



Raffaello Martinelli

THE EUCHARIST

The Bread of Eternal Life

Catechetical aid for those who prepare
First Holy Communion, based on the
Catechism of the Catholic Church
and the Post-Synodal Apostolic Exhortation
Sacramentum Caritatis.

With the imprimatur of the Vicariate of Rome

**Dialogical Catechesis
in Images**

The Eucharist

The Bread of Eternal Life



IMPRIMATUR
From the Vicariate of Rome

A handwritten signature in black ink, which appears to read "Mauro Parmeggiani". The signature is written in a cursive, flowing style.

MONS. MAURO PARMEGGIANI
Prelate Secretary General

Raffaello Martinelli

Illustrations by Roberta Boesso

Special thanks to

Ingrid Schoeller (cap. VII, V. VI, VIII),

Rodolfo Papa (cap. I, III),

Mirko e Rosa Pellicioni (cap II, X),

Luisa Cittone (cap. I, II, III, IV, IX),

for their assistance in the production of some of the images used in this edition

THE EUCHARIST

The Bread of Eternal Life

Dialogical Catechesis in Images

Catechetical aid for those who prepare First Holy Communion,
based on *The Catechism of the Catholic Church*
and the Post-Synodal Apostolic Exhortation *Sacramentum Caritatis*





Acknowledgement

Sincere gratitude to:



The libreria Editrice Vaticana, for granting the right to use certain passages of the Catechism of the Catholic Church, its Compendium and other important documents of the Holy See.



The Association of Friends of Carlo Acutis, who died at 15 years of age, in order to get permission to use the pictures and the texts.





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December 2008

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*This catechism
is dedicated to
the two
patrons of Italy:
Saint Francis of Assisi
and
Saint Catherine of Siena*

BIBLICAL ABBREVIATIONS

(in alphabetical order)

Ap	Apocalypse of Saint John – The Book of Revelation
Acts	Acts of the Apostles
Col	Letter to the Colossians
1 Cor	First Letter to the Corinthians
2 Cor	Second Letter to the Corinthians
1 Cr	First Book of Chronicles
Dt	Deuteronomy
Heb	Letter to the Hebrews
Eph	Letter to the Ephesians
Ex	Exodus
Ez	Ezekiel
Phil	Letter to the Philippians
Gal	Letter to the Galatians
Job	Job
Js	Letter of James
Jd	Jude
Jl	Joel
Gn	Genesis
Jn	Gospel according to John
1 Jn	First Letter of Saint John
Is	Isaiah
Lam	Lamentations
Lk	Gospel according to Luke
Lv	Leviticus
2 Mac	Second Book of Maccabees
Mk	Gospel according to Mark
Mi	Miach
Mt	Gospel according to Matthew
Ne	Nehemiah
Nm	Numbers
Pr	Proverbs
1 Pt	First Letter of Peter
2 Pt	Second letter of Peter
1 Kg	First Book of the Kings
Rm	Letter to the Romans
Ps	Psalms
1 Sam	First Book of Samuel
2 Sam	Second Book of Samuel
Wis	Wisdom
Sir	Sirach
1 Tm	First Letter to Timothy
2 Tm	Second letter to Timothy
1 Thess	First Letter to the Thessalonians
Tt	Letter to Titus

OTHER ABBREVIATIONS

Ch.	chapter
CCC	Catechism of the Catholic Church
C.I.C.	Code of Canon Law
cfr.	confront
col.	Column / columns
<i>Compendium</i>	Compendium of the Catechism of the Catholic Church
ed.	editor / editors
eg.	example
ibid.	ibidem: same work
n. d.	no date
cent.	century
v./vv.	verse / verses

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TO OUR LADY OF THE MANTLE

“Behold your mother,” Jesus said to me
when I was with you at the foot of the Cross.
So, Mary, let me invoke you in this way.

“My Mother, carry me in your heart.
Take me by the hand.
Give me that blessed milk with which you nursed Jesus.
Keep me under your mantle
the way you held Jesus in the shadow of your arms.
My Mother, speak to me of Jesus; tell me everything about Him:
from the night of Christmas to the night of Calvary,
from the light of His conception to the light of His Resurrection.
Help me find that will of the Father
that you shared with him.
Help me welcome that Holy Spirit
who gave life to your womb and gave life to His tomb.
Open me to that love
that made you blessed and full of grace.
Open me to that mission
that, first, enclosed you in the silence of Nazareth
And then took you to a foreign land in search of your lost children.
Teach me abandonment and trust,
poverty and humility,
meekness and hiddenness.
Teach me to weep, to suffer, to die.
Teach me to give myself, to say ‘Here I am’ to Him who can do all things.
Teach me to walk where he wants me to.
Teach me to lose everything so as to become, with you, mother of all.
Help me at every hour, especially at the last hour,
which will bring me to see your face.
Teach me to say ‘yes’ when you come with Jesus to take me
from this world to bring me to the Father.”

Don Andrea Santoro





Chapter I

The Eucharist





What does the word Eucharist mean?



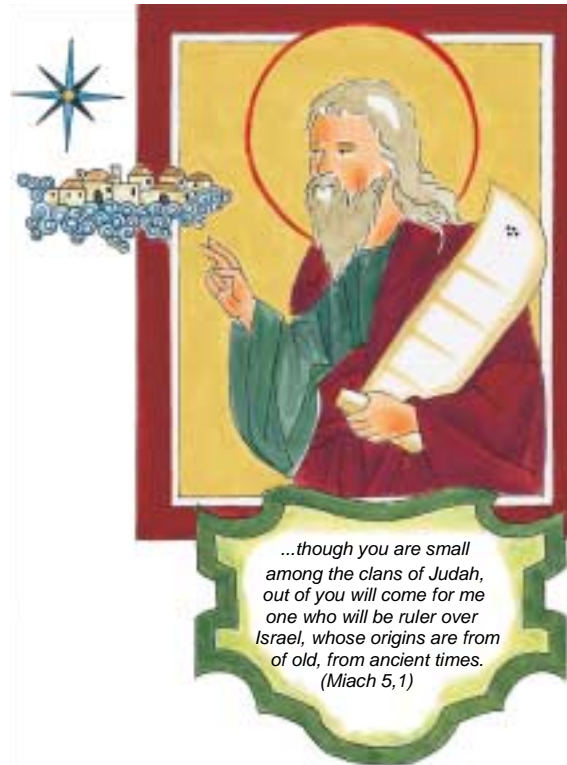
The word Eucharist means *to give thanks* to God. In the Eucharist we *thank* God especially for the gift of His Son Jesus.



Jesus comes to save us.



The Angel Gabriel announced the birth of Jesus to Mary.



...though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times. (Micah 5,1)

Jesus was born in Bethlehem (“Bayt Lahem”). In Hebrew this means “House of Bread” In Arabic the name means “House of flesh” (“lahem = flesh”). Jesus will later say of himself: *“I am the Bread of Life which has come down from heaven. Whoever eats this bread, will live forever and that bread that I shall give is my flesh for the life of the world”* (Jn 6, 51).



In the Eucharist we *thank* God also for *creation* which, as the Fathers of the Church say, was the first book God wrote, and especially for creating *man and woman* in his image and likeness.

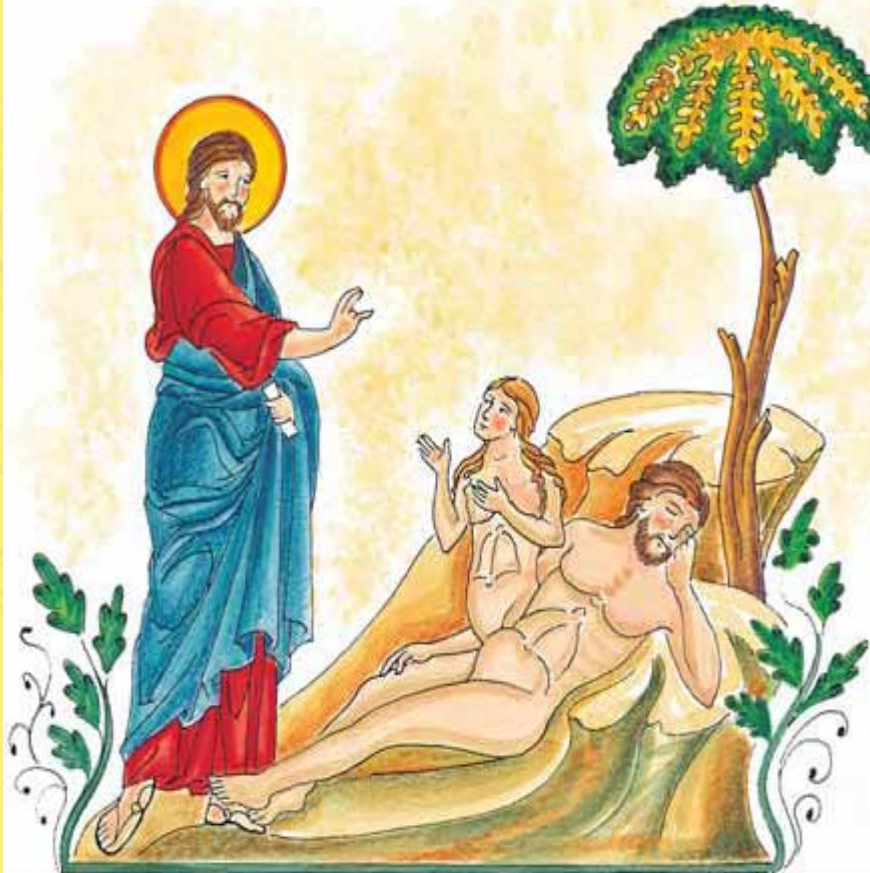
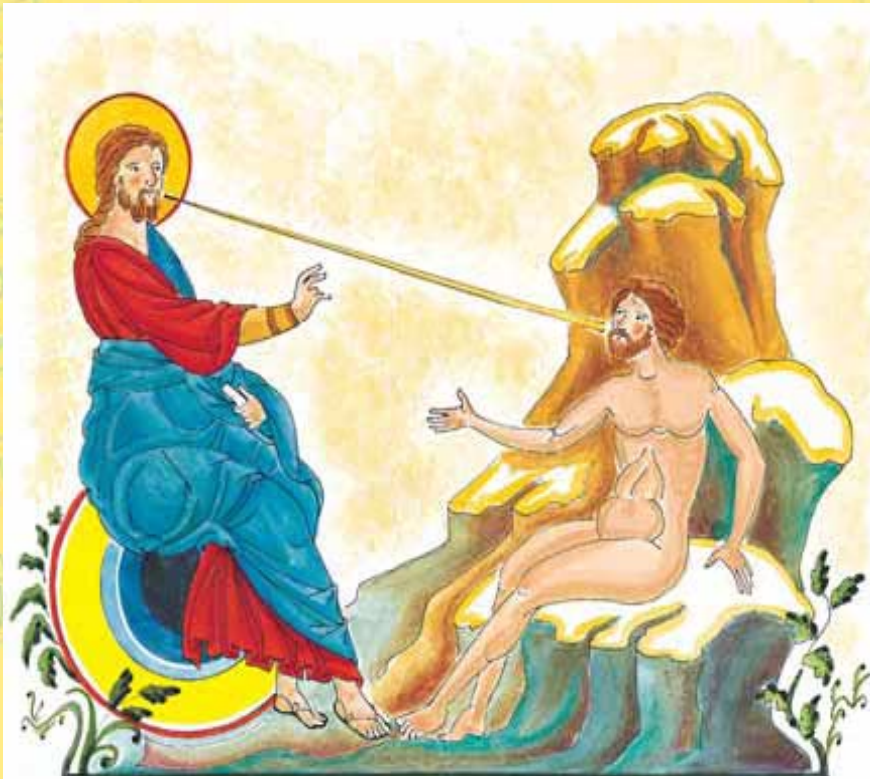




“In the beginning God created the heavens and the earth ... and separated light from darkness ”
(Gn 1, 1-4).



The material world was created from nothing in contrast to God who is without beginning. “While men, indeed, cannot make anything out of nothing, but only out of matter already existing, yet God is in this point pre-eminently superior to men, that He Himself called into being the substance of His creation, when previously it had no existence” (St. Irenaeus of Lyons, *Against the Heresies* 2,10).

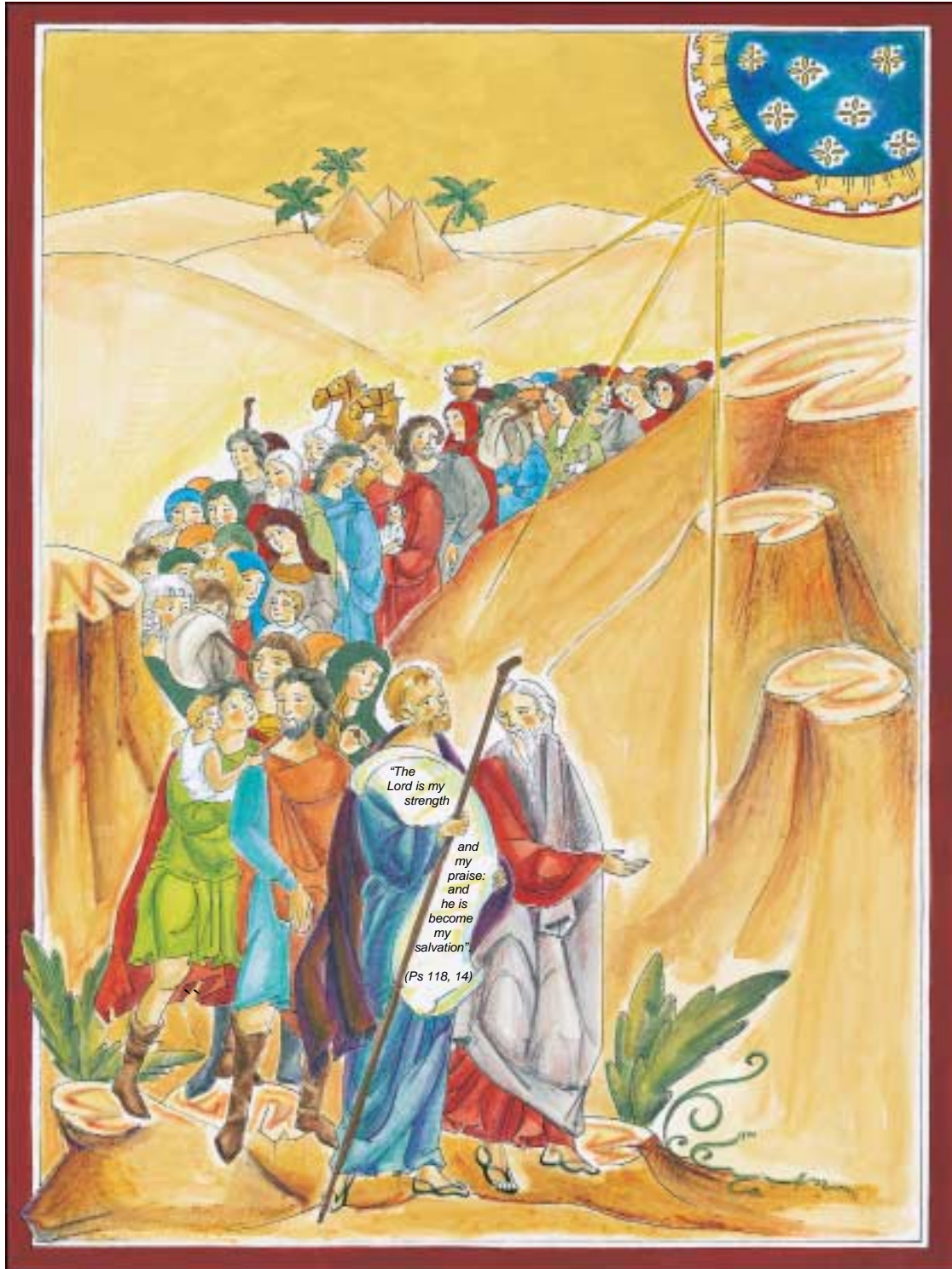
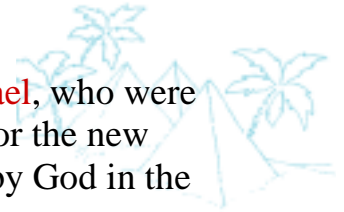




God did not just create material things. He also created pure spirits, that is, the Angels and the soul of every man and woman. Angels are God's ministers who guard and protect us. "The devil and the other demons were indeed created by God good by nature but they became bad through their free choice" (IV Lateran Council).



In the Eucharist we *give thanks* to God for the **People of Israel**, who were chosen by him to prepare the coming of his Son Jesus, and for the new People, the **Church**, who believe in Jesus and are sanctified by God in the Holy Spirit.



The People of Israel.



The Church, the new People of God.

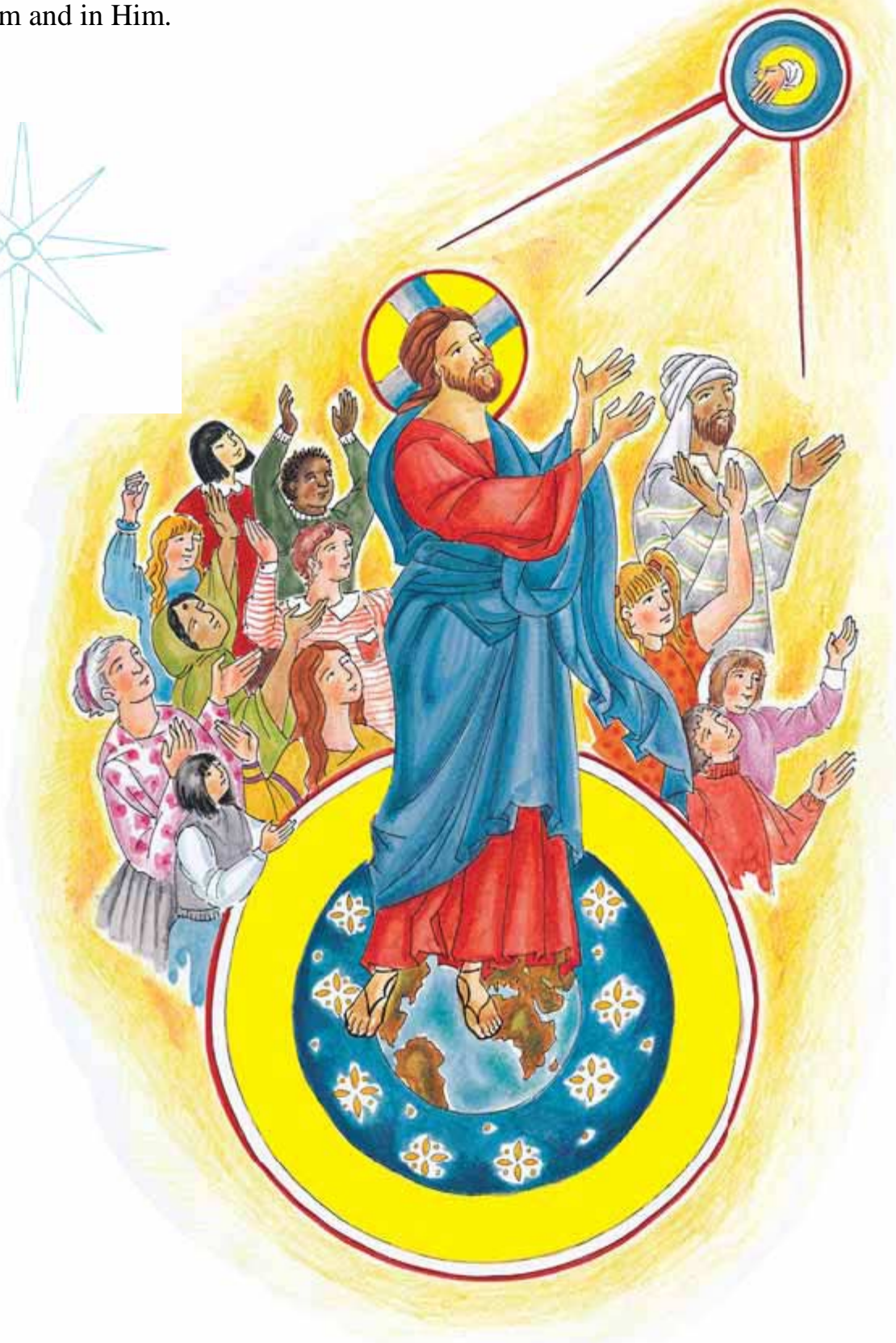
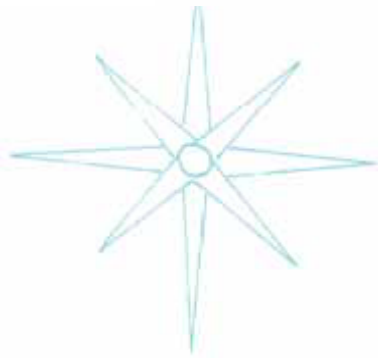


In the Eucharist we *give thanks* to God in the name of creation and all of humanity...





In the Eucharist we **give thanks** to God together with Jesus Christ: with Him, through Him and in Him.



“All things came to be through him, and without him nothing came to be” (*Jn* 1,3).

Is the Eucharist called by other names too?

The Eucharist is also called:

The Lord's Supper, The Wedding Feast of the Lamb, The Breaking of the Bread, The Eucharistic Assembly, Memorial, Holy Sacrifice, The Sacred and Divine Liturgy, The Most Blessed Sacrament, Holy Communion, The Bread of Angels, Bread from Heaven.



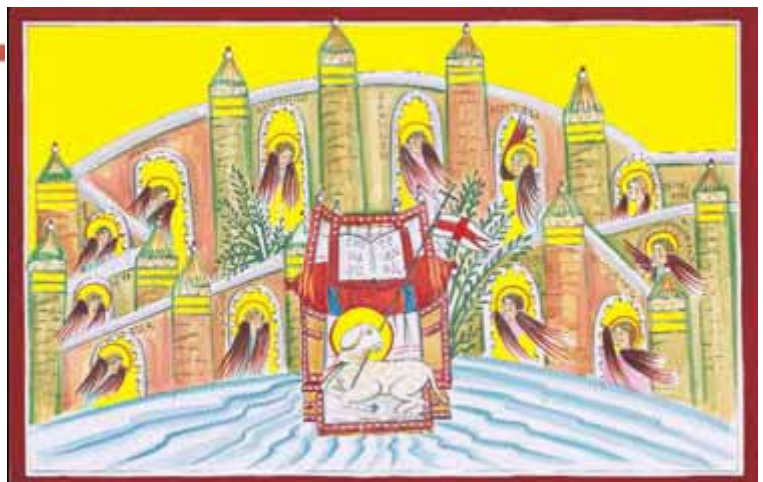
The Lord's Supper.

Using this name we remember that **Meal** the Lord Jesus shared with his disciples on Holy Thursday, the evening before his Passion. This meal was the anticipation of the **Wedding Feast of the Lamb** in the heavenly Jerusalem, a symbol of paradise, the place the Lord has prepared for us:

“Blessed are those who are invited to the wedding feast of the Lamb” (Ap 19,8).



Paradise is the Heavenly Jerusalem; the Lamb, represented here is a symbol of Christ; the Church is the bride of the Lamb (shown here with solid walls, Angels and twelve gates, that remind us of the twelve tribes of Israel).

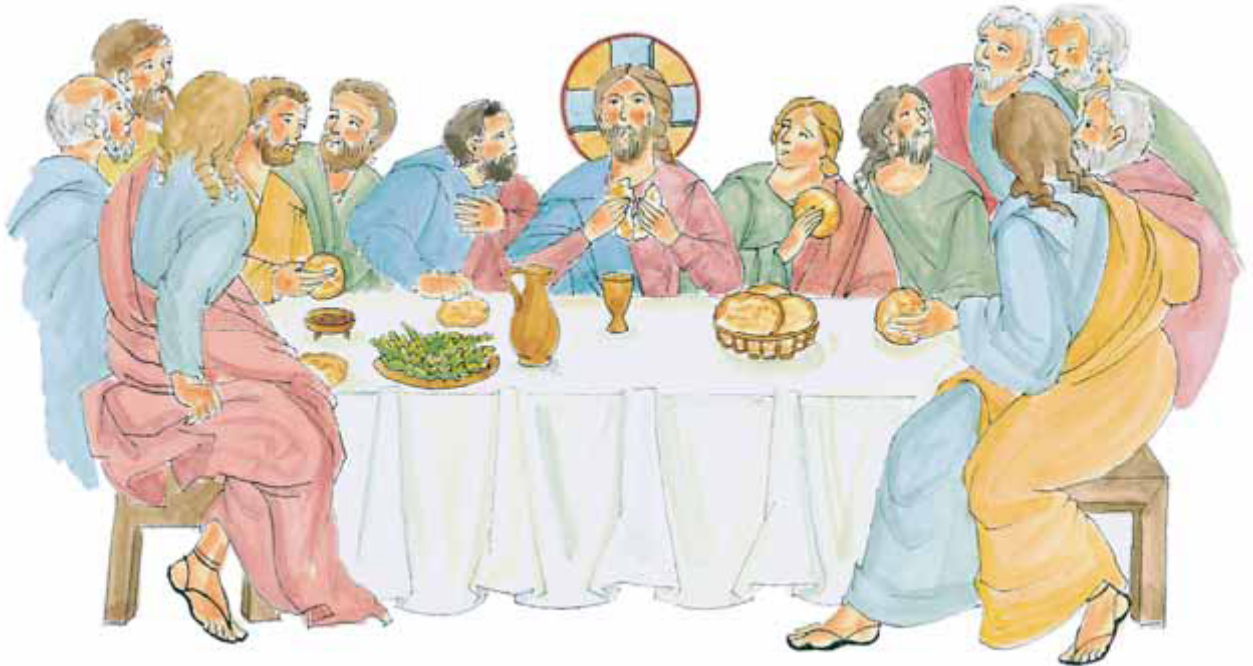






The Breaking of the Bread.

It is called this because at the Last Supper Jesus, since he was at the head of the table, repeated a gesture that was typical during a Jewish meal. He broke the bread and gave it to his Apostles.



Eucharistic Assembly.

It is called this because the Eucharist is celebrated in the assembly of the faithful, visible expression of the Church.





Memorial of the Lord's Passover.

It is given this name because the Eucharist makes the sacrifice that Christ offered to the Father on the Cross present and real. Jesus made this Sacrifice once and for all.

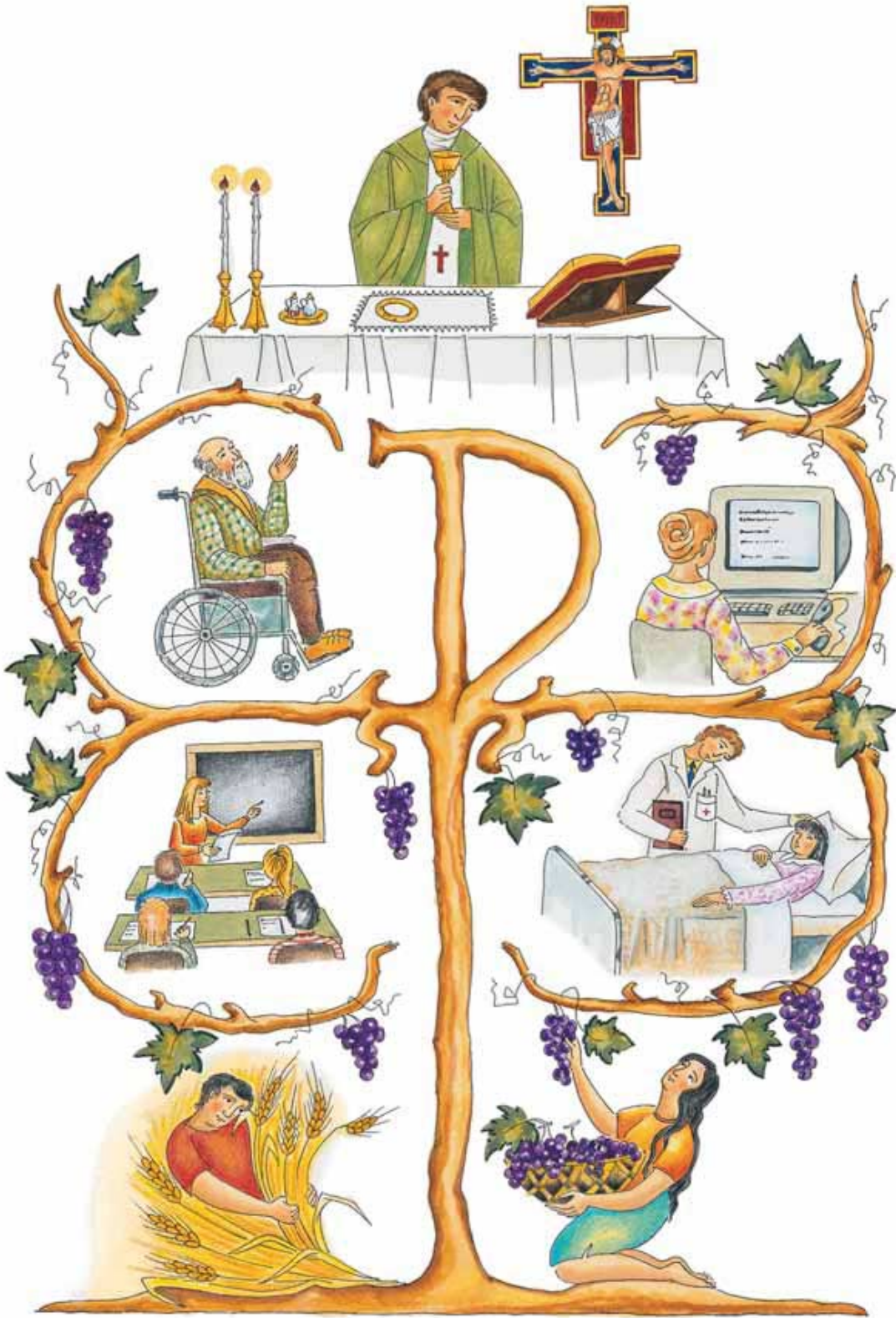




Holy Sacrifice (Sacrifice of the Mass, Sacrifice of praise, pure and holy Sacrifice).

Because it makes the one Sacrifice of Christ the Saviour on the Cross present and efficacious here and now, though in a bloodless way (that is a non-violent way).





The Eucharist also expresses the offering that those who participate in the Holy Mass make of themselves to the Father in union with the Sacrifice of Christ.



Holy and Divine Liturgy.

The entire liturgy of the Church finds its center and its highest expression in the celebration of this Sacrament.



The Eucharist is the “source and summit of the whole Christian life”. All the Sacraments, like all the ministries of the Church and its apostolic works, are strictly united and ordered to the Holy Eucharist which contains all the spiritual riches of the Church, namely to Christ, our Passover.



Most Holy Sacrament.

It is called this because it is the Sacrament of sacraments. When we use this name we mean the consecrated Eucharistic species which is reserved in the tabernacle.



Holy Communion.

When we eat his Body, Christ unites us with himself and among us, making just one family.





The Bread of Angels, the Bread of Heaven.

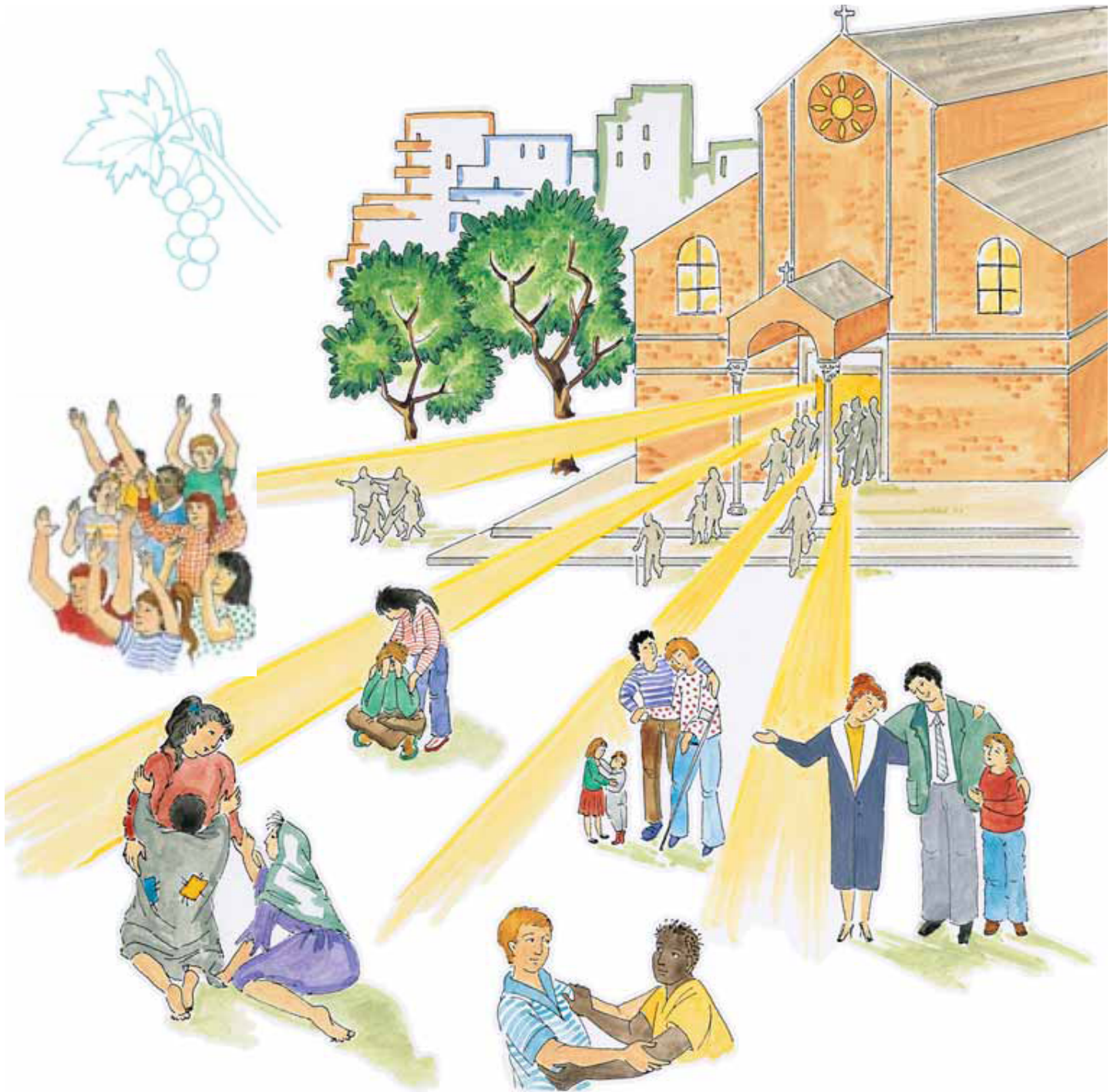
When we use these expressions we speak about the special nature of this gift which has been given to us by Jesus.





The Holy Mass.

The Eucharistic Celebration concludes with the sending out of the faithful (*missio*) to live and be witnesses to what they have celebrated.





Viaticum.

This is a word which describes the Holy Communion that is given to a person who is seriously ill, to strengthen that person in a time of sickness and, in his or her last moments of life, to accompany that person in the journey to the next life.



3

Why does the Eucharist have so many names?

The variety of names helps us to appreciate the immense richness of the Eucharist. It is so rich in meaning that it is also called *the Mystery of Faith*.

In what sense is it a Mystery of faith?



The Eucharist is a Mystery in the sense that it is so rich in content and has so many qualities and potential that we cannot fully understand it.

It is a Mystery of Faith in the sense that faith allows us to:



recognize with gratitude that in the Eucharist Jesus Christ makes himself really present with his Body and Blood, his Soul and Divinity;



receive Holy Communion in a fruitful way;



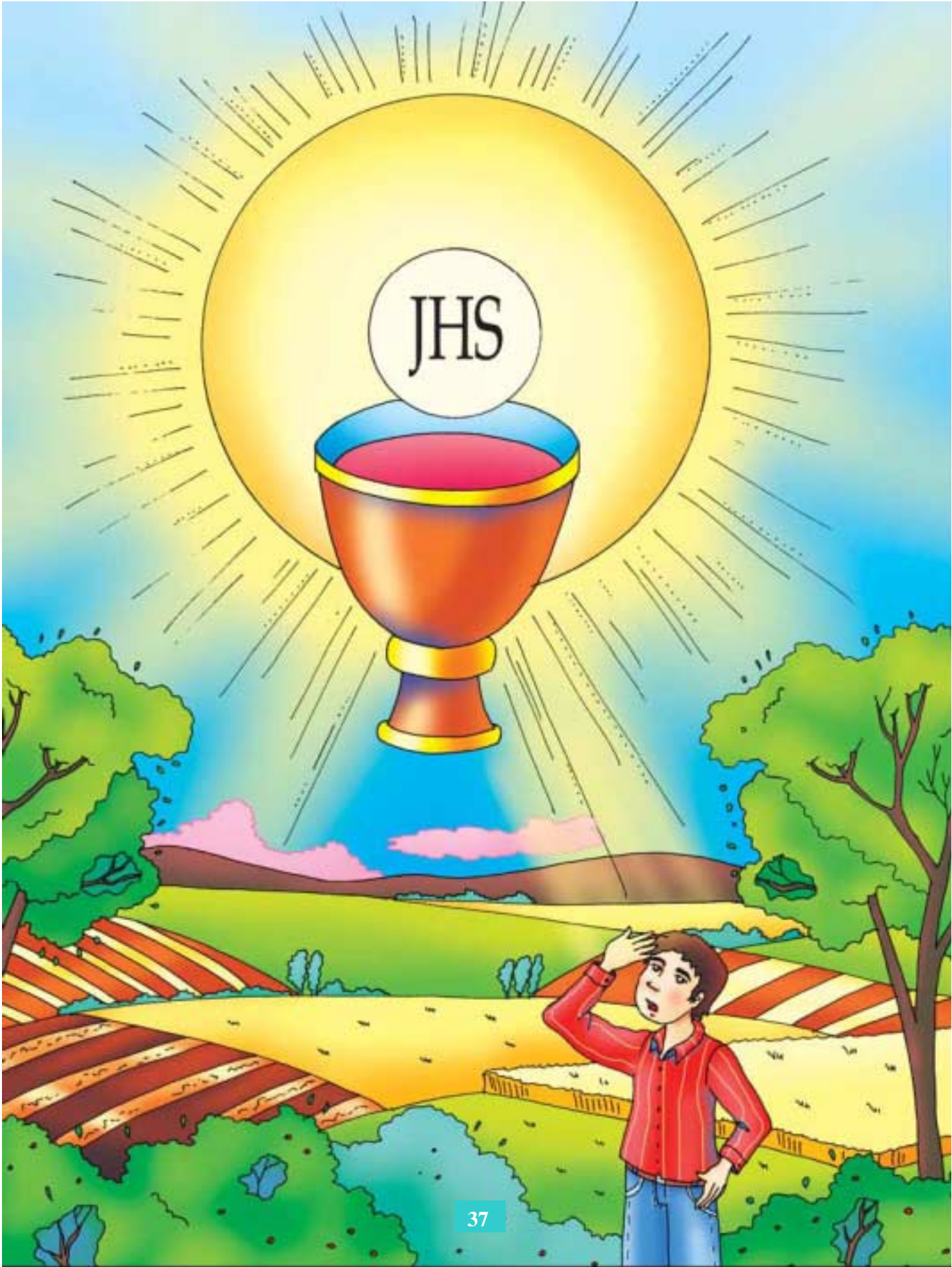
find all the essential and fundamental elements of our Catholic faith in the Eucharist and to profess it in our lives.

