The Mystery of Faith:
A PASTORAL LETTER ON THE HOLY EUCHARIST

to the Clergy and Faithful of the
Personal Ordinariate of the Chair of Saint Peter

By
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May 26, 2016 | Solemnity of Corpus Christi
Dear Brothers and Sisters in Christ,

The Church celebrates the Solemnity of Corpus Christi after having just completed Lent and Easter, liturgical times whose readings and prayers speak eloquently about the paschal mystery which is the heart of our faith. I was ordained as your bishop just before we began the Lenten pilgrimage, and I want to express my heartfelt gratitude for the affectionate welcome you have extended to me. It is truly exciting and humbling to be so intimately connected with the Ordinariate and see the faith and vitality of our parish communities!

As we enter now into Trinitytide, I am taking the occasion of this letter to share some reflections with you on the mystery of the Eucharist. The final Encyclical of Saint John Paul II, Ecclesia de Eucharistia, dealt with this important topic in a particularly eloquent way and expressed the saintly pope’s great desire to rekindle a sense of “amazement” before the great mystery of Christ in the Eucharist. My experience working in Rome reading through the inspiring accounts of our priests who have made the difficult yet rewarding journey into full communion with the Catholic Church was a holy exercise. A common thread running through those accounts was the funeral of Pope John Paul, and this is what prompted me to think of his final Encyclical in the context of our Ordinariate. Many of the priests testified that a crucial moment in their journey was experiencing that funeral and seeing in it something about the communion of the Church. I presume this is true for many lay people in our Ordinariate as well: the funeral of the Bishop of Rome manifested the truth that God’s Church is truly one, holy, catholic, and apostolic. And yet, as impressive as that papal funeral was, it was in essence what every Catholic funeral is: an occasion to celebrate the Eucharist for the remission of sins and repose of the soul of a deceased Christian, to accompany a disciple homeward with our prayers. The Eucharist is truly at the heart of our faith.

Pope John Paul penned Ecclesia de Eucharistia during his final illness as a parting gift to the Church. It is my hope that his words will inspire us all to deepen our love for this, the greatest of the works of the Lord and so I invite you to read this work in its entirety. Here, I would like to excerpt some key paragraphs and reflect with you on what they say to us as members of the Ordinariate about our identity as Catholic Christians and about our particular mission in the Church.

The very first paragraph of the Encyclical underscores the centrality of Eucharist for our life as Christians:

1. The Church draws her life from the Eucharist. This truth does not simply express a daily experience of faith, but recapitulates the heart of the mystery of the Church. In a variety of ways she joyfully experiences the constant fulfillment of the promise: “Lo, I am with you always, to the close of the age” (Mt 28:20), but in the Holy Eucharist, through the changing of bread and wine into the body and blood of the Lord, she rejoices in this presence with unique intensity. Ever since Pentecost, when the Church, the People of the New Covenant, began her pilgrim journey towards her heavenly homeland, the Divine Sacrament has continued to mark the passing of her days, filling them with confident hope.

The Second Vatican Council rightly proclaimed that the Eucharistic sacrifice is the source and summit of the Christian life. “For the most holy Eucharist contains the Church’s entire spiritual wealth: Christ himself, our passover and living bread. Through his own flesh, now made living and life-giving by the Holy Spirit, he offers life to men.” Consequently the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love.

To say that the Church draws her life from the Eucharist is to affirm that Eucharistic communion is fundamentally a gift of God accomplished in the redeeming self-offering of Christ on the cross. As we turn our gaze to Our Lord present in the Sacrament of the Altar, we can contemplate this reality from diverse perspectives: the Mass as a sacrifice; the real presence of Christ in the Eucharist; the Eucharistic banquet; the relationship between the Church and the Eucharist; and finally, the Eucharist and the world around us.
The Holy Sacrifice of the Mass

Part One

Early on in his Encyclical, Pope John Paul speaks eloquently about the connection between the Eucharistic celebration and Christ’s redemptive death on the Cross:

11. When the Church celebrates the Eucharist, the memorial of her Lord’s death and resurrection, this central event of salvation becomes really present and “the work of our redemption is carried out.” This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only after he had left us a means of sharing in it as if we had been present there. Each member of the faithful can thus take part in it and inexhaustibly gain its fruits.

