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Mass Offerings

Reading the Bible

"Thầy là bánh hằng sống" (Gioan 6, 35.48).

"I am the bread of life" (John 6:35.45)

"Thầy là cây nho thật" (Gioan 15:1)

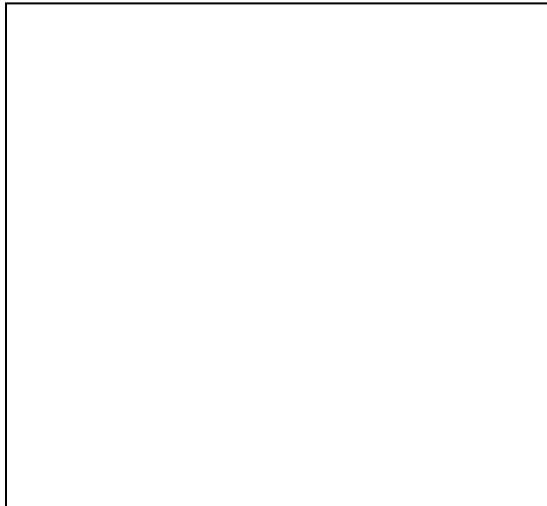
"I am the true vine" (John 15:1)

Mark 12:41-44

⁴¹As Jesus sat near the Temple treasury, he watched the people as they dropped in their money. Many rich people dropped in a lot of money; ⁴²then a poor widow came along and dropped in two little copper coins, worth about a penny. ⁴³He called his disciples together and said to them, "I tell you that this poor widow put more in the offering box than all the other. ⁴⁴For the others put in what they had to spare of their riches; but she, poor as she is, put in all she had—she gave all she had to live on."

Observing

Liturgy



Studying our Faith

As early Christians brought wine and bread to be consumed at the Liturgy, they also brought money and other gifts to be given to the poor. Bread and wine recall the last supper Jesus shared with His disciples. They ate bread and drank wine because it was their everyday food. The gifts are food, nourishment necessary for living. So our bread and wine at Mass represent our everyday lives, our everyday selves, the essence of our lives. The Church has revived this procession and asks us to be reminded that a similar procession will take place later in the Mass when you process up the aisle to receive Communion. These gifts which have been brought to the altar, challenge us to give ourselves in thanksgiving for everything that God has given us.

Holy Spirit Interactive

At the Preparation of the Gifts, the bread and the wine with water are brought to the altar, the same elements that Christ took into his hands.

The custom of making an offering to the priest for saying Mass arose from the old custom of bringing to the priest the bread and wine necessary for the celebration of Mass.

BÁNH KHÔNG MEN

Các tín hữu thời xưa chọn thứ bột miễn nguyên chất để chỉ sự tinh tuyền của xác Chúa Giêsu. Bột này được làm thành những miếng bánh nhỏ có hình thánh giá hay hình con cá, biểu hiệu cho Chúa Giêsu. Ngày nay, giáo hội vẫn giữ truyền thống dùng bánh không men có hình tròn.

The host is the name given to the thin wafer of bread used at Mass. This name is generally applied before and after Consecration to the large particle of bread used by the priest, though the small particles given to the people are also called by the same name.

A large host is consecrated at every Mass, but small hosts are consecrated only at some Masses at which they are to be given to the people or placed in the Tabernacle for the Holy Communion of the faithful.

Giáo hội quy định phải dùng bánh không men và rượu nho thuần túy trong thánh lễ misa. Nếu không, thánh lễ sẽ bất thành.

It follows therefore that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament.

The Holy See has declared that some gluten is necessary for the substance to be considered as true bread. And thus a gluten-free wafer, in spite of its external resemblance, is no longer bread and thus is incapable of becoming the Body of Christ.

Hosts should obviously be made by those who are not only distinguished by their integrity, but also skilled in making them and furnished with suitable tools.

RƯỢU NHO

The wine that is used in the most sacred celebration of the Eucharistic Sacrifice must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances. During the celebration itself, a small quantity of water is to be mixed with it.

Great care should be taken so that the wine intended for the celebration of the Eucharist is well conserved and has not soured.

It is altogether forbidden to use wine of doubtful authenticity or provenance, for the Church requires certainty regarding the conditions necessary for the validity of the sacraments.

Nor are other drinks of any kind to be admitted for any reason, as they do not constitute valid matter.

Therefore if there is any positive doubt about the validity of any particular wine as proper sacramental matter, then it should not be used until the doubt is cleared up.

Because of this, wine specially prepared for Mass should generally be used. Commercial wines often contain additives or mixtures of other substances which give them their particular qualities but which may render them doubtful matter.

While the use of red wine might appear better from an external point of view, especially in countries where Communion under both species is common, it has nothing to do with the validity of the sacrament. Hence, white wine may be legitimately used.

In fact, many older liturgical manuals preferred white wine for cleanliness' sake, as red wine often left permanent stains when wiping the lips of cruets or from accidental spillage.

No matter what color the wine is, the Eucharist will always remain as a mystery of faith which goes beyond the senses.

Water With Wine

For because Christ bore us all, in that He also bore our sins, we see that in the water is understood the people, but in the wine is showed the blood of Christ. But when the water is mingled in the cup with wine, the people [are] made one with Christ, and the assembly of believers is associated and conjoined with Him on whom it believes; which association and conjunction of water and wine is so mingled in the Lord's cup, that that mixture cannot any more be separated.

