

## 55 What is the importance of the New Testament for Christians?

The New Testament, whose central figure is Jesus Christ, brings us the definitive truth about divine Revelation. In the New Testament the four Gospels of Matthew, Mark, Luke and John, the main witnesses to the life and teaching of Jesus, form the heart of all the writings and occupy a unique place in the Church.

## 56 What unity exists between the Old and New Testaments?

There is only one Scripture, since it is the one Word of God, and God only has one plan of salvation. For this reason there is just one single divine inspiration for both the Old and New Testament. The Old Testament prepares the New Testament and the New Testament fulfills the Old Testament: both clarify and enlighten each other.

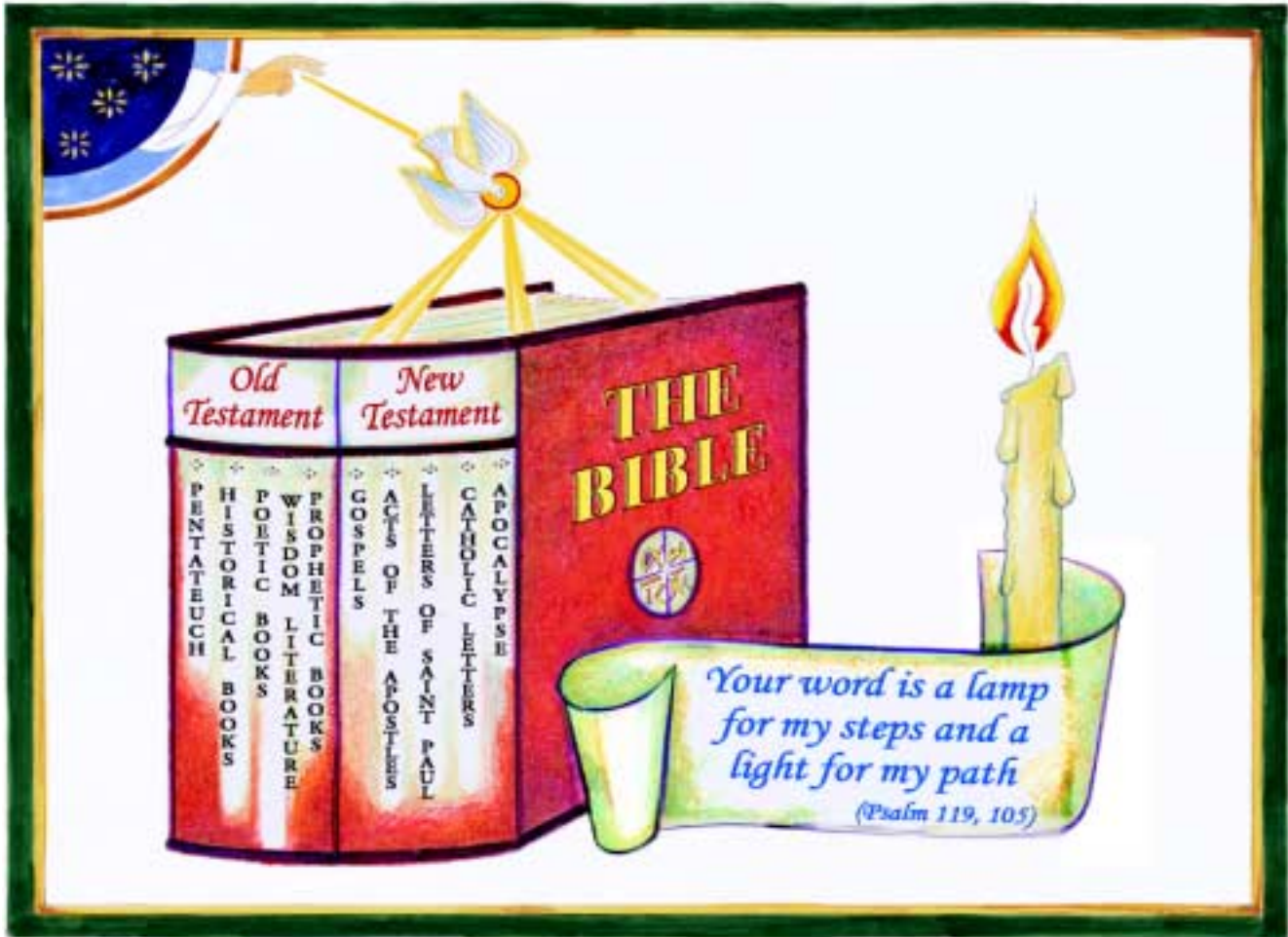


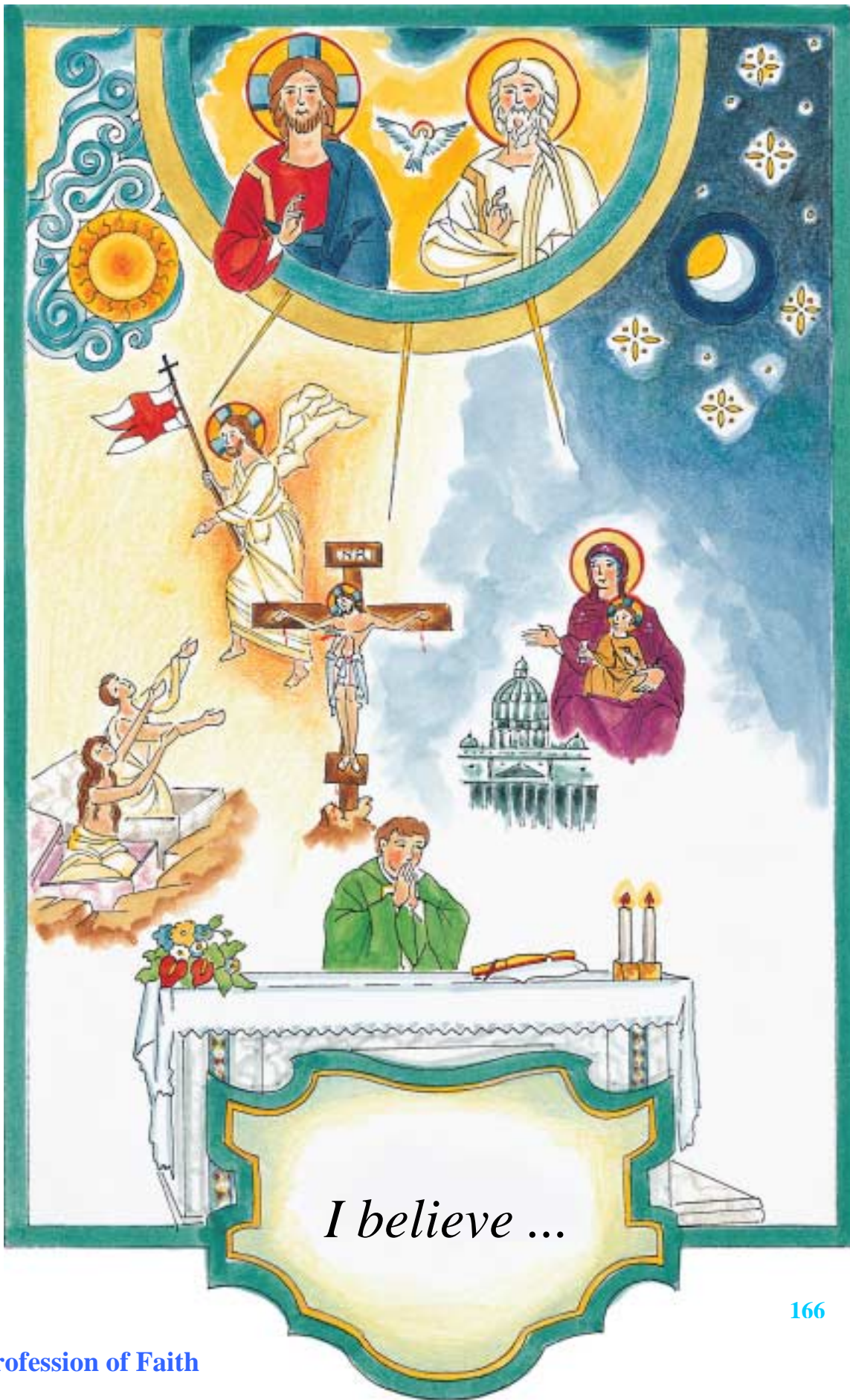
Jesus is the fulfillment of the Old Testament. In the image we can see John the Baptist together with Jesus and the Virgin Mary who form a link between the Old Testament and the New Testament.