12. This aspect of the universal charity of the Eucharistic Sacrifice is based on the words of the Savior himself. In instituting it, he did not merely say: “This is my body,” “this is my blood,” but went on to add: “which is given for you,” “which for mankind in every age… Saint John Chrysostom put it well: “We always approach it not only through faith-filled remembrance, but also through a real contact, since this sacrifice is made present ever anew, sacramentally perpetuated, in every community which offers it at the hands of the consecrated minister. The Eucharist thus applies to men and women today the reconciliation won once for all by Christ for mankind in every age… Saint John Chrysostom put it well: “We always offer the same Lamb, not one today and another tomorrow, but always the same one. For this reason the sacrifice is always only one… Even now we offer that victim who was once offered and who will never be consumed.”

As you know, Protestant reformers challenged the Catholic doctrine of the Mass as a sacrifice, leading Archbishop Cramner in the Thirty-Nine Articles to state: “Wherefore the sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceit” (Article 31). The Eucharist controversies of the sixteenth century led to a suspension of the practice of daily Mass in the Church of England, its place taken by the public recitation of Morning Prayer and Evening Prayer (Matins and Evensong), certainly treasures of the Anglican patrimony in and of themselves, but detached from their proper context of the Eucharistic celebration.

Daily celebration of the Eucharist has been restored in some Anglican communities, but it has always been and remains an important feature of Roman Catholic worship. I encourage the faithful of our Ordinariate to take part in the daily celebration of the Eucharist when possible, especially in the seasons of Advent/Christmas and Lent/Easter, which set forth the mysteries of our redemption in Christ with particularly rich readings, chants, and prayers.

Part Two

Christ’s real presence in the Eucharist

There is an essential link between the sacrifice of the Mass and presence of Jesus Christ, Body and Blood, Soul and Divinity, under the appearances of bread and wine. Saint Louis de Montfort observed:

Eternal Wisdom, on the one hand, wished to prove His love for man by dying in His place in order to save him, but on the other hand, he could not bear the thought of leaving Him. So he devised a marvelous way of dying and living at the same time, and of abiding with man until the end of time. In order to satisfy His love, He instituted the sacrament of the Holy Eucharist and went to the extent of changing and overturning nature itself.

It is not surprising, therefore, that after presenting the relationship between the Eucharist and Calvary, Pope John Paul goes on to speak about the presence of the risen, glorified humanity of Jesus Christ in the Blessed Sacrament. In Ecclesia de Eucharistia he says:

13. The sacramental re-presentation of Christ’s sacrifice, crowned by the resurrection, in the Mass involves a most special presence which — in the words of Paul VI — “is called ‘real’ not as a way of excluding all other types of presence as if they were ‘not real’, but because it is a presence in the fullest sense: a substantial presence whereby Christ, the God-Man, is wholly and entirely present.” This sets forth once more the perennially valid teaching of the Council of Trent: “the consecration of the bread and wine effects the change of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood. And the holy Catholic Church has fittingly and properly called this change transubstantiation.” Truly the Eucharist is a mysterium fidei, a mystery which surpasses our understanding and can only be received in faith, as is often brought out in the catechesis of the Church Fathers regarding this divine sacrament: “Do not see — Saint Cyril of Jerusalem exhorts — in the bread and wine merely natural elements, because the Lord has expressly said that they are his body and his blood: faith assures you of this, though your senses suggest otherwise.”

25. The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. The presence of Christ under the sacred species reserved after Mass — a presence which lasts as long as the species of bread and of wine remain — derives from the celebration of the sacrifice and is directed towards communion, both sacramental and spiritual. It is the responsibility of Pastors to encourage, also by their personal witness, the practice of Eucharistic worship day by day as if we had been present there. This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only after he had left us a means of sharing in it as if we had been present there. Each member of the faithful can thus take part in it and inexhaustibly gain its fruits. Each member of the faithful can thus take part in it and inexhaustibly gain its fruits.
Love for the Eucharistic Lord has been an incentive for many Anglicans to take the road to full communion with the Catholic Church. I would like to share with you a short but moving prayer by Blessed John Henry Newman:

I place myself in the presence of Him, in whose Incarnate Presence I am before I place myself there. I adore You, O my Savior; present here as God and as man, in soul and in body, in true flesh and blood. I acknowledge and confess that I knelt before that Sacred Humanity, which was conceived in Mary's womb, and lay in Mary's bosom; which grew up to twelve, wrought miracles, and spoke words of wisdom and peace; which in due season hung on the cross, lay in the tomb, rose from the dead, and now reigns in heaven. I praise, and bless, and give myself wholly to Him, who is the true Bread of my soul, and my everlasting joy. Amen.