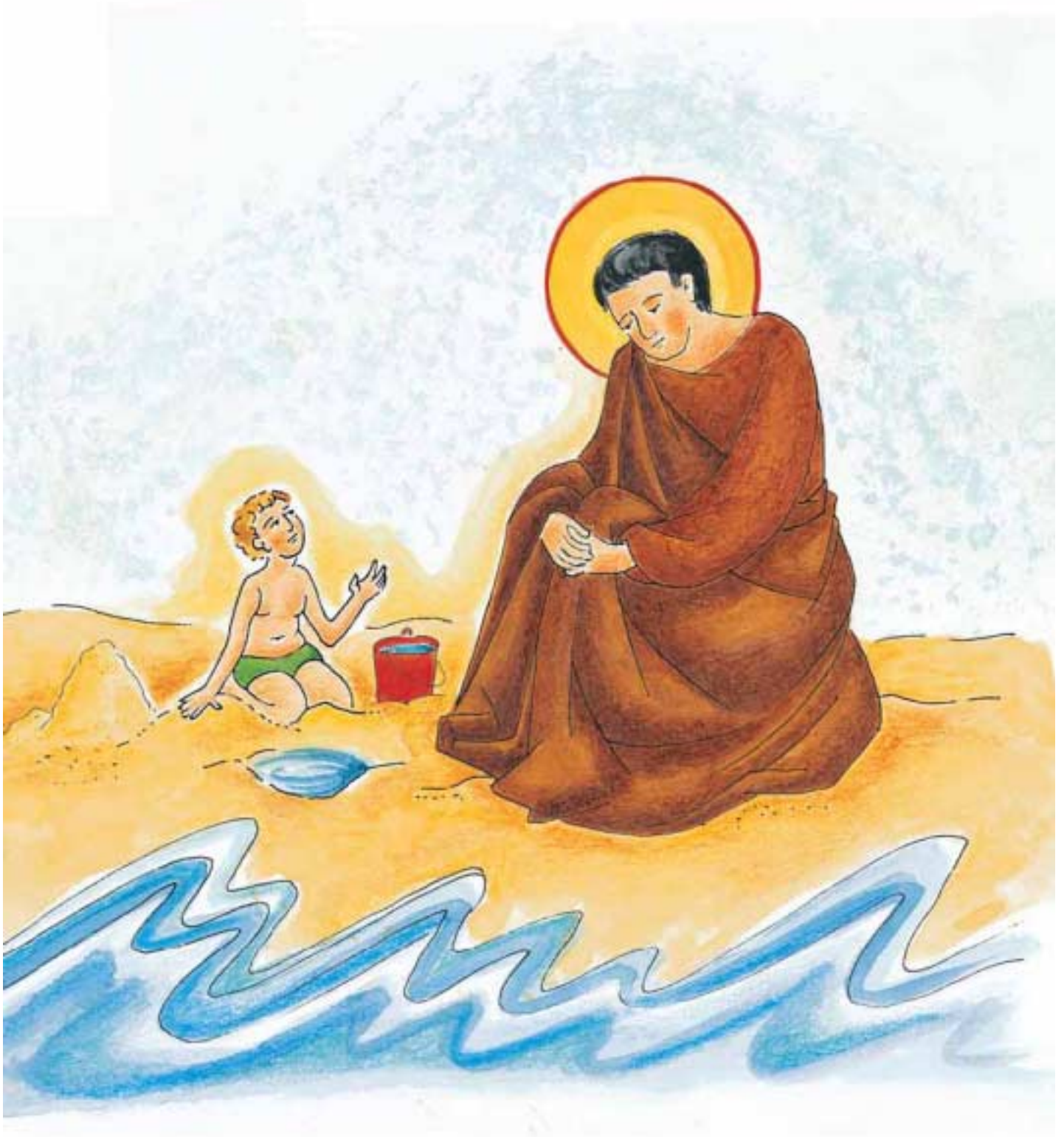


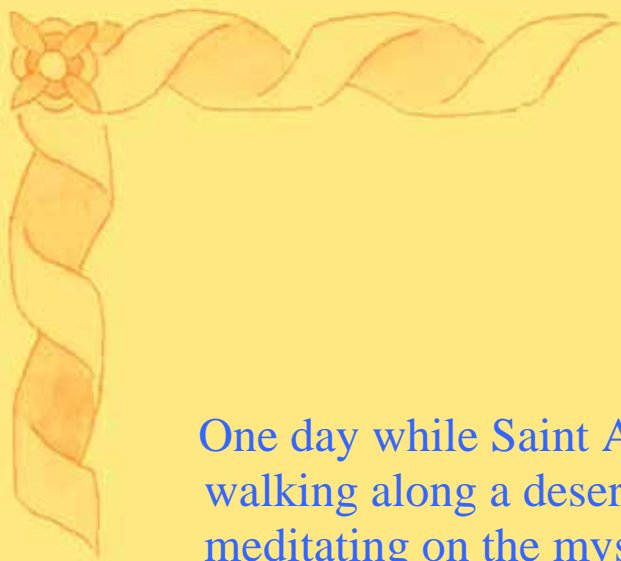
The Eucharist is a mystery to be believed, to be celebrated and to be lived as the Church, who received it as an incomparable gift from Jesus himself, believes, celebrates and lives it (Cfr. Benedict XVI, *Sacramentum Caritatis*).



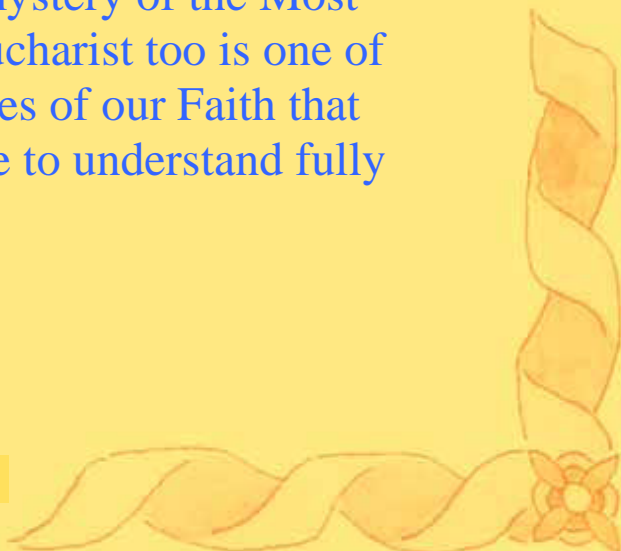
For this reason when we speak of *Mystery*, we are not talking about something that does not exist, but we mean something that is so great and rich that our minds are unable to understand or explain it fully. It is something so bright that our eyes are not able to perceive it properly (it is like the brightness of the sun, for example).

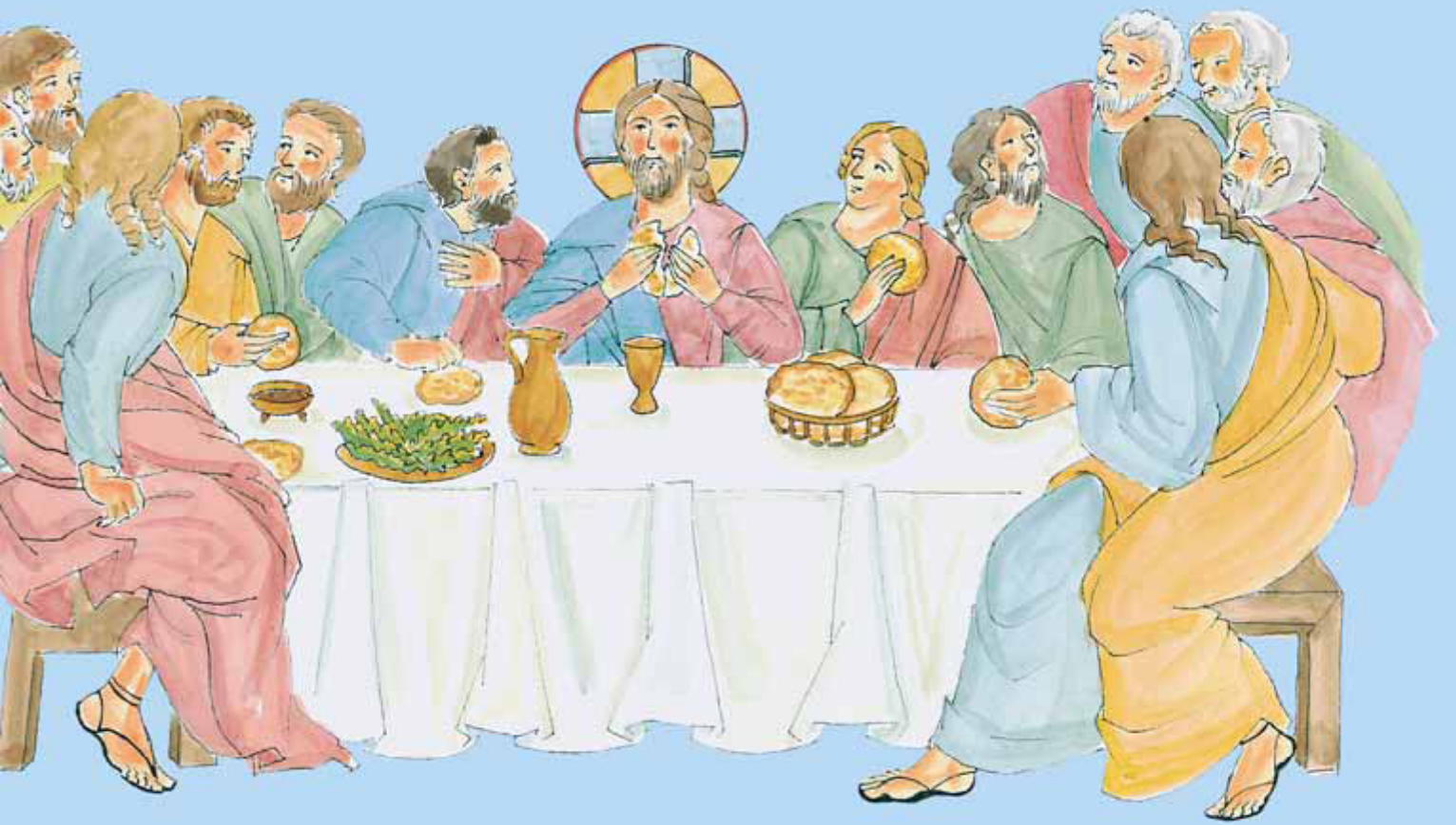






One day while Saint Augustine was walking along a deserted beach he was meditating on the mystery of the Most Holy Trinity. Then he saw a young child who was trying to empty all the water from the sea into a hole he had dug in the sand. The Saint pointed out to him in a gentle way that all this effort from him was going to be completely useless, but the young child told him that he was in fact an angel and explained to him that even one single hole in the sand could contain all the water in the sea more easily than the human mind would be able to comprehend the mystery of the Most Holy Trinity. The Eucharist too is one of the principal mysteries of our Faith that we will never be able to understand fully in this life.

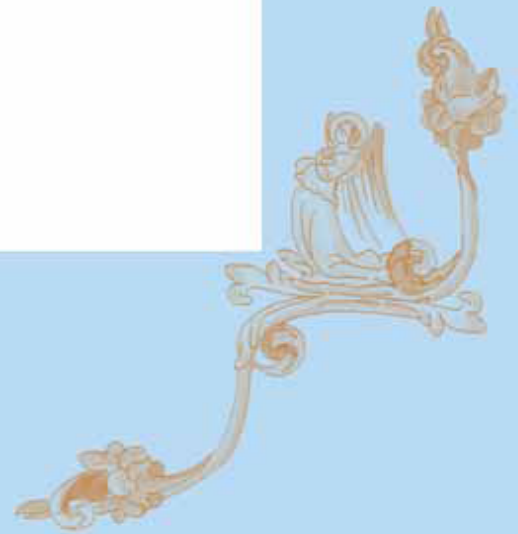




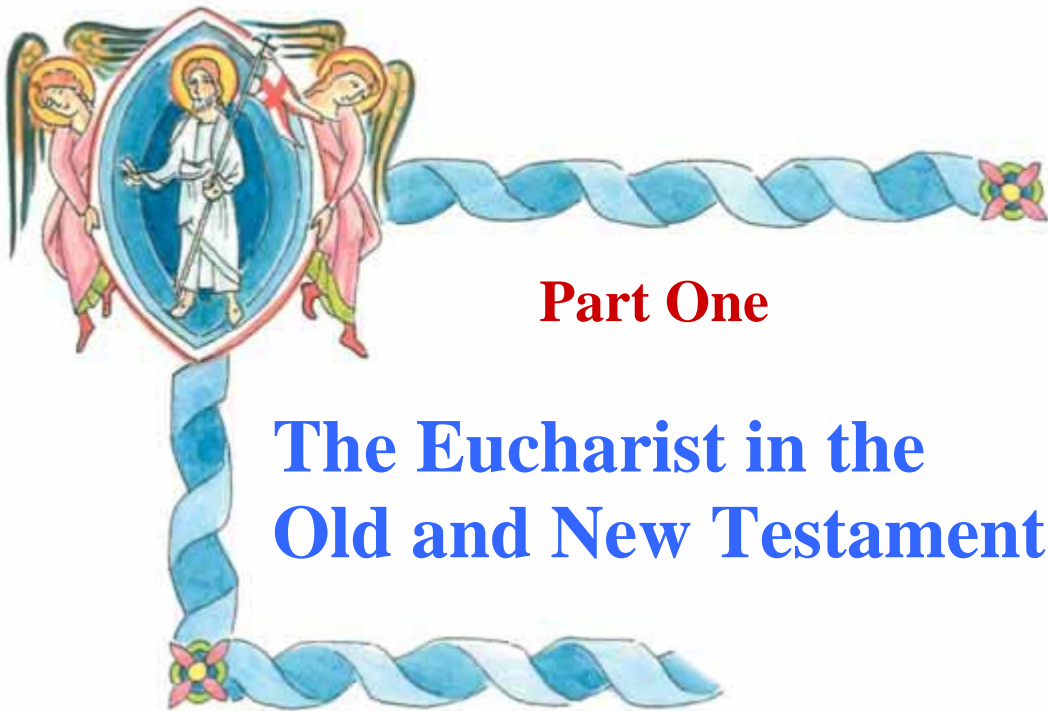


Chapter II

The Holy Mass







Part One

**The Eucharist in the
Old and New Testament**

4 What are the signs that announce the Eucharist in the Old Testament?

There are many meaningful signs that foretell the Eucharist in the Old Covenant, that is, the Old Testament. There are various objects that speak about Christ: animals, events and persons, and who tell us about his sacrifice and the Eucharist. These illustrations are just some of the many ways in which Christ and the marvellous gift of the Eucharist that he left us are prefigured. In fact the Church affirms that the whole history of the People of Israel prepares and prefigures the coming of Jesus Christ, Jesus who is God made man, who lives among us and who offers himself in sacrifice to save us.

1 Some of the *objects* that prefigure the Eucharist are:

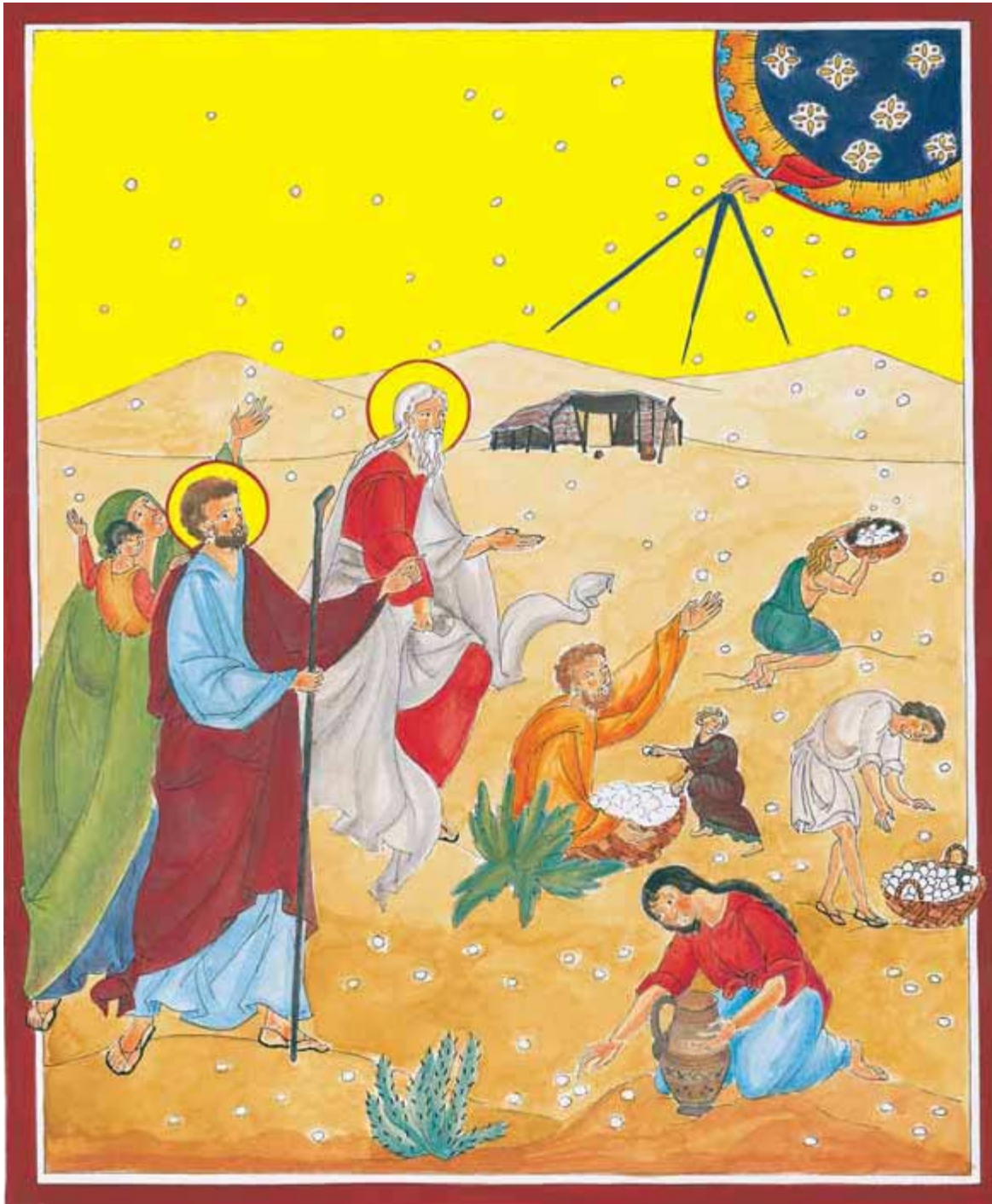


The **bread** and **wine**, which are offered in sacrifice by the people of Israel as the first fruits of the earth, a sign of their gratitude towards the Creator.



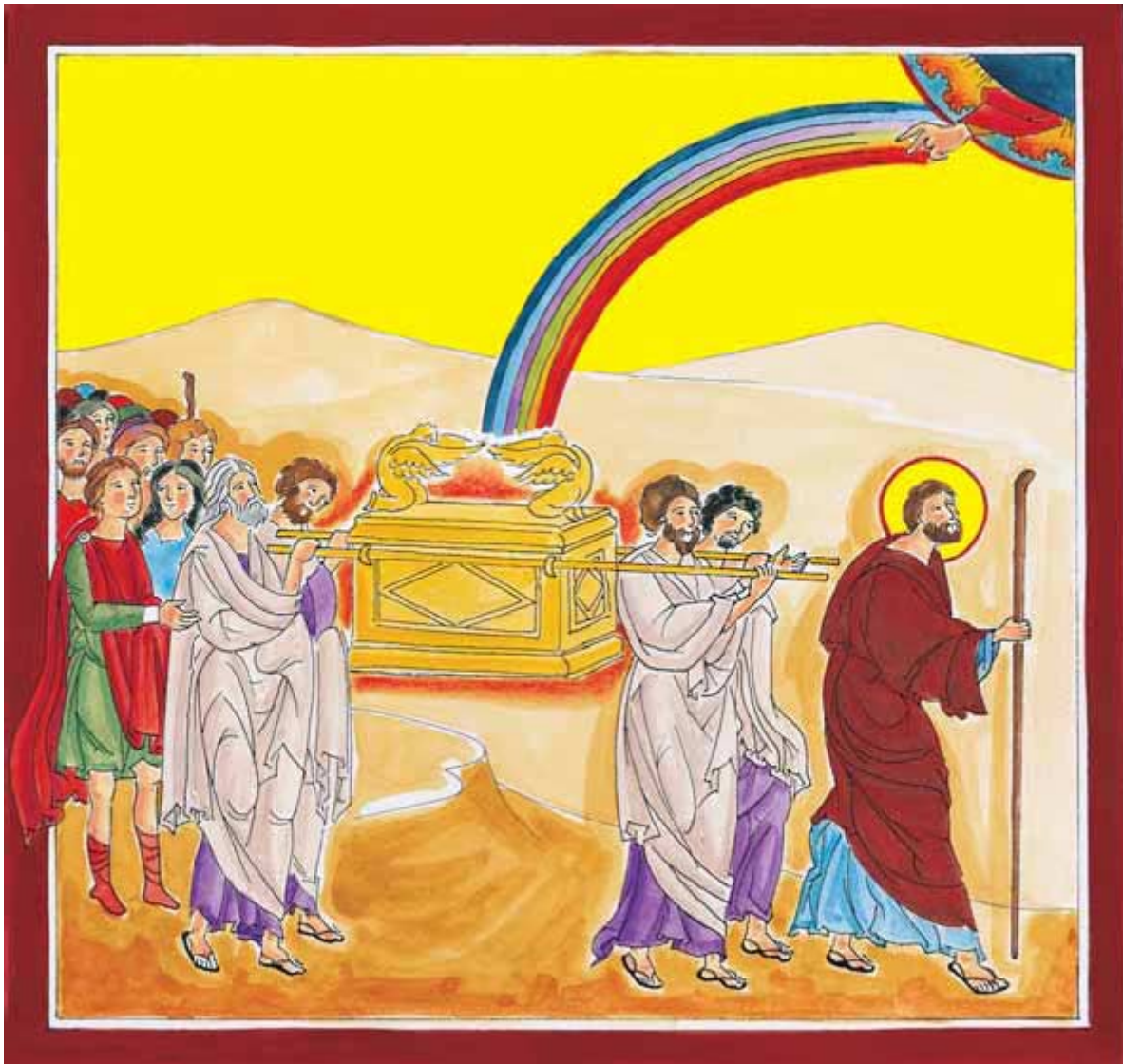


Manna (a Hebrew word that means what is it: *Man-hu*) is a food that the people of Israel ate while they were in the desert (read *Ex 16, 11-15*). It was nothing more than a form of material nourishment for them. Jesus said: **“I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I will give is my flesh for the life of the world”** (*Jn 6, 48-51*).





The **Arc of the Covenant**, is a sign for the Jewish people of the presence and the dwelling place of God during their wandering in the desert. It foretells Jesus' dwelling in his body and blood, soul and divinity in the Eucharist, present in every tabernacle in the world: **“And behold, I am with you always, until the end of the world”** (*Mt 28, 20*).





The **unleavened bread** (without yeast), that is eaten by the Jews every year at Passover, symbolizes the haste with which they had to escape from Egypt, a place of slavery, and make their way towards the Promised Land.

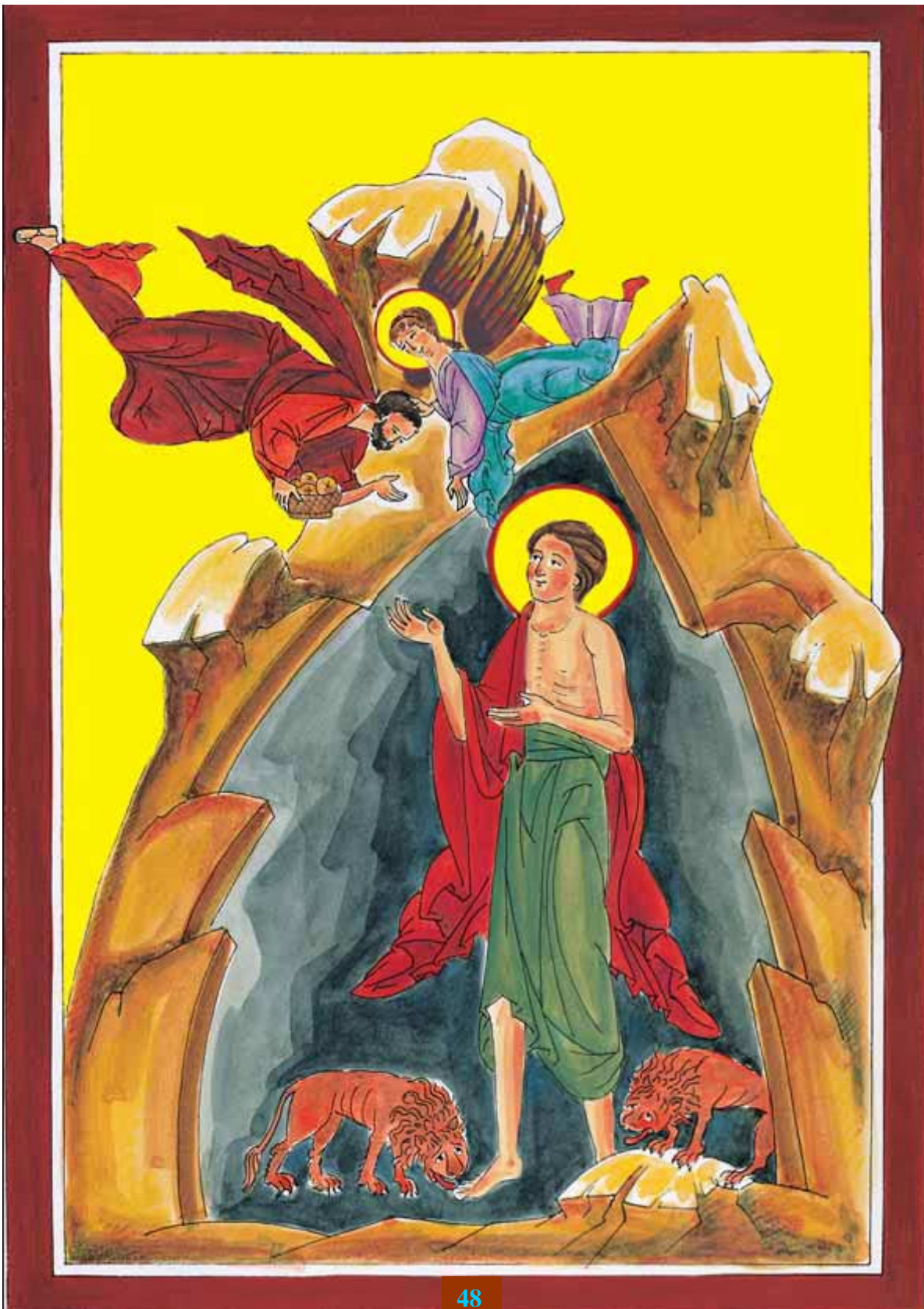


The **bread cake** (read *1 Kg 19, 4-8*), that the Angel brought to the Prophet Elijah to eat when he was hungry and disheartened, gave him strength to continue his difficult journey to Mount Horeb.





God gave the Prophet Daniel **bread** for his nourishment when he was a prisoner in the lions' den (read *Dan* 14, 33-39).

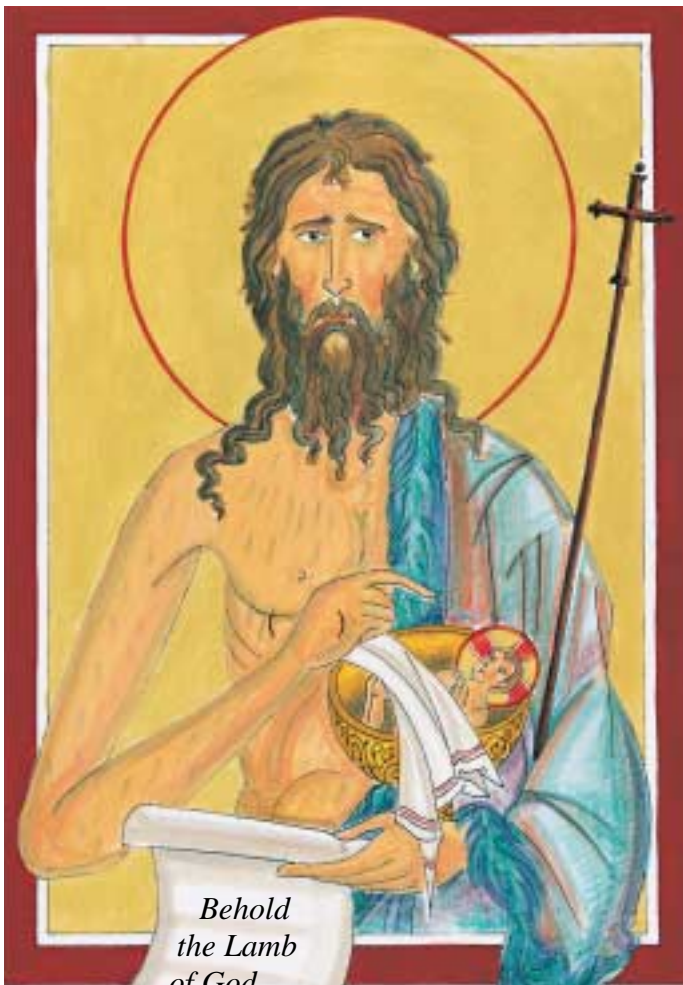


2

Some of the *animals* in the Old Testament that foretell the Eucharist are:



The **lamb**, because of its docility and innocence, is frequently used also in Christian art to represent Christ, who offered himself in Sacrifice as “our food and our drink” in the Eucharist. For this reason the Sacred Scriptures speak about Christ in this way: “**He was led as a sheep to the slaughter, and as a lamb before its shearer is silent, so he does not open his mouth**” (*Acts* 8, 32); He is innocent “Behold the Lamb of God who takes away the sin of the world” (*Jn* 1,29), “**as a lamb unblemished and spotless**” (*1 Pt* 1,19), “**led to slaughter**” (*Is* 53,7).



Behold the Lamb of God who takes away the sin of the world
(*Jn* 1,29)

St. John the Baptist was the first person to point out Jesus to his contemporaries using the following words: “**Behold, the Lamb of God, who takes away the sin of the world.**”

This image points to the Eucharist in his gesture of holding a chalice in his left hand that contains the Infant Jesus in a gesture of blessing. Jesus is the Lamb of God who is slaughtered for the salvation of the world.

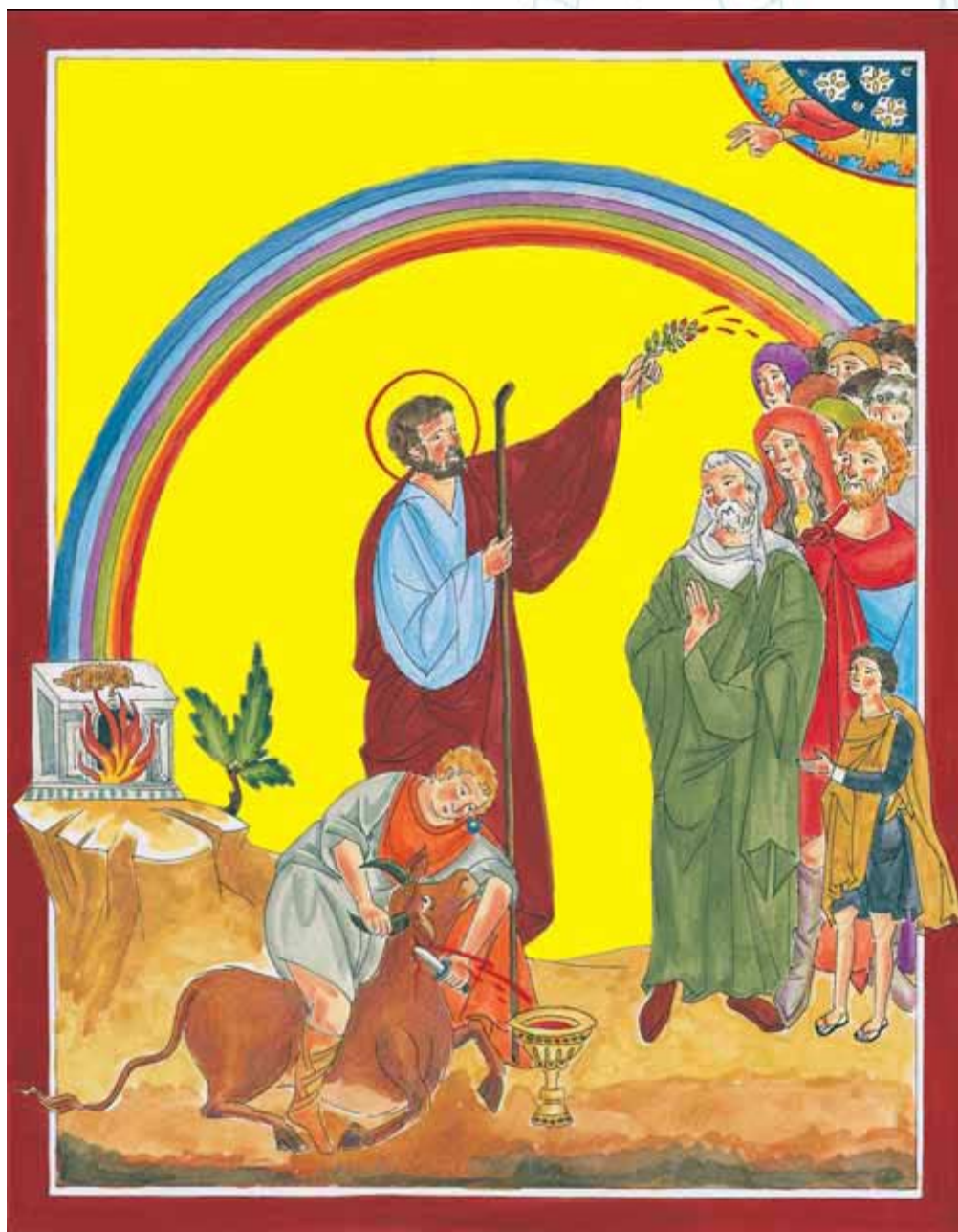


The **serpent** lifted up in the desert is a symbol of Christ who was raised up on the cross to save all of humanity by his Sacrifice. The Lord said to Moses: **“Make a saraph and mount it on a pole and if anyone who has been bitten looks at it, he will recover”** (*Num 21,8*). In the Gospel Jesus says: **“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, so that whoever believes in him will have eternal life”** (*Jn 3,14-15*).





The **blood of animals**, that Moses sprinkles on the people as he said: **“This is the blood of the covenant which the Lord has made with you in accordance with all these words of his”** (*Ex 24, 7-8*).



3
4

There is a particular event that foretells the Sacrifice of Christ on the Cross and the Eucharist in the Old Testament. It is this:



The **Passover meal** of the Jews (read *Ex 12, 1-11*). This evokes the occasion when the people of Israel were delivered from slavery in Egypt and entered into the Promised Land.

In this Jewish meal, during which a lamb was sacrificed (and whose blood was sprinkled on the door posts of the people's houses as a sign) and unleavened bread and wine were consumed, the Christian Faith sees a sign that prefigures the Eucharistic meal at which Christ sacrifices himself and becomes our food and drink.





