies that the Eucharist cannot be conditional on anything, not dependent on denomination or even on baptism. It is necessarily an open table to which all may come to encounter the universal God, without any limit or denominational preconditions. But then, again – however tempting the idea may be – it contradicts what we find in the Bible. Jesus’ Last Supper was not one of those meals he held with ‘publicans and sinners.’ He made it subject to the basic form of the Passover, which implies that this meal was held in a family setting. Thus he kept it with His new family, with the Twelve; with those whose feet He washed, whom He had prepared, by His Word and by the cleansing of absolution ([John 13:10](#)), to receive a blood relation with Him, to become one Body with Him. (*) The Eucharist is not itself the sacrament of reconciliation, but in fact it presupposes that sacrament. It is the sacrament of the reconciled, to which the Lord invites all those who have become one with Him; who certainly still remain weak sinners, but yet have given their hand to Him and have become part of His family. That is why, from the beginning, the Eucharist has been preceded by discernment. We have just heard this, in very dramatic form, from Paul: Whoever eats unworthily eats and drinks judgment on himself, because He does not distinguish the Body of the Lord ([1 Corinthians 11:27](#)).” Joseph Cardinal Ratzinger, (Pope Benedict XVI), *God is Near Us*, (San Francisco, Ignatius Press, 2001), page 60

⁵¹ “This leads us to reflect on the institution of the Eucharist at the Last Supper. It took place within a ritual meal commemorating the foundational event of the people of Israel: their deliverance from slavery in Egypt. This ritual meal, which called for the sacrifice of lambs (cf. [Exodus 12:1-28](#), [43-51](#)), was a remembrance of the past, but at the same time a prophetic remembrance, the proclamation of a deliverance yet to come. The people had come to realize that their earlier liberation was not definitive, for their history continued to be marked by slavery and sin. The remembrance of their ancient liberation thus expanded to the invocation and expectation of a yet more profound, radical, universal and definitive salvation. This is the context in which Jesus introduces the newness of his gift. In the prayer of praise, the *Berakah*, he does not simply thank the Father for the great events of past history, but also for his own “exaltation.” In instituting the sacrament of the Eucharist, Jesus anticipates and makes present the sacrifice of the Cross and the victory of the resurrection. At the same time, he reveals that he himself is the *true* sacrificial lamb, destined in the Father’s plan from the foundation of the world, as we read in *The First Letter of Peter* (cf. [1:18-20](#)). By placing his gift in this context, Jesus shows the salvific meaning of his death and resurrection, a mystery which renews history and the whole cosmos. The institution of the Eucharist demonstrates how Jesus’ death, for all its violence and absurdity, became in him a supreme act of love and mankind’s definitive deliverance from evil.” - Pope Benedict XVI, *Sacramentum Caritatis (The Sacrament of Charity)*, (Boston, MA, Pauline Books and Media, February 22, 2007), Page 11-12

Priest: 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,⁵²
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,^{53 54}
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY⁵⁵
FOR THE FORGIVENESS OF SINS.⁵⁶
DO THIS IN MEMORY OF ME.**

⁵² ([Matthew 26:26](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 93

⁵³ “John H. McKenna states that Matthew and Mark link the Eucharist more with the Sinai covenant and its accompanying rites, citing the example of Moses’ act of splashing blood on the altar and on the people: ‘The emphasis on the covenant blood introduces sacrificial overtones in the Last Supper narrative and links it with the Sinai covenant. Christ the new Moses contributes the covenant blood to the new covenant.’ (12)” Fr James Collins, “Theological Reflections on the Sacrificial Elements Contained in the Roman Canon,” *The Dunwoodie Review*, Vol. 30, (2007); page 56

⁵⁴ “Now a third element (*1st – Theology of Sacrifice – Old Testament; 2nd - Theology of the Exile – the Suffering Servant*) is added, a passage from ([Jeremiah 31:31](#)) in which the prophet predicts the New Covenant, which will no longer be limited to the physical descendants of Abraham, no longer to the strict keeping of the law, but will from out of the new love of God that gives us a new heart. This is what Jesus takes up here. In His suffering and death this long-awaited hope becomes reality; His death seals the Covenant. It signifies something like a blood brotherhood between God and man. This was the idea underlying the way the Covenant had been depicted on Sinai. There, Moses had set up the altar to represent God and, over against it, twelve stones to represent the twelve tribes of Israel and had sprinkled them with blood, so as to associate God and man in the one communion of this sacrifice.” Joseph Cardinal Ratzinger, (Pope Benedict XVI), [God is Near Us](#), (San Francisco, Ignatius Press, 2001), page 38