## 57 What role does Sacred Scripture play in the Church?

Sacred Scripture gives sustenance and life to the Church. It strengthens the faith of its sons and daughters and is their food and the source of their spiritual lives. It is the soul of theology and of preaching. The psalmist says: it is a **“lamp for my steps, a light for my path”** (*Ps* 119:105). For this reason the Church exhorts us to read Sacred Scripture frequently, because “ignorance of the Scriptures is ignorance of Christ” (Saint Jerome) (*Compendium of CCC*, nn. 21-24).







*Lord,  
Hear Us*

## 58 What are the parts that make up the Liturgy of the Eucharist?

The Liturgy of the Eucharist is made up of:

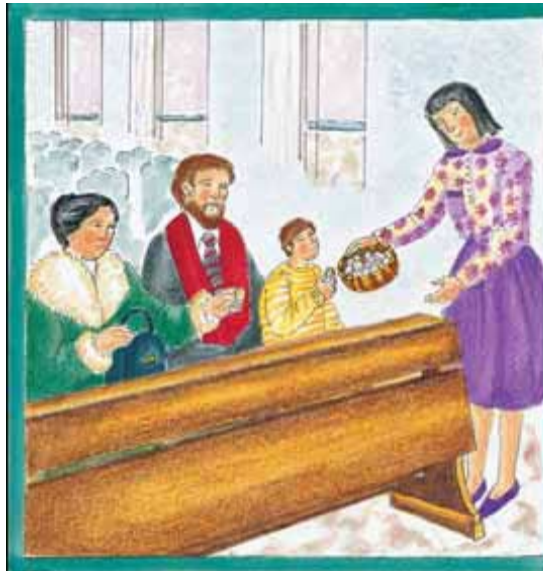


The *presentation of the bread and wine (Offertory)*, that are offered to God focus our attention on the bread and wine that will become the Body and Blood of the Lord. Prominence is given to these gifts before any others that are used in the celebration or collected for the purpose of charity. For this reason the altar is prepared for these gifts that are then brought to the altar to be offered. The gifts remind us that the Eucharist is a great gift of love which inspires us to show charity towards the poor and those who are most in need. For this reason we can see the importance of collecting other offerings at this time which will then be used to help the poor and to support the Church in all its different work. The presentation of the bread and wine symbolize our lives that are offered together with Christ as an offering which is pleasing to Him. It also expresses our sufferings and our pledge to live like Christ.





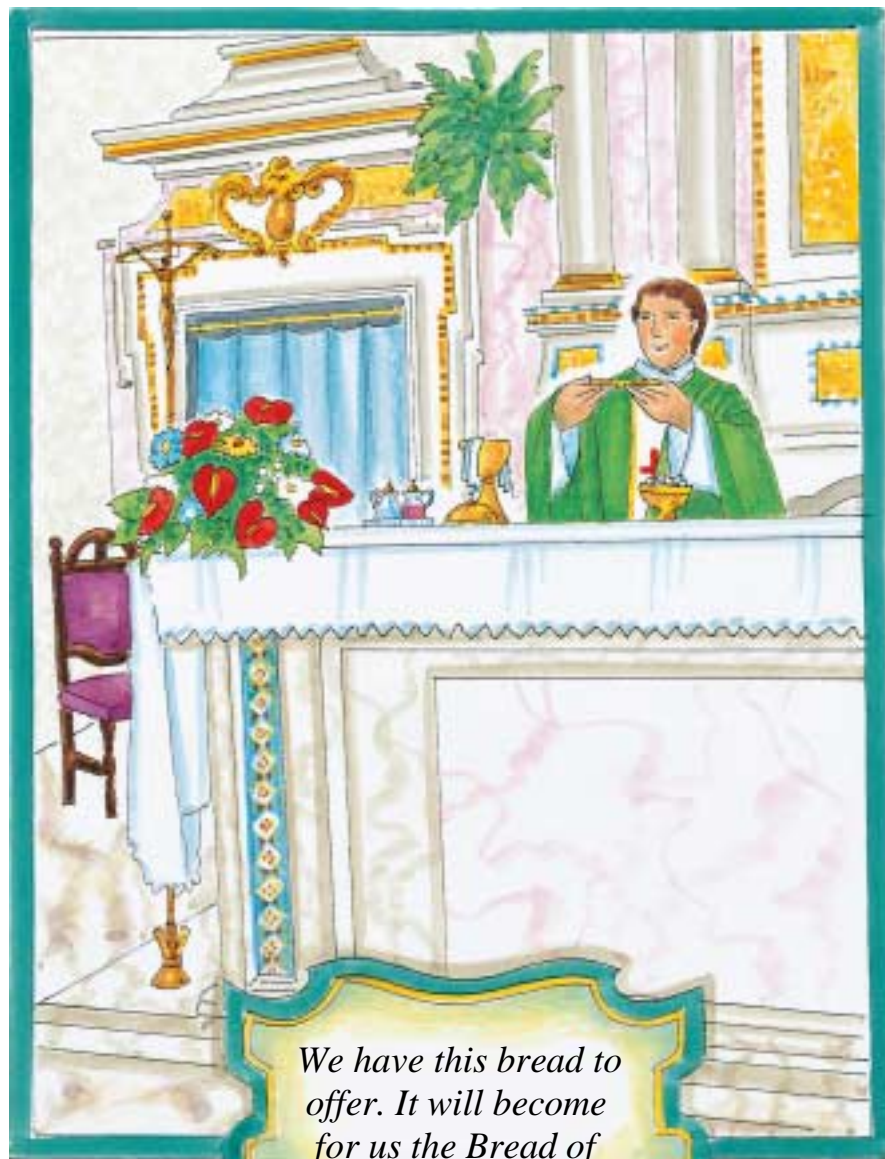
**Collection:** this is gathering together of contributions during the offertory which will be used to help the poor and to support the work of the Church.