There is, however, a fundamental difference between the Jewish meal and the Eucharistic meal. In the Jewish meal meat was eaten (lamb) and the liberation of the Jews from their slavery in Egypt was recalled as well as their entry into the Promised Land (Palestine). In the Eucharist, however, we eat the Body and Blood of Christ (the Lamb of God) and we celebrate, in the death and resurrection of Christ, our freedom from sin as well as our entry in a new life as God's sons and daughters. We will be called one day to share the joy of the ultimate Promised Land: Paradise.



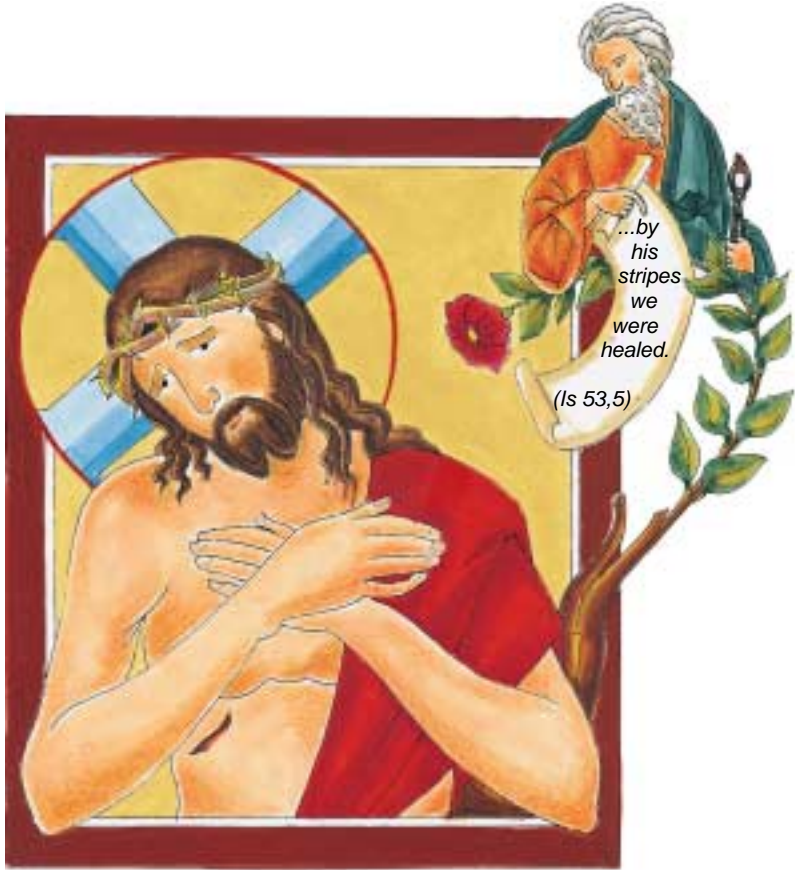


4

In the Old Covenant there are also some persons who prefigure Christ and his Sacrifice, such as:



The **suffering servant**, who was described by the Prophet Isaiah approximately seven hundred years before the coming of Christ in these words: **“He was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth”** (read *Is 53,7*).





Abel who, though he was innocent, was murdered by his brother Cain out of jealousy (read *Gn 4*).





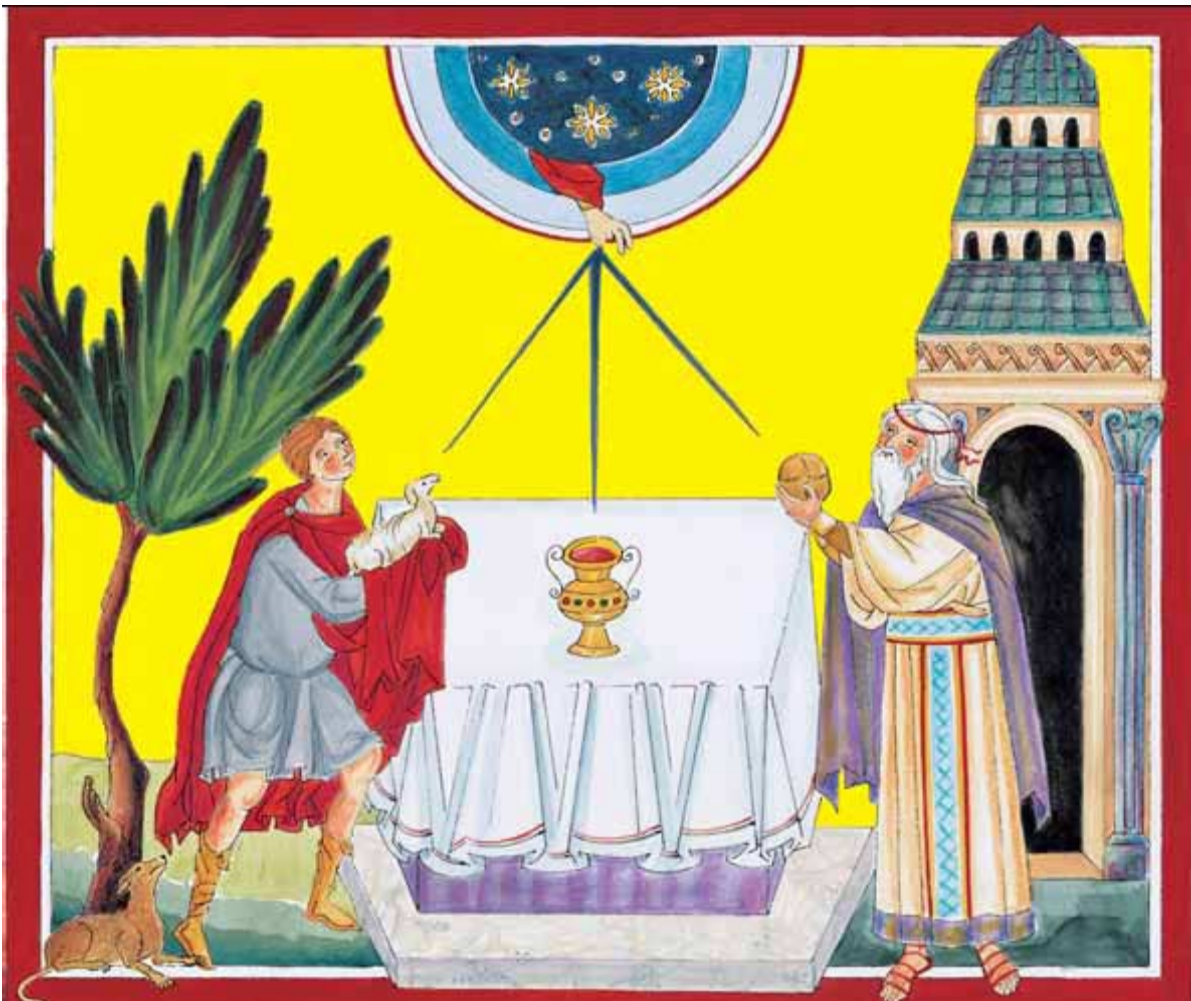
The Patriarch **Isaac** (see *Gn 22: 1-18*), who, just as he was about to be sacrificed for the honour of God by his father Abraham, was saved by God himself.



God did not spare the life of his Son Jesus, but instead handed him over to death, death on the Cross, making him into an oblation (victim) of the perfect Sacrifice.



The priest **Melchizedek**, *priest of God the Most High*, put into practice a particular type of priesthood: in his action of offering bread and wine (read *Gn 14:18*) the Church sees as a pre-figuration of its own offering of the *bread and wine* during the Consecration of the Mass.



In the icon Abel and Melchizedek are represented. The lamb that is offered in sacrifice by Abel pre-figures Christ's sacrifice, the Lamb of God. Melchizedek, a priest of God the Most High, instead offers bread and wine. Both offerings are clear pre-figurations of the Eucharist.

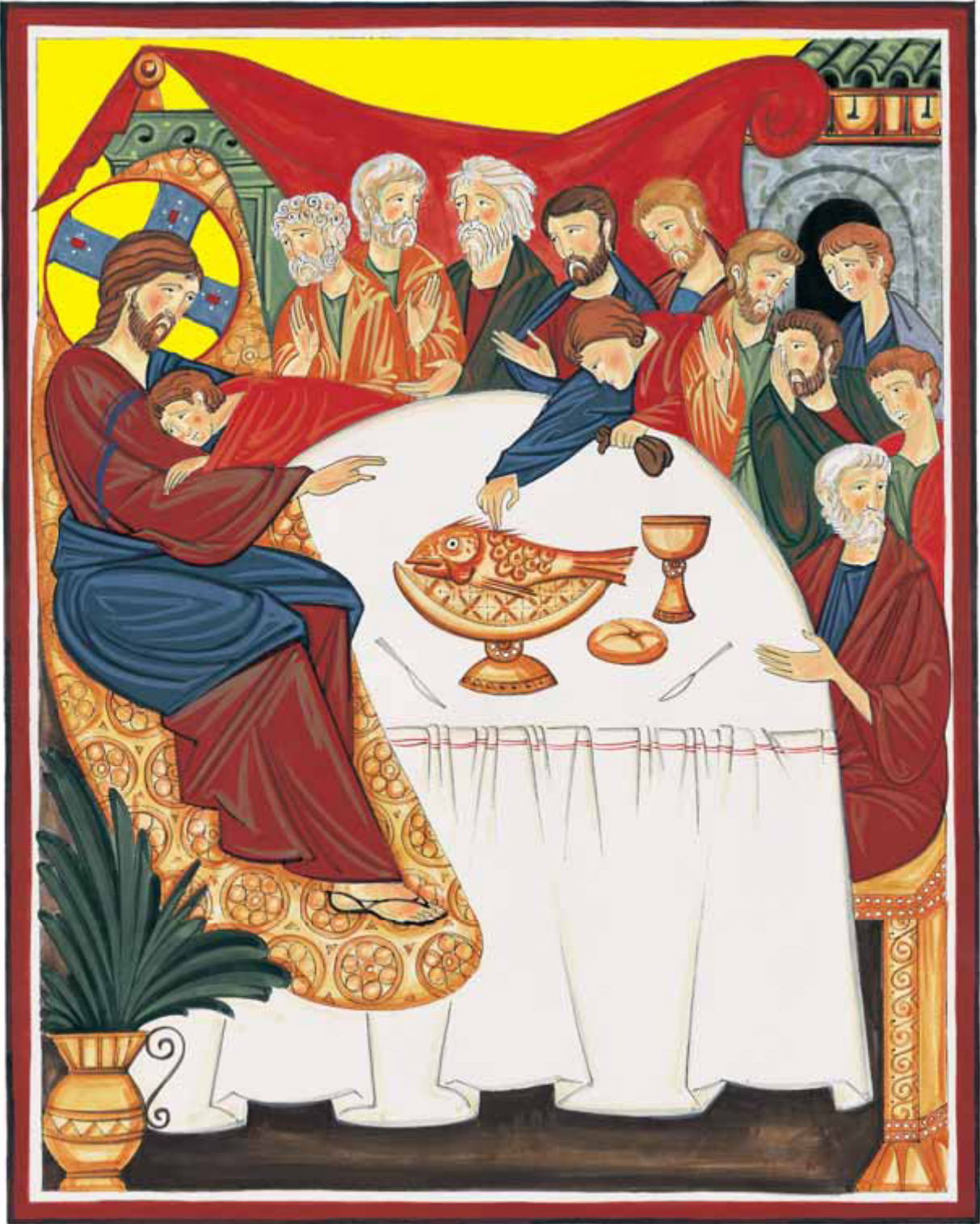


The examples that are given above are just some of the many pre-figurations of Christ and of the marvelous gift of the Eucharist that he bequeathed to us. Nay the Church affirms that the whole history of the People of Israel is a preparation and a pre-figuration of the coming of Jesus Christ, who is God-made-man, and who dwells among us and who offers himself in sacrifice to save us.



5 Who instituted the Holy Mass?

Christ the Lord instituted the Holy Mass on Holy Thursday, the night in which he was betrayed.

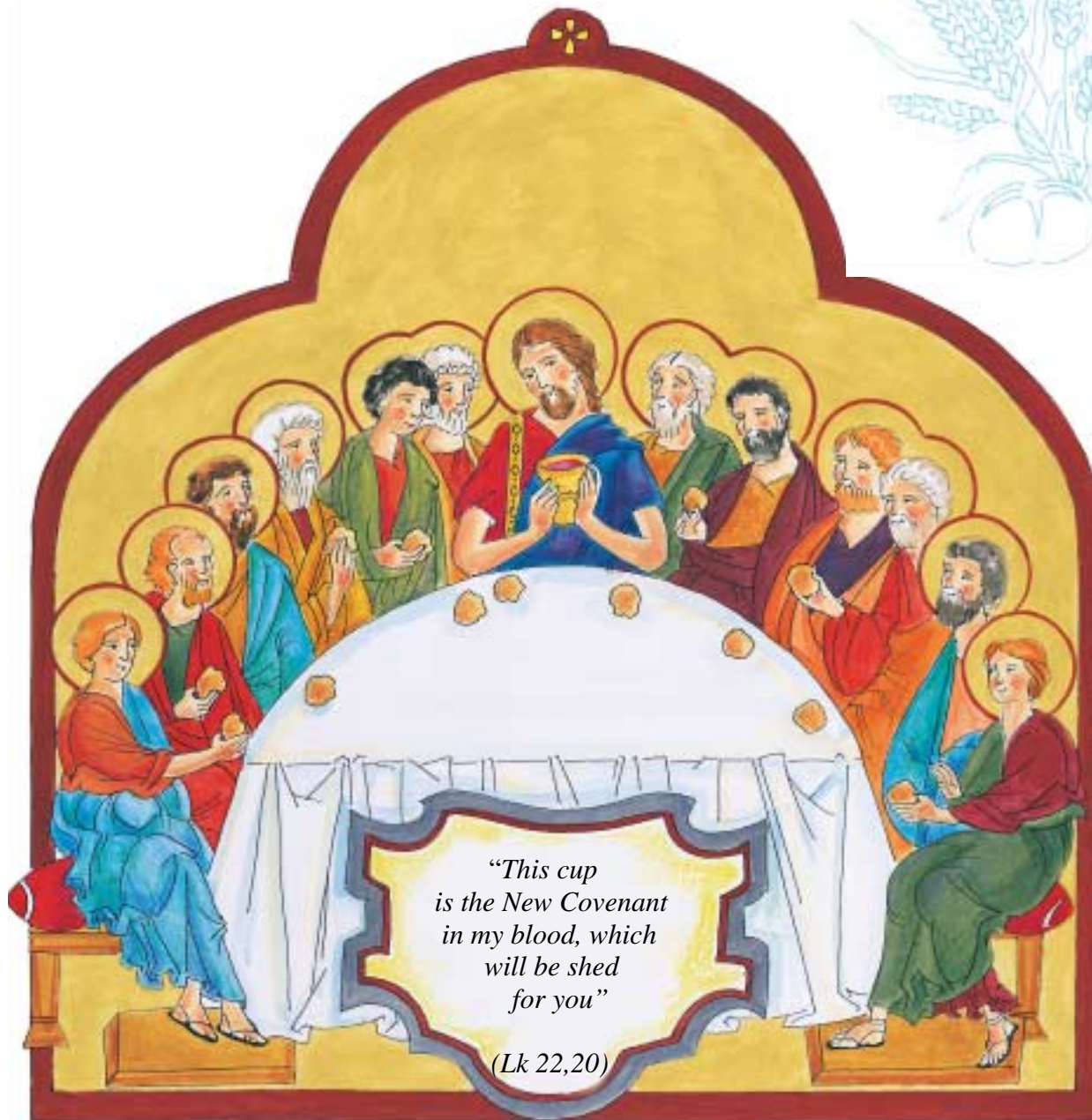




We read in the Gospel that Jesus took bread, gave thanks, broke it and gave it to them saying:

**“This is my Body
Which is given for you;
do this in memory of me.”**

(Luke 22,19)



In the same way, after they had eaten, he took the cup said:

**“This cup
is the New Covenant
in my blood, which
will be poured out for you”**

(Luke 22, 20)

Did Jesus foretell the Holy Mass before he instituted it?

Yes, on various occasions and in various ways.



In particular, when he performed the miracle of the multiplication of the loaves – a miracle which itself is a sign that pre-figures the Eucharist (read *Jn 6, 11-13*) –, he said: **“For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me and I in him”** (read *Jn 6, 55-56*).





When Jesus changed water into wine at the wedding feast of Cana (read *Jn* 2, 1-12) he showed his power to transform things.





In the raising of
of Lazzarus
(read *Jn* 11, 1-44),
when He shows his
power to give life.

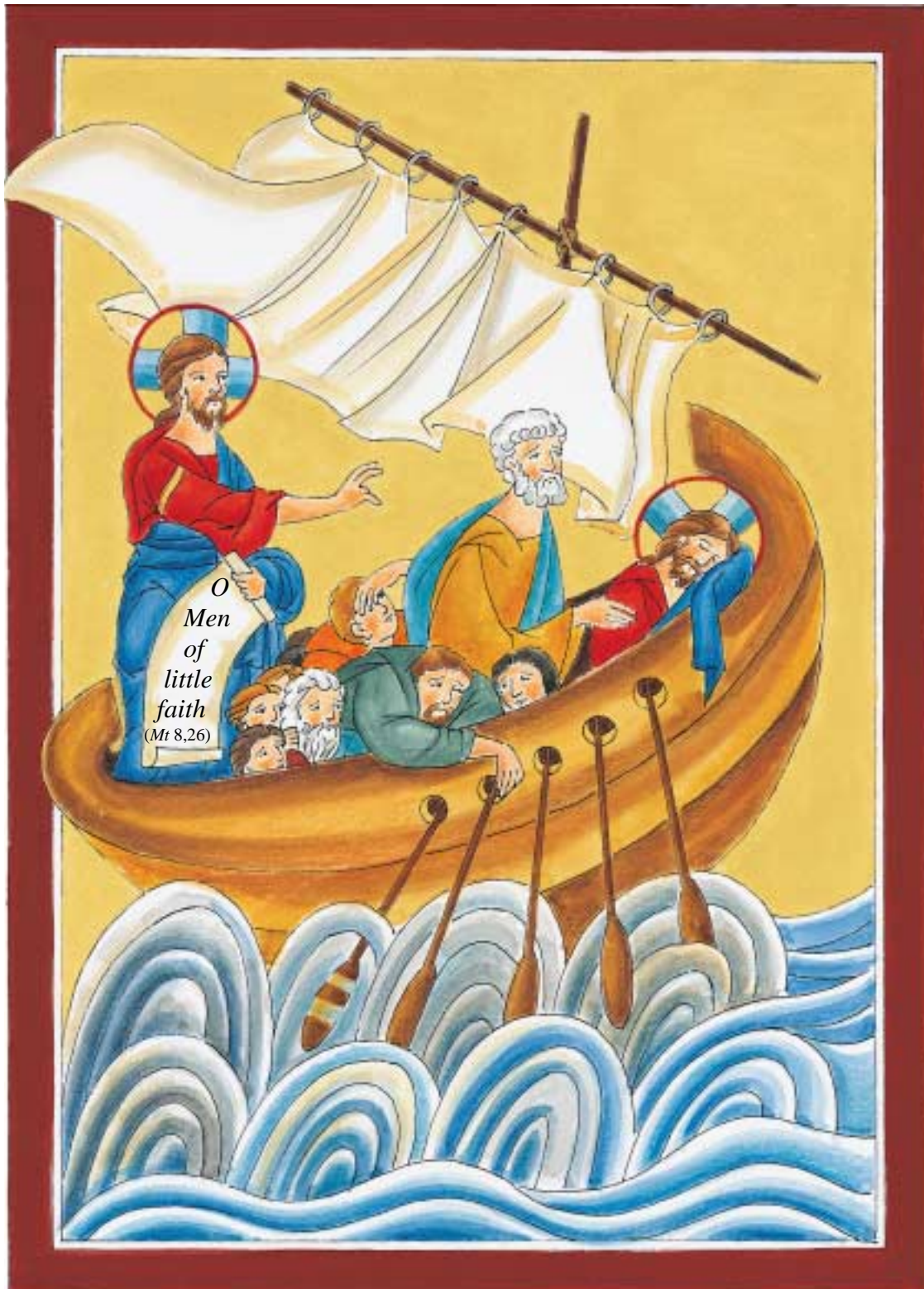


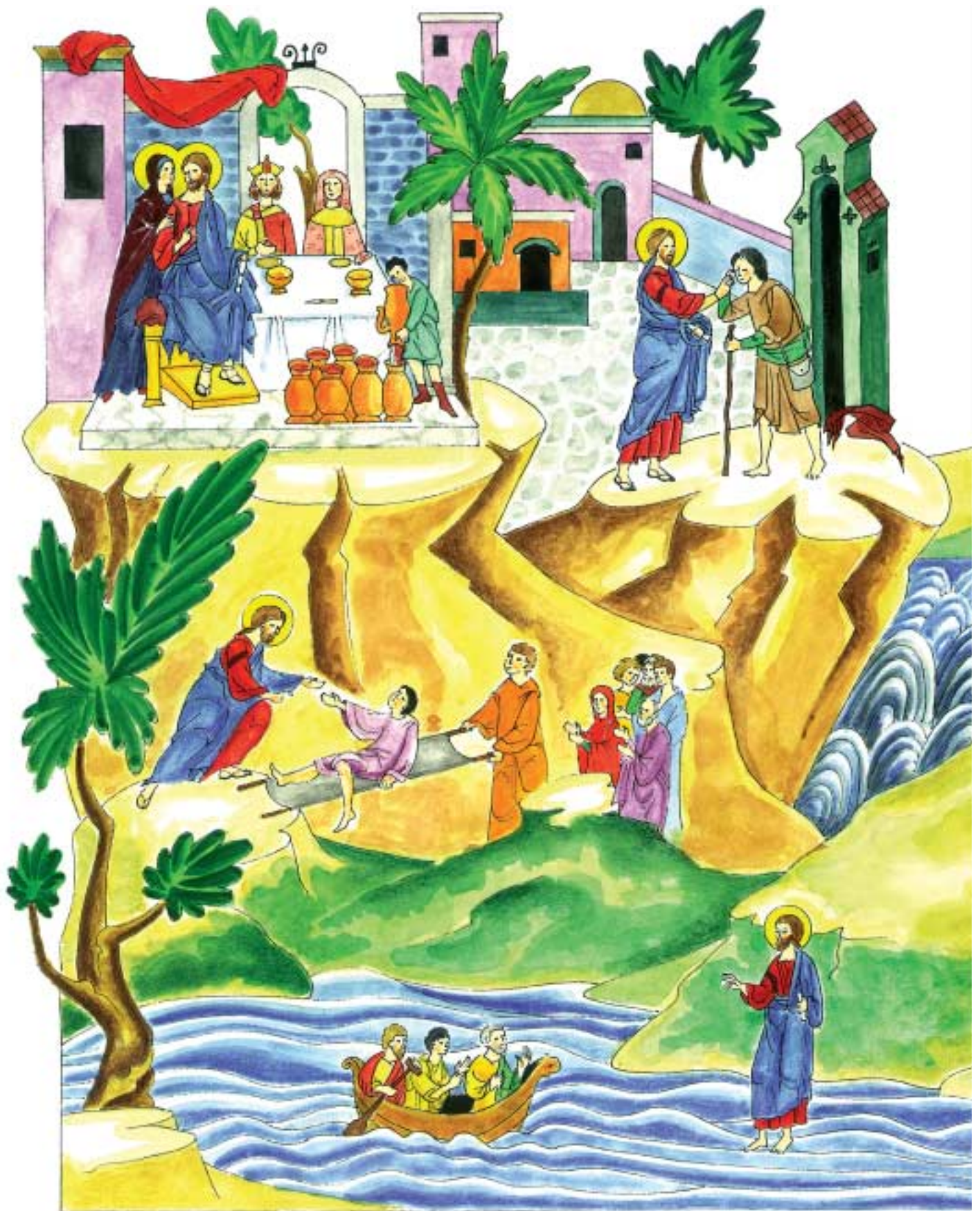
In the healing of
the man born blind
(read *Jn* 9, 1-41),
when Jesus shows
that he is able to
give sight to the blind.

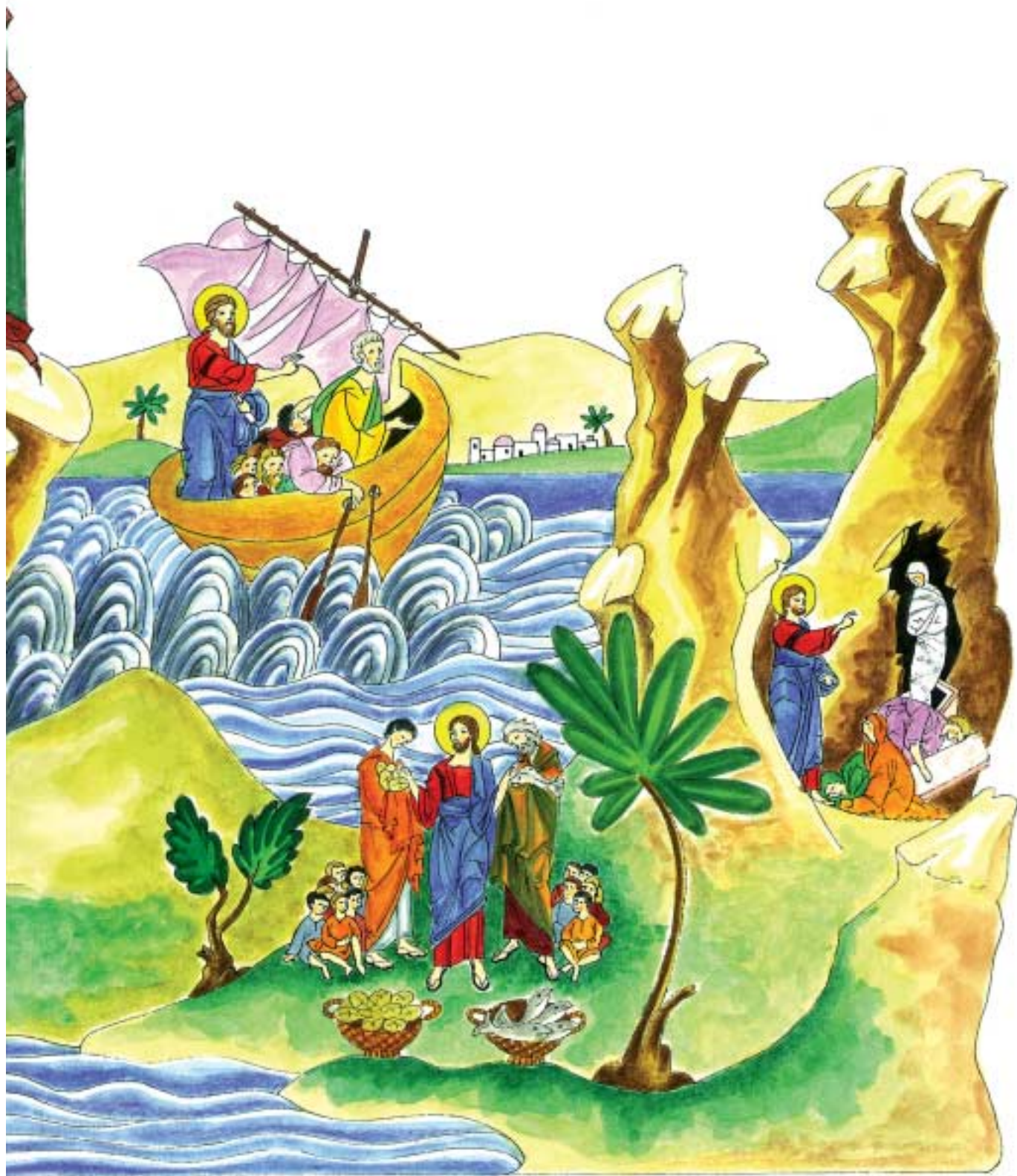




In the episode when Jesus calms the storm at sea (read *Mt 8, 23-26*), Jesus shows that He is able to dominate the powers of nature as well as to calm his disciples who, overcome with fear, had exclaimed: **“Who is he that even the winds and the sea obey him?”**



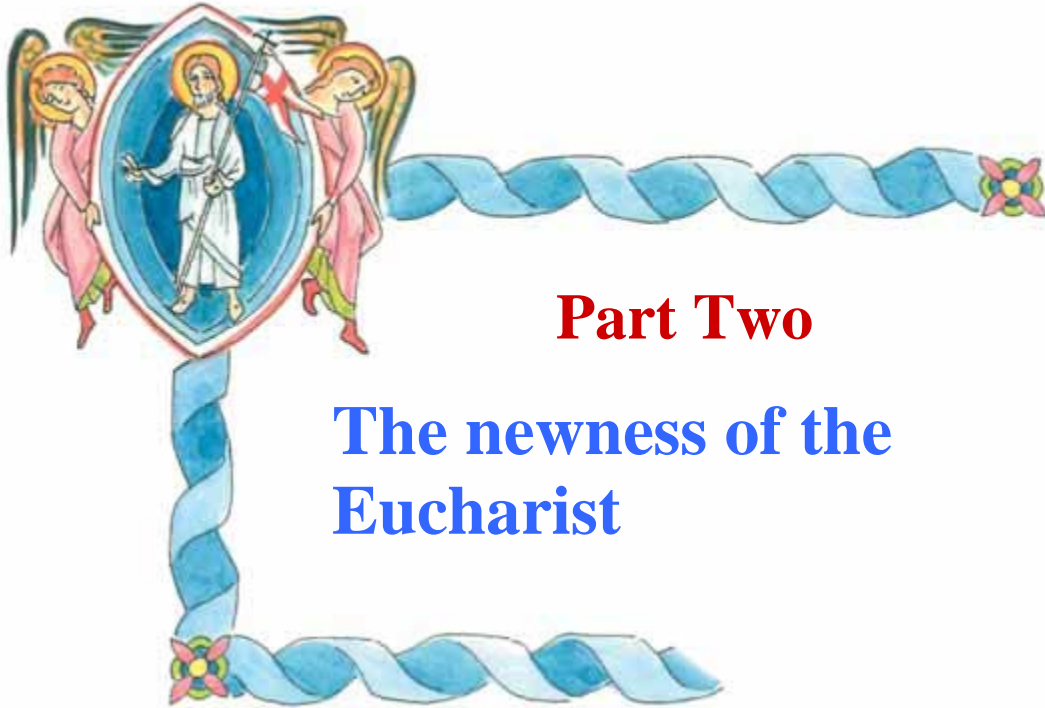






*Jesus truly accomplishes
all this in the Eucharist:
he transforms the bread
and the wine into his Body
and Blood, in this way
giving his life to the world.*



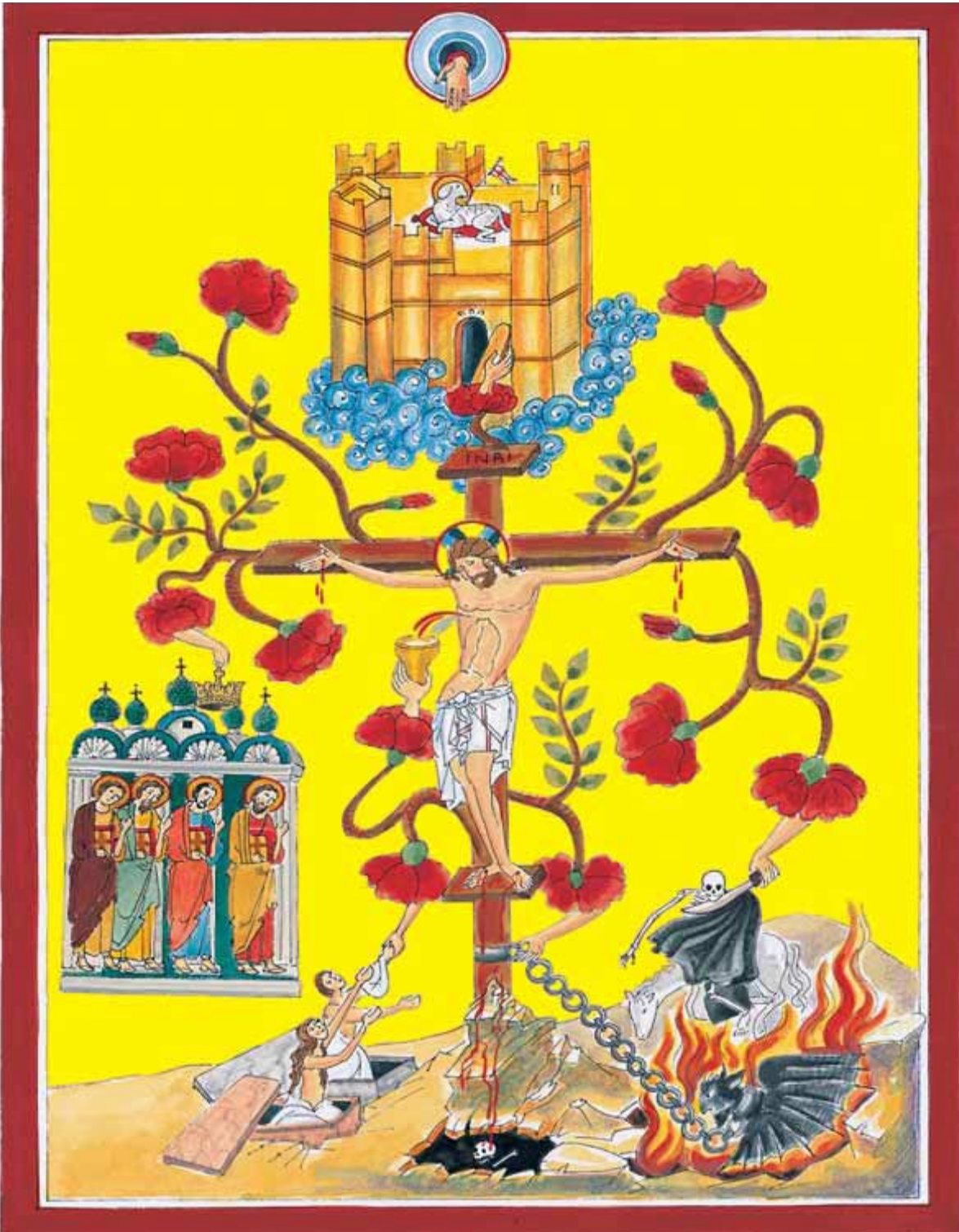


Part Two

The newness of the Eucharist

8 What precisely can we say is the newness of the Eucharist?

Jesus, the only Son of the Father, has accomplished in his very person the new and eternal Covenant between God and humanity, and has done this by the total gift of himself in the Sacrifice of the Cross, freeing men and women from sin and from the shadows of death.



9

Why is the Eucharist still celebrated today?

The Church is called to celebrate the *Eucharistic Banquet* day after day until He comes again. This is an explicit commandment of the Lord Jesus who, upon instituting the Eucharist, said: **“Do this in memory of me”** (Lk 22,19). For this reason, the Eucharist has been handed down to us by the Apostles and their successors. Therefore, when St. Paul was speaking about the bread and the wine, wrote: **“For I received from the Lord what I also passed on to you”** (1 Cor 11,23). This is a Sacred Tradition which has been transmitted to us faithfully from one generation to another, until to our present day.







*“The Sacred Tradition transmits the Word of God which has been entrusted by Christ the Lord and the Holy Spirit. It transmits it to the successors of the Apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound, and spread it abroad by their preaching”
(CCC n. 81).*



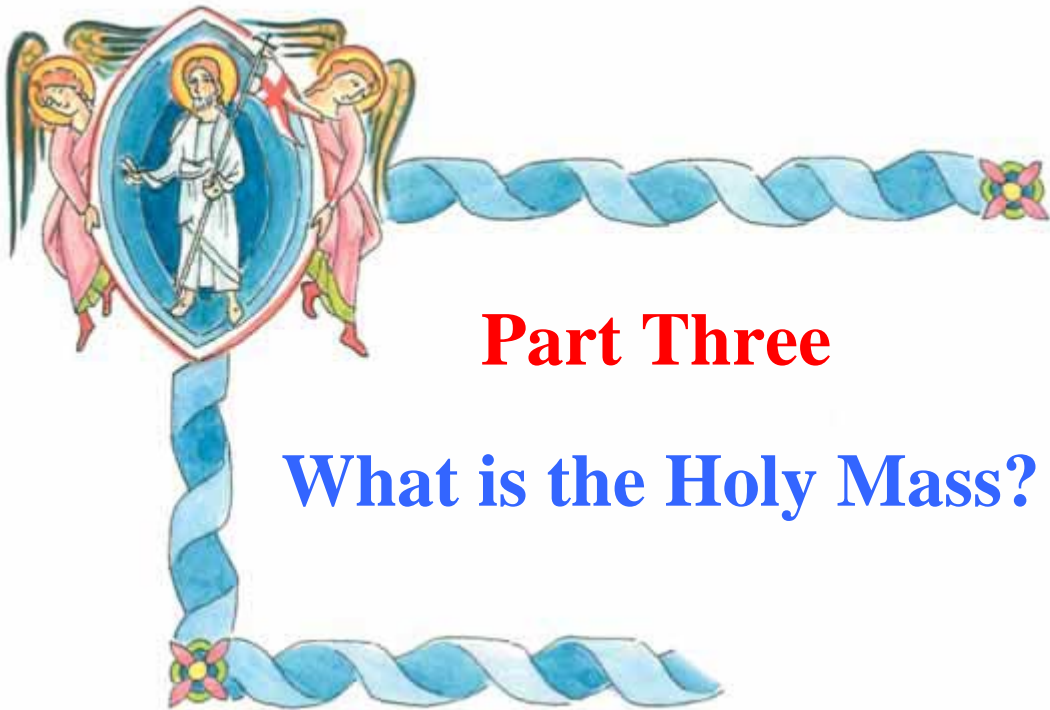
10 Is there any prayer that is equivalent to the Holy Mass?