I would also commend to you a set of 31 meditations on the Eucharist penned by another notable Anglican convert, Ronald Knox. It was Msgr. Knox’s custom to deliver the sermon on the feast of Corpus Christi every year at the church of the same name in Maiden Lane, and in the opinion of Fr. Philip Caraman, who edited three volumes of Knox’s sermons, these talks present a most devotional life of many of our communities. I encourage this devotion, which in turn nourishes our deeper participation in the Eucharistic liturgy. Spending time in prayer before the Blessed Sacrament reserved in Catholic churches wherever we happen to be provides a wonderful opportunity to rejoice in the unity of faith and devotion we enjoy with all the members of the Catholic Church throughout the world.

We are reminded of his words: “As the living Father sent me, and I live because of the Father, so he who eats me will live because of me” (Jn 6:57). Jesus himself reassures us that this union, which he compares to that of the life of the Trinity, is truly realized. The Eucharist is a true banquet, in which Christ offers himself as our nourishment. When for the first time Jesus spoke of this food, his listeners were astonished and bewildered, which forced the Master to emphasize the objective truth of his words: “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life within you” (Jn 6:53). This is no metaphorical food: “My flesh is food indeed, and my blood is drink indeed” (Jn 6:55).

22. Incorporation into Christ, which is brought about by Baptism, is constantly renewed and consolidated by sharing in the Eucharistic Sacrifice, especially by that full sharing which takes place in sacramental communion. We can say not only that each of us receives Christ, but also that Christ receives each of us. He enters into friendship with us: “You are my friends” (Jn 13:25).
The Eucharist and the Church

The sacramental life is both profoundly personal and intimate, and at the same time the greatest expression of our communion with one another. The Catechism of the Catholic Church states quite simply, “The Eucharist makes the Church” (CCC 1396).

Pope John Paul writes as follows:

23. Eucharistic communion also confirms the Church in her unity as the body of Christ. Saint Paul refers to this unifying power of participation in the banquet of the Eucharist when he writes to the Corinthians: “The bread which we break, is it not a communion in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor 10:16-17). Saint John Chrysostom’s commentary on these words is profound and perceptive: “For what is the bread? It is the body of Christ. And what do those who receive it become? The Body of Christ – not many bodies but one body. For as bread is completely one, though made of up many grains of wheat, and these, albeit unclean, remain nonetheless present, in such a way that their difference is not apparent since they have been made a perfect whole, so too are we mutually joined to one another and together united with Christ.”

39. Furthermore, given the very nature of ecclesial communion and its relation to the sacrament of the Eucharist, it must be recalled that “the Eucharistic Sacrifice, while always offered in a particular community, is never a celebration of that community alone. In fact, the community, in receiving the Eucharistic presence of the Lord, receives the entire gift of salvation and share in its lasting visible particular form, that it is the image and true presence of the one, holy, catholic and apostolic Church.” From this it follows that a truly Eucharistic community cannot be closed in upon itself, as though it were somehow self-sufficient; rather it must persevere in harmony with every other Catholic community.

and lights up our journey.

This is why every effort should be made to have beautiful churches and solemn, joyful music. Here I must tell you that you, the members of the Ordinariate of the Chair of St. Peter, may be guilty of leading some of my brother priests and bishops to commit the sin of envy: so many of them have told me of how moved they were by the beauty of the liturgical celebrations surrounding my ordination on Candlemas!

