## Go!

1. Before every meal, say 'Thank you' to God for your food.
2. Read Isaiah 6:3; Revelation 4:8 and Matthew 21:9. Then pray the "Holy, holy" (*Sanctus*), imagining yourself joining in with all the angels and saints in heaven praising God.
3. End each day by reflecting on the good things that have happened and thank God for them.
4. Listen carefully to the Eucharistic Prayer at Mass this weekend, and afterwards note and reflect on any words or phrases (including its Preface and acclamations) that particularly strike you.

### Prayer
*Gather*

*Listen*
listen again to    Psalm 146 (145)
or listen to/pray together the *Magnificat* (Luke 1: 46-55)

*Respond*
song of praise *(listen or sing)*
and/or intercessions/spontaneous prayer
and/or "I'd like to thank God for…"

*Go!*

# Come to the Feast

## Week 3: Give Thanks & Praise

### Gather
Welcome and prayer
*including a reflection on last week's 'Go!' suggestions*

### Listen to Scripture

Psalm 146 (145 in some bibles)
*Praise the Lord, O my soul!*

### Respond

1. Do you find the psalms helpful?
   What about this particular psalm?

2. Do we remember to say thank you to people?
   Do we remember to say thank you to God?

3. What could I thank God for today?

### Listen to the Church

#### Celebrating the Mass

180 The Procession with the Gifts is a powerful expression of the assembly's participation in the Eucharist and in the social mission of the Church. It is an expression of the humble and contrite heart, the dispossession of self that is a necessary prerequisite for making the true offering which the Lord Jesus gave his people to make with him. The Procession with the Gifts expresses also our eager willingness to enter into the "holy exchange" with God: "accept the offerings you have given us, that we in turn may receive the gift of yourself."

182 In the ancient world, wine was regularly tempered with water. In time this functional practice during the Eucharist came to be interpreted mystically as symbolising either the hypostatic union* or the union of Christ and the Church. Both understandings are included in the formula *By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity,* which is derived from an ancient Christmas collect.

187 The Eucharistic Prayer is proclaimed over the people's gifts. Through this prayer which has a rich and varied tradition, the Church gives praise and thanks for God's holiness and justice and for all God's mighty deeds in creating and redeeming the human race, deeds which reached their climax in the incarnation, life, death, and resurrection of Jesus Christ. In the Eucharistic Prayer the mystery of Christ's saving death and resurrection is recalled; the Last Supper is recounted; the memorial Sacrifice of his Body and Blood is presented to the Father;

and the Holy Spirit is invoked to sanctify the gifts and transform those who partake of them into the body of Christ, uniting the assembly and the whole Church and family of God, living and dead, into one communion of love, service, and praise to the glory of the Father.

192 In this acclamation *[the "Holy, holy" or Sanctus]* the assembly joins its voice to that of all creation in giving glory to God, with words inspired by the vision of *Isaiah* (6:3). In each celebration of the Eucharist, the Church is taken up into the eternal liturgy in which the entire communion of saints, the heavenly powers, and all of creation give praise to the God of the universe.

*"hypostatic union" refers to Jesus being both divine and human at the same time.*

### Respond

1. What have you learned about this part of the Mass?

2. How do you experience the Eucharistic Prayer?

3. Have you ever thought about being united with *"the entire communion of saints, the heavenly powers, and all of creation"* during Mass?

4. What could we do, individually and as a community, to help us celebrate better this part of the Mass?