The Holy Mass surpasses all other prayers in terms of their importance; in fact no other action of the Church can match its efficacy to the same title and degree. The Mass is the most precious gift the Church could possess as it makes its journey through history. The Mass contains all the spiritual riches of the Church because it makes all the members into one body in Christ.

11 Why does the Eucharist surpass all the other sacraments?

The Sacrament of the Eucharist is “**a more consoling source of devotion, a lovelier object of contemplation and holier in what it contains than all the other sacraments; for it contains Christ himself and it is a kind of consummation of the spiritual life and in a sense the goal of all the sacraments**” (PAUL VI, *Mysterium fidei*, 38). In order to understand more fully why the Eucharist surpasses all the others Sacraments and all the other prayers it is appropriate to look more deeply at the various elements that constitute the Holy Mass. This is what we will do next.





Part Three

What is the Holy Mass?



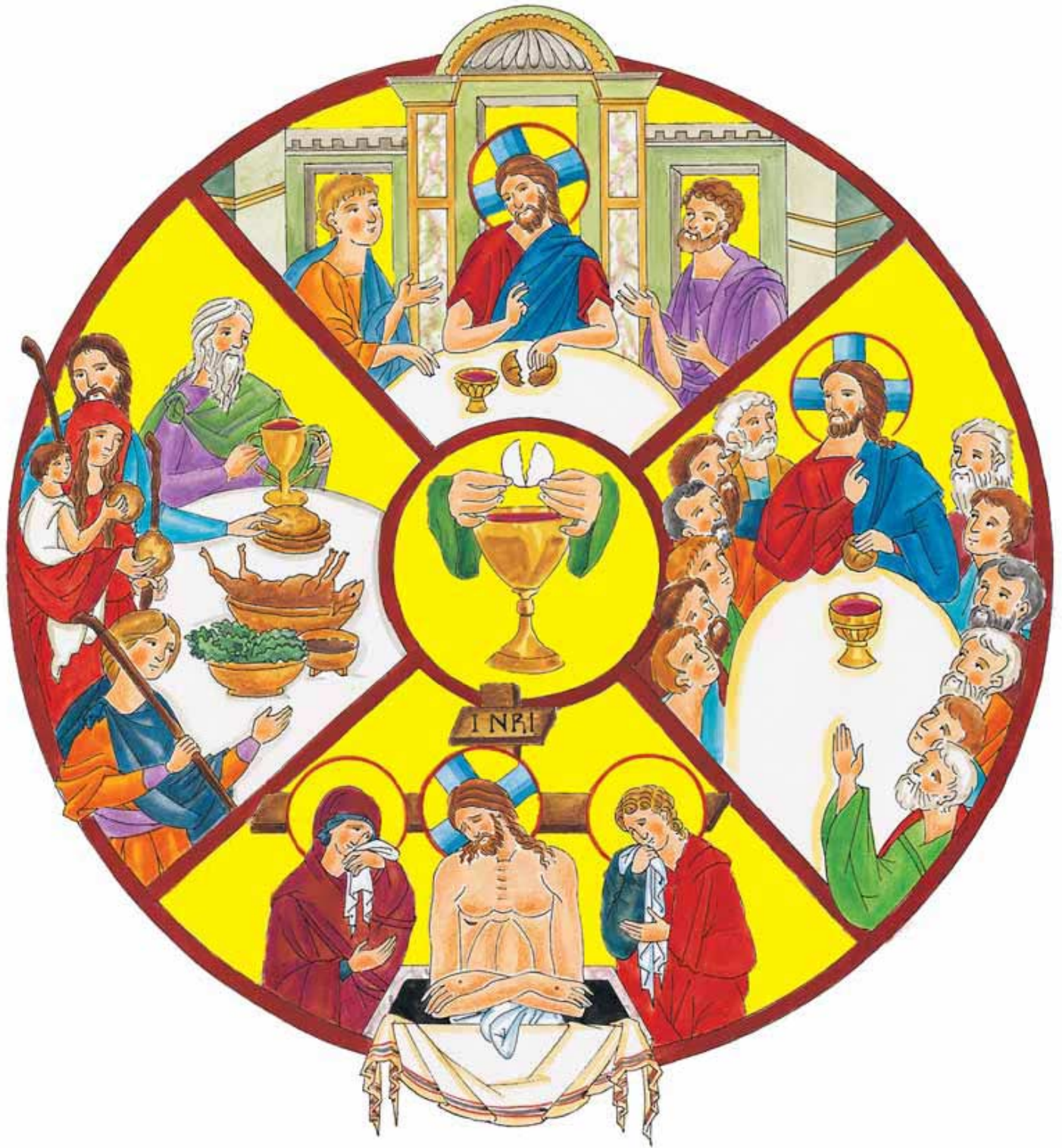
The Holy Mass is:

- 1. A celebration
of Christ's
Paschal Mystery**
- 2. His Real Presence**
- 3. A Banquet**



1

THE MASS IS A CELEBRATION OF THE PASCHAL MYSTERY OF CHRIST (MEMORIAL)



12 In what way is the Holy Mass a celebration of Christ's Paschal Mystery?

The Holy Mass is a celebration of the Paschal Mystery, that is, of the Passion, Death and Resurrection of Christ the Lord. This Mystery is made present and efficacious in the Eucharistic Celebration.

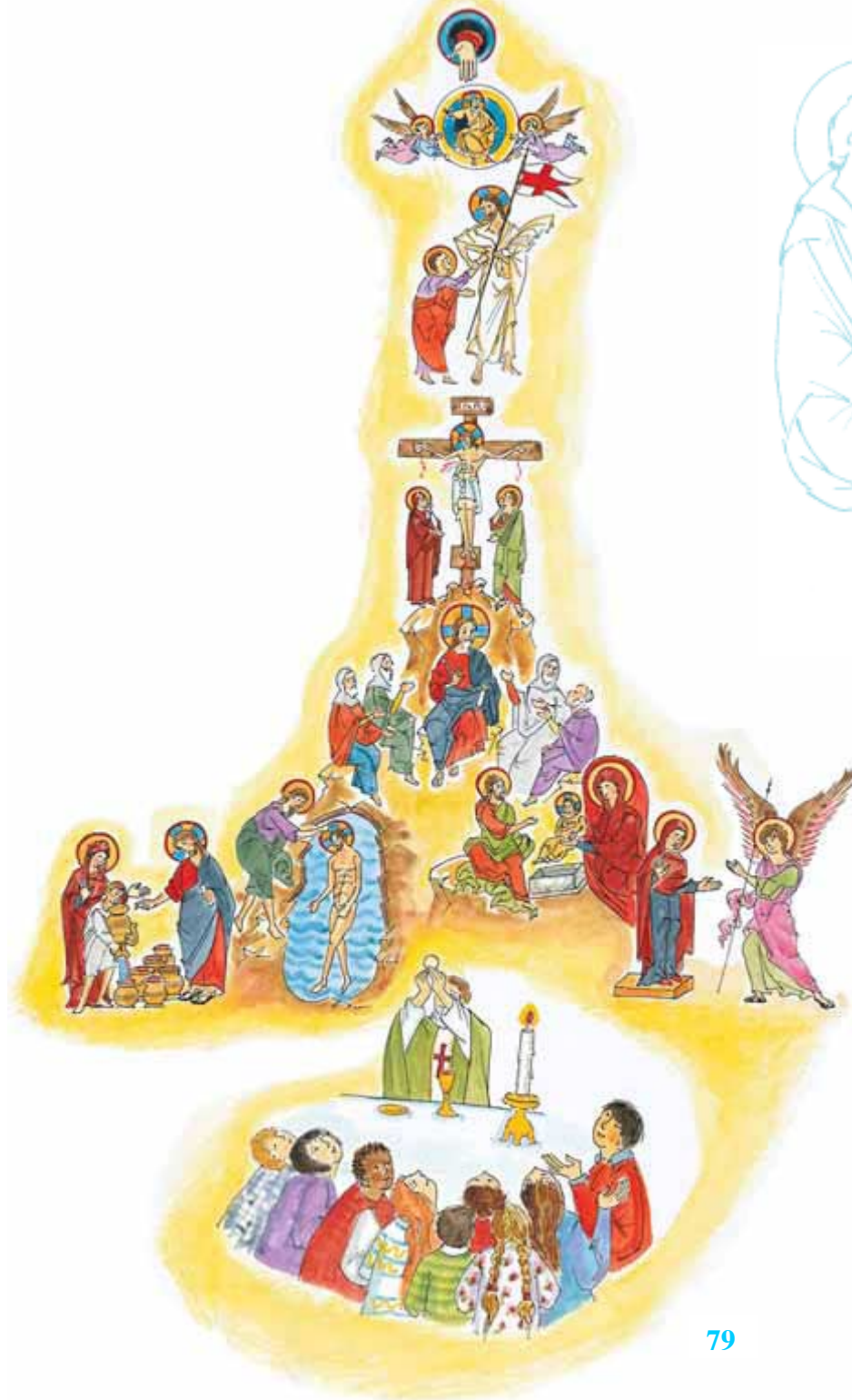


13

In what way is the Holy Mass a memorial of Christ?

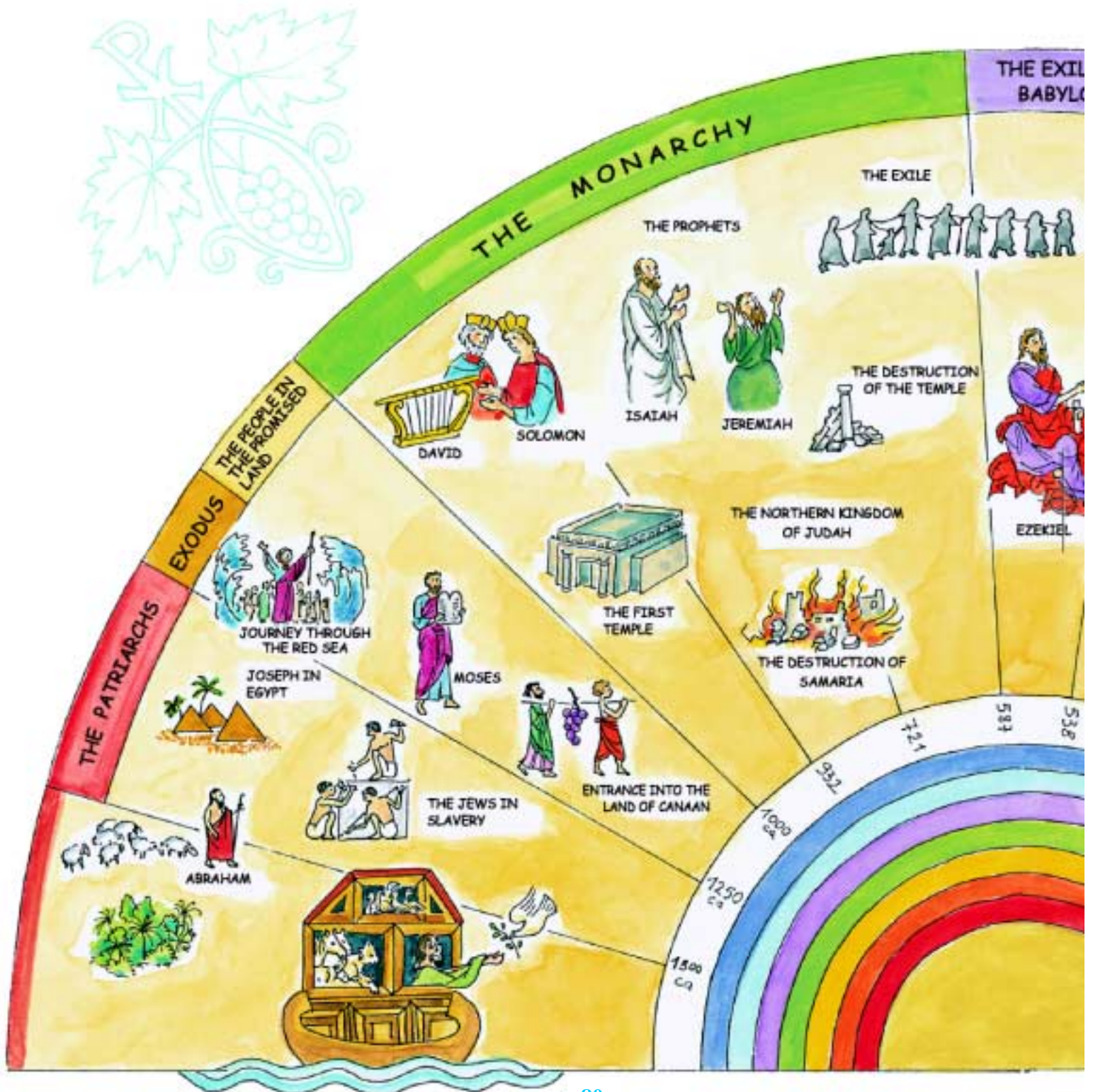


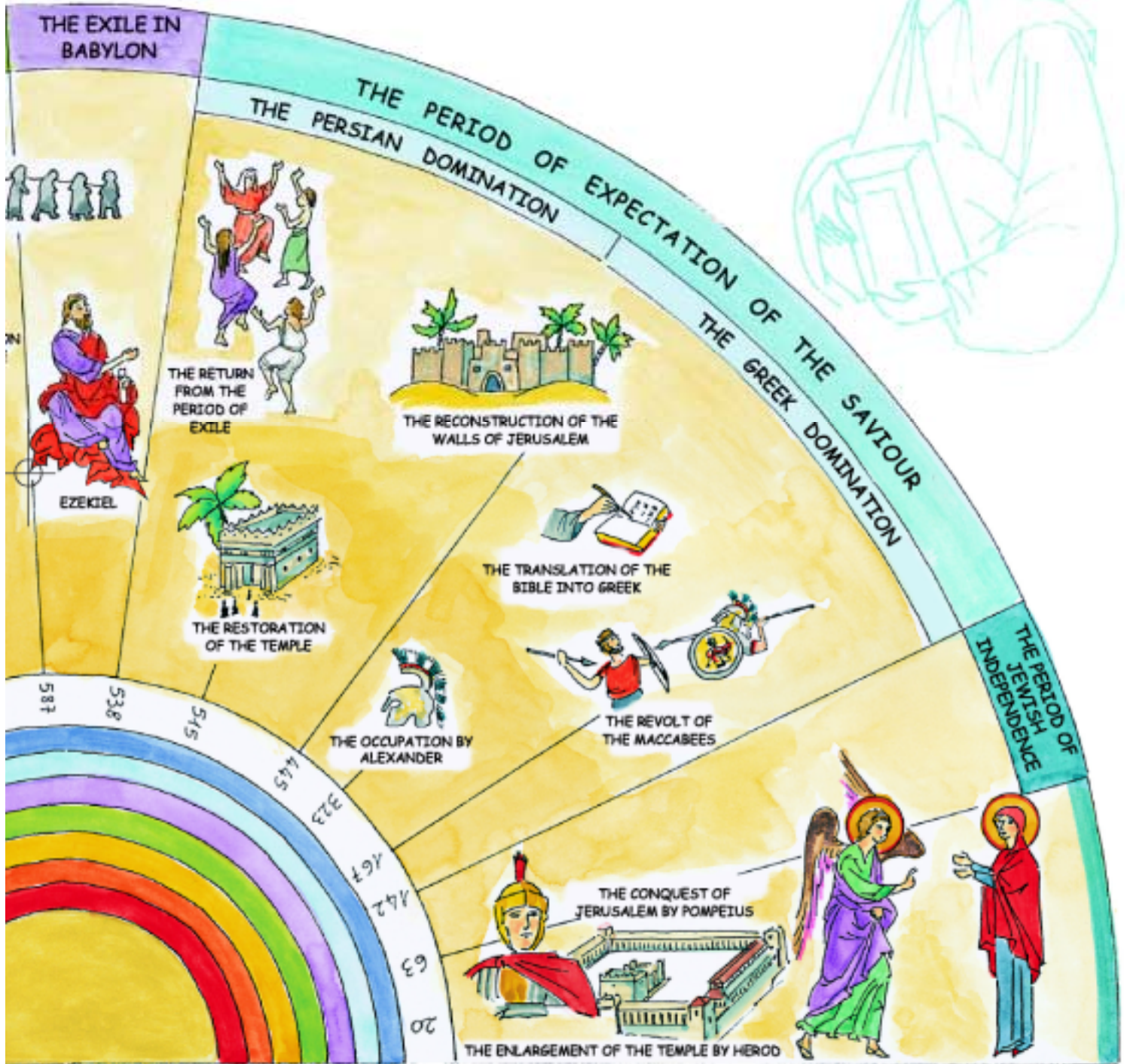
When it celebrates the Eucharist, the Church *remembers* Christ, and recalls what he did and said, from his Incarnation, his Death, Resurrection to Ascension into Heaven. The Church remembers Christ's entire life, which has its high point in those events that we celebrate every year at Easter.





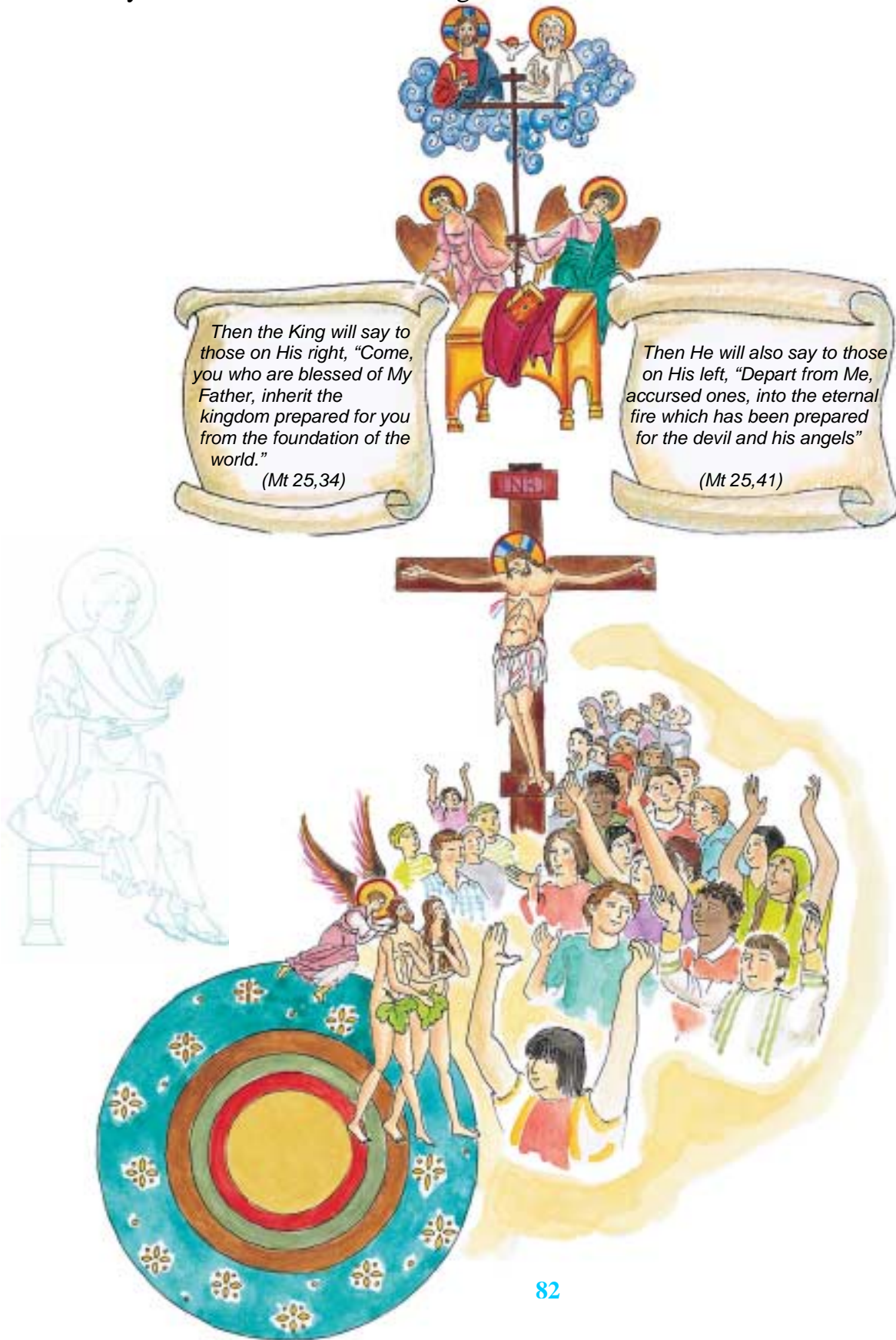
When it celebrates the Eucharist, the Church *remembers* the entire history of Salvation, prefigured in the Old Covenant (Old Testament – People of Israel).







When it celebrates the Eucharist, the Church *remembers* what God — Father, Son and Holy Spirit — did for all mankind, from the time of creation until the day when the Lord will come again at the end of time.





This *memorial* is not just simply a type of remembering of things that took place in the past, but it is a making present of these things, making them efficacious, real, here and now, on the altar of the Eucharistic celebration.



When we use the word memorial, we mean that the Death and Resurrection of Christ:



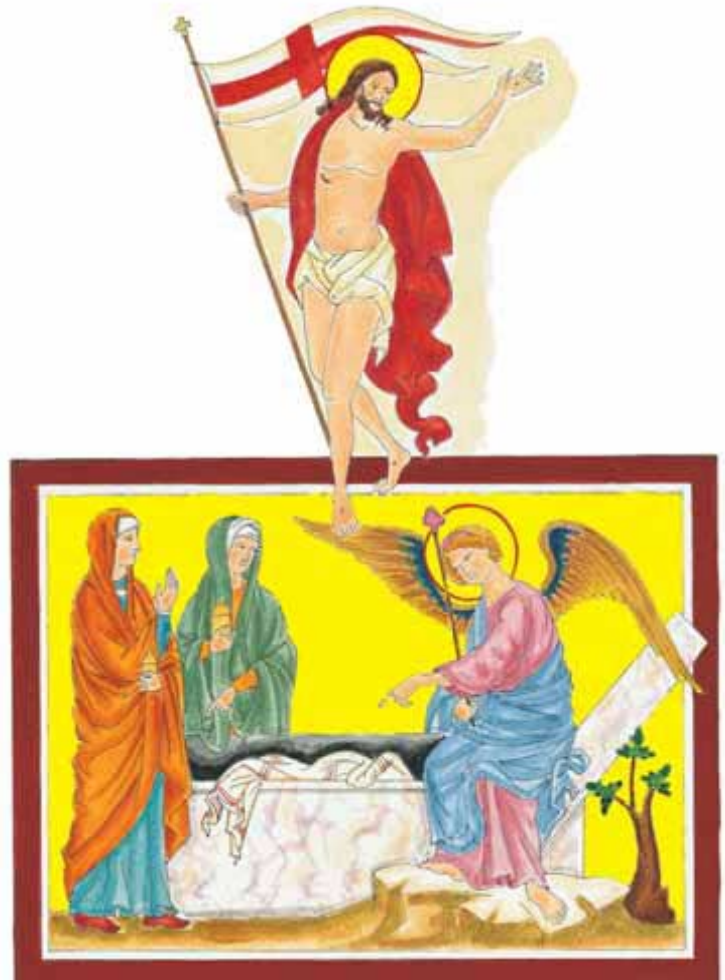
is *actualized*, that is to say made present here and now, in a special way. And for this reason our thoughts are not going back to the past, to something that has taken place a long time ago;



is *made present* here and now because of the power of the Holy Spirit, and not because of something that we ourselves are capable of doing.



The Holy Mass, precisely because it is not just a memorial of those things that occurred in the past, but makes present, real and efficacious the unique and perfect Sacrifice of Christ on the Cross and his Resurrection, is called the *memorial* of the Christ's Easter. In this way, Jesus Christ makes the fruits of his Sacrifice available to all men and women, of every time and place.



“The Eucharistic Sacrifice makes present not only the Mystery of the Passion and the Death of the Savior, but also the Mystery of the Resurrection, in which the Sacrifice finds its crowning. It is because Christ is living and risen that he can make the Eucharist ‘the bread of life’ (Jn 6, 35-48), ‘living bread’ (Jn 6, 51)” (*Ecclesia de Eucharistia*, 14).





The **sacrificial aspect** of the Eucharist is already evident in the very words spoken by Jesus when he instituted this Sacrament: **“This is my Body which will be given up for you”** and **“This cup is the New Covenant in my Blood which will be poured out for you”** (*Lk 22, 19-20*) **“for the forgiveness of sins”** (*Mt 26,28*).



14

In what way is the Sacrifice of Christ on the Cross and the Holy Mass similar but also different?

The Sacrifice of the Cross and the Holy Mass are same sacrifice.



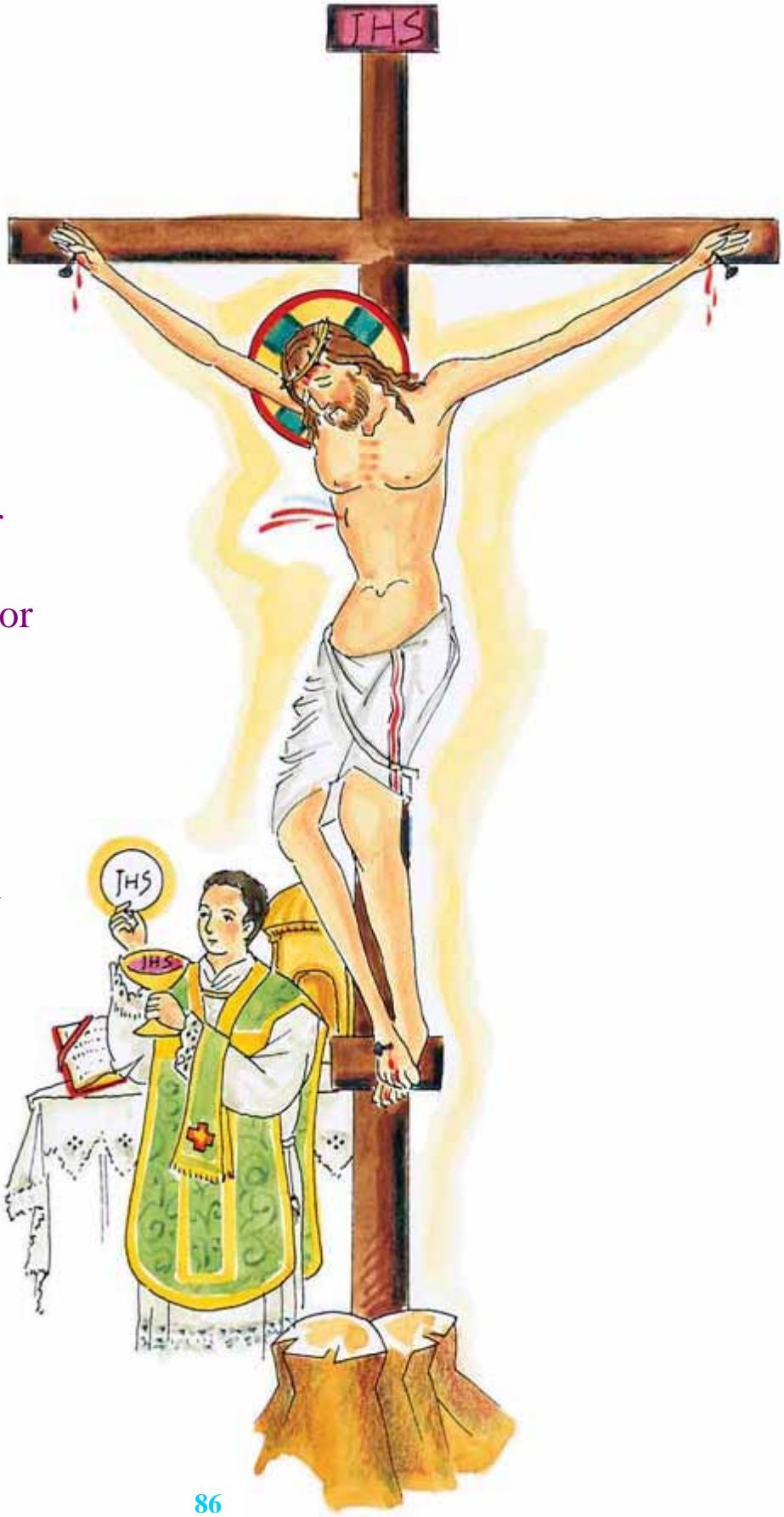
The identical aspects are:



The victim, the offerer, the mediator and the priest: **Christ**.



The purpose: **the salvation of all**.



Christ — Victim
— Offerer
— Mediator
— Priest

The purpose:
the salvation of all



There are some differences:



The way in which the offering is made:

- **Bloody** (that is with the real outpouring of blood and the physical presence of Christ) on the Cross.
- **Bloodless** (without the outpouring of blood and with the sacramental presence — under the form of bread and wine — of Christ) during the Holy Mass.



The number of times it takes place: while the Sacrifice of Christ on Calvary took place just once (it was a unique, definitive and unrepeatable event), the Holy Mass takes place many times.



The place: while the Sacrifice of Christ took place on Calvary, the Holy Mass takes place in every part of the world.



When: Christ's Paschal Mystery took place two thousands years ago, and the Holy Mass is celebrated every day until the end of time.



The number of those who participated: when it took place on the Cross, there were only a few persons present. When the Holy Mass is celebrated everyone is invited to participate, irrespective of race, place of birth, age or culture.

15 How is Christ's Sacrifice on the Cross made present during the Holy Mass?

Christ's sacrifice, as a **bloody** sacrifice, was made once and for all, as a pure victim, to the Father on Calvary for the salvation of all men and women. This sacrifice is made present and efficacious on the altar, **in a sacramental way, under the Eucharistic species** (see question and answer n. 18).



16 What are the characteristics of Christ's Sacrifice?

It is a Sacrifice:



of love: the Eucharist, because it makes present the Death and Resurrection of Christ, expresses in a supreme way the offering that Jesus made of his own life to the Father for us, and for this reason it shows and makes present Christ's love for the Father and the Father's love for him;



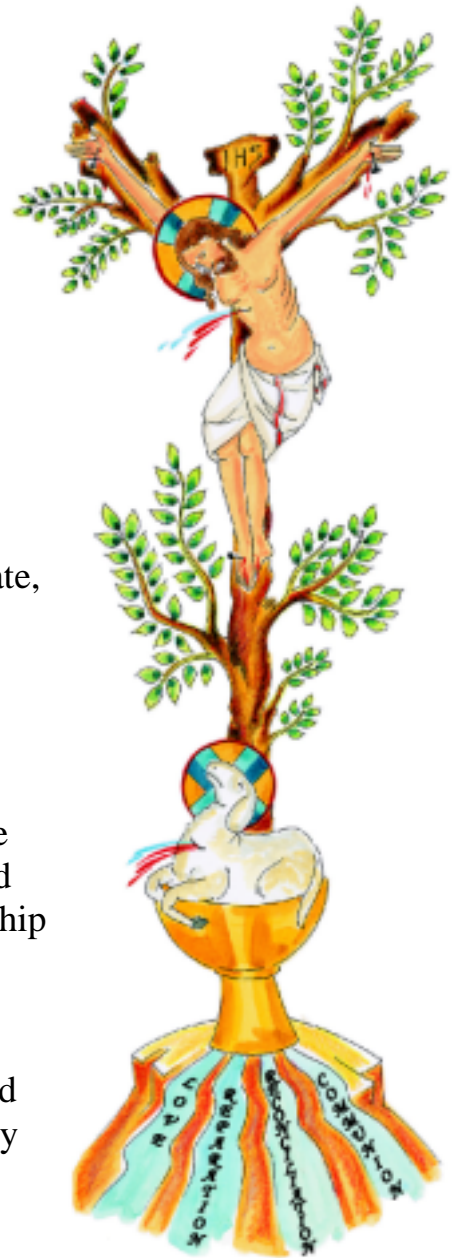
of reparation: because Christ offers his life as an expiate, to erase out the sins of all men and women, and he does it for us, taking our place, taking our sins upon himself. **"He carried our sins in his body on the wood of the Cross"** (Is 53,12);



of reconciliation: because Christ reconciles us with the Father, with each other and with the created world, and he does this with his Blood, which shows the relationship of communion that God had already established in the Old Testament with His People.



of communion: because in the Sacrifice of his Son God unites us to himself and to each other, through the Holy Spirit who is Love.



17 How is the Holy Mass also the sacrifice of the Church?

In the Holy Mass, the Sacrifice of Christ, who is the Head, also becomes the sacrifice of the Church, which is His Body.

He unites his Church to himself:



In **interceding** with his Father for the whole Church, for humanity and for the faithful departed.



In **offering himself** together with Him to the Father: Christ unites to himself the life, sufferings, prayers, and work of all those who participate in the Holy Mass. In the Eucharist the Church offers the Sacrifice of Christ, offering itself with Him: in this way it participates in His Easter, passing from the slavery of sin to freedom, from sadness to joy, from death to life.





PRESENCE OF CHRIST IN THE HOLY MASS

18

What are the principal ways in which Christ is present in the celebration of the Holy Mass?

Christ makes himself present in the Holy Mass also:



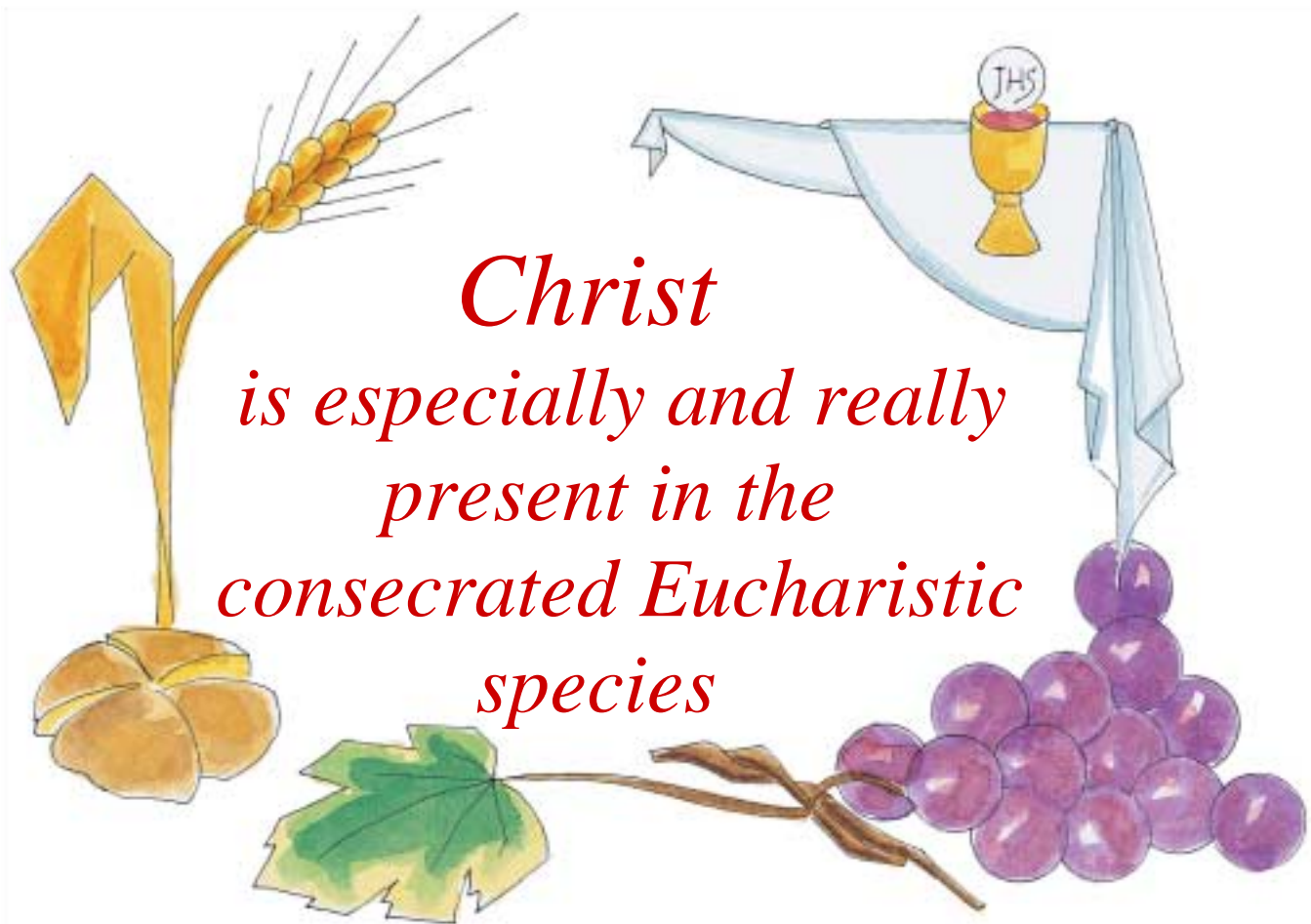
In his Word (Sacred Scripture), which is read and explained during the Liturgy of the Word;



In the same assembly of the faithful who is gathered in his name **“where two or three are gathered in my name, there am I in the midst of them”** (Mt 18, 20);



In the person of the celebrant.