Even as we rejoice in a foretaste of Heaven, we also offer the sacrifice of the Mass for the souls of the faithful departed who undergo their final purification before entering the Wedding Feast of the Lamb. This beautiful expression of a charity that is not impeded by death itself was lost sight of in the Reformation. Not only were great centers of holiness, charity, and learning destroyed; so also were chapels dedicated to offering the Eucharist to assist those who had died. No doubt there were elements of superstition and avarice that had corrupted the practice (as the Council of Trent itself acknowledged), but it is a shame that the impulse to extend Eucharistic charity to those who have gone before us in faith was stifled. Even as we rejoice in the assistance of the saints, let us offer our prayerful assistance to our deceased sisters and brothers by having Masses said for the forgiveness of their sins and blessed repose of their souls.

Eucharistia:

31. If the Eucharist is the center and summit of the Church’s life, it is likewise the center and summit of priestly ministry. For this reason, with a heart filled with gratitude to our Lord Jesus Christ, I repeat that the Eucharist “is the principal and central raison d’être of the sacrament of priesthood, which effectively came into being at the moment of the institution of the Eucharist.”

Priests are engaged in a wide variety of pastoral activities. If we also consider the social and cultural conditions of the modern world it is easy to understand how priests face the very real risk of losing their focus amidst such a great number of different tasks. The Second Vatican Council saw in pastoral charity the bond which gives unity to the priest’s life and work. This, the Council adds, “flows mainly from the Eucharistic Sacrifice, which is therefore the center and root of the whole priestly life.” We can understand, then, how important it is for the spiritual life of the priest, as well as for the good of the Church and the world, that priests follow the Council’s recommendation to celebrate the Eucharist daily: “for even if the faithful are unable to be present, it is an act of Christ and the Church.” In this way priests will be able to counteract the daily tensions which lead to a lack of focus and they will find in the Eucharistic Sacrifice — the true center of their lives and ministry — the spiritual strength needed to deal with their different pastoral responsibilities. Their daily activity will thus become truly Eucharistic.

The daily celebration of Mass, along with the prayer of the Divine Office, give orientation and depth to the priestly life. It is the engine which drives not only personal prayer, devotions, and holiness, but also ministry, pastoral care, and evangelism. Eucharistic prayer is the prayer of Christ and the Church, Bridegroom and Bride, in which we are privileged to participate. If we do not allow the Lord to nourish us regularly with his Word and Body, how are we to nourish our people with a lively sense of the Lord’s presence and action? Rather, the vision put forth in the Encyclical proposes that a Eucharistic way of life, lived authentically and joyfully, will do more to deepen faith in the Real Presence and in the sacred institution of the priesthood than any tract or catechism.

A Eucharistic way of life is also open to the universality of Christ’s Church in addition to the particularity of individual parishes and communities. When you stand at the altar, you are the visible link between your congregation and the other communities of our Ordinariate, and with me as the bishop of this flock. Our communion with the universal Church is expressed by my association with the worldwide College of Bishops, with and under Peter. This is why it is customary to mention both the supreme pastor of Christ’s Church and the Ordinariate’s own particular pastor during the Eucharistic Prayer.

Given the geographical challenges we face in our far-flung diocese, it is essential that we use every means at hand to deepen a sense of the solidarity of the prebyterium of the Ordinariate — an awareness that you form a College of priests around your bishop. As in other matters, profound truths such as this one have their liturgical expression. It is in this context I would like to reflect upon the practice of concelebration.

As you well know, the concelebration of Holy Mass was restored to the Latin Rite of the Church by the Second Vatican Council precisely to express this solidarity of the prebyterium. The logic underlying this restoration is underscored by the fact that certain liturgical celebrations by their very nature presuppose concelebration among priests. These include the Ordination of a bishop and of priests, the blessing of an abbot, and the Chrism Mass. At the same time the practice of concelebration has not sat
Just as we recognize the real presence of Christ in the Eucharist and respond in faith, so we see him in others and respond in charity.