⁵⁵ ([Matthew 26:27-28](#)) ([Mark 14:24](#)), see also ([Isaiah 53:12](#)), USCCB, [The Order of the Mass](#)

⁵⁶ “We read in the *Letter to the Hebrews* that Jesus’ sacrifice would accomplish what all the blood of a million sheep and bulls and goats could never do. ‘For it is impossible that the blood of bulls and goats should take away sins ([Hebrews 10:4](#)).’ Even the blood of a million lambs could not save the nation of Israel, never mind the world. To atone for offenses against God Who is all-good, infinite and eternal, mankind needed a perfect sacrifice: a sacrifice as good and unblemished and boundless as God Himself. And that was Jesus, Who alone could ‘put away sin by the sacrifice of Himself’ ([Hebrews 9:26](#)) (14).” Fr James Collins, “Theological Reflections on the Sacrificial Elements Contained in the Roman Canon,” *The Dunwoodie Review*, Vol. 30, (2007); page 57

Priest: The mystery of faith.^{57 58 59 60}

People:

- a) **We proclaim your Death, O Lord, and profess your Resurrection until you come again.**^{61 62}
- b) **When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.**
- c) **Save us, Savior of the world,⁶³ for by your Cross and Resurrection you have set us free.**

Anamnesis, Offering, and Intercessions

Anamnesis

Priest: 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,^{64 65} the holy Bread of eternal life⁶⁶ and the Chalice of everlasting salvation.^{67 68}

⁵⁷ ([1 Timothy 3:16](#)), Peter Stravinskias, *The Catholic Church and the Bible*, (San Francisco, Ignatius, 1996), Pg 93

⁵⁸ "Mystery of faith" means "we announce your death, O Lord" Pope John Paul II, *Ecclesia de Eucharistia*, (*On the Eucharist in its Relationship to the Church*), (Boston, MA, Pauline Books and Media, April 17, 2003), page 17

⁵⁹ "Faith demands that we approach the Eucharist fully aware that we approach the Eucharist fully aware that we are approaching Christ Himself." Pope John Paul II, *Mane Nobiscum Domine* (*Stay With Us, Lord*), (Boston, MA, Pauline Books and Media, October 7, 2004), page 16

⁶⁰ "The Eucharist reveals the loving plan that guides all of salvation history (cf. *Eph* 1:10; 3:8- 11). There the *Deus Trinitas*, who is essentially love (cf. [1 John 4:7-8](#)), becomes fully a part of our human condition. In the bread and wine under whose appearances Christ gives himself to us in the paschal meal (cf. [Luke 22:14-20](#); [1 Cor 11:23-26](#)), God's whole life encounters us and is sacramentally shared with us. God is a perfect communion of love between Father, Son and Holy Spirit. At creation itself, man was called to have some share in God's breath of life (cf. [Genesis 2:7](#)). But it is in Christ, dead and risen, and in the outpouring of the Holy Spirit, given without measure (cf. [John 3:34](#)), that we have become sharers of God's inmost life. (16) Jesus Christ, who "through the eternal Spirit offered himself without blemish to God" ([Hebrews 9:14](#)), makes us, in the gift of the Eucharist, sharers in God's own life. This is an absolutely free gift, the superabundant fulfillment of God's promises. The Church receives, celebrates and adores this gift in faithful obedience. The "mystery of faith" is thus a mystery of Trinitarian love, a mystery in which we are called by grace to participate. We too should therefore exclaim with Saint Augustine: "If you see love, you see the Trinity." (17)" - Pope Benedict XVI, *Sacramentum Caritatis* (*The Sacrament of Charity*), (Boston, MA, Pauline Books and Media, February 22, 2007), Page 9-10