**14 Collection**



**15 The offering of the bread**



*We have this bread to offer. It will become for us the Bread of Life.*

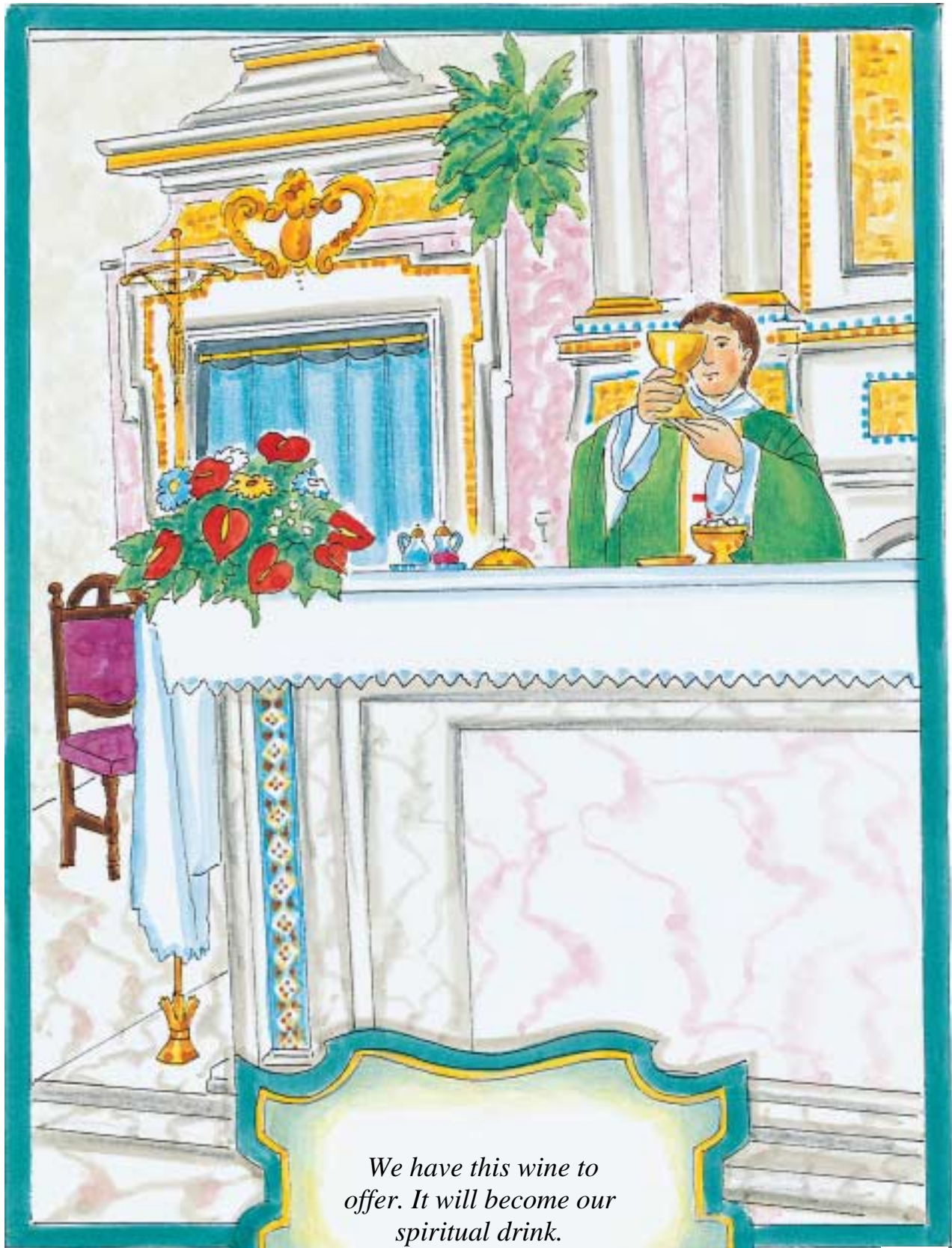


*By the mystery of this  
water and wine may we  
come to share in the  
divinity of Christ who  
humbled himself for our  
humanity.*

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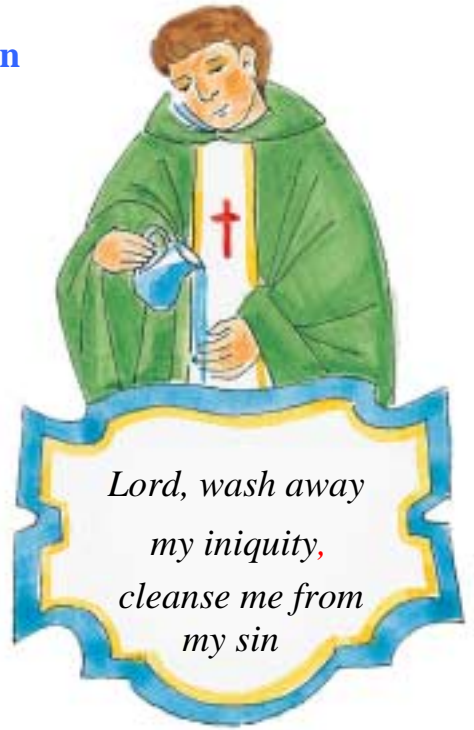
16

Preparation of the Chalice



*We have this wine to offer. It will become our spiritual drink.*





The *Eucharistic Prayer* (also call the anafora), contains the words of the consecration and forms the heart and the high point of the Eucharistic Celebration.

59

**What are the elements that make up the *Eucharistic Prayer* (or *Anafora*)?**

**The *Eucharistic Prayer* is composed of:**



The *preface*, with which the Church gives thanks to the Father, through Christ in the power of the Holy Spirit for all his works, for creation, redemption and sanctification. In this way, the whole community is united in an unending prayer of praise with the heavenly Church, with the angels and all the Saints who sing to God who is thrice (three times) Holy.



The *Epiclesis*, with which the Church prays to the Father asking him to send his Holy Spirit on the bread and wine so that it may, through the power of the Holy Spirit, become the Body and Blood of Jesus Christ and so that all who participate in the Eucharist may become one body and one spirit.