The Eucharist and the World

The Eucharistic celebration inspires us to "seek the things that are above, where Christ is seated at the right hand of God" (Col 3:1), but it also urges us make Christ present in the world around us. In a manner of speaking, the roof of the church disappears during the Canon of the Mass and we commune in heavenly realities. At the end of the celebration the doors and walls disappear too as we tell our faithful to "depart" so that the mystery celebrated might become the truth and joy proclaimed to a waiting world. The theme of our going out to encounter and evangelize has certainly been a leitmotif of the papacy of Pope Francis as he often speaks of going to the margins. But his predecessors have also urged us to do this; and in Ecclesiae de Eucharistia, Pope John Paul teaches:

20. A significant consequence of the eschatological tension inherent in the Eucharist is also the fact that it spurs us on our journey through history and plants a seed of living hope in our daily commitment to the work before us. Certainly the Christian vision leads to the expectation of "new heavens" and "a new earth" (Rev 21:1), but this increases, rather than lessens, our sense of responsibility for the world today. I wish to reaffirm this forcefully at the beginning of the new millennium, so that Christians will feel more obliged than ever not to neglect their duties as citizens in this world. Theirs is the task of contributing with the light of the Gospel to the building of a more human world, a world fully in harmony with God's plan.

And again:

22. By its union with Christ, the People of the New Covenant, far from closing in upon itself, becomes a "sacrament" for humanity, a sign and instrument of the salvation achieved by Christ, the light of the world and the salt of the earth (cf. Mt 5:13-16), for the redemption of all. The Church's mission stands in continuity with the mission of Christ: "As the Father has sent me, even so I send you" (Jn 20:21).

From the perpetuation of the sacrifice of the Cross and her communion with the body and blood of Christ in the Eucharist, the Church draws the spiritual power needed to carry out her mission. The Eucharist thus appears as both the source and the summit of all evangelization, since its goal is the communion of mankind with Christ and in him with the Father and the Holy Spirit.

Just as we recognize the real presence of Christ in the Eucharist and respond in faith, so we see him in others and respond in charity. This was at the heart of the remarkable life of Mother Teresa of Calcutta, who combined ardent devotion to the Eucharist with heroic service to the poorest of the poor.

This association extends all through the centuries of the Church's life. Near the chapel of the Blessed Sacrament in the Cathedral of St. Mary of the Assumption in San Francisco where I was ordained to the priesthood there is a plaque containing the words of Cardinal Newman I quoted earlier. On the opposite wall is another plaque, which reads:

FOR THE POOR

Do you want to honor Christ's body? Then do not scorn Him in His nakedness, nor honor him here in church with silken garments while neglecting Him outside where He is cold and naked.

For He who said: This is my body, and made it so with His words, also said: You Saw Me hungry and did not feed Me. What we do here in the church requires a pure heart: what we do outside requires great dedication.

SAINT JOHN CHRYSOSTOM

Share with your neighbor whatever you have, And do not say of anything, this is mine. If you both share an imperishable treasure, how much more must you share what is perishable.

THE EPISTLE OF BARNABAS

If you both share an imperishable treasure, how much more must you share what is perishable. The Eucharist is the infinitely-renewable source of energy for the Church's efforts for justice and charity. We call this liturgy by many names, but the characteristic title in the West has been the Mass, from the Latin word missa — to be sent out. It is not ourselves alone who are missioned: it is Christ himself, whom we receive in the Eucharist, and whom, like Mary, we carry to others.

Part Six

The Eucharist and the World
As we leave the joyful season of Easter, let us do so with the conviction that the risen Christ is with us until the end of age (Mt. 28:20). He is with us in many ways, but above all in the precious gift of his very Body and Blood in the sacrament of the Eucharist. I hope that this letter will in some way encourage you to reflect on the gift of God in the Holy Eucharist so that you might truly be amazed by the graciousness and abundance of that gift. This is, after all, why the dying Pope John Paul wrote his final Encyclical. Let us together heed his gracious and stirring invitation:

60. Every commitment to holiness, every activity aimed at carrying out the Church’s mission, every work of pastoral planning, must draw the strength it needs from the Eucharistic mystery and in turn be directed to that mystery as its culmination. In the Eucharist we have Jesus, we have his redemptive sacrifice, we have his resurrection, we have the gift of the Holy Spirit, we have adoration, obedience and love of the Father. Were we to disregard the Eucharist, how could we overcome our own deficiency?

61. The mystery of the Eucharist—sacrifice, presence, banquet—does not allow for reduction or exploitation; it must be experienced and lived in its integrity, both in its celebration and in the intimate converse with Jesus which takes place after receiving communion or in a prayerful moment of Eucharistic adoration apart from Mass. These are times when the Church is firmly built up and it becomes clear what the Church truly is: one, holy, catholic, and apostolic; the people, temple and family of God; the body and bride of Christ, enlivened by the Holy Spirit, the universal sacrament of salvation and a hierarchically structured communion.