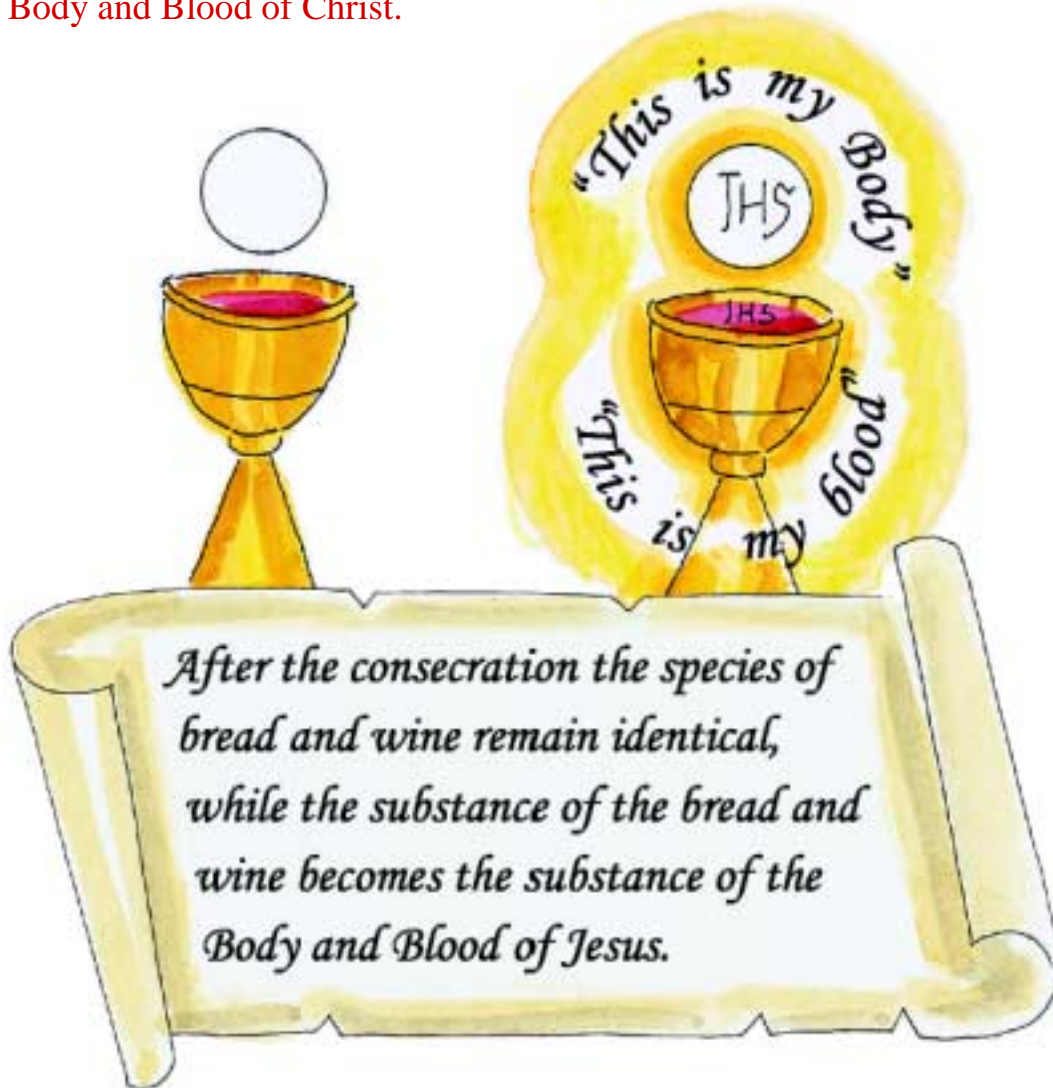


19 What are the Eucharistic species?

When we say *Eucharistic species* we mean the perceptible characteristics (taste, touch, sight, color, form, weight....) of the bread and wine, and therefore, their physical chemical and nutritional properties.



After the Consecration, the bread and wine retain these perceptible characteristics. They are unchanged. However, in their whole substance (their very essence, their deepest and most intimate identity) and only in it, they are no longer bread and wine but the Body and Blood of Christ.



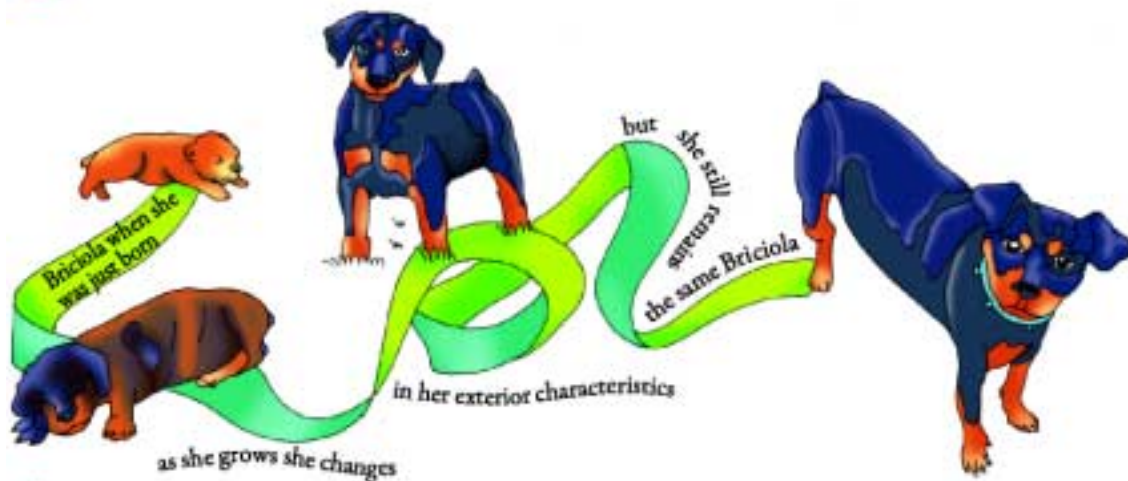
When we receive Communion, we notice that the exterior characteristics or forms of the bread and wine remain identical after the consecration. Even their taste, smell, color and size remain unchanged. However, their substance has changed and has become the substance of the Body and Blood of Jesus. We believe this through faith, according to Jesus' word.

In the examples that we see here of Mark and Briciola the dog, the exact opposite takes place.





In this example we have shown Mark at different ages: even if his exterior characteristics change as time passes (first of all he was an embryo, then a child, then a young boy, then an adult, and finally an elderly man...), his substance, that is, his very being as Mark has remained identical. He was the same person, the same Mark, when he was newborn just as he is the same Mark now that he is eighty years old.



Here we see Briciola growing up. Her exterior characteristics, or accidental looks, have changed (color, height, etc. ...), but her substance has always remained the same: Briciola in fact is still Briciola even though her looks have changed as time has passed by. In relation to these two examples, the opposite takes place regarding the Eucharist: the substance changes while the exterior characteristics remain the identical.



After the Consecration, the bread and wine are not a symbolic sign (as for example a flag is for its country), but are really the Body and Blood of Christ.



The Eucharist is Really the Body and The Blood of Jesus



The flag, on the other hand, is a symbol of a country



The believer recognizes and welcomes this mysterious fact through Faith, relying on the Words of Christ: **“This is my Body... This is my Blood.”**



For this reason only those who have Faith and have been baptized in the Catholic Church are admitted to Holy Communion.



20 Why is the presence of Christ in the Eucharist so unique and incomparable?



Because although he is hidden under the form of the Eucharistic species, Jesus Christ is truly and completely present in his Body, Blood, Soul and Divinity.

THIS PRESENCE OF CHRIST



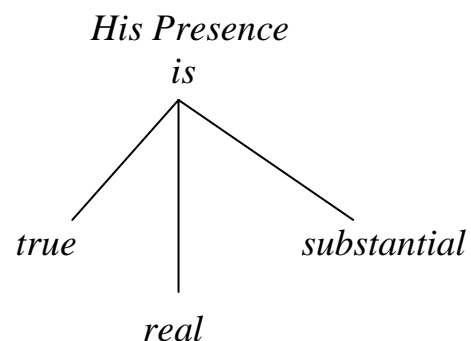
IS TRUE: Christ is not present in the Eucharist in a symbolic or figurative way, nor is He present in a physical way (in a way that can be measured); He is invisibly but really present in the Eucharist;



his presence **IS REAL:** real in a genuine way and this Real Presence does not depend on the thoughts or the good intentions or feelings of the minister or of those who participate, but only on the promise made by Christ and on the power of the Holy Spirit. The Real Presence does not depend on anything outside itself in order to be present;

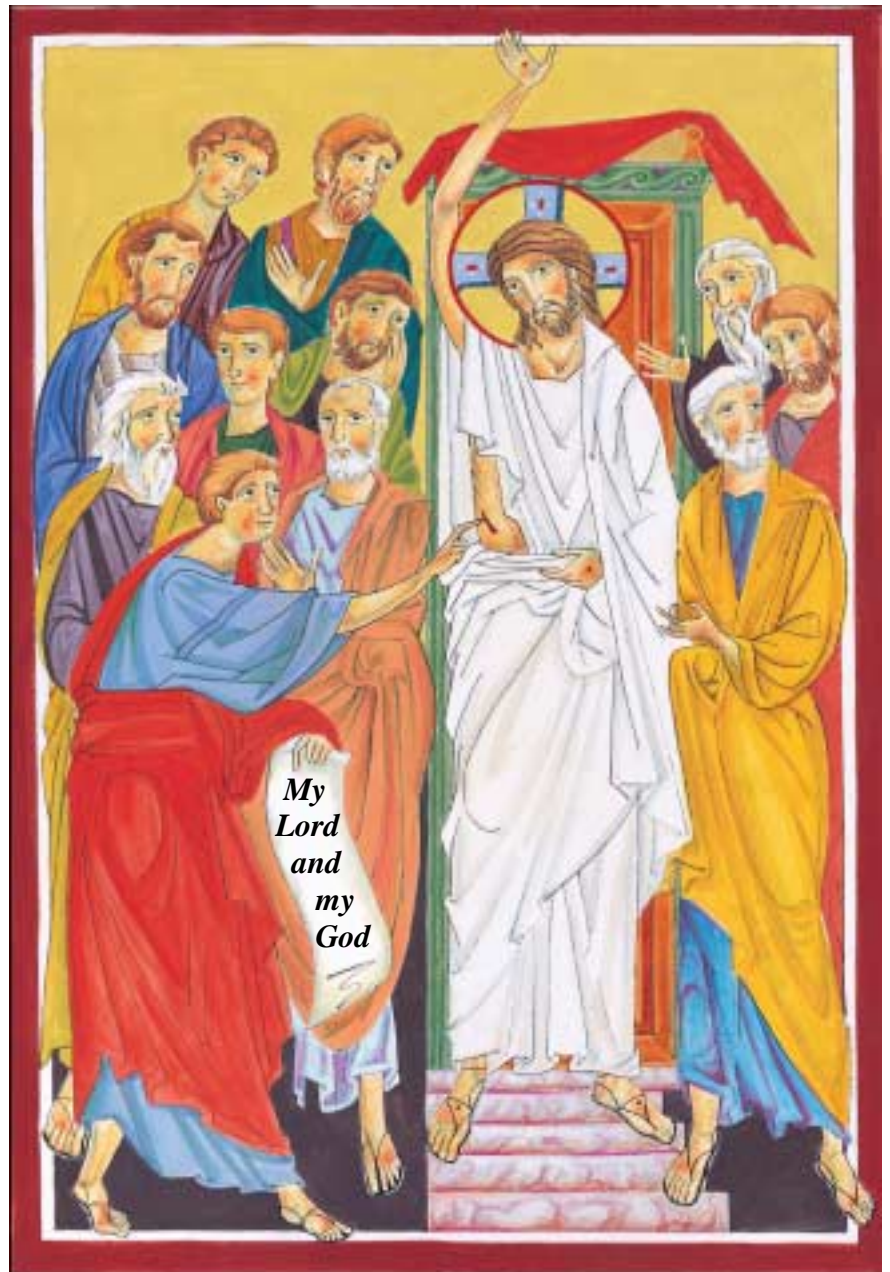


IT IS SUBSTANTIAL: **substance** (from the Latin word *sub-stare* - to stand under) indicates that the thing is in itself, under and beyond its exterior characteristics (often defined using the terms: appearance, species or accidental qualities). These can change from one moment to another, leaving the thing, that is, its substance whole and intact.





So, it is important to affirm the specific, superior, and unique nature of this presence, as well as highlighting its qualitative difference with respect to other, albeit important, ways that the Risen Lord is present in his Church and in the world.



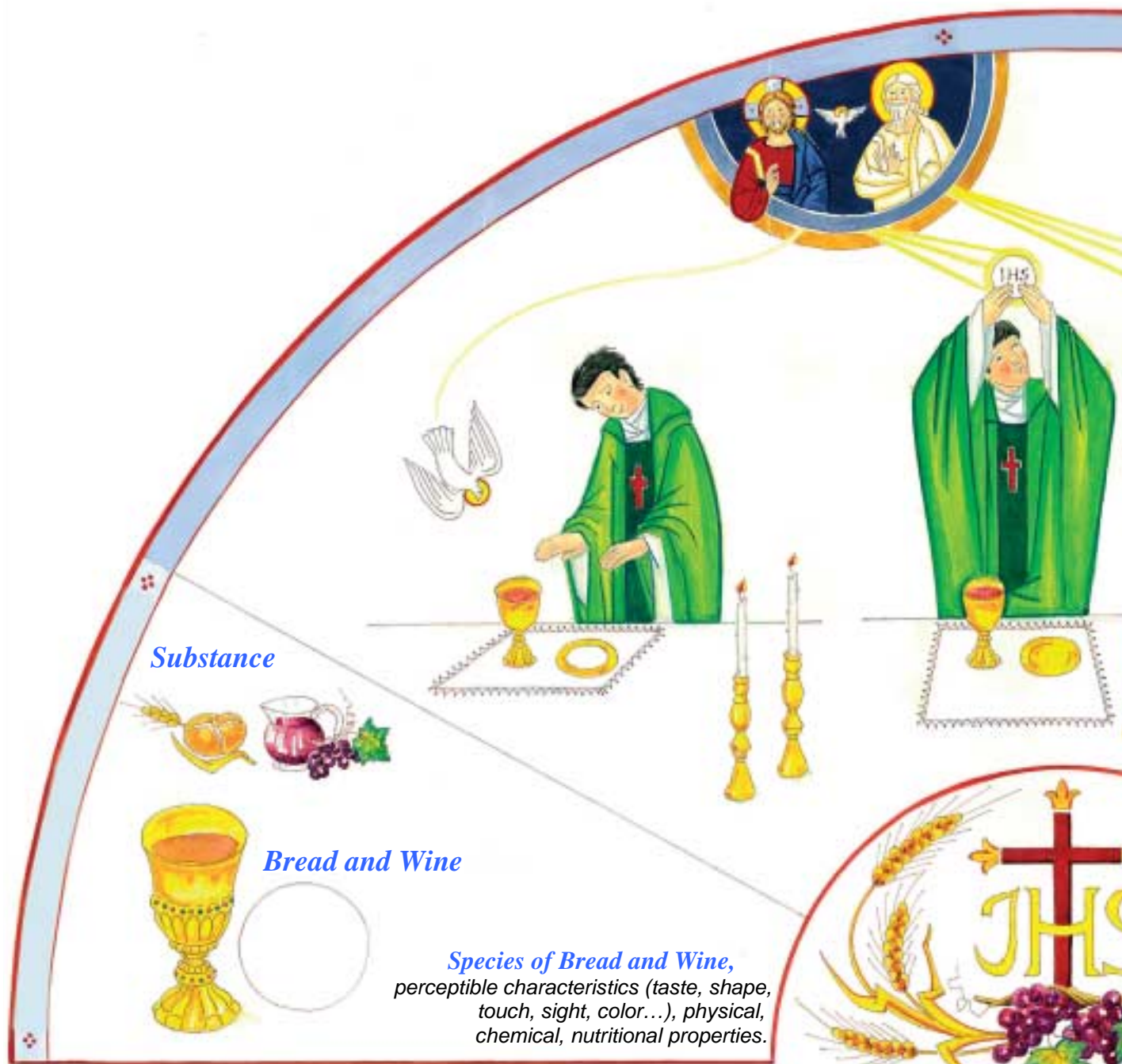
The Risen Jesus, appearing to the Apostles, turns to Saint Thomas who did not believe that he was risen, and said to him: **“Put your finger here, and see my hands; put out your hand, and place it in my side; doubt no longer, but believe!”** (*Jn 20, 27*). Listening to the Word and receiving the Body of the Lord in this way, we too are able to contemplate the Risen Lord Jesus who is present in the “holy signs” and we confess with the Apostle Thomas: **“My Lord and my God!”** (*Jn 20, 28*). (See *Dies Domini*, 29).



21 What does the word transubstantiation mean?

The word **transubstantiation** (which means *trans*-movement of *substantia* substance) indicates (as we have already seen in question n. 19) that the substance of the bread and wine is transformed into the substance of the Body and Blood of Christ, without undergoing any exterior change in the Eucharistic species. For this reason during the Holy Mass, through the power of the Holy Spirit, the bread which is made from wheat, and the wine, which is made from fermented grapes, fully become the Body and Blood of Christ.

THE CONSECRATION

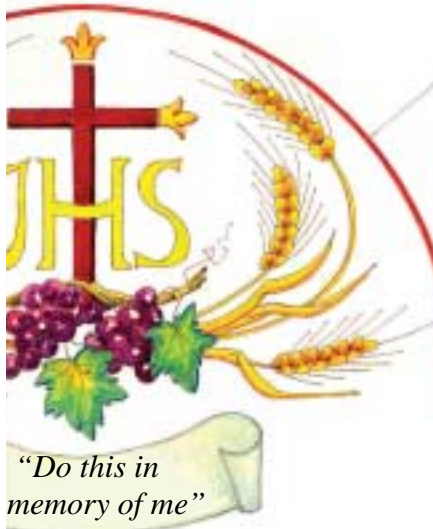
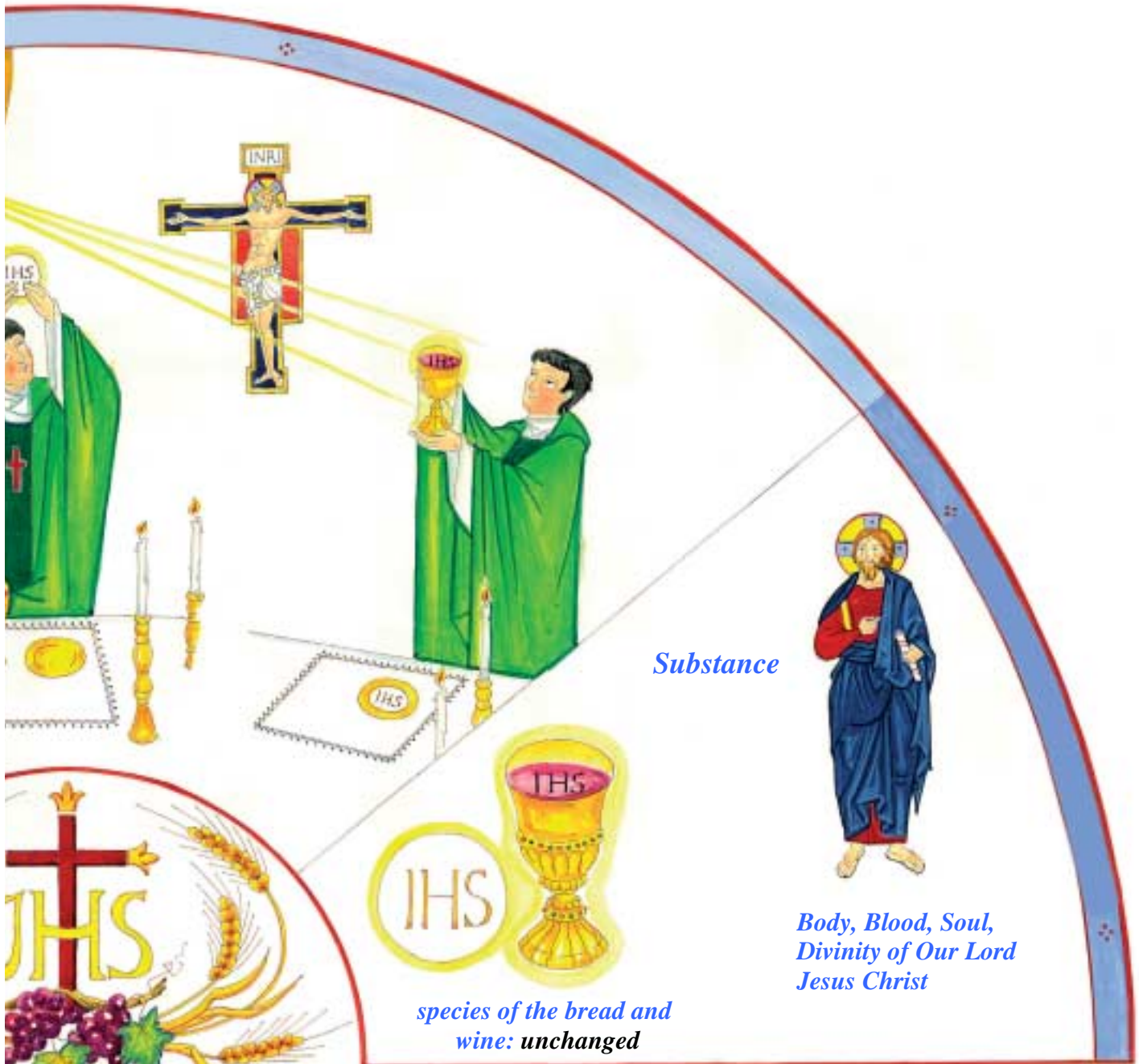


BEFORE the CONSECRATION

“Do this in memory of me”



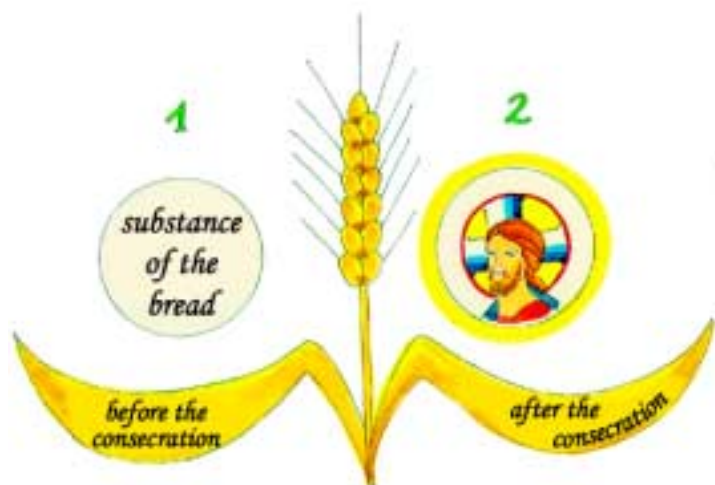
THE CONSECRATION



AFTER the CONSECRATION

22 When does the transubstantiation take place?

It begins in the Eucharistic Prayer at the moment of the Consecration and continues as long as the Eucharistic species subsist.



The species or external appearances, or accidental appearances, of the Host both before and after the Consecration do not change: in fact the colour of the Host, its taste, its smell, its size... all remain the same. What has, in fact, changed is its substance which has become the substance of the Body and Blood of Jesus.



The species or external appearances, or accidental appearances, of the wine both before and after the Consecration do not change: in fact the colour of the wine, its taste, its smell, its quantity... all remain the same. What has, in fact, changed is its substance which has become the substance of the Body and Blood of Jesus.



*At the Last Supper Jesus said:
"Take this all of you and eat it.*

*This **IS** my Body...*

Take this, all of you, and drink from it.

*This **IS** my Blood,,.*

*Using these words Jesus meant that,
after the consecration, the Bread and the
Wine truly are his Body and his Blood,
and not a symbol or just a sign.*

23 In what way is the presence of Christ in the Eucharist:



SACRAMENTAL? Since it is fulfilled under the Eucharistic forms of bread and wine (transubstantiation). The appearances of the bread and wine indicate where the Body and Blood of Christ are present. They are signs of a mysterious reality that is present in them.



COMMUNION? Because it nourishes the communion of love with Christ, and among us.



ECCLESIAL? Because it springs from and works inside the assembly of the baptised faithful.



EUCCHARISTIC? Because it is part of the celebration of the Holy Mass and forms a unity with the other ways by which Christ is present.



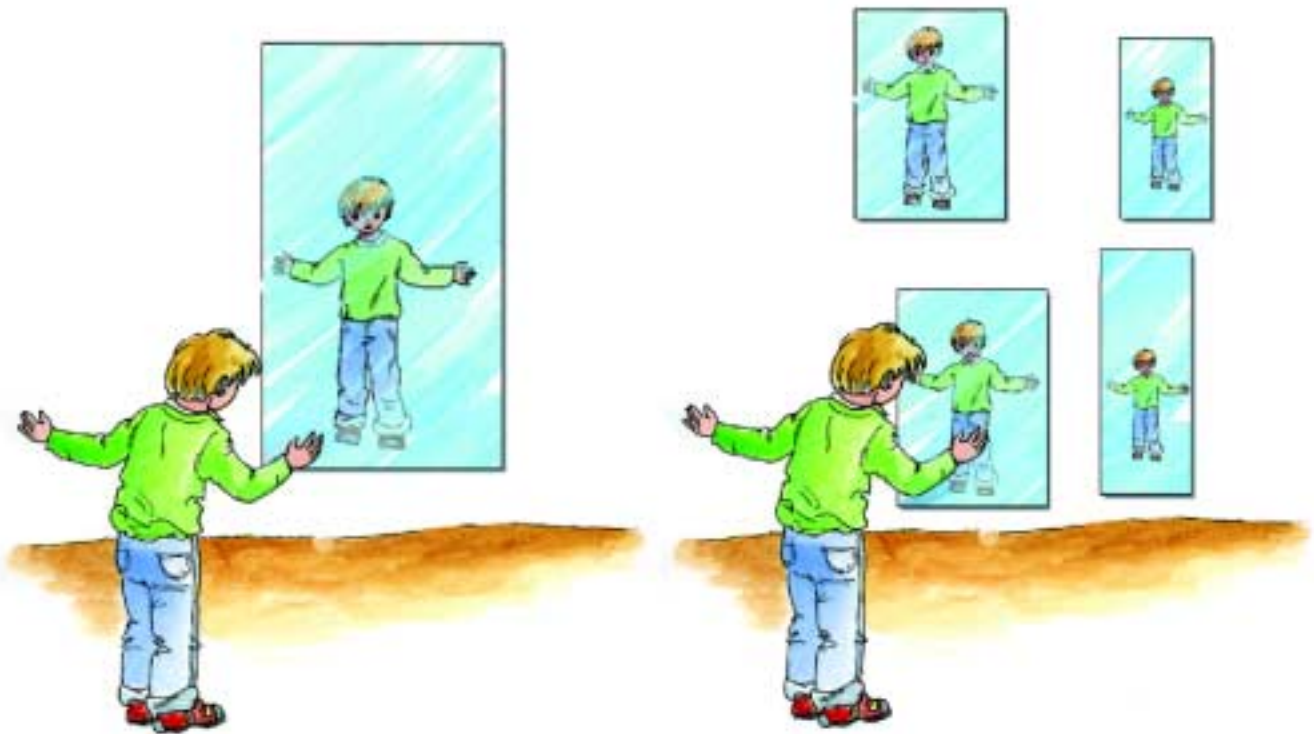
ESCHATOLOGICAL, THAT IS RELATING TO THE FINAL THINGS?

Because Christ who is present and at work is the one who is Risen, and he will return at the end of time, when there will be “**new heavens**” and a “**new earth**” (2 Pt 3,13). Then God will be “**all in all**” (1 Cor 15,28). The Eucharist attests to this and anticipates this future reality.



24 In what way is the presence of Christ complete in each or part of the Eucharistic species?

Christ is present fully and completely in the consecrated Host and Wine, even in every single fragment or drop. For this reason the Body of Christ is not divided when the consecrated Host is fractioned, and it remains fully complete in every single part. For this reason we must always show great care and respect even for the smallest fragment of consecrated bread and drop of consecrated wine.



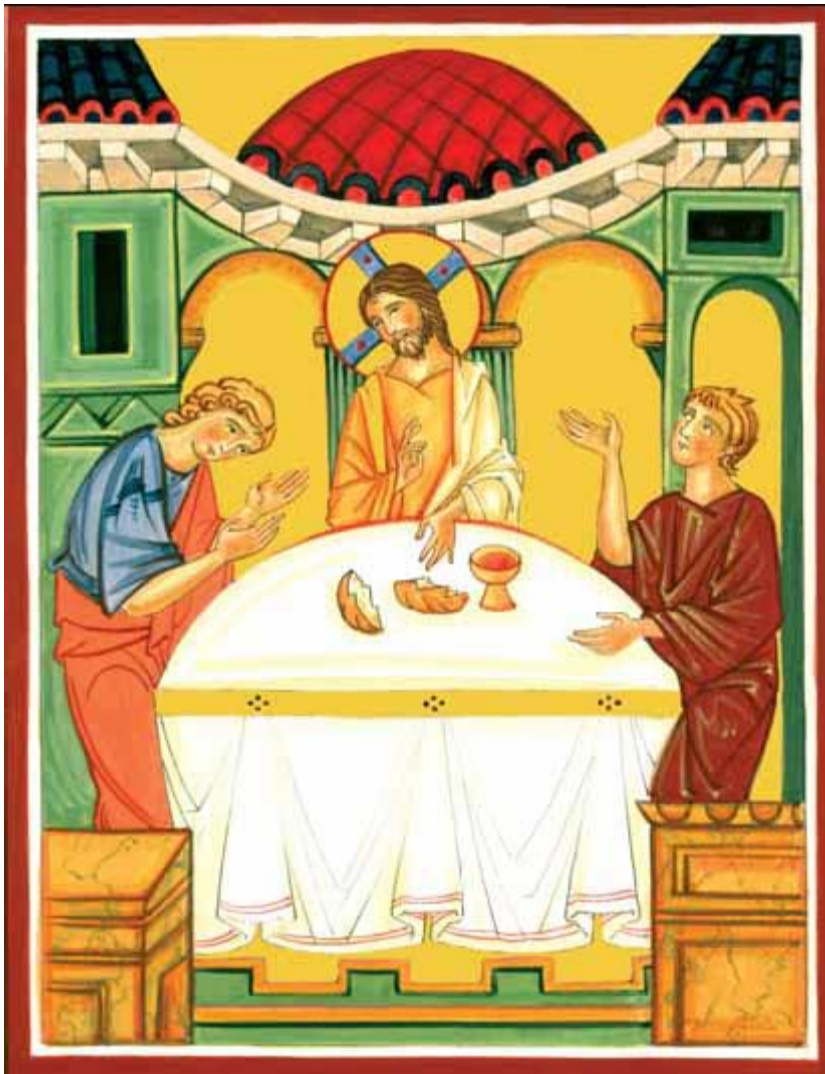
Saint Thomas gives us a useful example by describing a reflection that is seen in a mirror: When the mirror is broken, every fragment is still able to reflect the object in its entirety in the same way as the mirror did when it was intact.





25 Why did Christ want to give us this Eucharistic presence?

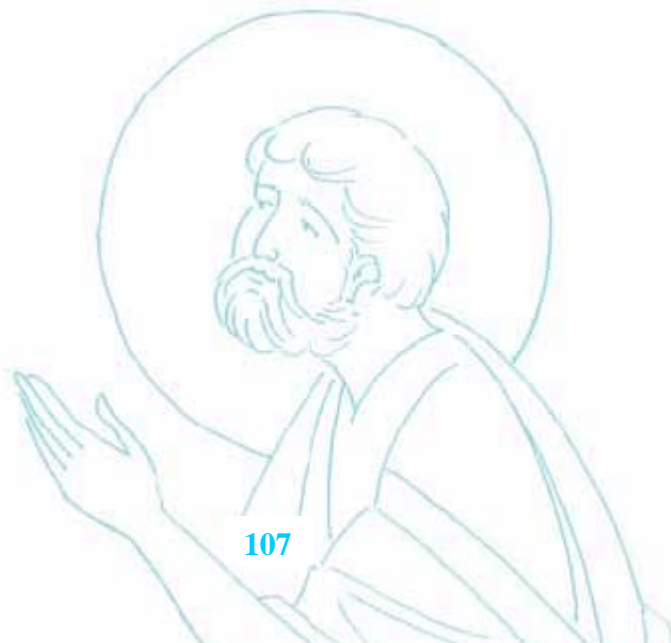
The presence of Christ in the Sacrament of the Eucharist was something He wished to give us in order to be close to us, and so that He could nourish us with his very Himself and remain within the ecclesial community. For this reason we are asked by Faith to be aware that when we are in the presence of the Eucharist we are in the presence of Christ. It is his very presence that gives all the other dimensions of Banquet, Memorial of the Passover, eschatological anticipation a meaning that is raised beyond the level of a pure symbolism. The Eucharist is the *Mystery of the Presence*, by which the promise of Jesus of remaining with us until the end of time is fulfilled in a supreme way. It is a consoling sign of the love, power and genius of our Divine Savior. He wished to enter into an intimate union with believers of every generation and wanted to do it in a way that would satisfy our human nature of incarnated spirits (composed of a body and a soul).



“The Church draws her life from Christ in the Eucharist; by Him she is fed and by Him she is enlightened. The Eucharist is both a mystery of faith and a ‘mystery of light.’ Whenever the Church celebrates the Eucharist, the faithful can in some way relive the experience of the two disciples on the road to Emmaus: ‘their eyes were opened and they recognized him’ (Lk 24,31) (...). In reply to the request made by the disciples of Emmaus that Jesus would stay ‘with’ them, Jesus answered with an even greater gift: by the Sacrament of the Eucharist he found a way to remain ‘in’ them. To receive the Eucharist is to enter into deep communion with Jesus. ‘Remain in me and I in you’ (Jn 15,4)”
(Ecclesia de Eucharistia, 6, 19).

26 In what way is the Holy Mass also a Sacrament of the absence of Christ?

The Holy Mass is celebrated as a command of the Lord, “**until he comes.**” So it is celebrated during this time of the Lord’s ‘*absence*’ until he will return: on that day there will no longer be any need to celebrate the Eucharist because everyone will be seated at the Table in the Kingdom of God, that is, in Paradise, and “**God will be all in all**” (1 Cor 15,28).





THE EUCHARISTIC BANQUET

27 Why is the Holy Mass a Banquet?

Because, when Christ offers Himself as a sacrifice to the Father in the Holy Mass, and, making himself truly, present, He becomes our food and drink, giving his Body to eat and his Blood to drink. For this reason, it is a, Sacrificial Banquet: the Banquet derives from the Sacrifice that Christ makes of Himself to the Father for us. The Banquet is understood fully only as from the offering that Jesus makes of his own life for us on the Cross.

28 What is the relationship between the Banquet and Holy Communion?

The Holy Communion constitutes the high point of the Eucharistic Banquet: in this the faithful participate in the true Body and true Blood of Our Lord Jesus Christ, and become more completely members of His Body the Church. The nature of the Banquet shows the Eucharist as a mystery that is capable of generating new relationships: the member of the faithful, entering into communion with Christ, creates a new relationship with others. In the Holy Communion, Christ unites us in a marvelous way to him and to each other, in this way making us “into one.”



In the Holy Mass we too are called to offer our own sufferings and sacrifices, uniting them to the Sacrifice of Christ.



29 Why are bread and wine used during the Eucharistic Banquet?

Bread and wine are used because this is what Jesus did at the Last Supper on Holy Thursday. The Church cannot change what Christ chose to do but for two thousand years has respected it and will continue to respect it until the end of time.



30 Do the bread and wine have a particular significance?

Certainly, the bread and wine have a particular meaning. In fact:



Bread and wine are food, they give us nourishment: this helps us to understand that, in the same way as our bodies need to be fed constantly, so too our spiritual lives need to be nourished with the food that Jesus gives us: his Body and his Blood.



Besides, bread and wine, as the priest says during the Offertory of the Holy Mass, are those things that *earth has given and human hands have made*. For this reason the whole of creation is present, synthesized in the bread and wine, and participates in this mystery of *transubstantiation* in the Body and Blood of Christ.