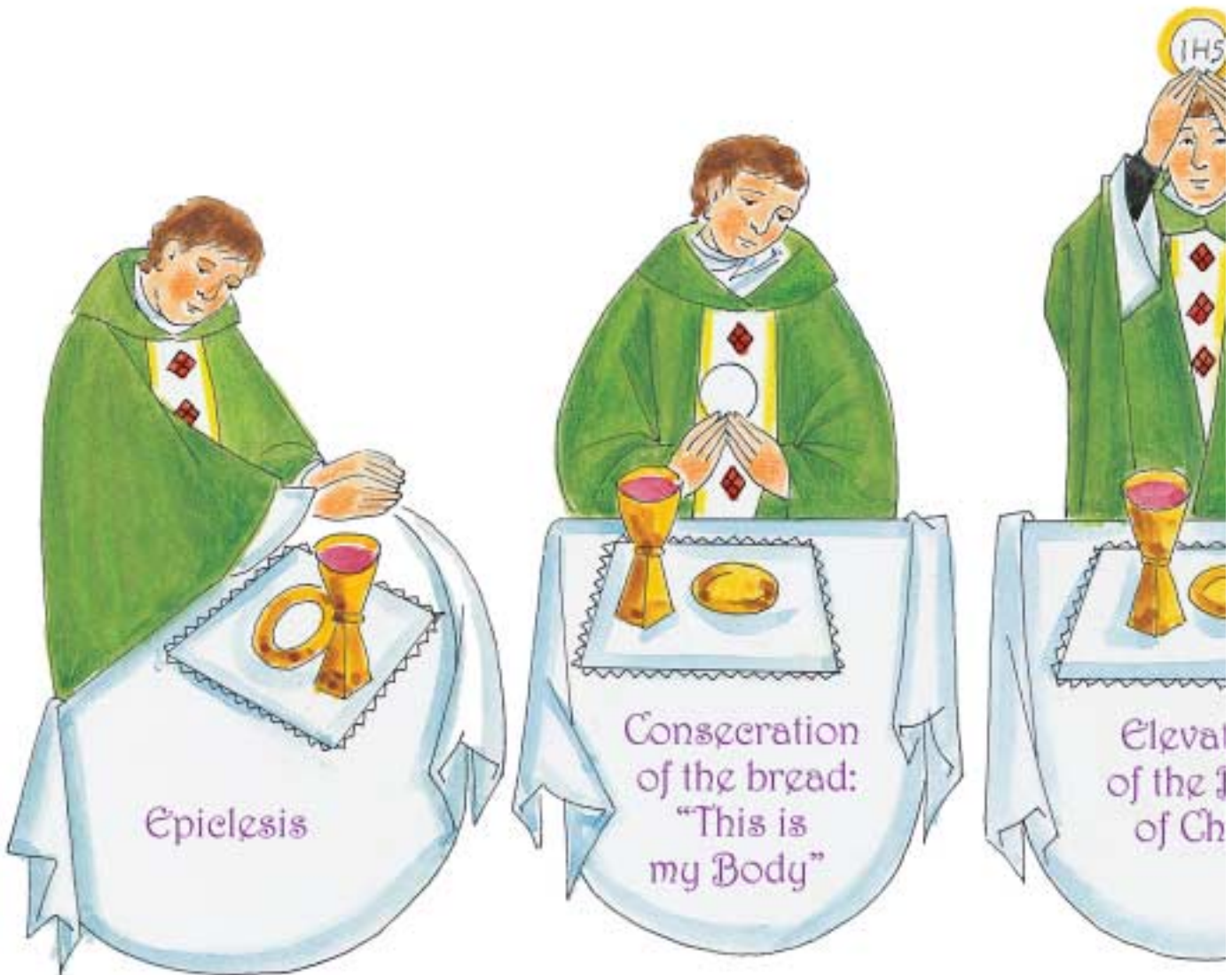
The *narrative of the institution of the Eucharist by Christ*: the efficacy of the words and actions of Christ and the power of the Holy Spirit make the Body and Blood of Christ sacramentally present under the form of bread and wine. This is the sacrifice he offered on the Cross once and for all. This re-telling of the institution narrative guarantees the perennial continuity of the Eucharist: from Christ to the Apostles and to their successors and those who act with them, the Bishops and priests, in the name of the Lord in a hierarchy of ministries.



The *anamnesis*, is the Church’s memorial of the Passion, Resurrection and glorious coming of Jesus Christ, and presents the offering of His Son, the one who reconciles us to the Father.



*Father, all powerful and  
ever-living God, we do well  
always and everywhere to  
give you thanks through Jesus  
Christ our Lord...*



# ❖ CONSECRATION



Elevation  
of the Body  
of Christ

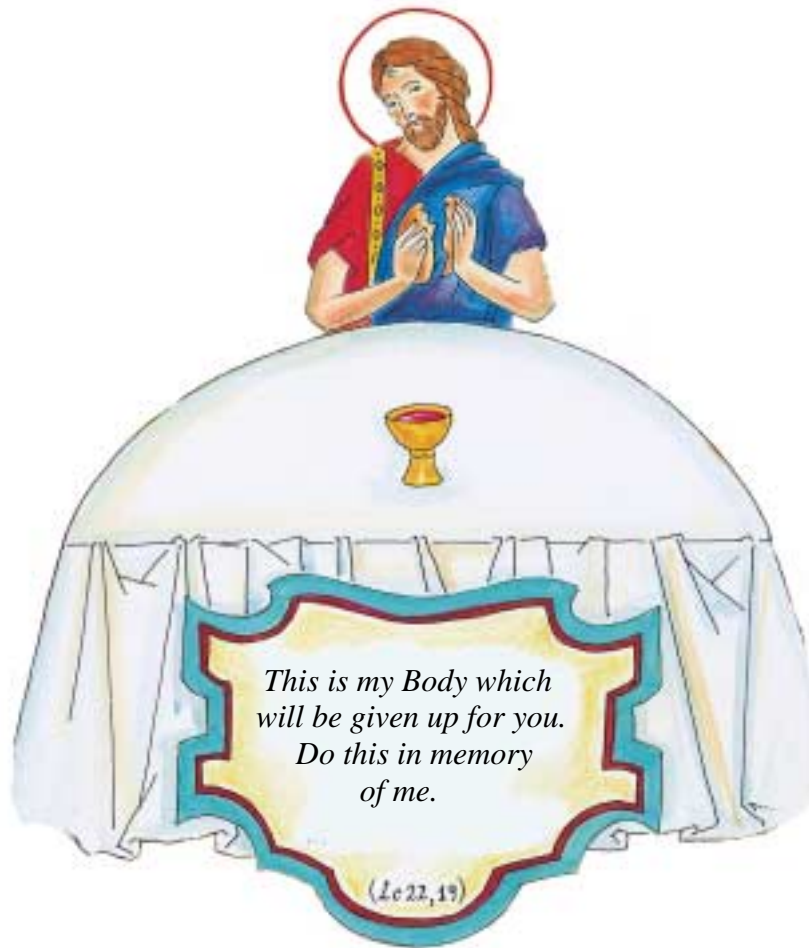
Consecration  
of the wine:  
"This is  
my Blood"