Thus, therefore, in consecrating the cup of the Lord, water alone cannot be offered, even as wine alone cannot be offered. For if any one offer wine only, the blood of Christ is dissociated from us; but if the water be alone, the people are dissociated from Christ; but when both are mingled, and are joined with one another by a close union, there is completed a spiritual and heavenly sacrament.

Summary

Ngày nay, Kitô giáo được loan truyền khắp thế giới và Công Đồng Vaticanô II mong muốn mỗi dân tộc dẫn tả đức tin theo truyền thống văn hóa riêng của mình. Bánh miến (làm bằng bột mì) và rượu nho có vẻ quá gắn bó với nền văn hoá Tây Phương. Chúa Giêsu là người Do-thái, chính Người đã dùng bánh miến và rượu nho để lập phép Thánh Thể.

Dùng bánh miến và rượu nho cũng là một cách để nhớ lại rằng Thiên Chúa đã đi vào Lịch Sử. Mạc Khải Kitô giáo đã được thực hiện trong một nơi chốn rõ rệt và một thời điểm nhất định. Khi chúng ta tuân theo huấn lệnh của Chúa Giêsu "Hãy làm việc này để nhớ đến Thầy", chúng ta phải để ý đến những điều kiện cụ thể này của việc Người nhập thể.

Những biểu tượng phong phú của bánh miến và rượu nho được thể hiện rõ rệt trong Kinh Thánh, thí dụ: "Thầy là bánh từ trời xuống. Ai ăn bánh này sẽ sống đời đời" (Gioan 6, 51). (Bánh ở đây phải hiểu là bánh miến). "Thầy là cây nho, các con là ngành nho..." (Gioan 15, 5). "Bánh miến" và "cây nho" là hai đề tài rất thường gặp trong Kinh Thánh.

Do đó, hai thứ thực phẩm này, hơn hẳn mọi thứ khác, nêu bật ý nghĩa về mối giao ước mới và vĩnh cửu giữa Thiên Chúa và loài người, được đóng ấn trong Đức Giêsu Kitô và được cử hành trong mỗi thánh lễ.

Chúa Giêsu Thánh Thể là tình yêu đã bị đóng đinh trong hy lễ Misa, trong đó Ngài đổi mới của lễ đền tội là chính mình Ngài cho ta. Qua việc kết hợp mẫu nhiệm và linh thiêng, Ngài là tình yêu kết hợp chính mình với kẻ đón tiếp Ngài.

Prayer



O lord Jesus Christ, everytime we offer you bread and wine, we offer you our sacrifices in our daily life, Amen.

Living our Faith

St. Thomas Aquinas, in his Summa Theologiae, III pars q 74, 6-8:

"Water ought to be mingled with the wine which is offered in this sacrament.

"First of all, on account of its institution: for it is believed with probability that our Lord instituted this sacrament in wine tempered with water according to the custom of that country: hence it is written (Proverbs 9:5): 'Drink the wine which I have mixed for you.'

"Secondly, because it harmonizes with the representation of our Lord's Passion: hence Pope Alexander I says (Ep. 1 ad omnes orth.): 'In the Lord's chalice neither wine only nor water only ought to be offered, but both mixed because we read that both flowed from His side in the Passion.'

"Thirdly, because this is adapted for signifying the effect of this sacrament, since as Pope Julius says (Concil. Bracarens iii, Can. 1): 'We see that the people are signified by the water, but Christ's blood by

the wine. Therefore when water is mixed with the wine in the chalice, the people [are] made one with Christ.'

"Fourthly, because this is appropriate to the fourth effect of this sacrament, which is the entering into everlasting life: hence Ambrose says (De Sacram. v): 'The water flows into the chalice, and springs forth unto everlasting life.'"

The Meaning of Mass Offerings

Archdiocese of London

During the mass offertory, a few events occur. First, the congregation offers its petitions to God, in which we voice our concerns for the world, the Church, the nation, and the many needs of the community. After that, the collection follows. These monetary gifts act as a sign of our care for the poor, the transformation of the world, and for the needs of our parish and our priests.

Mass offerings are a way to contribute to ongoing needs, while remembering the intentions of the donor.

The gifts of bread and wine represent the labor and efforts in our lives. When we present them, we physically express our intention to serve our neighbor and to offer ourselves in worship to God.

Practicing our Faith

- Xưng phong dâng của lễ trong Thánh Lễ Thiếu Nhi tuần này
- Để ý xem Cha nhận bánh lễ hay rượu lễ trước
- Sau khi Cha nhận bánh và rượu, Cha làm điều gì?

Faith alive at home

Discussion

What is the relationship between water and wine?

True or False

- | | | |
|---|---|--|
| T | F | Chúng ta có thể dùng bất cứ loại bánh nào để dâng của lễ - We can use any type of flour to make the bread used as offering in mass |
| T | F | The small hosts are consecrated at every mass |
| T | F | Chỉ có người lớn mới được dâng của lễ - Adults are the only ones who can bring up offerings |
| T | F | Commercial wines may render them doubtful matter and cannot be used as offering |

Words Search

**BÁNH KHÔNG MEN
EUCHARIST**

**BÁNH HẰNG SỐNG
THÁNH THỂ**

**RƯỢU NHO
BREAD OF LIFE**

LỄ VẬT

D	E	I	R	O	P	E	B	W	E	O	A	U	X	B	F	W	Q	N	S	K	E	I	O	Z
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Parent's Signature

Date