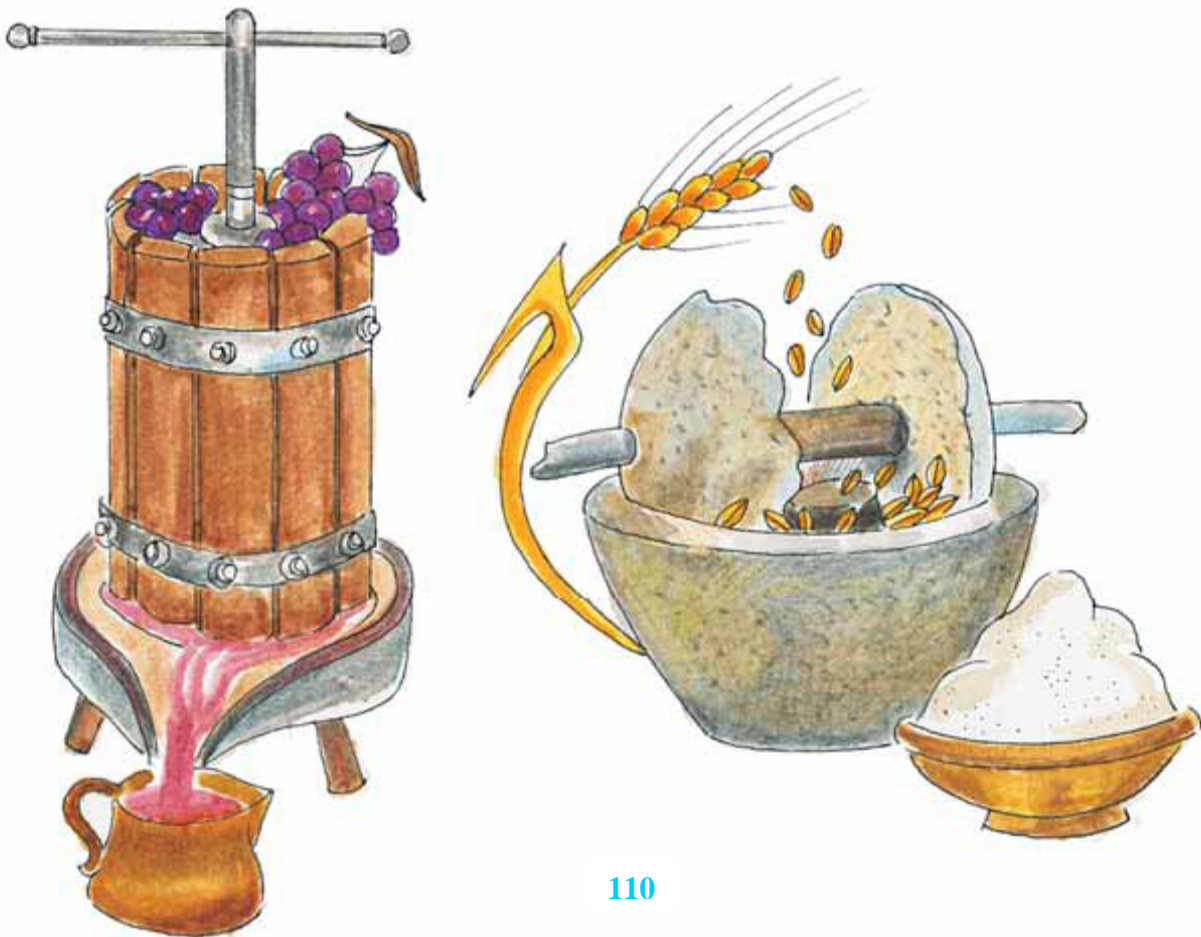


The bread, which is made from many grains of wheat, and the wine, which is made from many grapes, both remind us that this is also a great event of unity: the process of making bread from all the grains of wheat and making wine from all the grapes are the fruit of a union, unification, a communion. All this shows that we too who take part in the Eucharistic Banquet, though many,

we can and must become *one single bread, one single wine*. We must all become united in Christ: one single body, as Saint Paul tells us: **“Since there is one bread, we, though many, are one body: since we all partake in the one loaf”** (*1 Cor 10, 17*). The *Teaching of the Twelve Apostles*, a book written around the year 100, contains among its prayers the statement: “Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom” (IX, 4).



“The mystery of the Passion of Jesus is hidden in the bread made of ground grain. Flour, the ground wheat, presupposes the death and the resurrection of the grain. Jesus Himself mentioned this deepest mystery when he said: **“Truly, truly I tell all of you with certainty: unless a grain of wheat falls into the ground and does not die, it remains alone. But if it does, it produces a lot of grain”** (*Jn 12, 24*). In the process of being ground and baked, it carries in itself once again the same mystery of the Passion. Only through death the resurrection comes, the fruit comes and the new life. But, wine also speaks of the Passion: the vine must be repeatedly pruned to be purified in this way. The grapes must mature with the sun and the rain and must be pressed: only through this passion a fine wine matures” (BENEDICT XVI, *Homily for the Solemnity of the Body and Blood of Christ (Corpus Domini)*, 15 June 2006).





Furthermore, the bread and wine are a reminder of the human effort that must be made, the daily work of those who cultivate the land and gather the sheaves of wheat and bunches of grapes, and transform them into bread and wine. As we reflect on these foods we think about all the various good work that men and women do in order to satisfy all their personal, family and social needs. And so in this way we can say that man's work is sanctified. God makes present the Mystery of his communion with us even as he conceals himself under the forms of the consecrated bread and wine. These are the things that *the earth has given and human hands have made* and show us clearly the harmonious collaboration that exists between man and the created world. It also foretells the *new Heavens* and the *new Earth* that God will accomplish through Christ at the end of time. In this way, the Creation shows it aspire beyond itself to something even greater.

31 Taken individually, what do the bread and wine mean?



Bread recalls us too the food a traveler usually takes with him when he is on a journey. We too are pilgrims on the earth, as we make our way towards our true homeland: Heaven. The Lord wanted to give us food for our pilgrimage, but not just any kind of food, rather he wanted to give us a food that was extraordinary, something exceptional: nothing less than himself, His Body and His Blood. Just as the people of Israel received the manna from heaven as they made their way through the desert for forty years, so also do we receive *our manna* as we make our way towards Heaven, that is, the Host which the Lord feeds us with. This is the *True Bread from Heaven*, his Body and Blood.



Wine reminds us of the Blood that Christ poured out for our salvation, and of all the suffering there is in the world. Not only is all of our *human work* brought to the altar, namely the bread and wine, but also all of our human sufferings and pain. Christ is with us in all our sufferings until the end of time and he supports and helps us along our way. For this reason Jesus says: **“Come to me, all you who labor and are heavy burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light”** (Mt 11, 28-30). The pain and suffering of every human person and of the whole world are brought to the altar so that they can be sanctified and to get meaning and hope of redemption thanks to the Blood of Christ, the Lamb without spot or stain.

32 What is the difference between a normal meal and the Eucharistic banquet?

When we are speaking about regular meals, the food we eat every day, men (and women) are given greater importance on these occasions since they are the ones eating the food and assimilating it into their own bodies. In the Eucharist, the opposite takes place: Christ is at the center and he draws us into himself, he draws us out of ourselves so that we may form one body with Him and with others.

33 Who may receive Holy Communion?

Every Catholic person who is in the state of grace, that is, having examined his or her conscience carefully, is aware of not being in mortal sin can receive Holy Communion. If a person were in the state of mortal sin and nevertheless approached Holy Communion, this would be a sacrilege: **“Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord (...) For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself”** (1Cor 11, 27-29).

In what way and with what gestures should a person receive Holy Communion?

There should be both interior (these are more important) and exterior gestures, signs of respect that are required by this Sacrament.





Interior:



To be in the state of grace, that is to have an awareness that one has no mortal sin on one's soul. If a person is aware that he or she has committed a mortal sin, he or she must first receive absolution in the Sacrament of Reconciliation before receiving Holy Communion. Our love for the Eucharist leads us to a deeper appreciation of the Sacrament of Reconciliation. It is important and right to celebrate this sacrament, even when a person has committed venial sins from time to time (on average it is usual to go once a month and certainly at least once a year) in order to eliminate even that light veil of mist, or dust, or shadow that that venial sin causes since this dulls the splendid beauty and marvelous richness of our filial relationship with God.



Exterior:



a spirit of reflection and prayer to help us with our interior participation during the Holy Mass, particularly in certain moments (periods of silence, personal prayer after Holy Communion);



the dignified way we pray the acclamations or the parts of the Holy Mass that are said by the people together;



bodily gestures (gestures, and clothing that are dignified and suitable, an appropriate tone of voice, our overall way of behaving), are signs of respect and faith towards Christ whom we receive in Holy Communion;



observing the Eucharistic fast of at least one hour before receiving Holy Communion.

35 When should we receive Holy Communion?

The Church recommends strongly that a person receive Holy Communion each time he or she participates at the Holy Mass, but not more than twice on any one day.

36 What are the fruits of receiving Holy Communion?



If Holy Communion is received with a proper disposition:



it deepens our intimate union with Christ, so that we can exclaim with Saint Paul: **“It is no longer I who live but Christ lives in me”** (*Gal 2,20*);



it preserves, increases and renews the life of grace that I received at my Baptism and at Confirmation;



consolidates our bond of unity within the Church and with the Church;



urges the person to live each day, always conscious of the need for conversion and transfiguration, that is to say, to become more and more like Christ;



helps us to grow in love for our neighbor;



wipers out venial sins;



helps to avoid falling into sin and makes us more willing to repent of our sins;



reinforces the unity of the Church (the Eucharist makes the Church);



makes us long for eternal life;



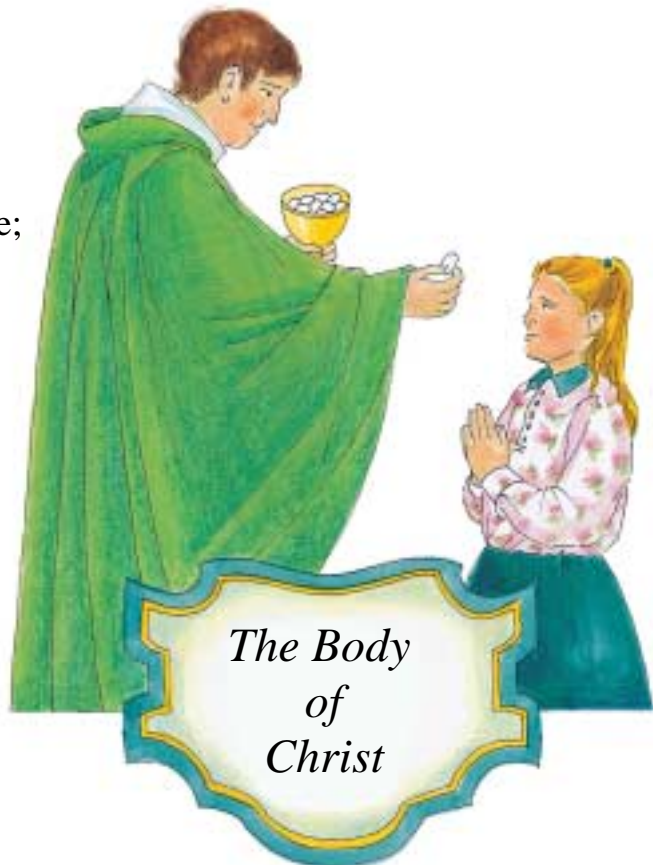
provides us with a foretaste of the future glory of paradise as we make our way along this earthly pilgrimage;



unites us to the Church in Heaven;



is the source of the final resurrection:
“Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day” (*Jn 6,54*).



37 What is spiritual Communion?

Spiritual Communion consists in expressing one's desire to receive the Body and Blood of Christ with faith and devotion when it is not actually possible to receive it.

It is based on the privileges that have been granted to us at our Baptism, and it is the only form of Communion that many persons may in fact make because they are unable to fulfill an objective or subjective condition of receiving Sacramental Holy Communion. For example, *Spiritual Communion* is something that elderly persons or persons suffering from an illness who show their love for the Eucharist may do so. They participate in the communion of saints and this brings great spiritual blessings both for themselves and for the Church, which is enriched through their sufferings that they offer up to God. In this way they make up for what is lacking in the Body of Christ, the Church (see also *Col 1,24*) and they also proclaim the “**Gospel of suffering**”, that the Master bequeathed to his disciples with his own sacrifice, for which the Eucharist is the memorial.



38 What is Viaticum?

It is Holy Communion that is given to those who are about to leave this earthly life. For the faithful who receives Viaticum, the medicine of immortality, a certain contemporaneous experience of death and the fullness of Life takes place, and that person is given the pledge of the resurrection of the body, at the end of time.



39 Why is the Eucharist a pledge of future glory?

“Because the Eucharist fills us with every grace and Heavenly blessing. It fortifies us for our pilgrimage in this life and makes us long for eternal life. It unites us already to Christ seated at the right hand of the Father, to the Church in Heaven and to the Blessed Virgin and all the Saints” (*Compendium*, 294). It acts as an antidote against sin and frees us from venial sins, infuses the soul with the strength of grace that sanctifies the person and prepares him for eternal life, with an invocation addressed to the Lord that he might come: **“Maranà tha: come, Lord Jesus!”** (*1 Cor* 16,22; see also *AP* 22,20). In the Eucharist we break **“The one bread, the medicine of immortality, the antidote against death, to live forever in Jesus Christ”** (Saint Ignatius of Antioch) with God the Father.

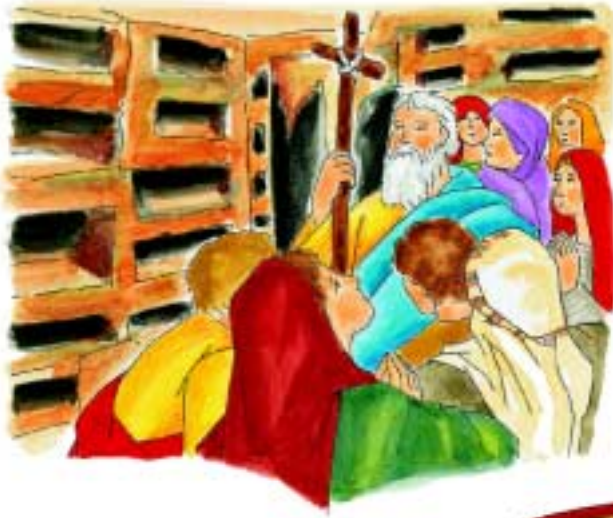


40 Is it obligatory to participate at the Holy Mass?

Christians have the obligation to participate at Mass every Sunday and on Feast Days established by the Church, unless there is a grave reason (such as sickness...). If these grave conditions are not present, then the Christian who does not fulfill this obligation commits a mortal sin. There is a triple duty on the Christian: towards God, towards oneself and towards the community. The Sunday Eucharist is a *question of identity*, in fact it is a requirement, a life-giving necessity from which we cannot turn. **“We cannot live without Sunday”** show the Christians of the 4th century who were martyred at Abitene in North Africa.



“We cannot live without Sunday”
(Abitene Martyrs, IV Century)



 The first Christian Martyrs



 The first Christian Community



The participation in the daily celebration of the Holy Mass is also important and fruitful, and in this way it becomes an efficacious development of our own Christian identity and witness, lived among our family, at work and in our social life.



41 Why is it an obligation to participate at Mass on Sunday?

Because Jesus Christ rose from the dead on Sunday. The Resurrection of Christ is the central event of Christ's whole life and of our Christian Faith. **“And if Christ has not been raised, our preaching is useless and so is your faith”** St. Paul tells us (*1Cor* 15,14). Sunday is the *Dies Domini* (*the Day of the Lord*), a holy day in the life of the Church, for the community of the faithful and for every believer. The *Day* of the Lord is also a day of solidarity and of sharing with the poor because the Eucharist is a bond of fraternity and a source of communion. By dedicating time to the Lord every Sunday and on the holy days established by the Church, everybody, as individuals and members of a family can rediscover the hierarchy of values on which he should model his life, and therefore learn to make use of his free time, in union with God, his Creator and Redeemer, to dedicate his Christian and human talents for the good of all in society. This is why it is important to safeguard Sunday as a day that is free of work, especially in countries that have Christian roots.



Bunch of grapes



Wine



Sheaf of wheat



Bread



Deer



Fish



Lamb



Pelican



Dolphin



Griffin

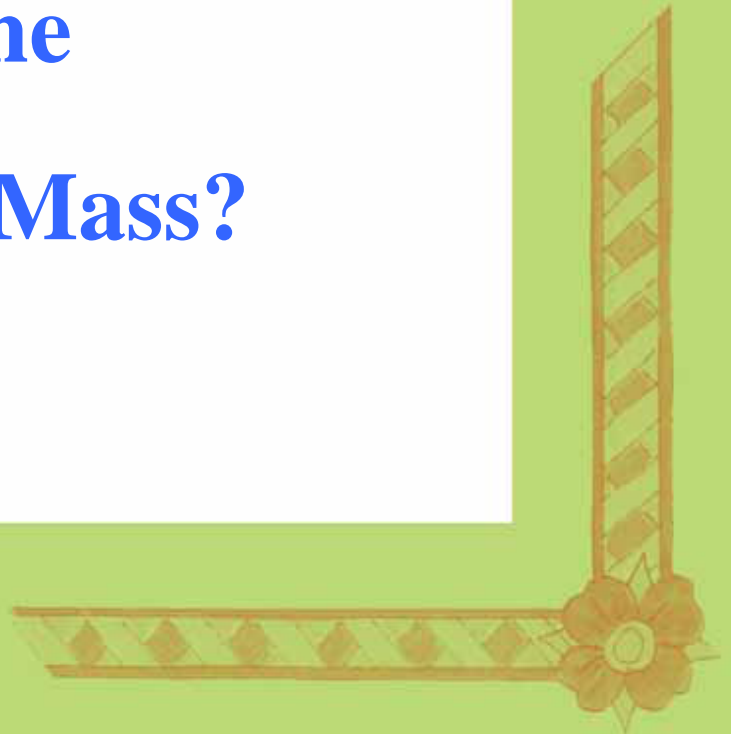
Symbols which are often used to represent Jesus Christ and the Eucharist



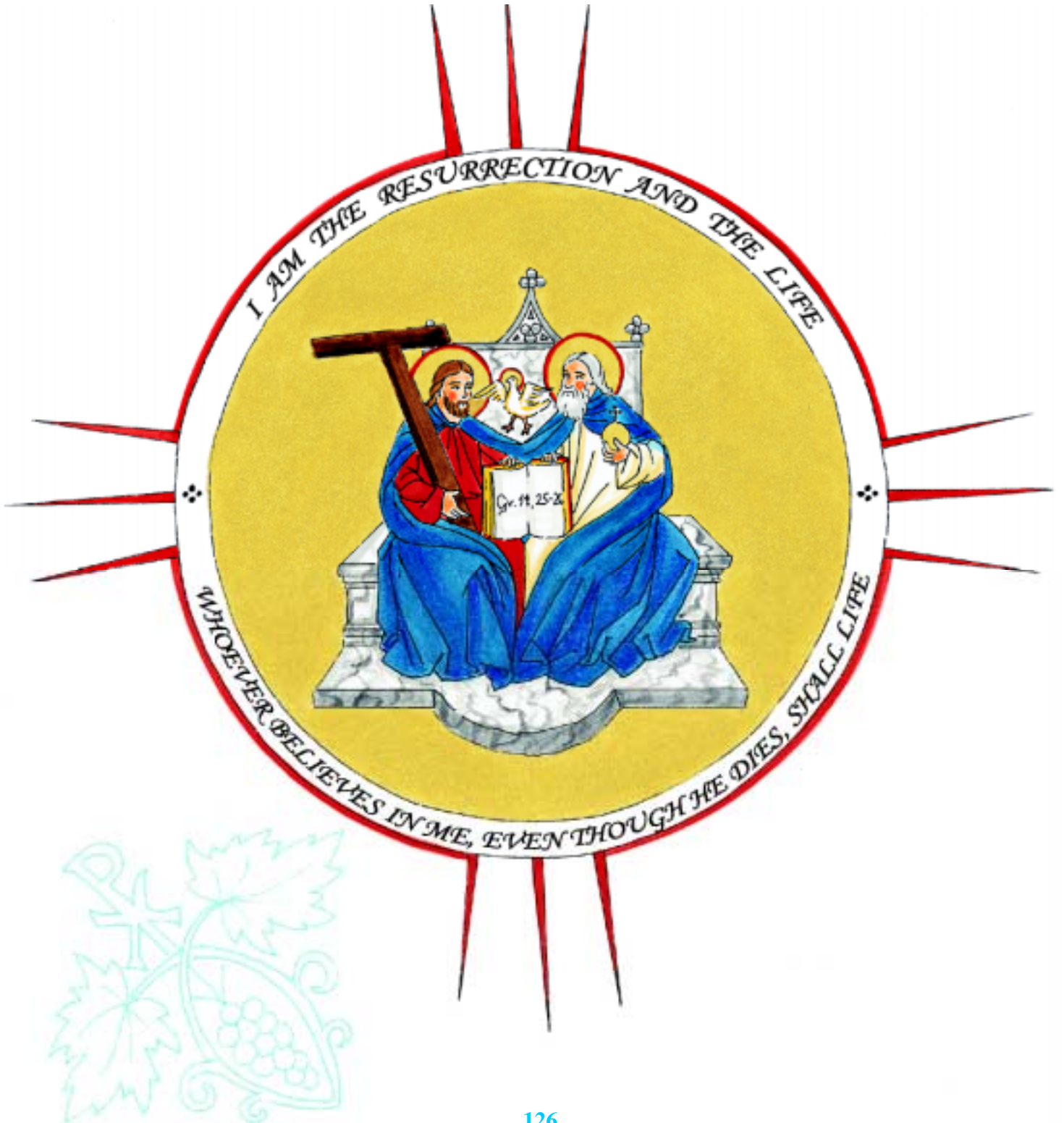


Chapter III

Who celebrates the Holy Mass?



There are many persons who are present and each person has a different and important role to play: the Most Holy Trinity, the Church (the faithful who are pilgrims on the earth, the heavenly Church, the deceased in Purgatory) the whole of humanity, creation.





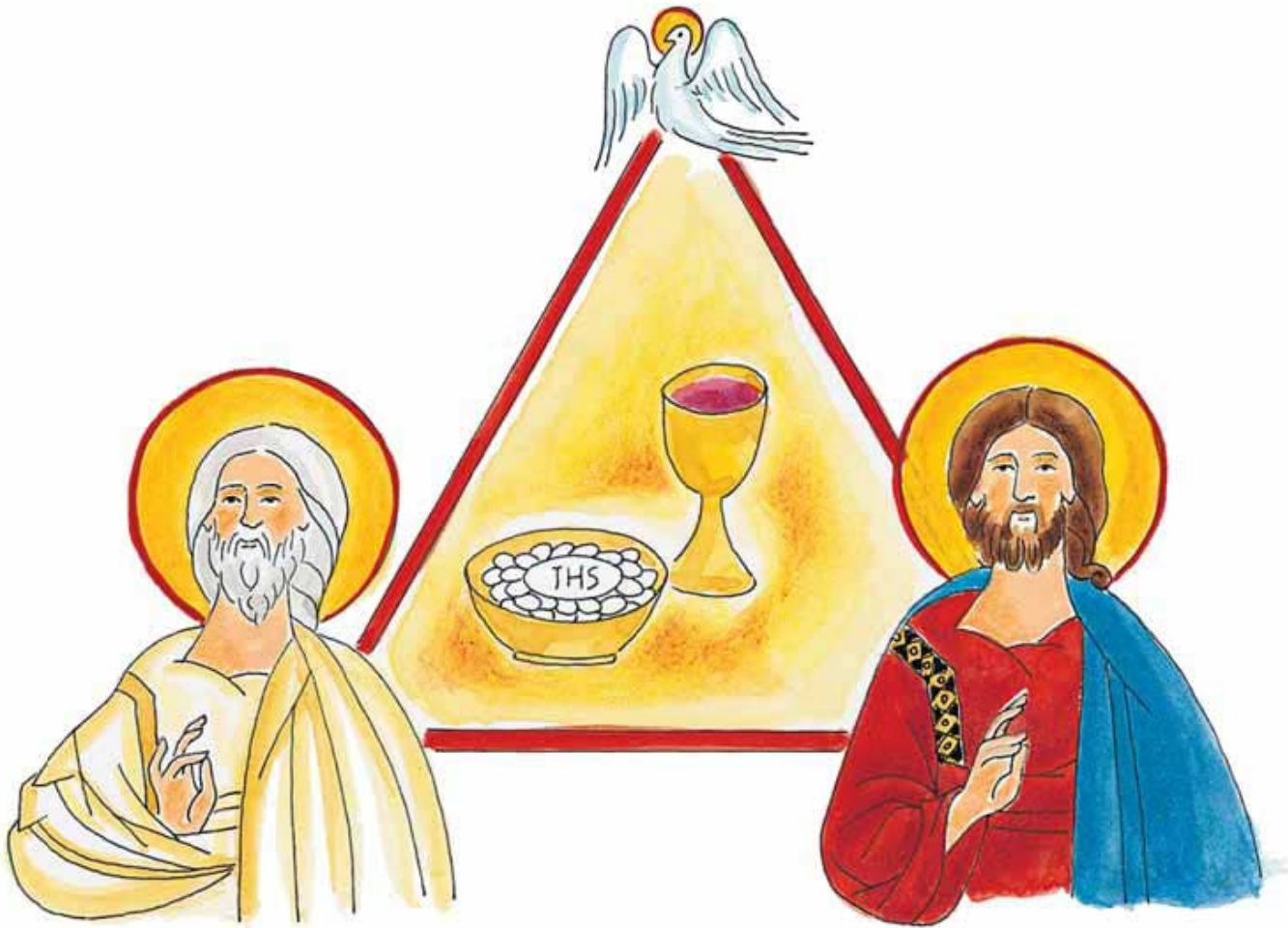
42 How is the Most Holy Trinity active during the celebration of the Holy Mass?



The Father gives us his only Son.

For this reason we give praise and thanks to God the Father.

The Holy Spirit:
helps us to understand and to live out the Word of God;
changes the bread and wine into the Body and Blood of Christ;
unites us in love to Christ and to each other.



The Father gives us his only Son

Jesus Christ is the principal minister who acts



Jesus Christ is the principal minister at the Holy Mass.



He is the Victim, the Mediator, our Food.



He is:

- The one who makes the offering and the offering itself;
- the Priest, through whom we are all reconciled;
- the Sacrifice who reconciles us;
- God, to whom we are reconciled;
- The Temple, in which we are reconciled.



Makes present His Paschal Sacrifice (**Memorial**).



He makes it present in a real way with his Body and Blood in the bread and wine that are consecrated by the power of the Holy Spirit (**Transubstantiation**).



He becomes our food and drink for our eternal salvation (**Banquet**).





The Holy Spirit.



The Holy Spirit helps us to understand better the Word of God that is proclaimed during the Holy Mass and to put it into action in our daily lives.



By his power he changes the bread and wine into the Body and Blood of Christ.



He unites us in love to Christ and each other.

“We, who are many, are one body in Christ” (1 Cor 10,17).



Gives strength to those who participate so that they will be able to become a spiritual offering that is pleasing to the Father, and to give themselves to each other so as to live according to the sacrament that they celebrate.



Ensures that the whole community becomes more and more the body of Christ.





43 In what way does the Church (the pilgrim Church on earth) participate in the Holy Mass?

The Church celebrates with a priest celebrant and the members of the faithful.



44 What is the role of the priest in the Holy Mass?

The priest (Bishop or priest) is the minister without whom it is not possible to have Holy Mass: he is consecrated with a special Sacrament (the Sacrament of Order).



The priest:



obeys the command of Christ, and does what Christ did at the Last Supper.



presides and acts *in persona Christi capitis*, that is, in the name and in the person of Christ the Head: the person who actuates the Eucharist is Jesus Christ, and the priest is his visible instrument.



represents the Church: he acts *in persona Ecclesiae*, that is to say in the name of the Church, and as such he gathers together the prayers of the whole Church.



intercedes before the Father with the faithful and for the faithful.



45 What is the role of the faithful in the Holy Mass?

The lay faithful who participate in the Holy Mass:



Listen attentively to the Word of God.

Unite themselves to Christ's Sacrifice and to his prayer of intercession.

Receive Holy Communion with devotion.

With the help they receive from God in the Eucharist they strive to live what they have celebrated during the Holy Mass in their daily lives.



46 In what way does the Heavenly Church participate in the Holy Mass?

Those who are now in the glory of heaven are united to the offering of Christ in the Holy Mass: the Blessed Virgin Mary, the Angels, and all the Saints.



47 Why is the Holy Mass also relevant to those who have died?

Because the Eucharistic Sacrifice is also offered for those who have died in Christ and who have not been fully purified. They wait in Purgatory for the blessed day when they can see God face to face. We pray for them during the Holy Mass asking God to show mercy to them, and that he might purify them with the fire of his charity and bring them into his kingdom of light and life: Paradise. To pray for the faithfully departed is a debt of charity that we do for their benefit as well as being a prayerful expression of our communion with the Saints. It is a praiseworthy and noble gesture on the part of the lay faithful to have a Holy Mass celebrated for their deceased family members, relatives and loved ones.



How is the whole of humanity involved in the Holy Mass?



In the Eucharistic offering of the bread and wine, the fruits of the earth and of man's labor, are presented to God along with all the riches and poverty of all humanity.





During the Holy Mass we pray for the needs of all people throughout the world, in particular for those who are most needy. When we participate in the Holy Mass we help each other in an effective and concrete way. The Holy Mass is, in fact, a privileged source of justice, sharing, peace, reconciliation and forgiveness for all people.









The Eucharist is always celebrated in the world on an altar, and it unites heaven and earth.



49

In what way is the creation present at the Holy Mass?



All of creation, which is loved by God, participates in the Holy Mass in that:



it provides the bread and wine, the fruits of the earth and work of human hands, that become the Body and Blood of Christ;



it is presented to the Father through the Death and Resurrection of Christ;



it is assumed by Christ the Redeemer in order to be transformed in his love;

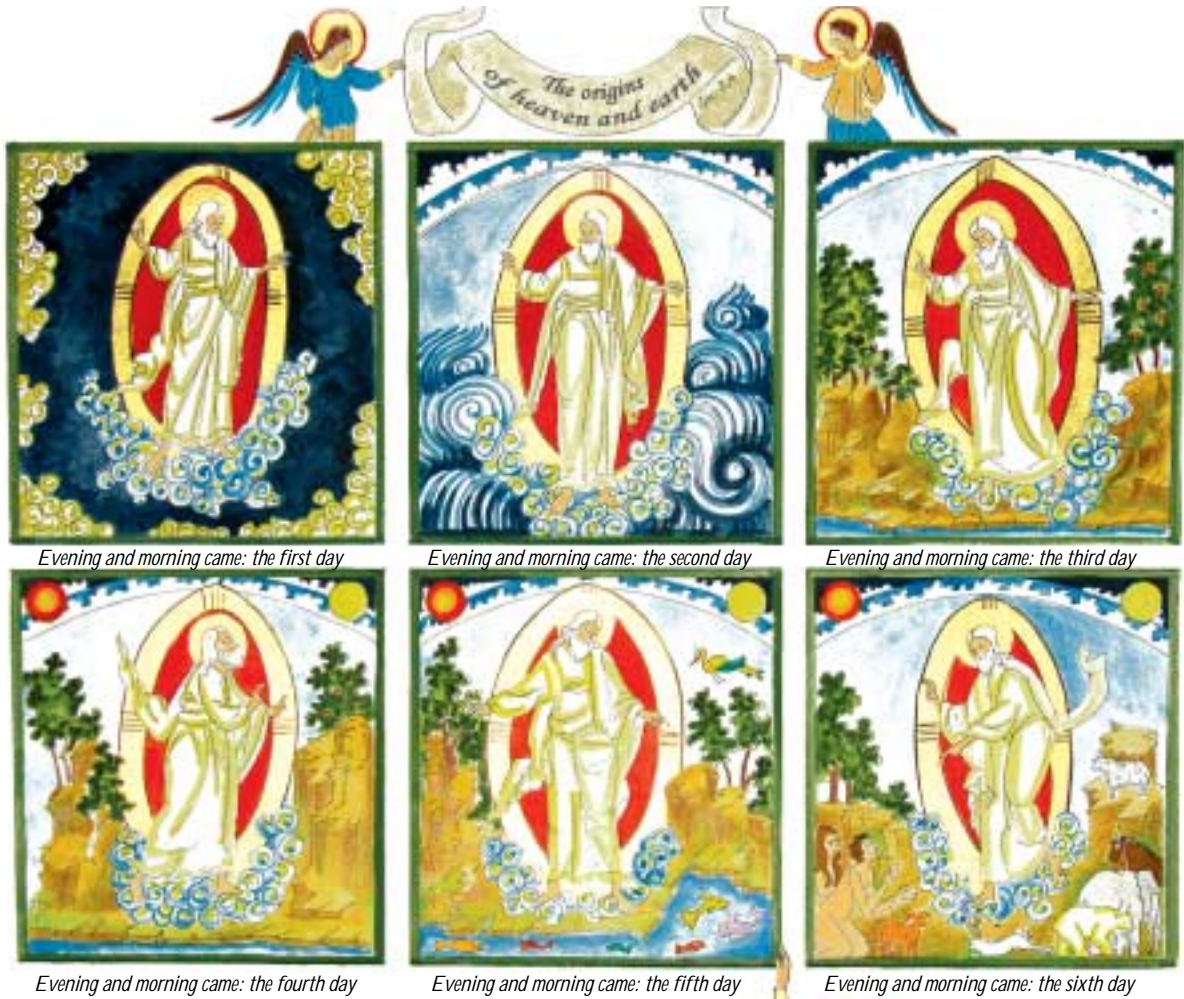


it gives praise and thanks to God for all that He has freely and generously given.





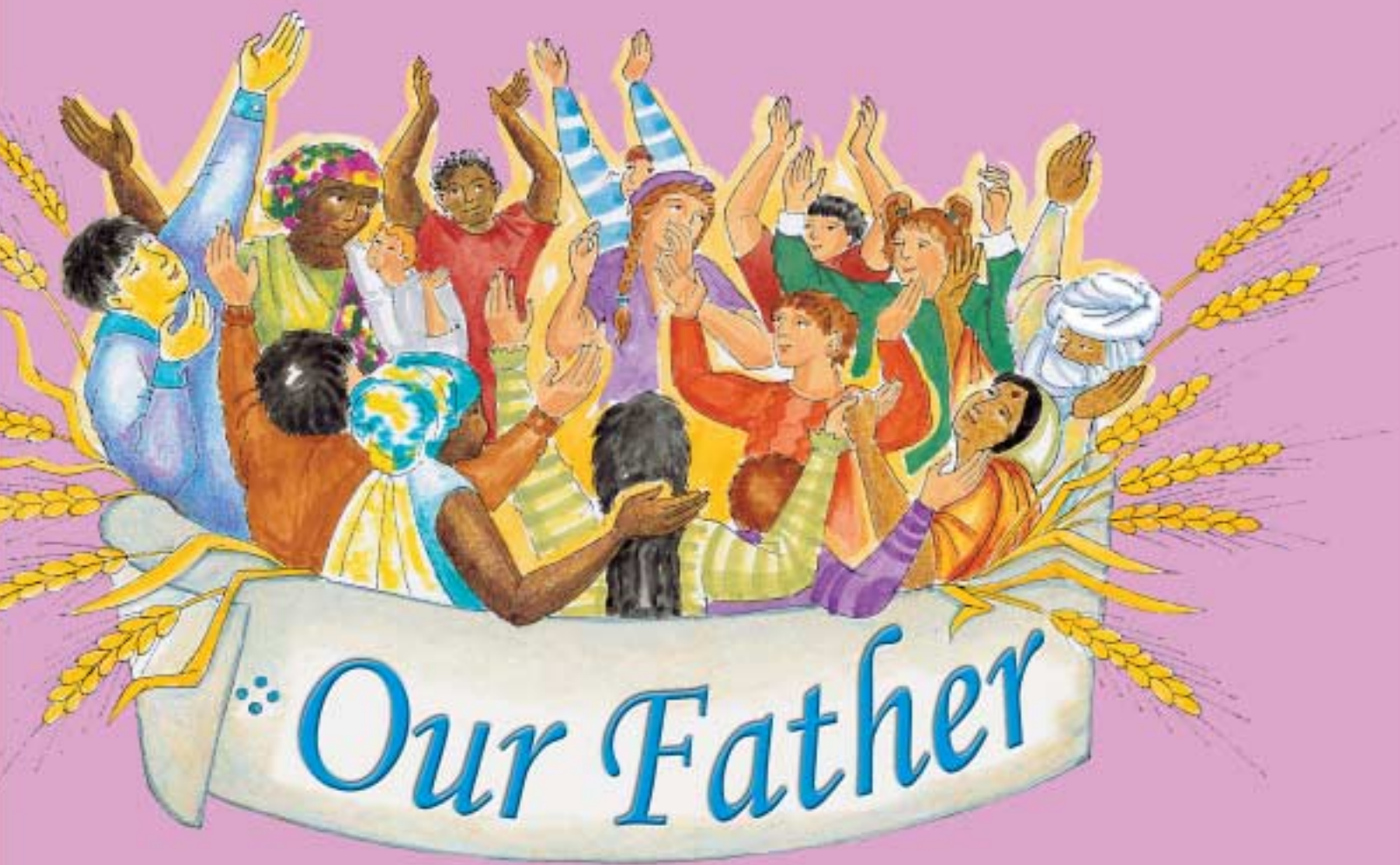
The Eucharistic Celebration anticipates and prefigures the transformation that Creation will undergo at the end of time: just as the bread and wine are transformed into the Body and Blood of Christ, so too all of Creation will be transformed by God and will become the **“new Heavens and the new Earth”**.





In this way Creation participates in the “new creation,” that was inaugurated at the Resurrection of Christ, the *new Adam*.