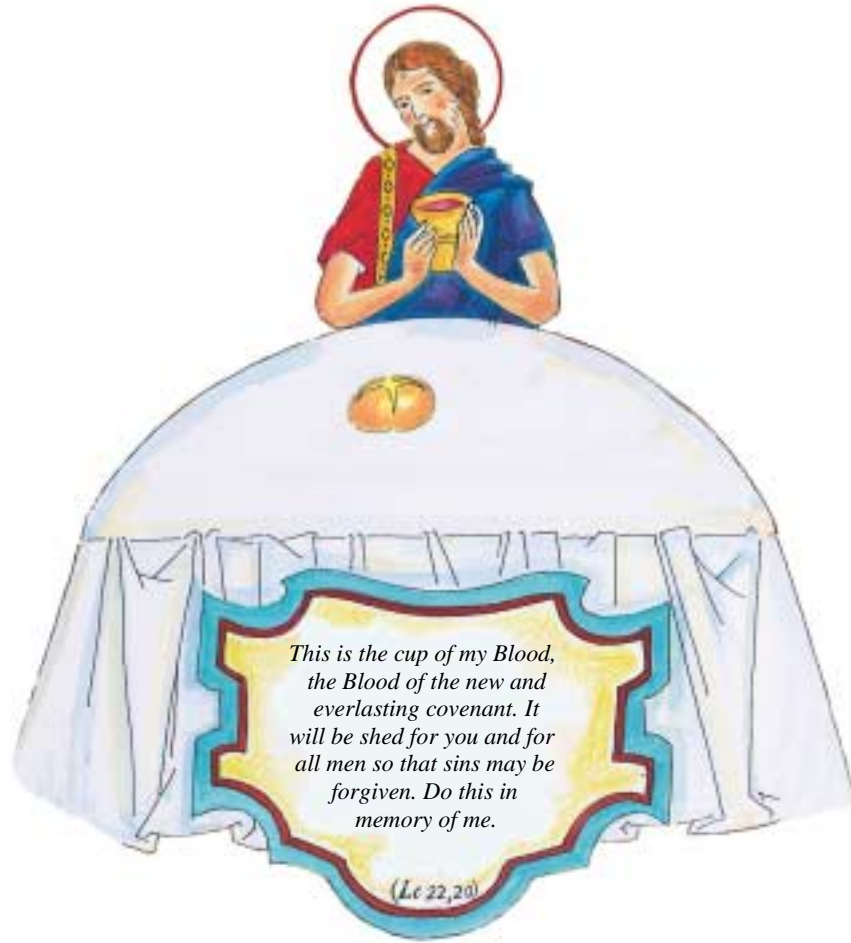
Elevation  
of the Blood  
of Christ

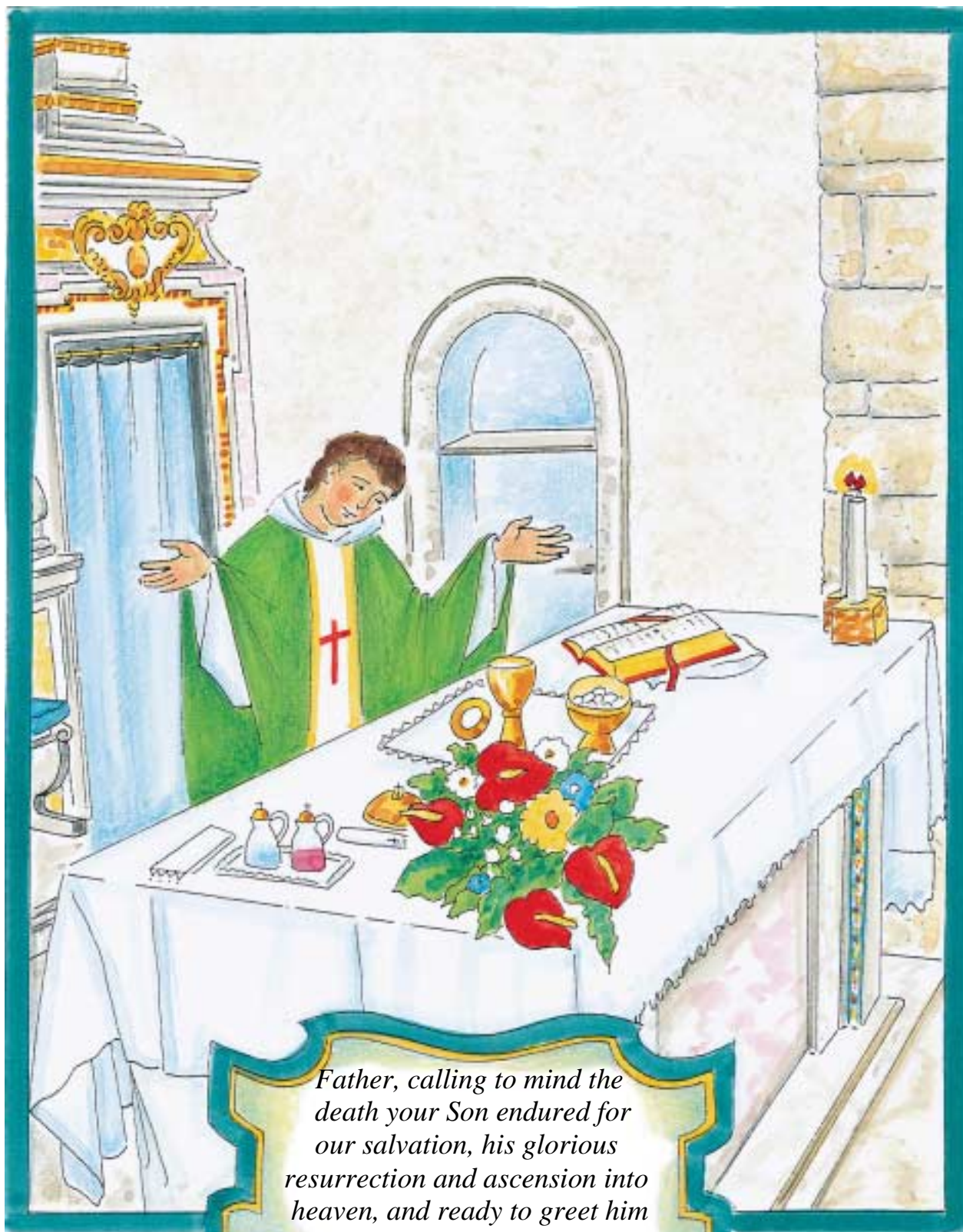
TION ❖



*Let your Spirit come upon these gifts to make them holy, so that they may become for us the Body and Blood of our Lord, Jesus Christ.*







*Father, calling to mind the death your Son endured for our salvation, his glorious resurrection and ascension into heaven, and ready to greet him when he comes again, we offer you in thanksgiving this holy and living sacrifice.*