⁶¹ ([1 Corinthians 11:26](#)), USCCB, *The Order of the Mass*

⁶² ([1 Corinthians 15:3-4](#)), Peter Stravinskias, *The Catholic Church and the Bible*, (San Francisco, Ignatius, 1996), Pg 93

⁶³ ([John 4:42](#)), USCCB, *The Order of the Mass*

⁶⁴ ([1 Peter 1:18-21](#)), Peter Stravinskias, *The Catholic Church and the Bible*, (San Francisco, Ignatius, 1996), Pg 93

⁶⁵ ([Hebrews 9:13-14](#)), Peter Stravinskias, *The Catholic Church and the Bible*, (San Francisco, Ignatius, 1996), Pg 94

Offering

Priest: 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,^{69 70} the sacrifice of Abraham,⁷¹ our father in faith,⁷² and the offering of your high priest Melchizedek,^{73 74}
^{75 76 77} a holy sacrifice, a spotless victim.

⁶⁶ ([John 6:35, 48](#)), USCCB, [The Order of the Mass](#)

⁶⁷ ([Psalm 116:13](#)), USCCB, [The Order of the Mass](#)

⁶⁸ ([John 6:54](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 94

⁶⁹ ([Genesis 4:4](#)), USCCB, [The Order of the Mass](#)

⁷⁰ ([Hebrews 12:18](#) – 24) “(18) You have not approached that which could be touched and a blazing fire and gloomy darkness and storm (19) and a trumpet blast and a voice speaking words such that those who heard begged that no message be further addressed to them, (20) for they could not bear to hear the command: “If even an animal touches the mountain, it shall be stoned.” (21) Indeed, so fearful was the spectacle that Moses said, “I am terrified and trembling.” (22) No, you have approached Mount Zion and the city of the living God, the heavenly Jerusalem, and countless angels in festal gathering, (23) and the assembly of the firstborn enrolled in heaven, and God the judge of all, and the spirits of the just made perfect, (24) and Jesus, the mediator of a new covenant, and the sprinkled blood that speaks more eloquently than that of Abel.” Fr Raniero Cantalamessa, [The Eucharist, Our Sanctification](#), (Collegeville, MN, The Liturgical Press, 1995), page 50.

⁷¹ “In [Genesis 22:5](#) – 6, Abraham leaves his servants and ass behind, and he says that he and his son wish to pray on their own and they will return. As Abraham and Isaac walk to their destination, each of them carries the supplies for sacrifice: Isaac carries the wood and Abraham bears the knife and the glowing ember for the fire (3). Many Scripture scholars note that Isaac, carrying the wood for his own sacrifice, prefigures Christ’s carrying the wood of His Cross. Likewise, many Fathers of the Church – such as Irenaeus, Tertullian, Clement and Origen – cite the Isaac – Christ parallels. Tertullian saw the firewood Isaac as a figure of the Cross and emphasized Christ’s self-sacrifice: ‘Isaac, being led by his father to be a victim, and carrying himself the firewood, at that moment was a figure of Christ’s death, submitting himself to the father as a victim and lugging the [fire] wood of his own passion. This interpretive motif continued through the fourth and fifth centuries with Ambrose, John Chrysostom, Theodoret, and Augustine (3).’ In [Genesis 22:13](#), Abraham sees a ram nearby caught in the bushes, and he makes an animal sacrifice in place of Isaac. Once again we see the predominant theme of the prefiguring of Christ. The ram is the victim offered in Isaac’s place as a sacrifice. ‘Isaac was saved from death, but Christ dies on the Cross. In Christ’s case the victim must die. The sacrifice is complete. The promise made in revelation many years ago is here repeated and conformed in a most solemn manner (3).’” Fr James Collins, “Theological Reflections on the Sacrificial Elements Contained in the Roman Canon,” *The Dunwoodie Review*, Vol. 30, (2007); page 52

⁷² ([Genesis 15:7-21, 22:1-14](#)), USCCB, [The Order of the Mass](#)

⁷³ ([Genesis 14:18-20](#)), USCCB, [The Order of the Mass](#)