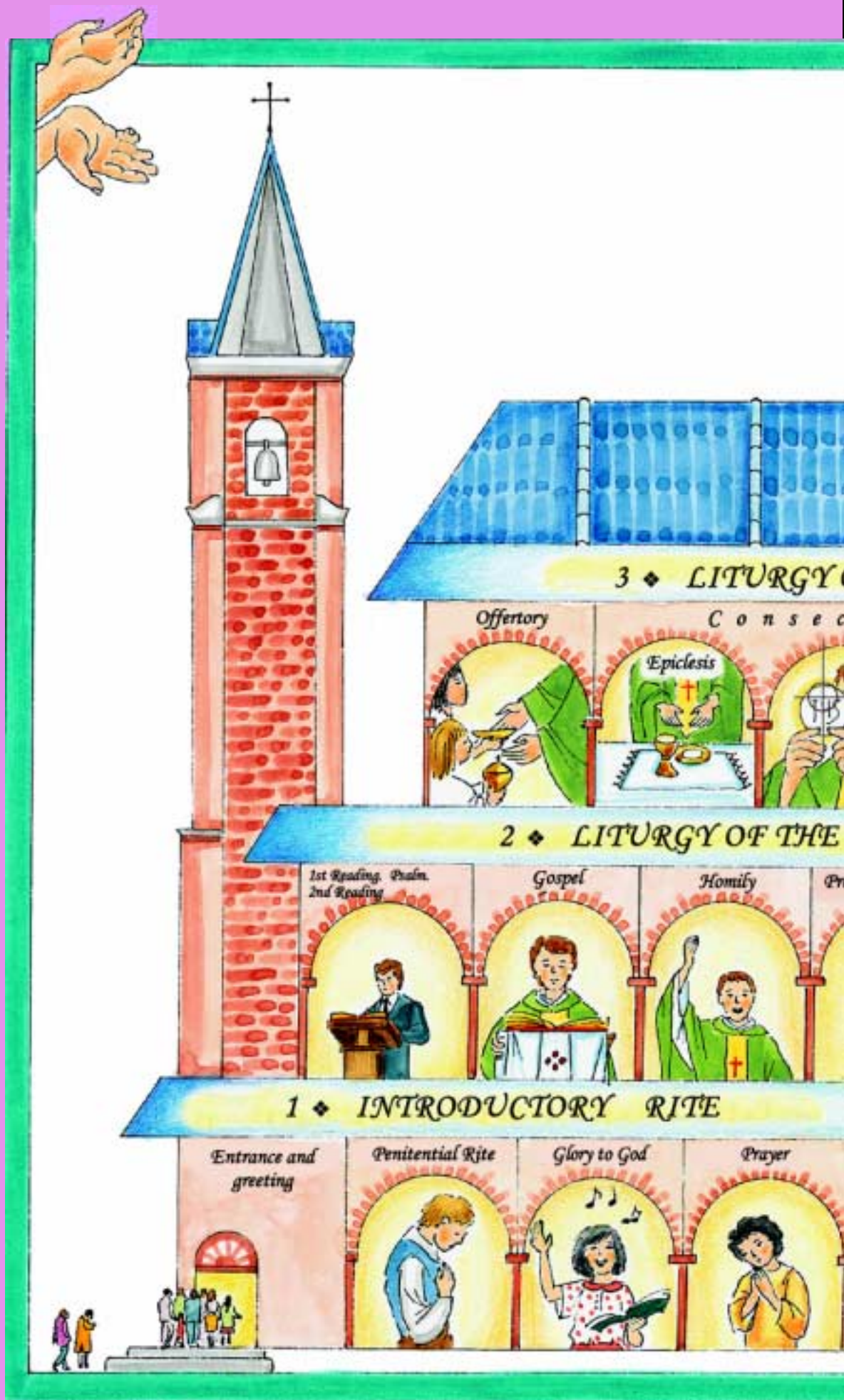


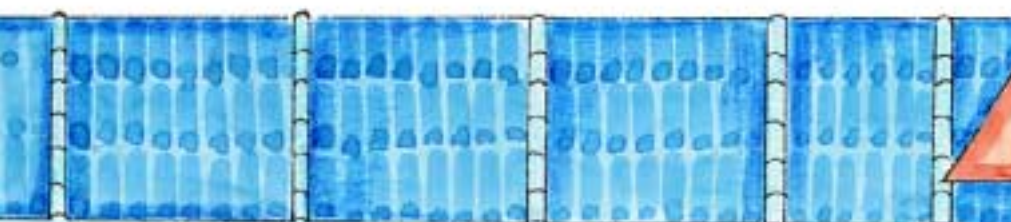
Chapter IV

**In what way
does the
Eucharistic
Celebration
take place?**



The Eucharistic Celebration takes place in two great parts and both are linked together very closely so that they form one and the same act of worship: the **Liturgy of the Word** (the table of the Word) and the **Liturgy of the Eucharist** (the table of the Eucharist). The **Liturgy of the Word** is preceded by the *Introductory Rite* (the opening hymn, the sign of the Cross, the greeting, the penitential rite, the Gloria, the *Collect*) all of these elements help to make the faithful aware that they are in the presence of God before they listen to his Word and give thanks to him with the Eucharist. The **Liturgy of the Eucharist** is followed by the *Rite of Conclusion*.





4 ♦ CONCLUDING RITE

Blessing, dismissal and recessional

MISSE OF THE EUCHARIST



OF THE WORD



The parts
of the
Holy Mass





INTRODUCTORY RITES

Entrance and greeting
Penitential Rite
Glory to God in the highest
Prayer



LITURGY OF THE WORD

Readings from Sacred Scripture
 Old Testament and Letters of the Apostles
 Gospel
Homily
Profession of Faith (Creed)
Prayer of the Faithful
Offertory



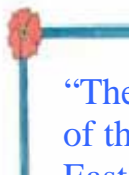
LITURGY OF THE EUCHARIST

Consecration
 Epiclesis (invocation of the Holy Spirit)
 Consecration of the bread
 Consecration of the wine
Our Father



CONCLUDING RITE





















Blessing
Dismissal
Recessional



“The center of the liturgical season is Sunday which is the foundation and kernel of the entire liturgical year and has its culmination in the annual celebration of Easter, the feast of feasts. In the liturgical year the Church celebrates the whole mystery of Christ from his Incarnation to his return in glory. On set days the Church venerates with special love the Blessed Virgin Mary, the Mother of God. The Church also keeps the memorials of saints who lived for Christ, who suffered with him, and who live with him in glory” (*Compendium of the CCC*, nn. 241-242).

The Holy Mass is, furthermore, inserted into and celebrated during the *Liturgical Year*.

LITURGICAL YEAR

TIME	VESTMENT	THE CHURCH CELEBRATES
The Season of Advent Four weeks before Christmas	 PURPLE Sign of penance	 Waiting for Jesus to come
Christmas Season From 25 December until the Baptism of the Lord (the first Sunday after the Epiphany)	 WHITE Sign of new life and joy	 The birth of Jesus
Ordinary Time From the Monday following the Baptism of the Lord until the day before the first day of Lent - Ash Wednesday	 GREEN Sign of hope	 Faith in Jesus the saviour of all
Season of Lent From Ash Wednesday until Holy Saturday (The Easter Triduum: Holy Thursday, Good Friday, Holy Saturday)	 PURPLE Sign of penance	 The passion and crucifixion of Jesus
Easter Season From Easter Sunday until Pentecost Sunday	 WHITE Sign of new life and joy	 Jesus is risen
Ordinary Time From the Sunday following Pentecost until the beginning of Advent	 GREEN Sign of hope	 The presence of Jesus in our lives
Feast of the Apostles Palm Sunday Good Friday Pentecost Sunday Memorial of the Martyrs Mass for the Sacrament of Confirmation	 RED Sign of the first of the Holy Spirit and the blood of the martyrs	
Feast of Corpus Christi (the Feast of the Body and Blood of the Lord) Baptism Marriage Ordination to the priesthood Often used for: Mass in honour of Our Lady Saints who are not martyred	 WHITE Sign of new life and joy	
Mass for a Feast Day: It can be used in place of other colours (with the exception of purple) to add more solemnity to the celebration.	 GOLD is the colour of splendour and joy	
Mass for the deceased	 PURPLE Sign of penance	

Let us now try to understand better the various parts that make up the Holy Mass.

1

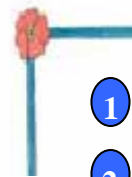
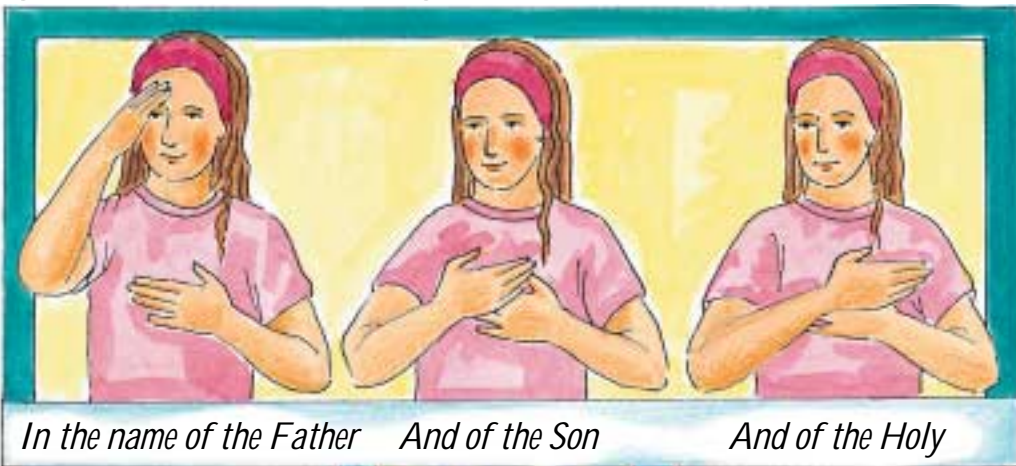
INTRODUCTORY RITE



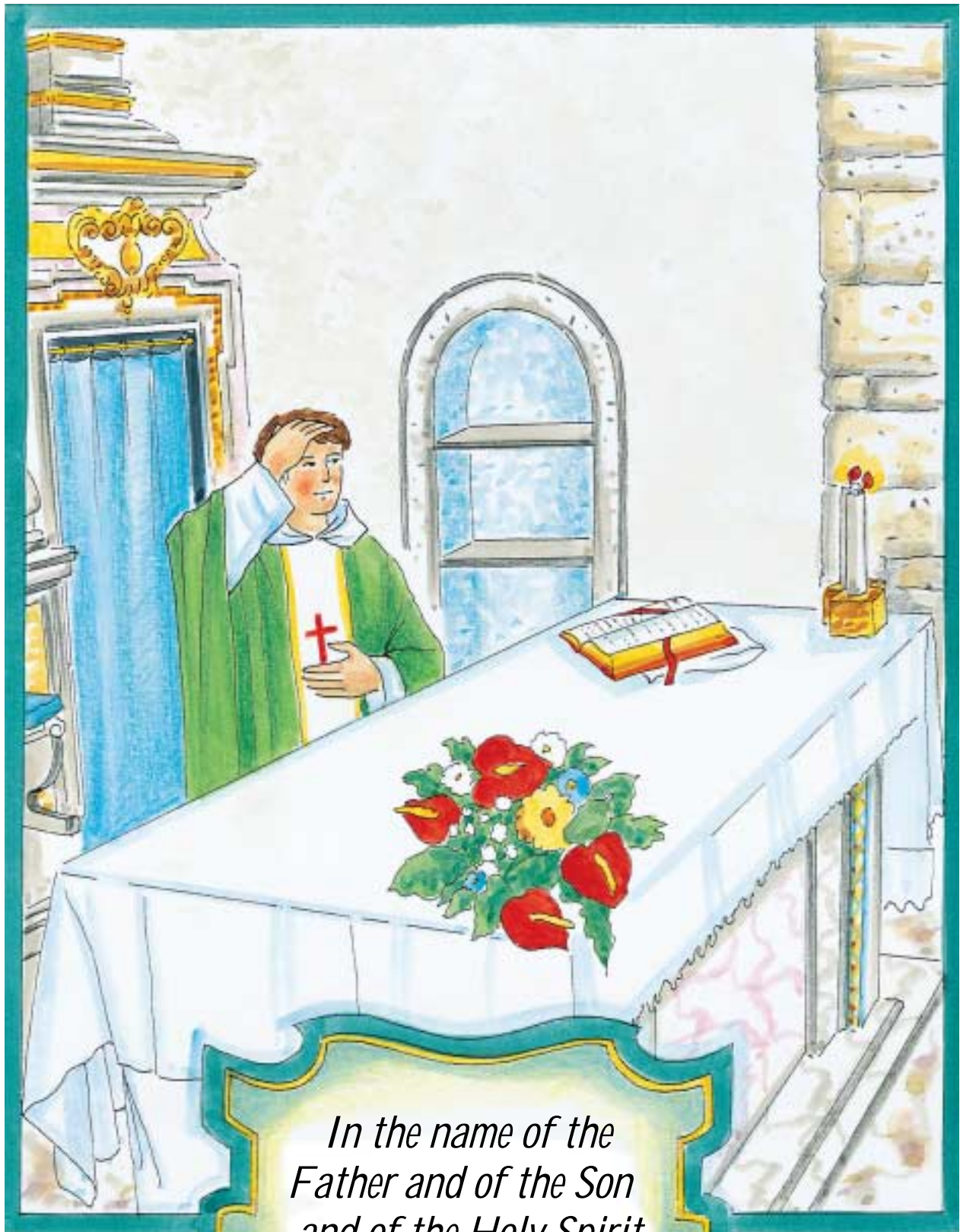
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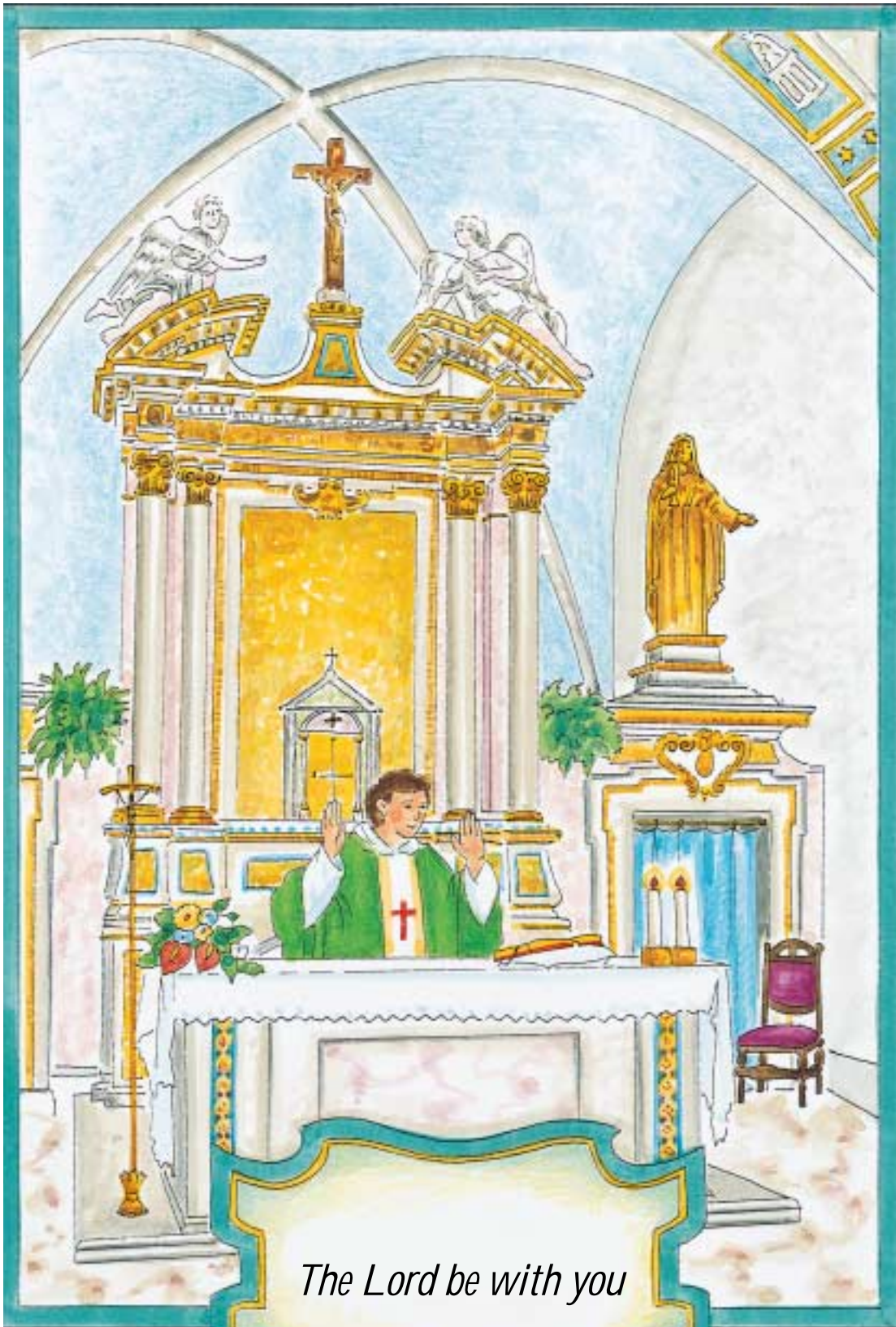
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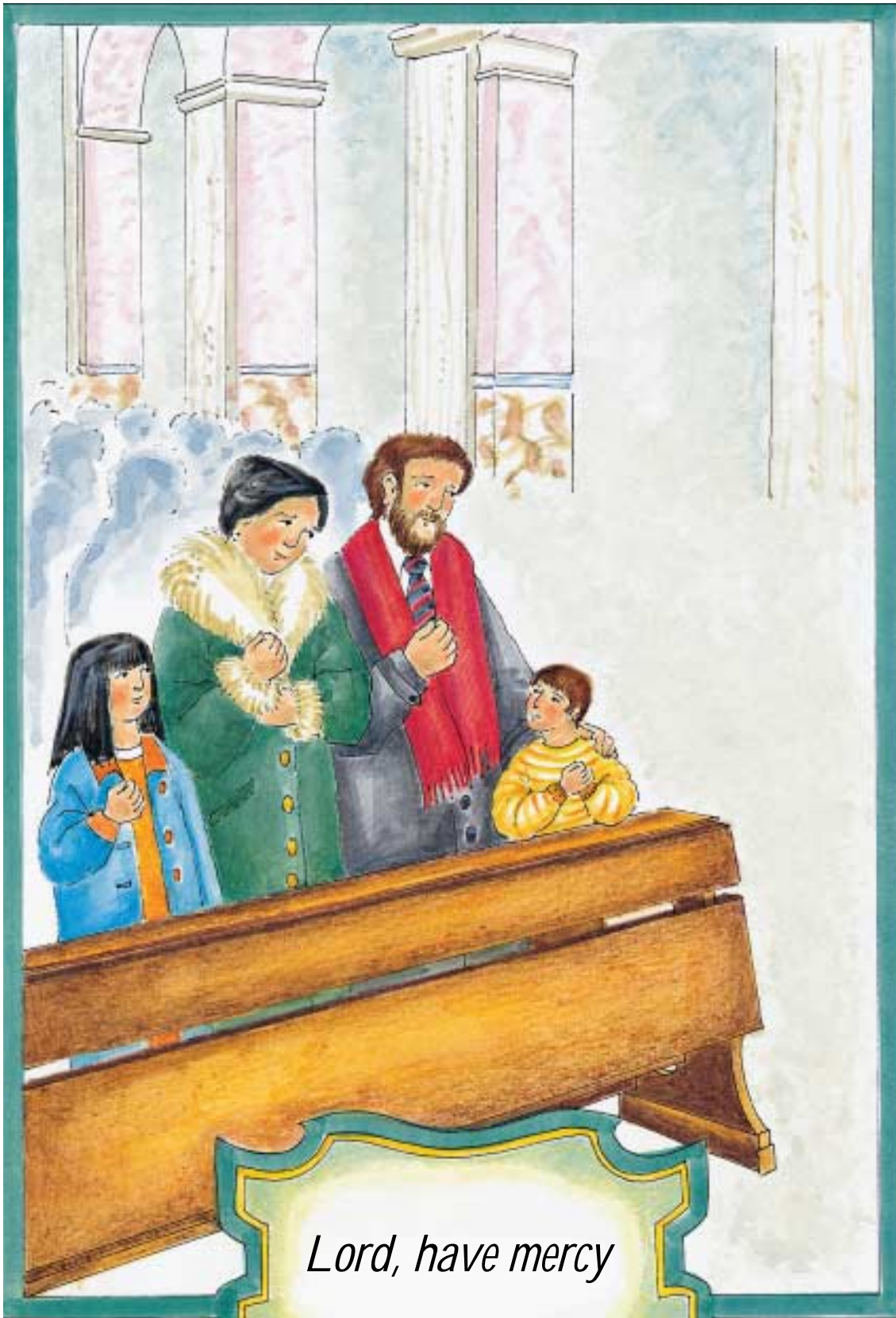


- 1 Entrance
- 2 Hymn
- 3 Sign of the Cross



*In the name of the
Father and of the Son
and of the Holy Spirit.
Amen.*







6 Glory to God



2 THE LITURGY OF THE WORD



In the parable of the Sower Jesus starts with what farmers who lived two thousand years ago did when the time came to sow seeds. The farmers used to scatter the seeds, opening their arms to throw the seed on the ground in a wide gesture. It was for this reason that some of the seeds could have fallen where the land was not already tilled: **“When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart – This is the seed sown along the path. The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful. But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown”** (Mt 13, 19-23)



50 What are the elements of the Liturgy of the Word?

The Liturgy of the Word comprises:



The Writings of the Prophets, that is, the Old Testament, and the *Accounts of the Apostles*, otherwise known as the letters and the Gospels.



The *responsorial Psalm*;



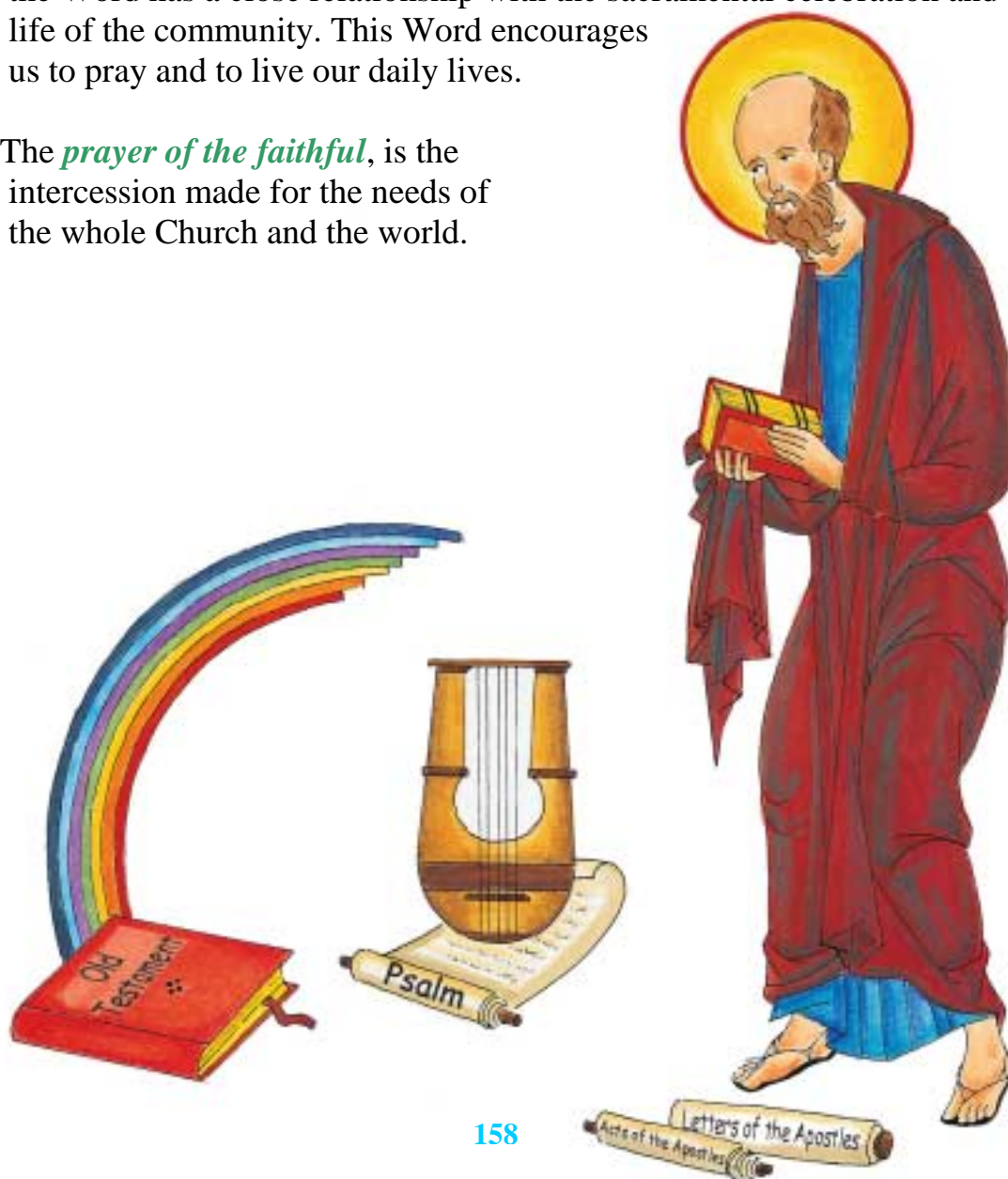
The *acclamation* before the Gospel;



The *homily* exhorts us to welcome this word as it really is, as the Word of God, to adhere to it with our mind and heart, and to put it into practice. The liturgy of the Word has a close relationship with the sacramental celebration and with the life of the community. This Word encourages us to pray and to live our daily lives.

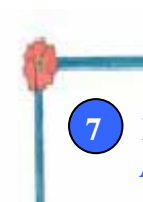
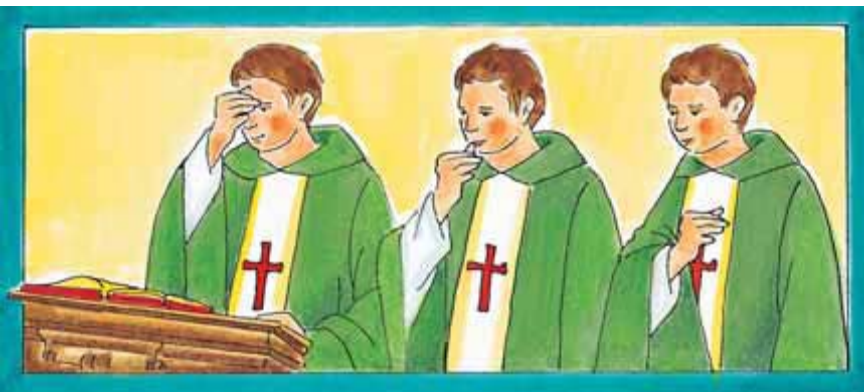


The *prayer of the faithful*, is the intercession made for the needs of the whole Church and the world.





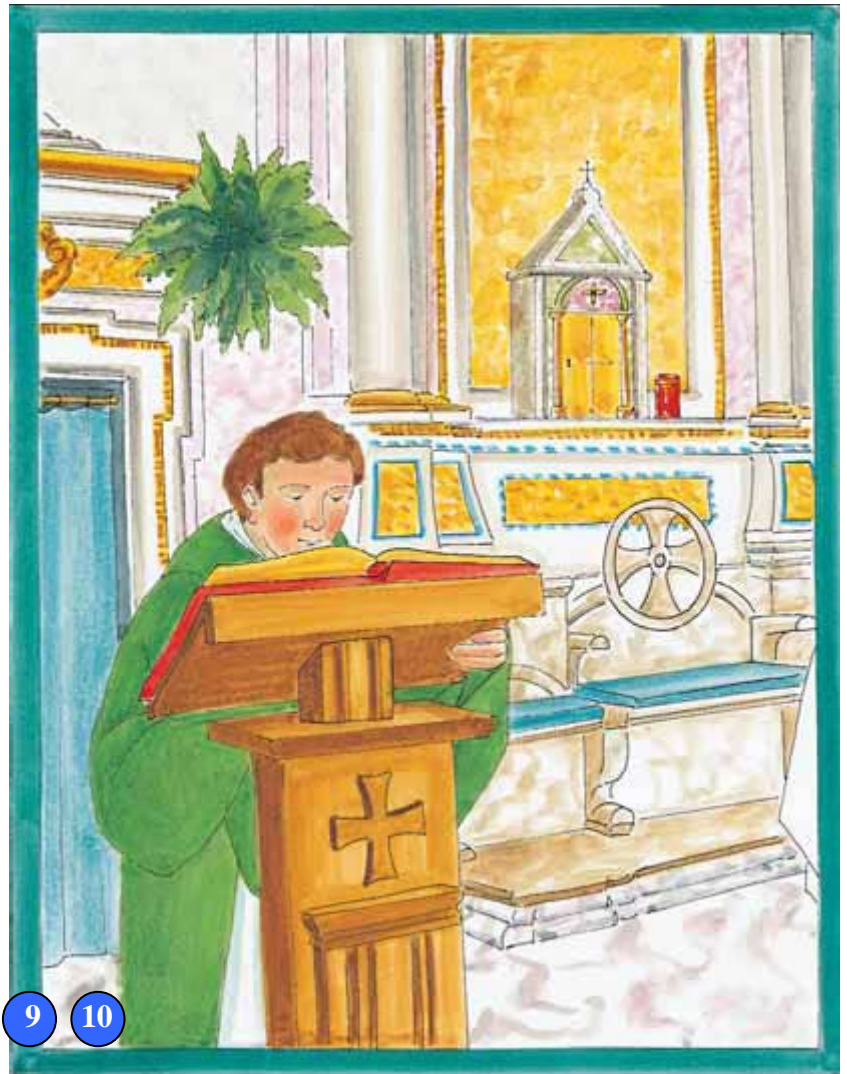
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7

Readings And Psalm

Before the Gospel is read, the sign of the cross that the priest and the faithful make on their foreheads shows that our *minds and intelligence are directed towards God*. The sign of the cross that we make on our lips indicates our *witness to God*. The sign of the cross that is made over our heart shows our willingness to welcome the Word of God even to the point of being ready to give our lives for his Word in martyrdom.



9 Proclamation
of the Gospel

10 and Homily

51 How many books are in the Bible?

The Bible contains 46 books in the Old Testament and 27 in the New Testament. The complete list of the sacred writings that the Church recognizes as being inspired is called the canon of Sacred Scripture.



The scrolls that were used
in ancient times to write
the texts of the Bible.





The books that make up the Old and New Testament.

52 What does it mean to say that the Bible is inspired?

It means that the Holy Spirit inspired the human authors of the Bible and these wrote down what he taught them.



53 Why does Sacred Scripture teach us the truth?

Because God himself is the author of Sacred Scripture. Scripture is not "a written or silent word, but the incarnated and living Word" (St. Bernard of Clairvaux).

54 What is the importance of the Old Testament for Christians?

Christians venerate the Old Testament as the true Word of God: all its writings are divinely inspired and they continue always to be of perennial value. They bear witness to the God's saving love which he wished to show to us. They were written especially to prepare the way for the coming of Christ, the Savior of the universe.



There is a strict relationship between Jesus and the Evangelists. The Evangelists announced Jesus but Jesus is also the one who announces. The words of the Gospel, in fact, are the words of God, of his Son. It is Christ who makes this announcement through the words of the Evangelists.



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.

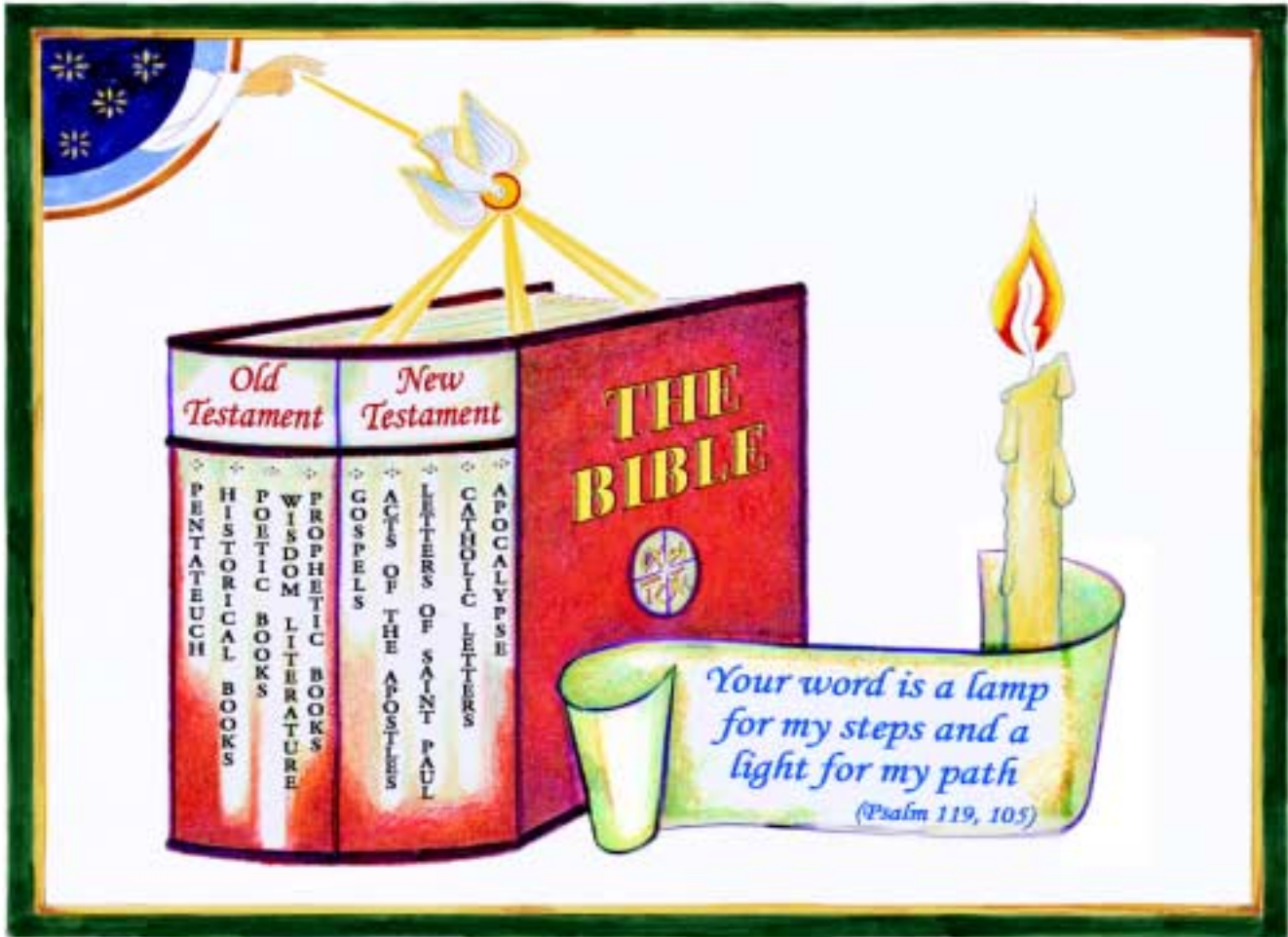


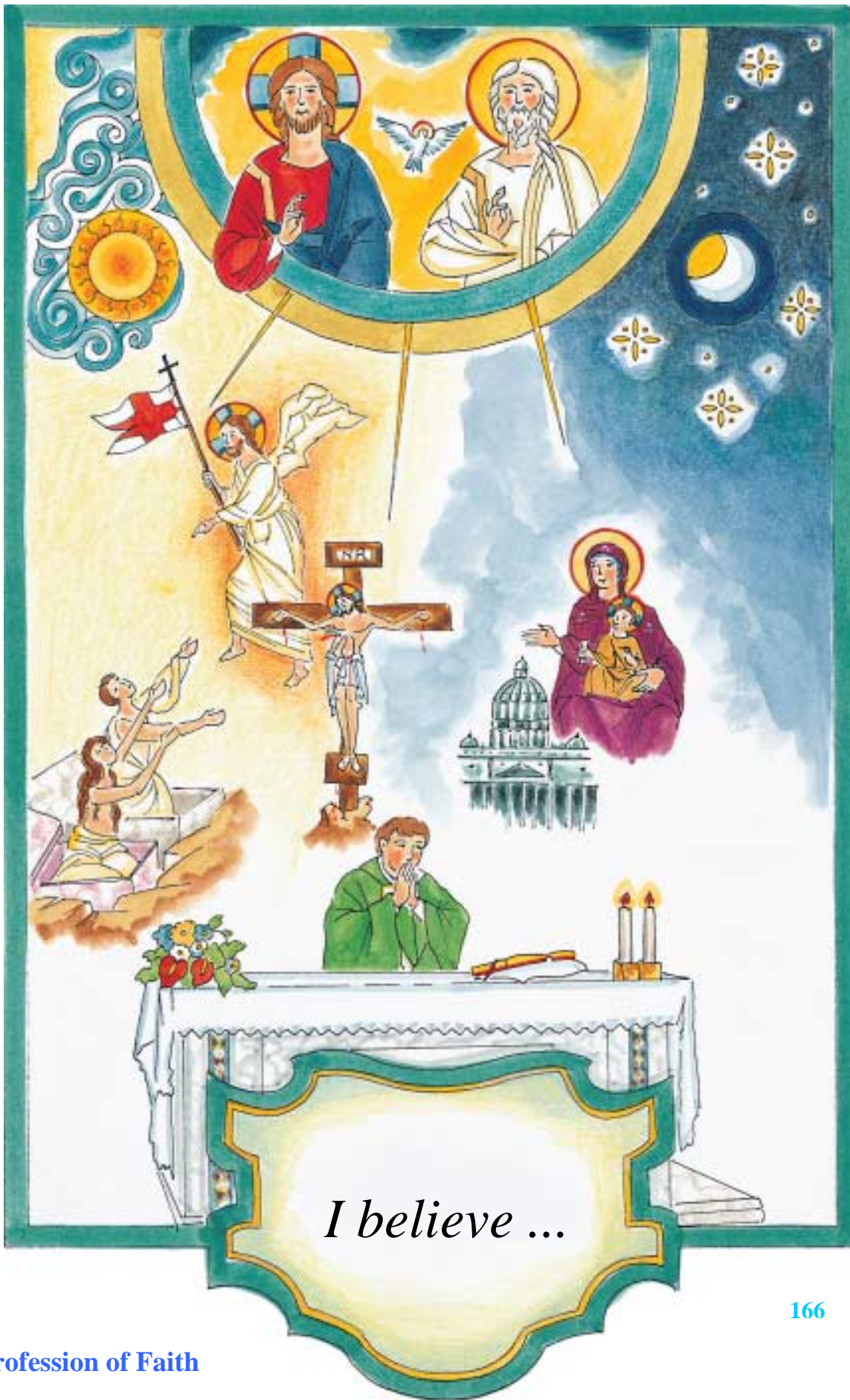
Jesus is the fulfillment of the Old Testament. In the image we can see John the Baptist together with Jesus and the Virgin Mary who form a link between the Old Testament and the New Testament.