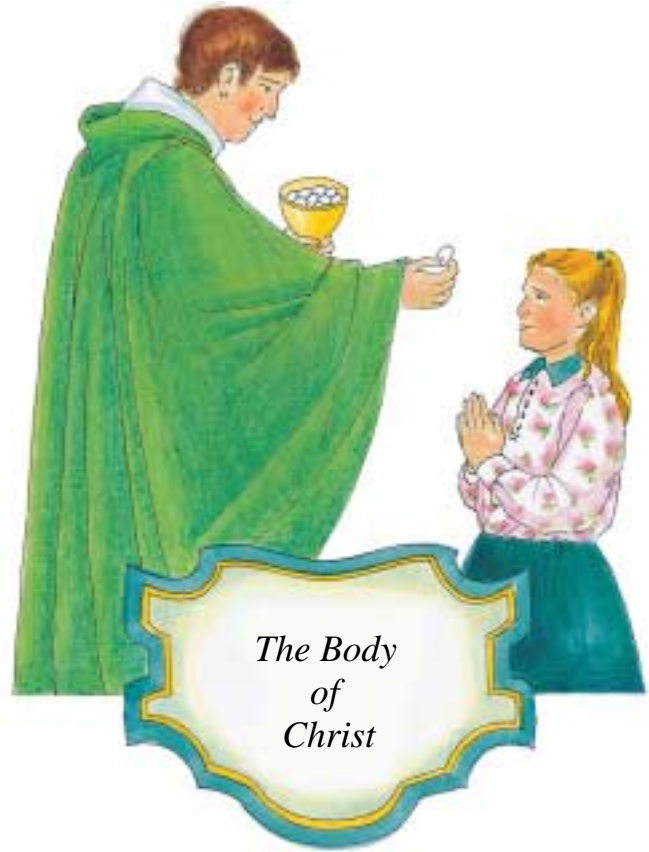
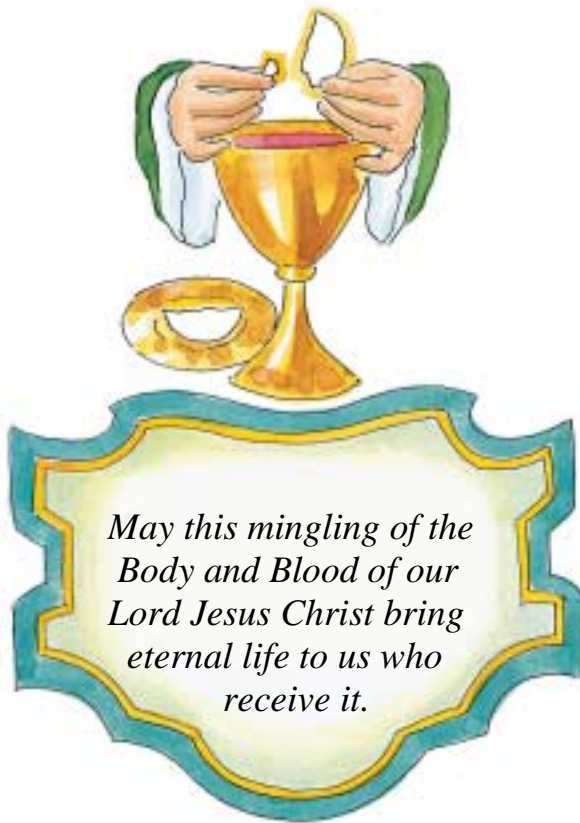
*Lord, may this sacrifice, which  
has made our peace with you,  
advance the peace and  
salvation of all the world.*



25 Our Father



26 The Sign of peace



**27 Before Communion**

**28 To the Communion**



**Communion**, before which we say the Lord’s Prayer which is followed by the Breaking of the Bread, gives us the chance to receive the **“Bread from Heaven”** and **“the Chalice of salvation,”** the Body and Blood of Christ that is given **“for the life of the world”** (Jn 6,51).



After receiving Holy Communion, it is very important to pause in silence and thank God for the great gift that we have received. This time of silence helps us to have a deeper dialogue with Jesus.

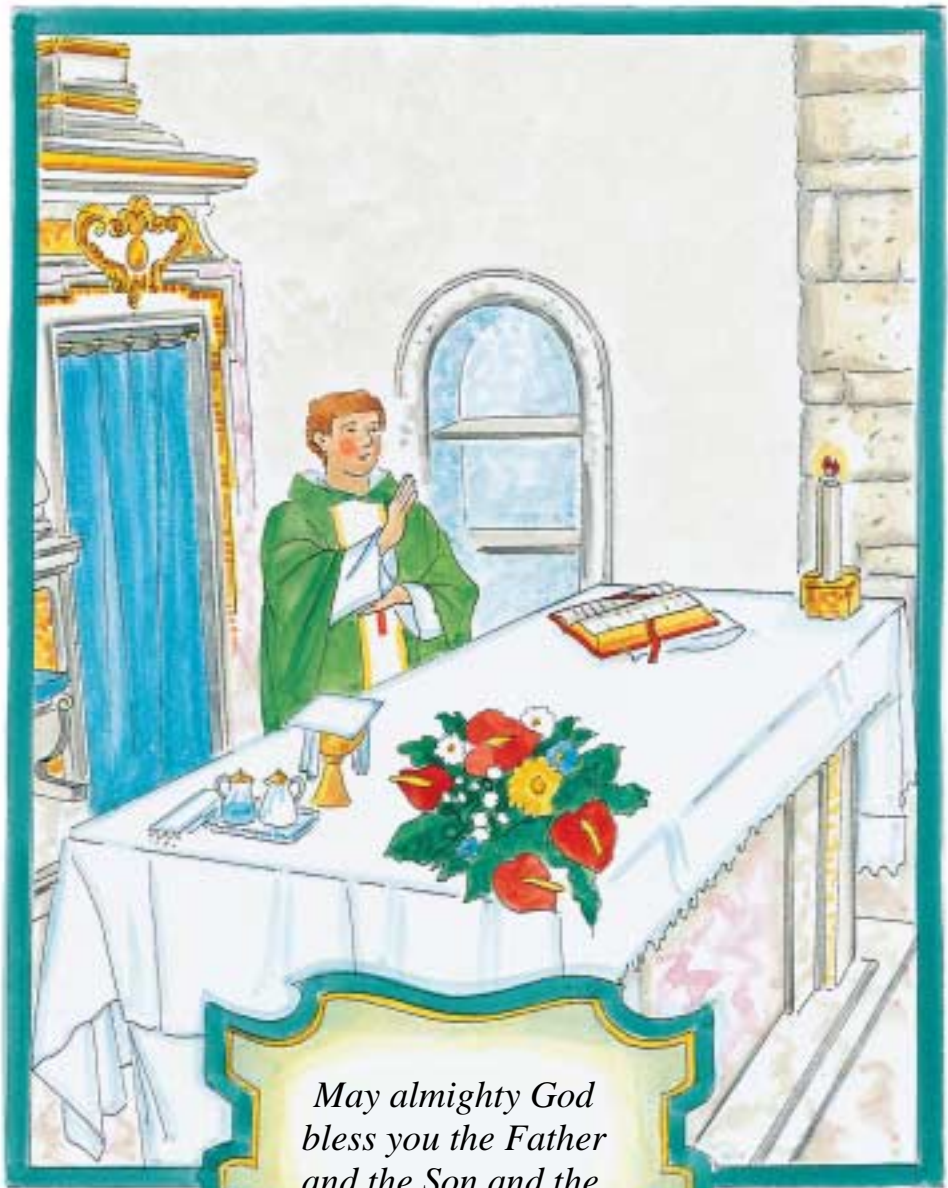
## 60 How does the Holy Mass conclude?