⁷⁴ “Abel offered a spotless Lamb; Abraham offered his only son; Melchizedek offered the sacrifice of bread and wine; and Moses poured out the blood and consumed the Passover lamb. How much more do we have today in our celebration of the Mass? Today and everyday, in the Holy Sacrifice of the Mass, we have the new Passover; we have the spotless and immaculate Lamb; we have the only Son of God. Under the appearances of simple bread and wine, we have the Holy Eucharist, the body, soul, blood and divinity of Jesus Christ present on our altars as a sacrifice to the Father for our salvation and sanctification.” Fr James Collins, “Theological Reflections on the Sacrificial Elements Contained in the Roman Canon,” *The Dunwoodie Review*, Vol. 30, (2007); page 56

⁷⁵ “In ([Genesis 14:18](#) – 20) we read about the appearance of the priest Melchizedek who comes to offer a sacrifice of bread and wine for Abraham: ‘And Melchizedek king of Salem brought out bread and wine; he was priest of God Most High. And he blessed him and said, ‘Blessed be Abram by God Most High, maker of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!’ And Abram gave him a tenth of everything.’ God was pleased with the sacrifice offered by the Priest

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,⁷⁸ so that all of us, who through this participation at the altar⁷⁹ receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing.⁸⁰ (Through Christ our Lord. Amen.)

Intercessions

Priest: Remember also, Lord, your servants (mommy) and (daddy) and/or (xxx) and (xxx), 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.⁸¹ (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,⁸² ⁸³ Matthias, Barnabas,⁸⁴ (Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia) and all your Saints; admit us, we beseech you, into their company,⁸⁵ not weighing our merits, but granting us your pardon,⁸⁶ 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.⁸⁷

Melchizedek, king of Jerusalem, who makes his sudden and mysterious appearance. Melchizedek, a priest and Gentile, comes out of nowhere, with no mention of his own family lineage. Nonetheless, he comes to offer bread and wine to God and to bless Abraham. Melchizedek's simple offering of bread and wine best prefigures the sacrament of the Holy Eucharist. While the Last Supper and the holy Mass are real sacrifices, it is noteworthy that if our blessed Lord had not changed the bread and wine into His Body and Blood at the Last Supper, the Last Supper and holy Mass would still have been a true and real sacrifice of bread and wine (4).” Fr James Collins, “Theological Reflections on the Sacrificial Elements Contained in the Roman Canon,” *The Dunwoodie Review*, Vol. 30, (2007); page 52 - 53

⁷⁶ Barnabas - ([Psalm 110:4](#)) – feast day is June 11th.

⁷⁷ “GG Willis also says that the offerings of Abel, Abraham and Melchizedek were fitting prototypes, and he connects them to the Eucharist: “[F]or Abel offered lambs, as Christians offer the Lamb of God; Abraham his son, as Christians offer the only Son of God; and Melchizedek brought forth bread and wine, the elements of the Christian Eucharist (5).” Fr James Collins, “Theological Reflections on the Sacrificial Elements Contained in the Roman Canon,” *The Dunwoodie Review*, Vol. 30, (2007); page 53

⁷⁸ ([Revelation 8:3-4](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 94

⁷⁹ ([1 Corinthians 10:18](#)), USCCB, [The Order of the Mass](#)

⁸⁰ ([Ephesians 1:3](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 94

⁸¹ ([1 Thessalonians 4:13-14](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 95

⁸² Feast Day (Stephen) is December 26th

⁸³ Stephen ([Acts 6:8-10](#); [7:54-8:3](#)) United States Catholic Conference of Bishops (USCCB), [New American Bible](#) (Canada, World Catholic Press, 1987)

⁸⁴ Barnabas- ([Acts 11:21-26](#); [13:1-3](#))

⁸⁵ Saints - ([Colossians 1:12](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 95

⁸⁶ Forgive - ([Psalm 25:7](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 95

⁸⁷ ([Psalm 104:27-28](#)), Peter Stravinskias, [The Catholic Church and the Bible](#), (San Francisco, Ignatius, 1996), Pg 95

Doxology and Great Amen

Priest: 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.⁸⁸

People: **AMEN.** [may be sung more than once]

⁸⁸ ([Romans 11:36](#)), Peter Stravinskas, *The Catholic Church and the Bible*, (San Francisco, Ignatius, 1996), Pg 104

Bibliography