Bishop of the Personal Ordinariate of the Chair of St. Peter

May 26, 2016

Sollemnity of Corpus Christi

Liturigical Guidelines for Concelebration

The General Instruction of the Roman Missal, Chapter IV, Section II (paragraphs 199-251) provides detailed instruction for priests on the “how” of concelebration. This is to ensure a proper celebration of the Holy Sacrifice of the Mass and provides rubrical consistency so that the unity of the presbyters is highlighted by concelebration, not undermined by it. Some “translation” of the General Instruction is needed in applying it to the particular situation of Divine Worship: The Missal. It begins with two general principles:

217. After the Satisfacta (Holy, Holy, Holy), the concelebrating priests continue the Eucharistic Prayer in the way described below. Only the principal celebrant makes the gestures, unless other indications are given.

218. The parts pronounced by all the con celebrants together especially the words of Consecration, which all are obliged to say, are to be recited in such a manner that the con celebrants speak them in a low voice and that the principal celebrant’s voice is heard clearly. In this way the words can be more easily understood by the people.

It is a praiseworthy practice for the parts that are to be said by all the con celebrants together and for which musical notation is provided in the Missal to be sung.

As regards the Roman Canon, the General Instruction says:

219. In Eucharistic Prayer I, or the Roman Canon, the Te dixeram [I have said, most merciful Father] is said by the principal celebrant alone, with hands extended.

220. It is appropriate that the commemoration (Mementos) of the living and the Communicantes [In communion with these] be assigned to one or other of the con celebrating Priests, who then pronounces these prayers alone, with hands extended, and in a loud voice.

221. The Hosanna [We beseech thou, O Lord] is said once again by the principal celebrant alone, with hands extended.

222. From the Quam oblationes [Such an offering, O God we beseech thee] up to and including the Supplices [We humbly beseech thee, Almighty God], the principal celebrant alone makes the gestures, while all the con celebrants pronounce everything together, in this manner:

a) the Quam oblationes [Such an offering, O God we beseech thee] with hands extended toward the offerings;

b) the Qui pridie [Who the day before he suffered] and the Simul habemus [Likewise, after supper] with hands joined;

c) the words of the Lord, with each extending his right hand toward the bread and toward the chalice; and at the elevation looking toward them and at this bowing profoundly (not genuflecting);

d) the Unde et memores [Wherefore, O Lord, we thy servants] and the Supra quae [Such an offering is composed by these] with hands extended;

e) for the Supplices [We humbly beseech thee, Almighty God] up to and including the words at this pontification of the altar bowing with hands joined; then standing upright and crossing themselves at the words may be filled with every heavenly benediction and grace.

223. It is appropriate that the commemoration (Mementos) of the dead and the Nonos quaeque fecit manus [To us sinners also, thy servants] be assigned to one or other of the con celebrants, who pronounces them alone, with hands extended, and in a loud voice.

224. At the words To us sinners also, thy servants, all the con celebrants strike their breasts.

225. The Per quae nos commissus [Through Jesus Christ our Lord, through whom] is said by the principal celebrant alone.

Regarding the Alternative Eucharistic Prayer, the General Instruction indicates:

226. The part Truly thou art Holy, O Lord is pronounced by the principal celebrant alone, with hands extended.

227. In the parts from Memento hodie therefore, these gifts to the end of Humbly we pray, all the con celebrants pronounce everything together as follows:

a) the part Memento hodie, therefore, these gifts, with hands extended toward the offerings;

b) the parts At the time he was betrayed and Likewise with hands joined;

c) the words of the Lord, with each extending his right hand toward the bread and toward the chalice, if this seems appropriate; and at the elevation looking toward them and at this bowing profoundly;

d) the parts Therefore, as we celebrate and Humbly we pray with hands extended.

228. It is appropriate that the intercessions for the living, Remember, Lord, thy Church, and for the dead, Remember also our brethren, be assigned to one or other of the con celebrants, who pronounces them alone, with hands extended, and in a loud voice.
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