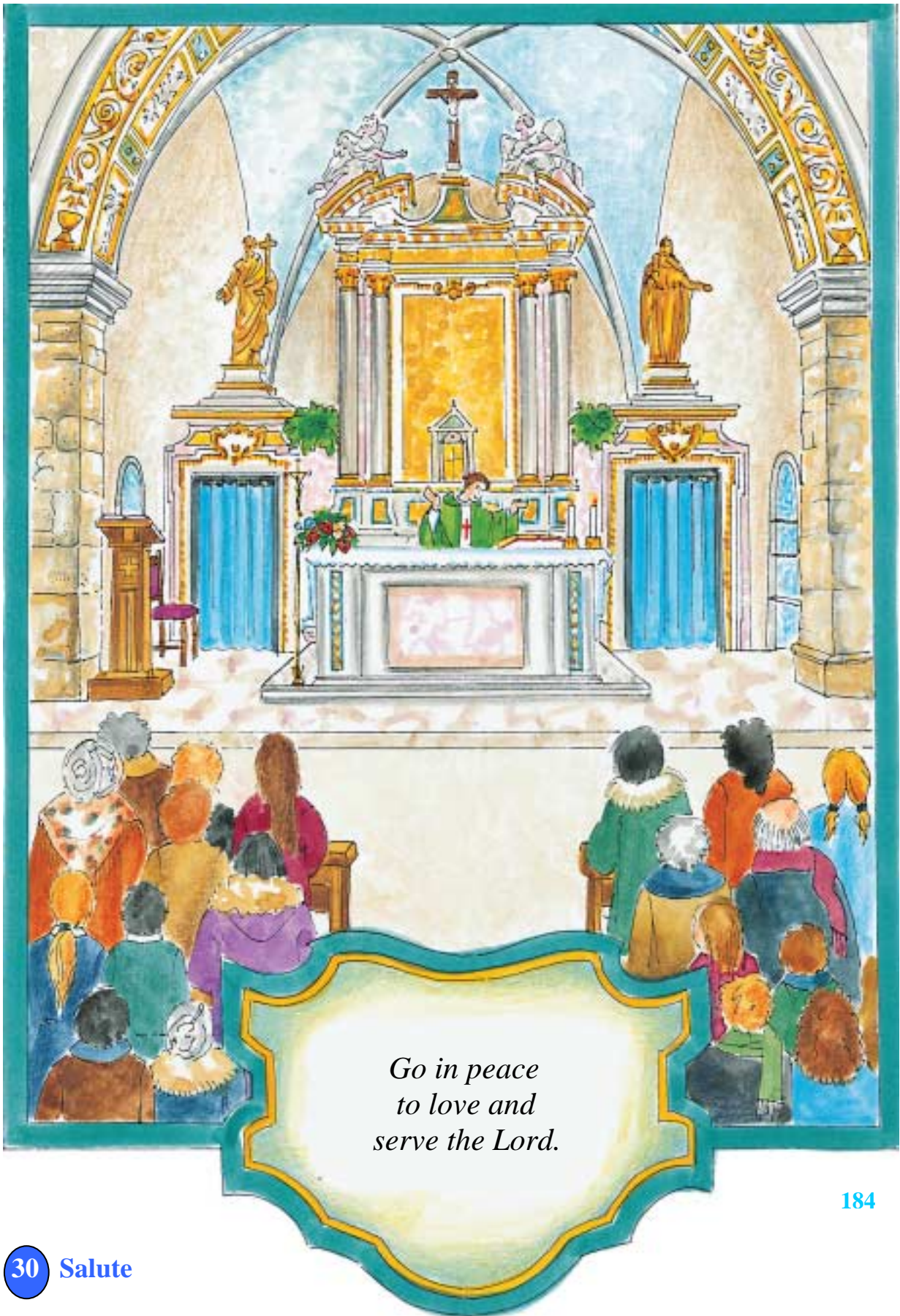
With the *blessing*, that the priest imparts, invoking the Most Holy Trinity upon all those who participated in the Holy Mass.

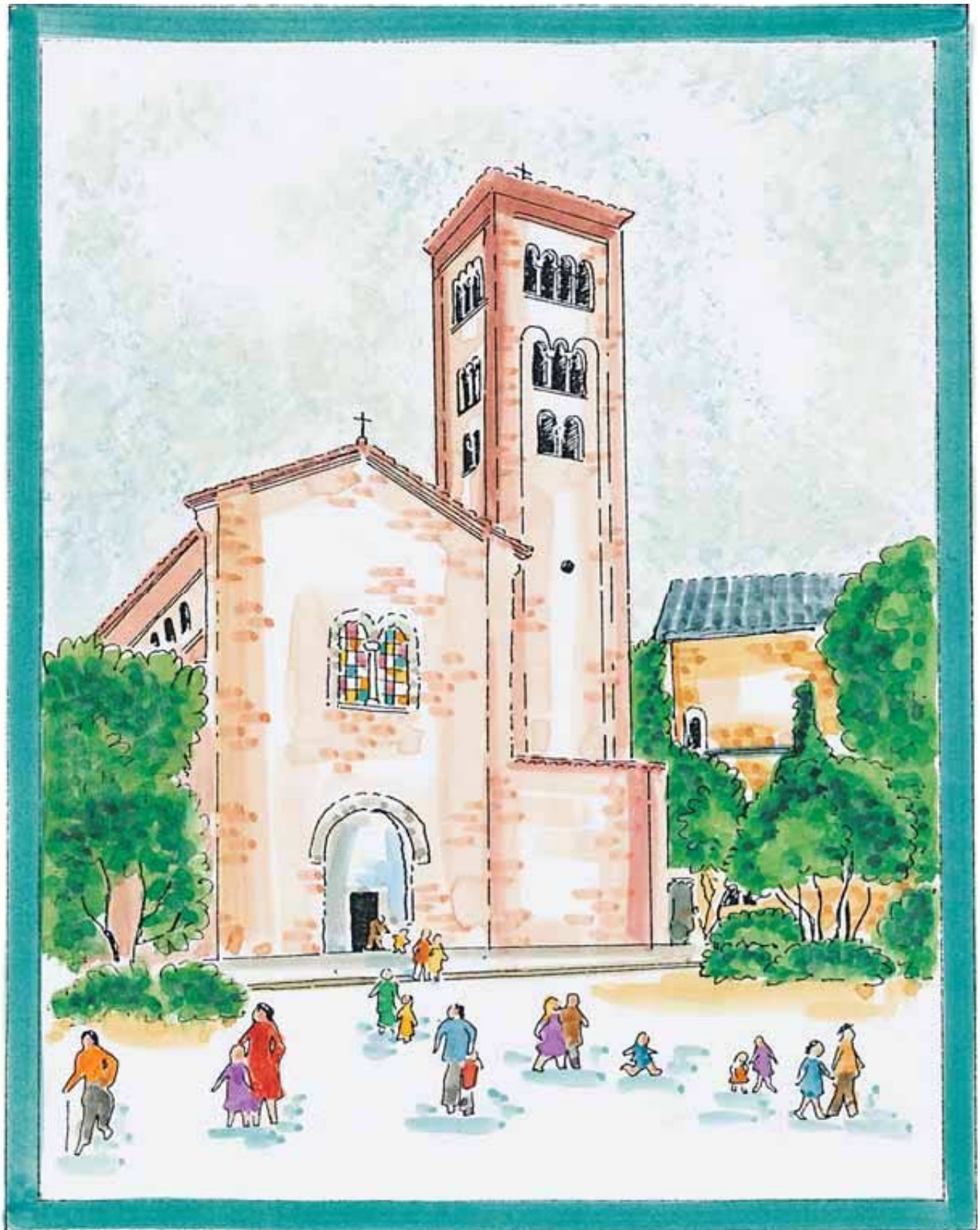
The *dismissal*, invites everyone to witness in their live to what they have celebrated in Church. The Mass is a reminder of the *missio*, the mission that is to be fulfilled in the world and for the world. “The dismissal at the end of each Mass is a charge given to Christians, inviting them to work for the spread of the Gospel and the imbuing of society with Christian values” (JOHN PAUL II, *Mane Nobiscum Domine*, 24).

At the same time the dismissal at the conclusion of the Holy Mass announces, reminds us and urges us not to forget about that encounter that will take place at the end of time, at which the Lord awaits all of us: the eschatological banquet in heaven, for which the Eucharist is a sign, anticipation and pledge.



*May almighty God  
bless you the Father  
and the Son and the  
Holy Spirit.*





## 61 What is a mystagogy?

It is an illustration of the Eucharistic Mystery by way of explaining the meaning of gestures, actions, words, processions, spaces, fittings and furnishings, and the ways in which we conduct ourselves ... that all go to make up the Eucharistic Celebration. In this way we move from what is visible to what is invisible, from what signifies to that which is signified, from the sign to the content of the mystery.

Such an illustration comes about in the light of biblical events and in view of our Christian duties in life.

## 62 What is the Holy Mass celebrated according to various liturgical rites?

The one Eucharistic Mystery is celebrated according to various rites (Roman, Ambrosian, Byzantine, Maronite...), but it nevertheless preserves intact all the fundamental elements, since:



The unfathomable riches of the Eucharistic Mystery cannot be fully expressed by any liturgical rite, but each one helps and enriches the others in understanding and celebrating this unique and infinite Mystery.



In the Mass there is one part which may not be altered because this has come to us as a divine institution and the Church is its faithful custodian. There are elements which are changeable according to various needs and circumstances.



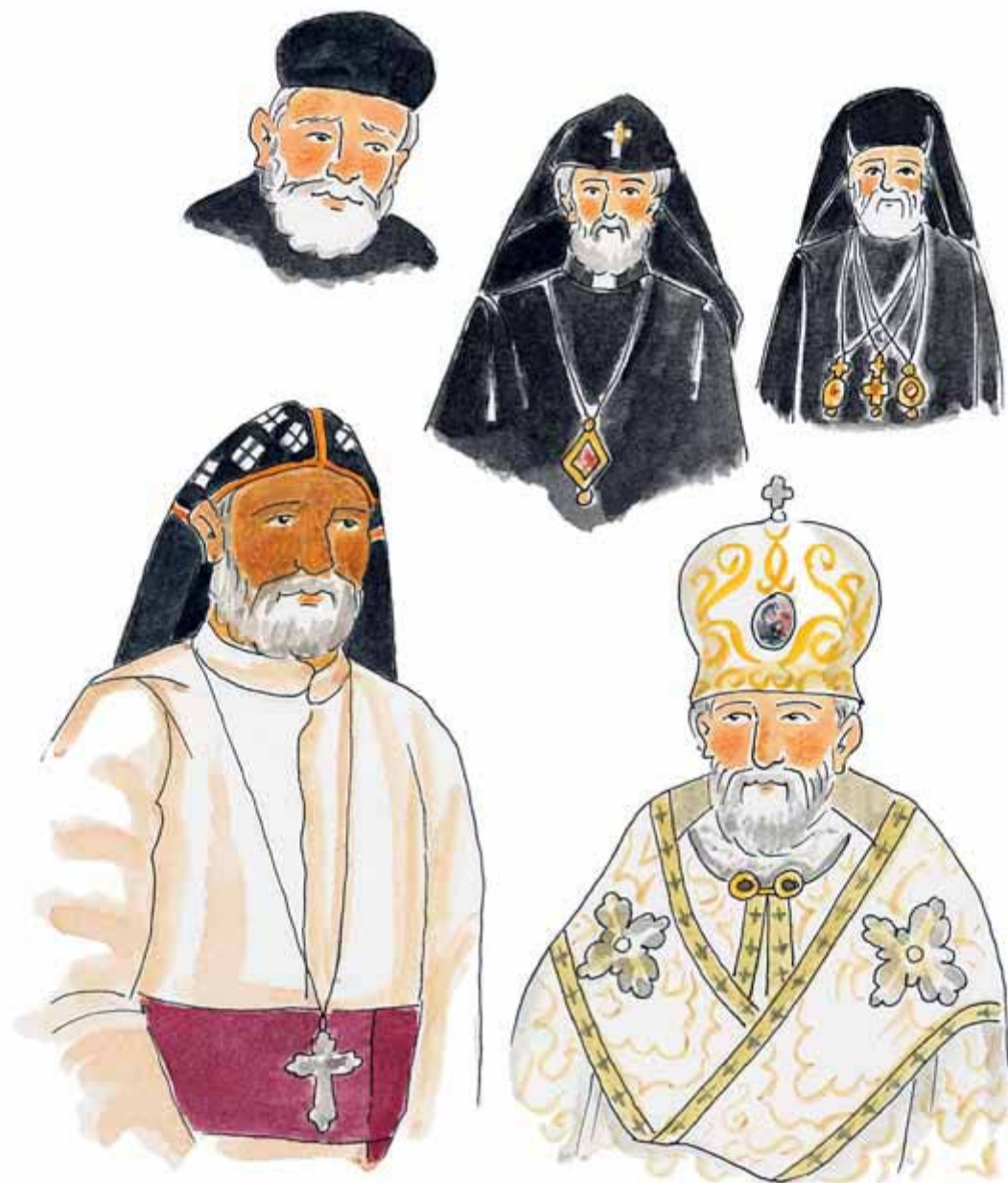
The various persons and peoples who are invited to celebrate the Eucharist all come from different cultures, and have diverse customs and ways of doing things. These can all be taken on board, purified, moulded and completed by the mystery that is celebrated.



The variety and complementarity of the various liturgical rites shows forth the catholicity of the Church which goes out to all people and nations and is called to integrate all that it discovers to be true, good and beautiful into a unity from all the persons, cultures and peoples.

## 63 Whose task is it to discern the authenticity and the fidelity of a liturgical rite to the Eucharistic Mystery?

This task of discerning and guaranteeing the authenticity and fidelity of a rite to the Eucharistic Mystery belongs to the Successor of Peter, the Pope, and to the Bishops in communion with him.



Priests belonging to various Catholic Churches with different rites: Coptic Rite, Malabar Rite, Byzantine Rite, etc.

Priests of the Ukrainian Catholic Church celebrating Mass according to the Byzantine Slavic Rite.