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:

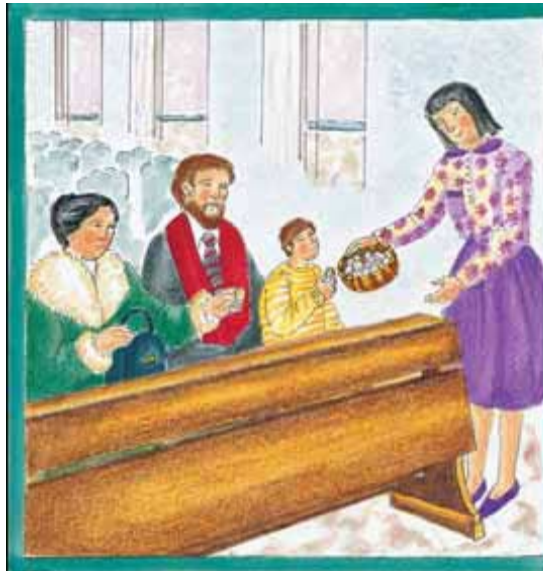


The *presentation of the bread and wine (Offertory)*, that are offered to God focus our attention on the bread and wine that will become the Body and Blood of the Lord. Prominence is given to these gifts before any others that are used in the celebration or collected for the purpose of charity. For this 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.





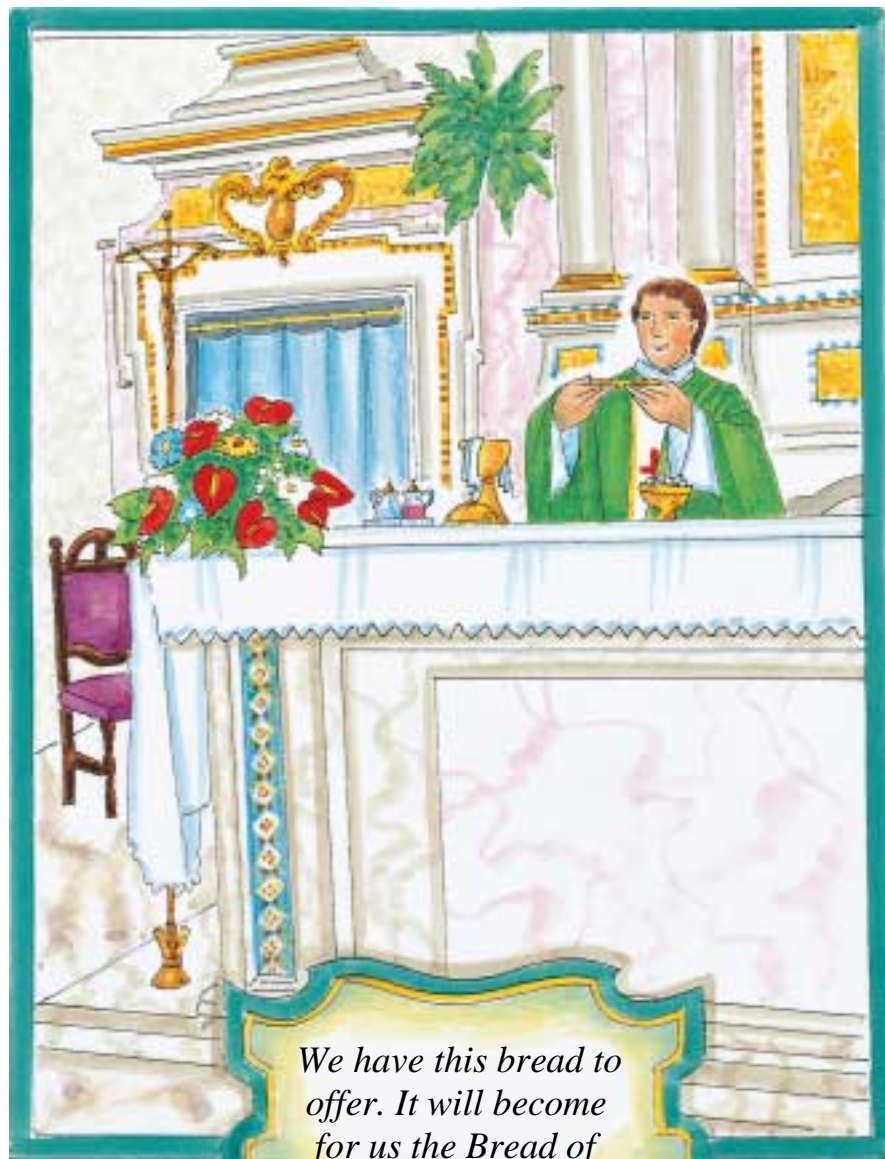
Collection: this is gathering together of contributions during the offertory which will be used to help the poor and to support the work of the Church.



14 Collection



15 The offering of the bread



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

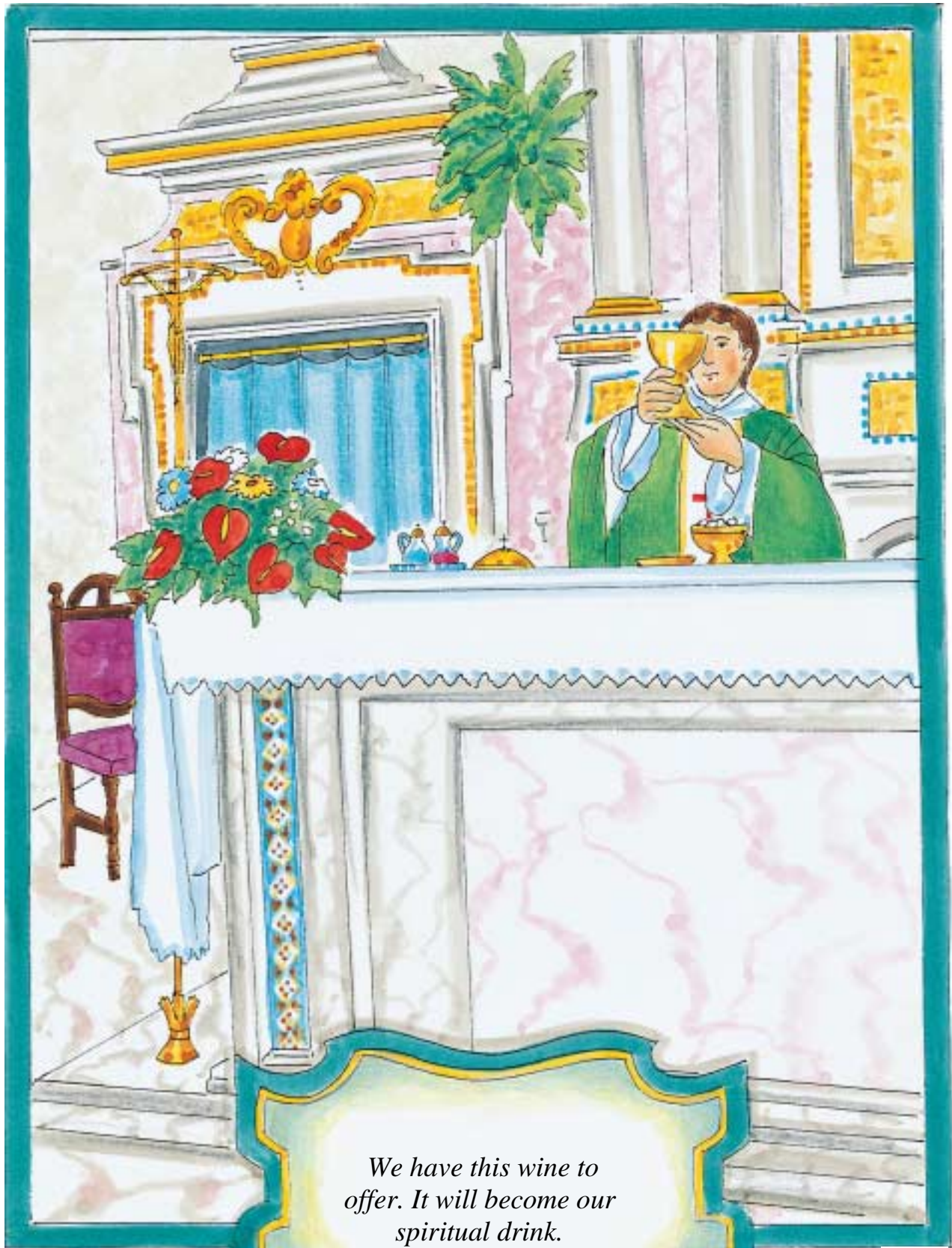


*By the mystery of this
water and wine may we
come to share in the
divinity of Christ who
humbled himself for our
humanity.*

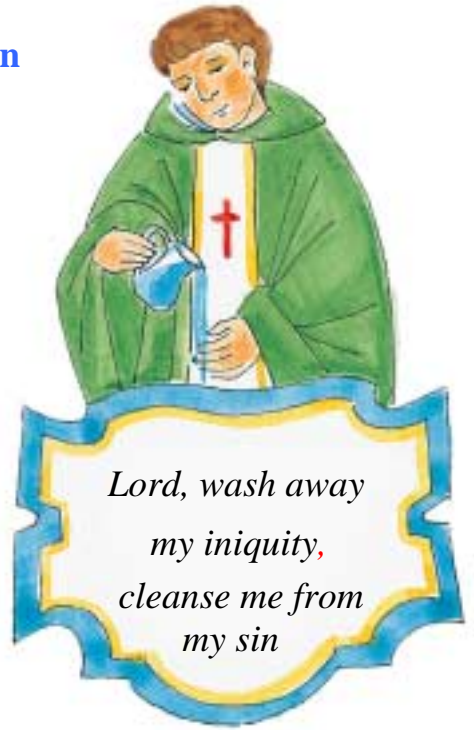
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16

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.



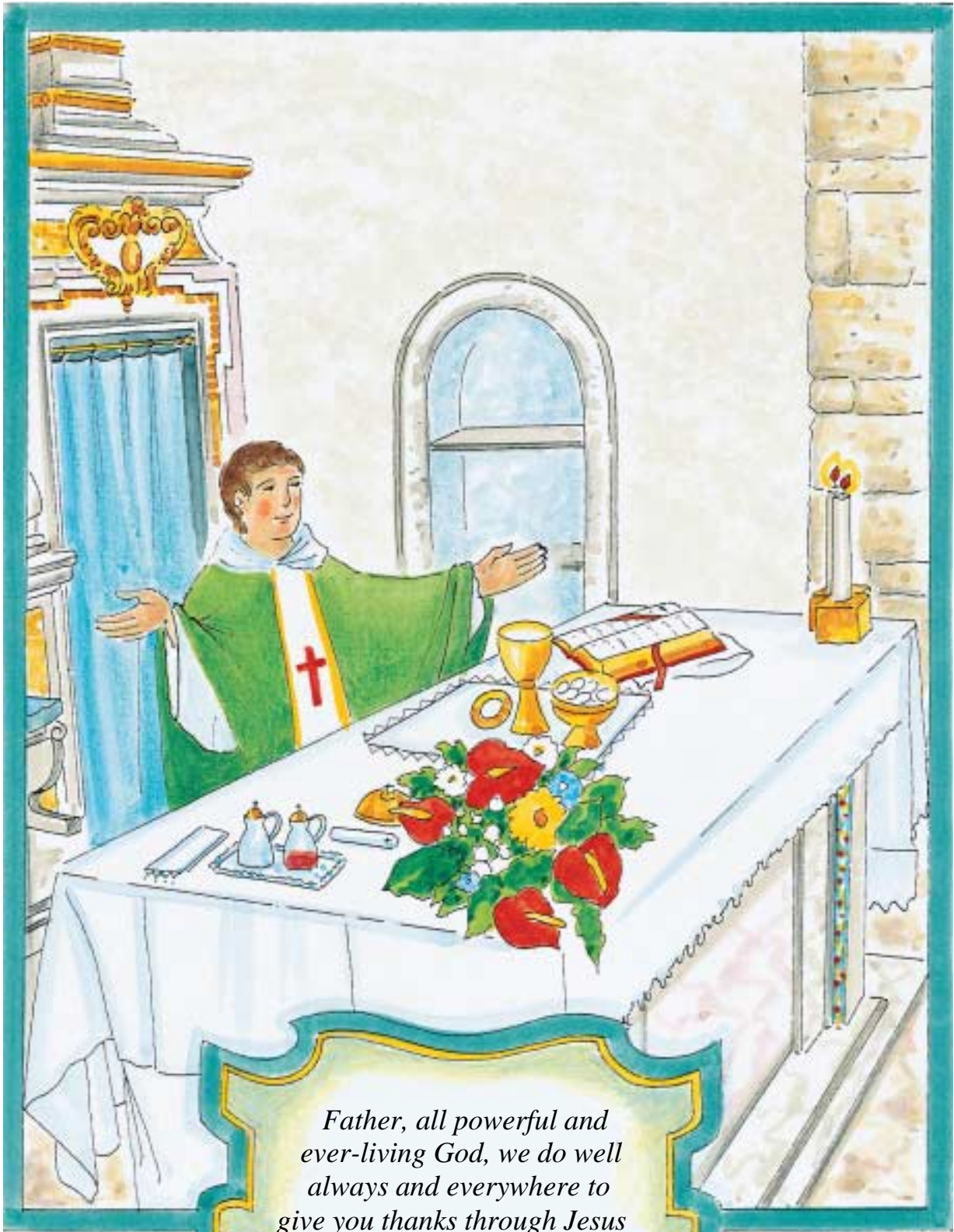
The *Epiclesis*, with which the Church prays to the Father asking him to send his Holy Spirit on the bread and wine so that it may, through the power of the Holy Spirit, become the Body and Blood of Jesus Christ and so that all who participate in the Eucharist may become one body and one spirit.



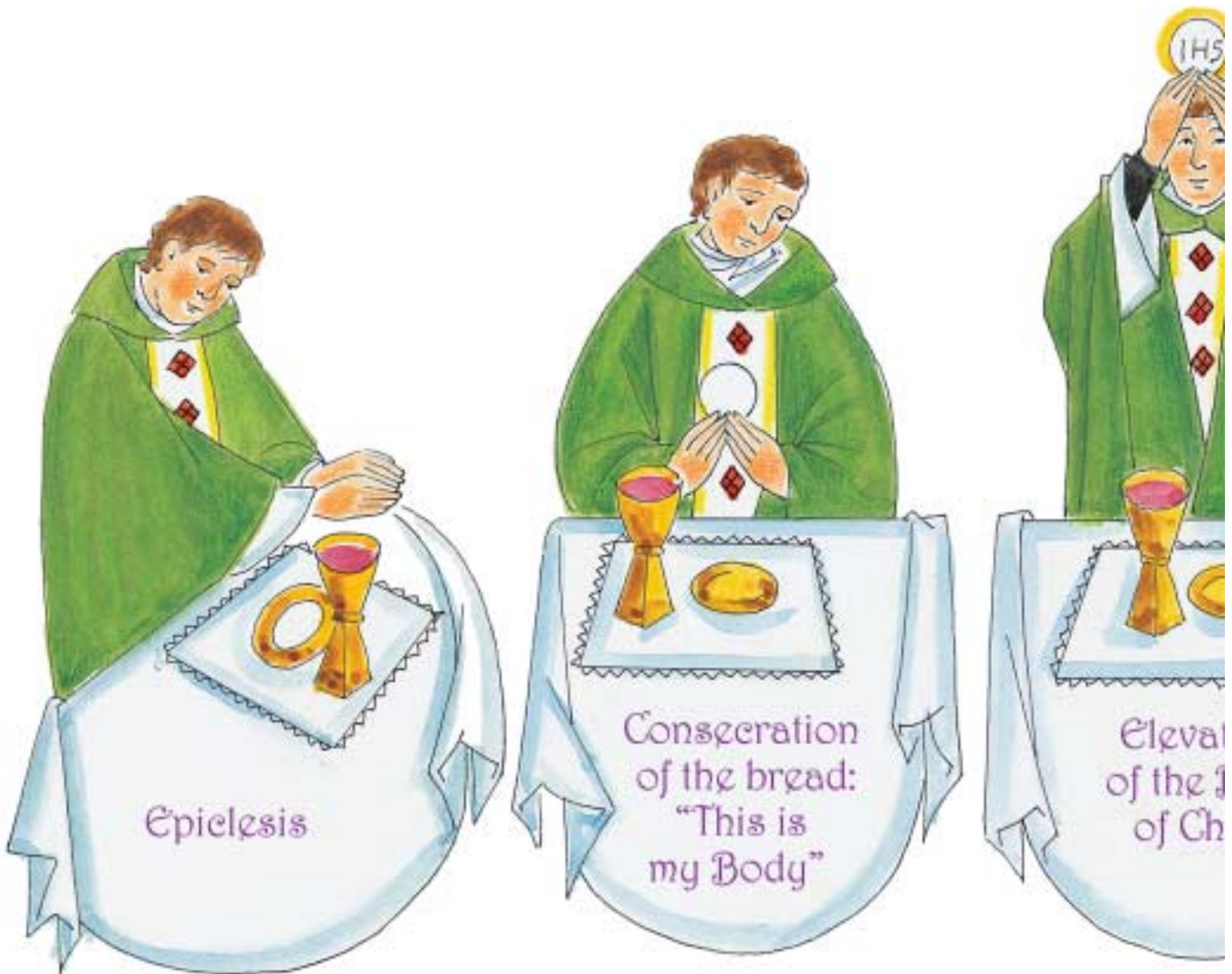
The *narrative of the institution of the Eucharist by Christ*: the efficacy of the words and actions of Christ and the power of the Holy Spirit make the Body and Blood of Christ sacramentally present under the form of bread and wine. This is the sacrifice he offered on the Cross once and for all. This 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

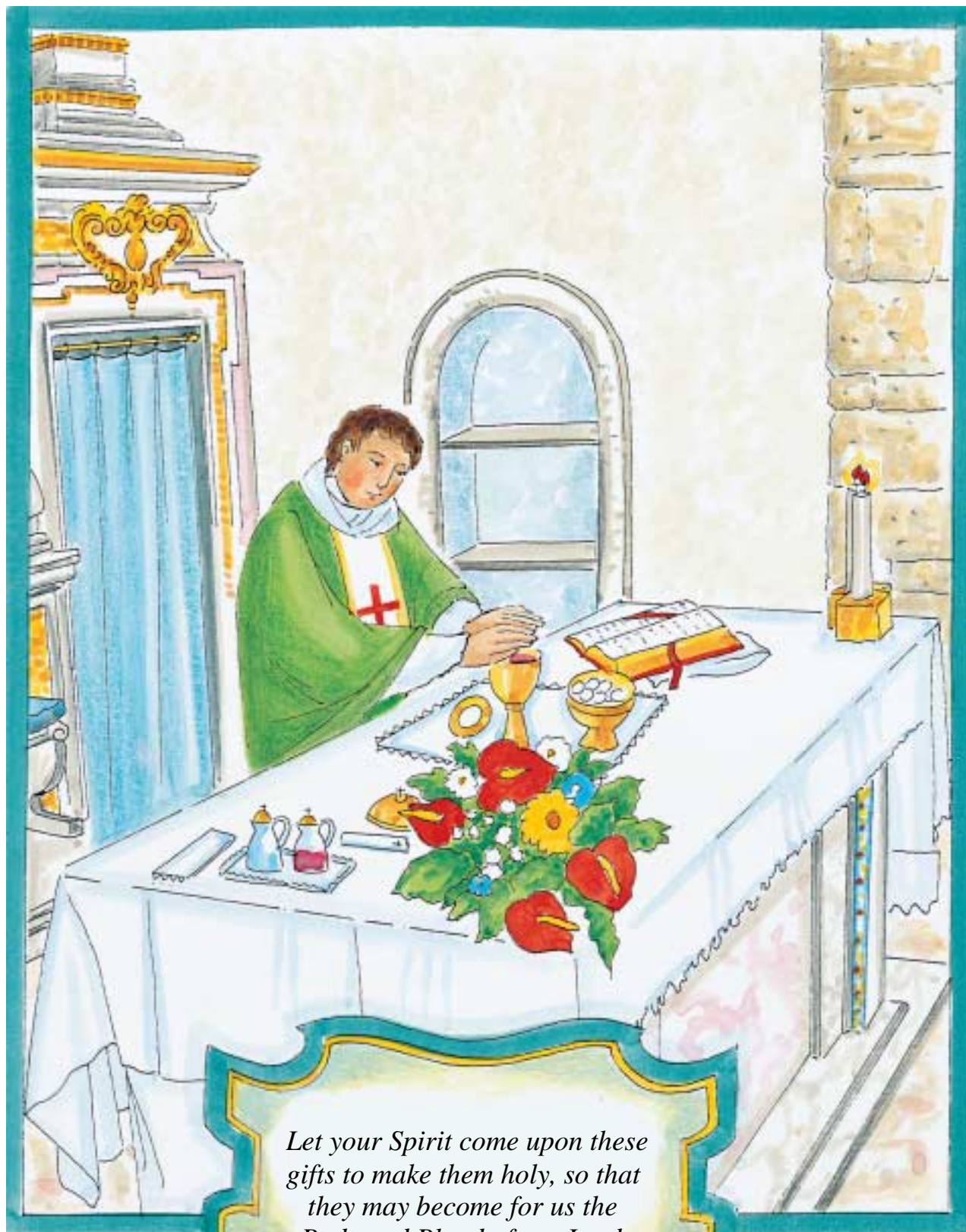


Elevation
of the Body
of Christ

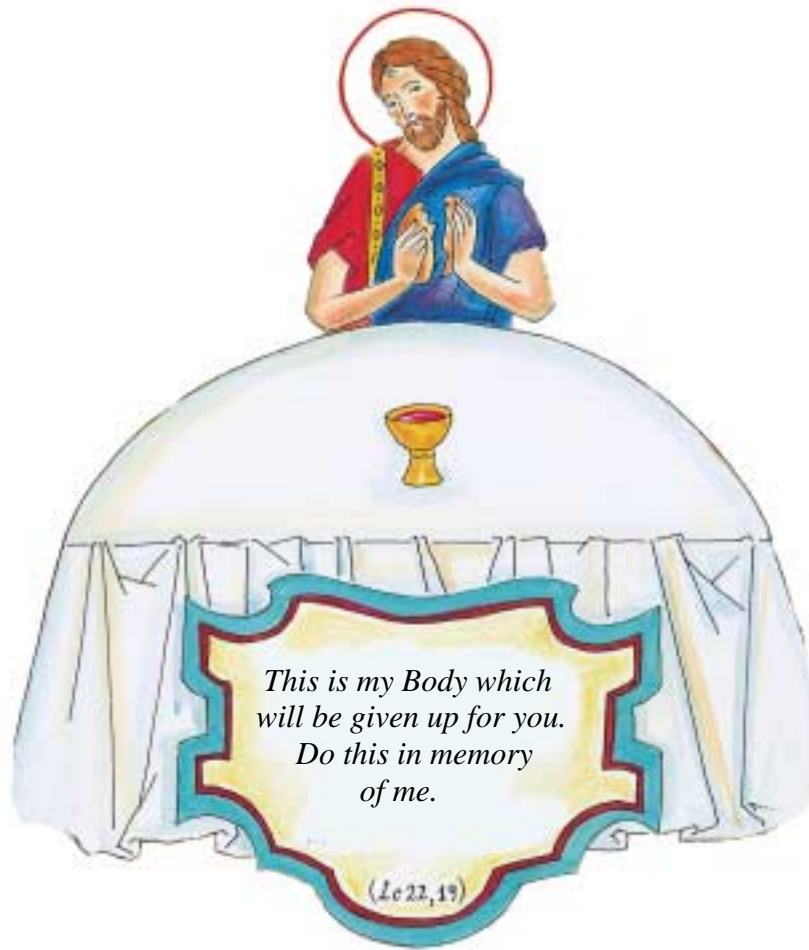
Consecration
of the wine:
"This is
my Blood"

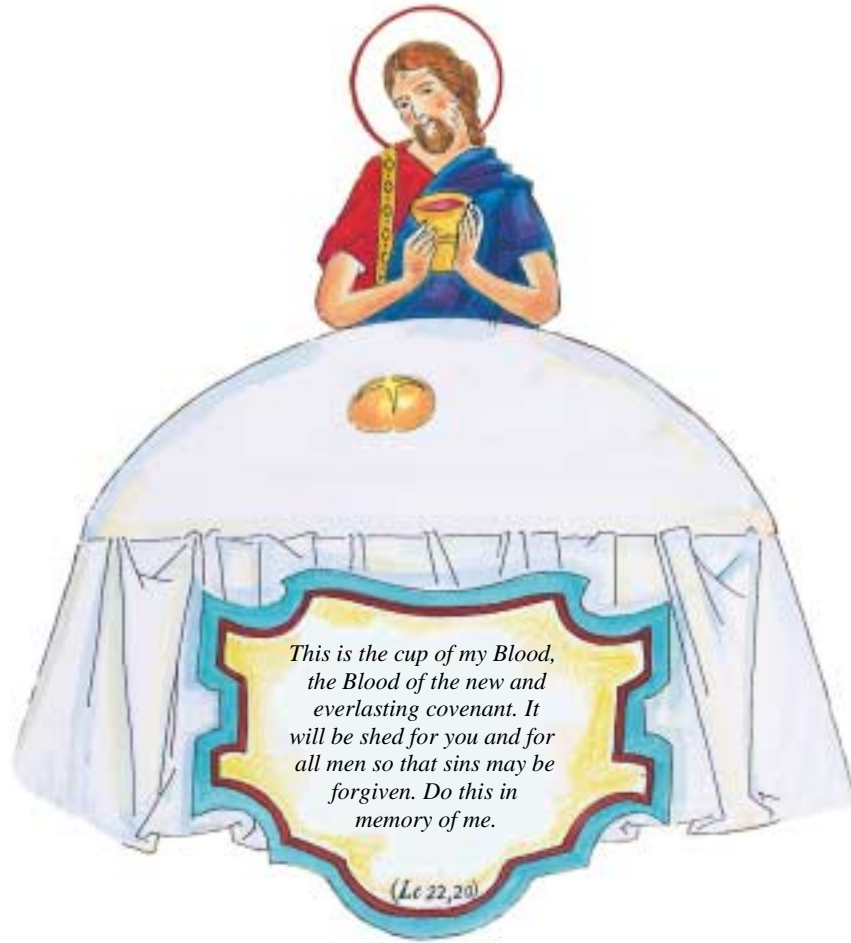
Elevation
of the Blood
of Christ

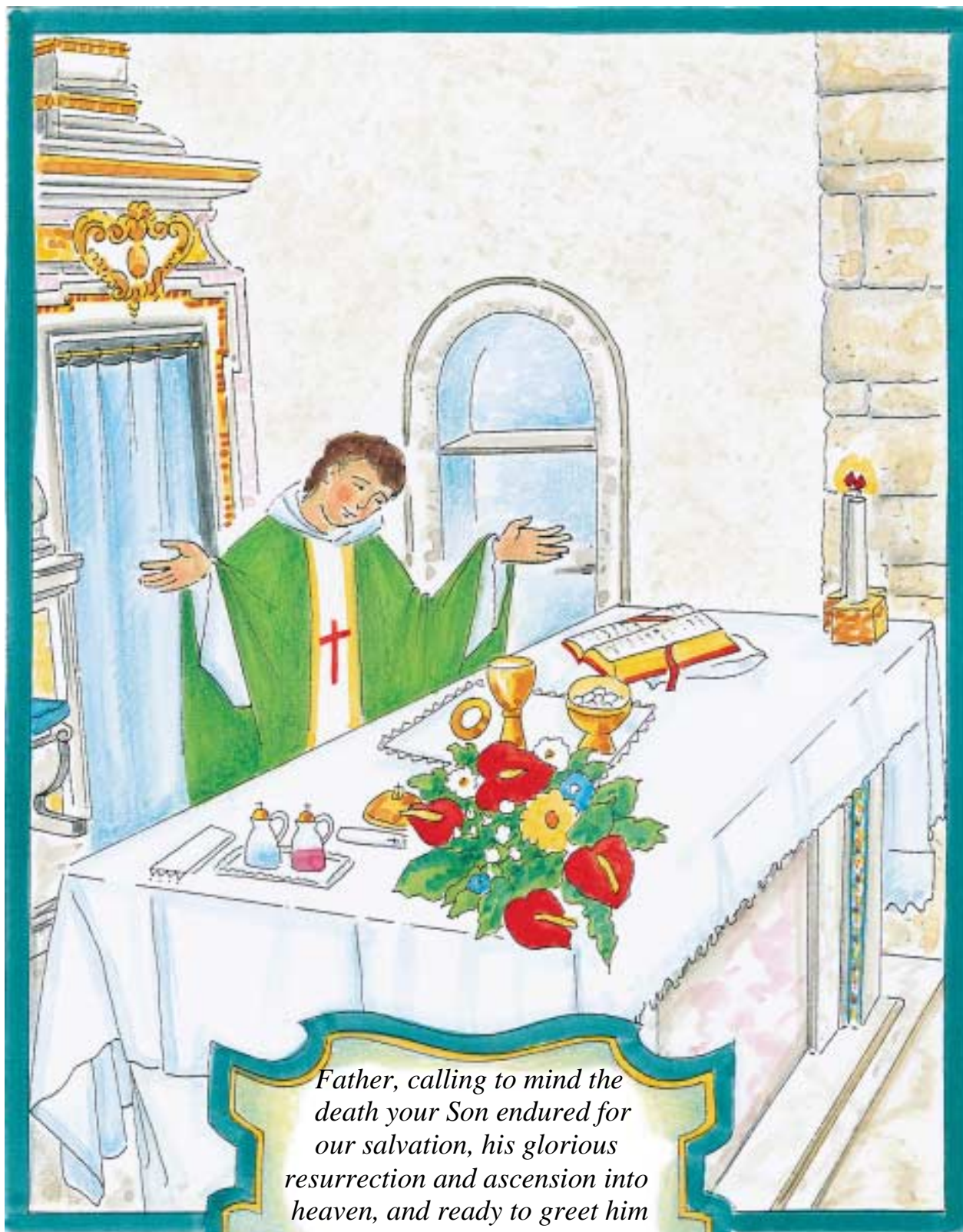
TION ❖



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.



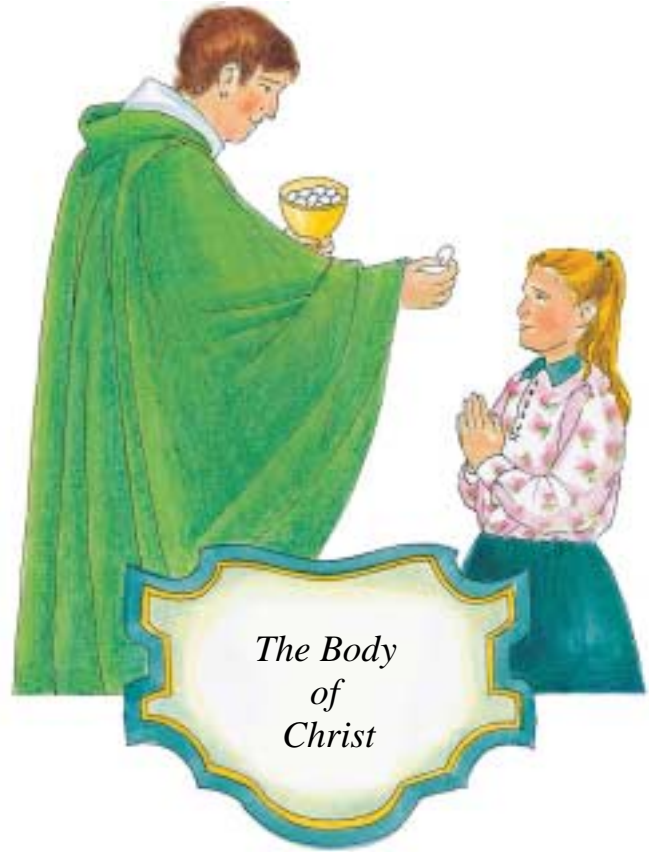
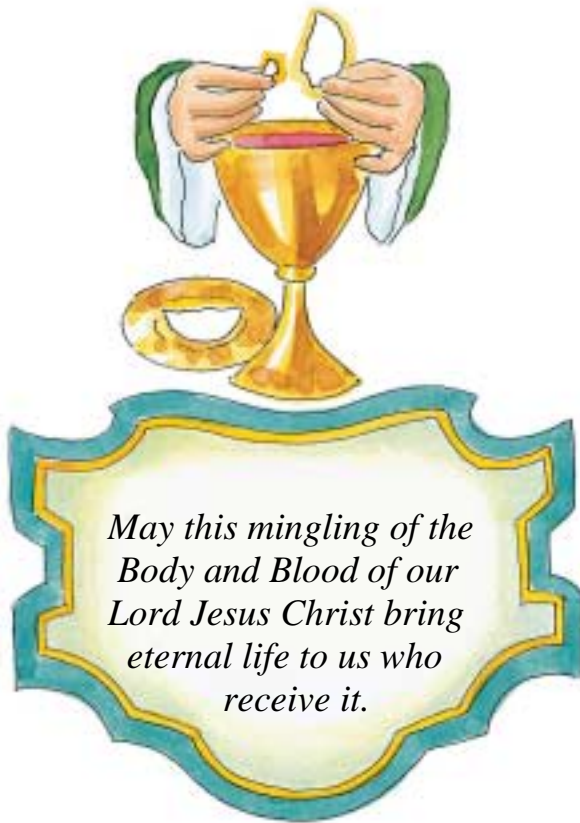
*Lord, may this sacrifice, which
has made our peace with you,
advance the peace and
salvation of all the world.*



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.

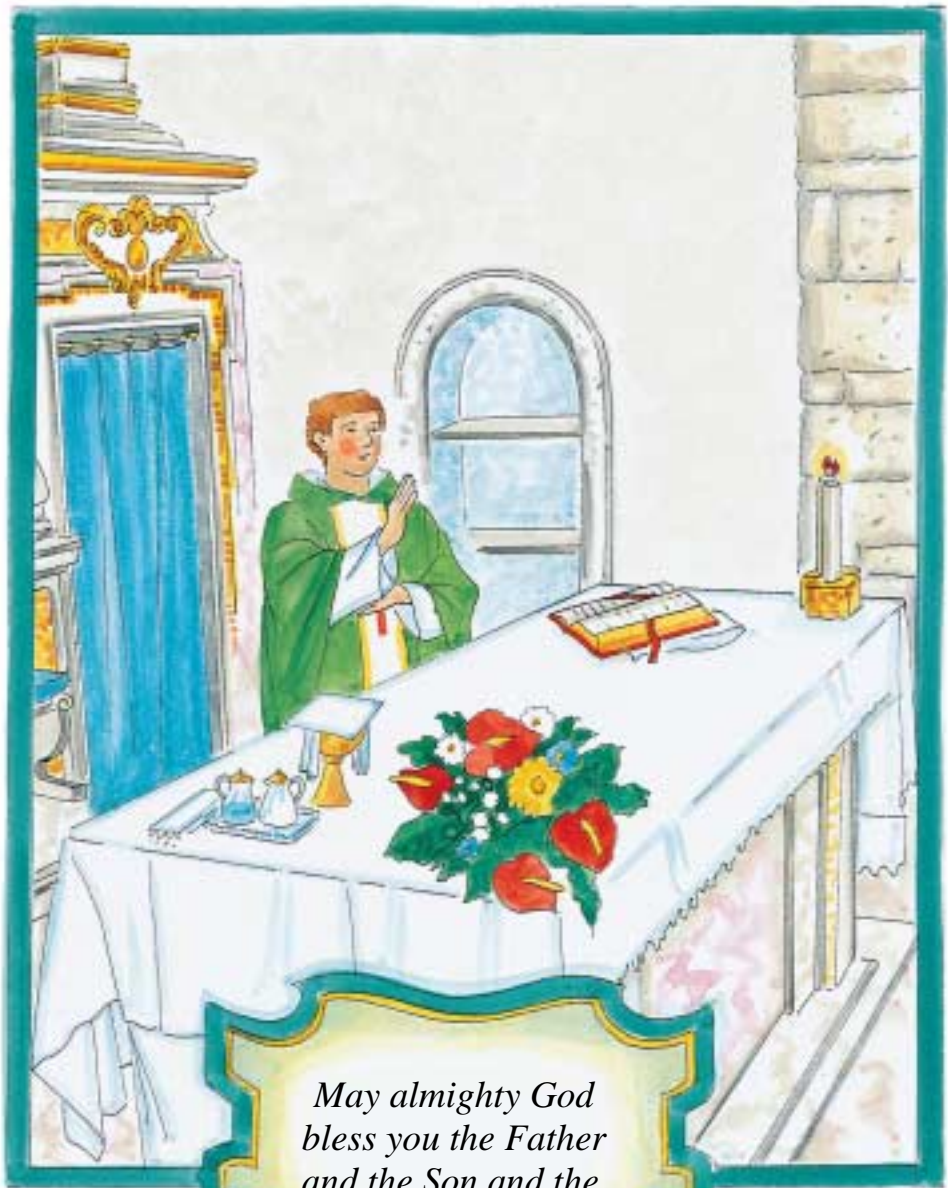
60 How does the Holy Mass conclude?



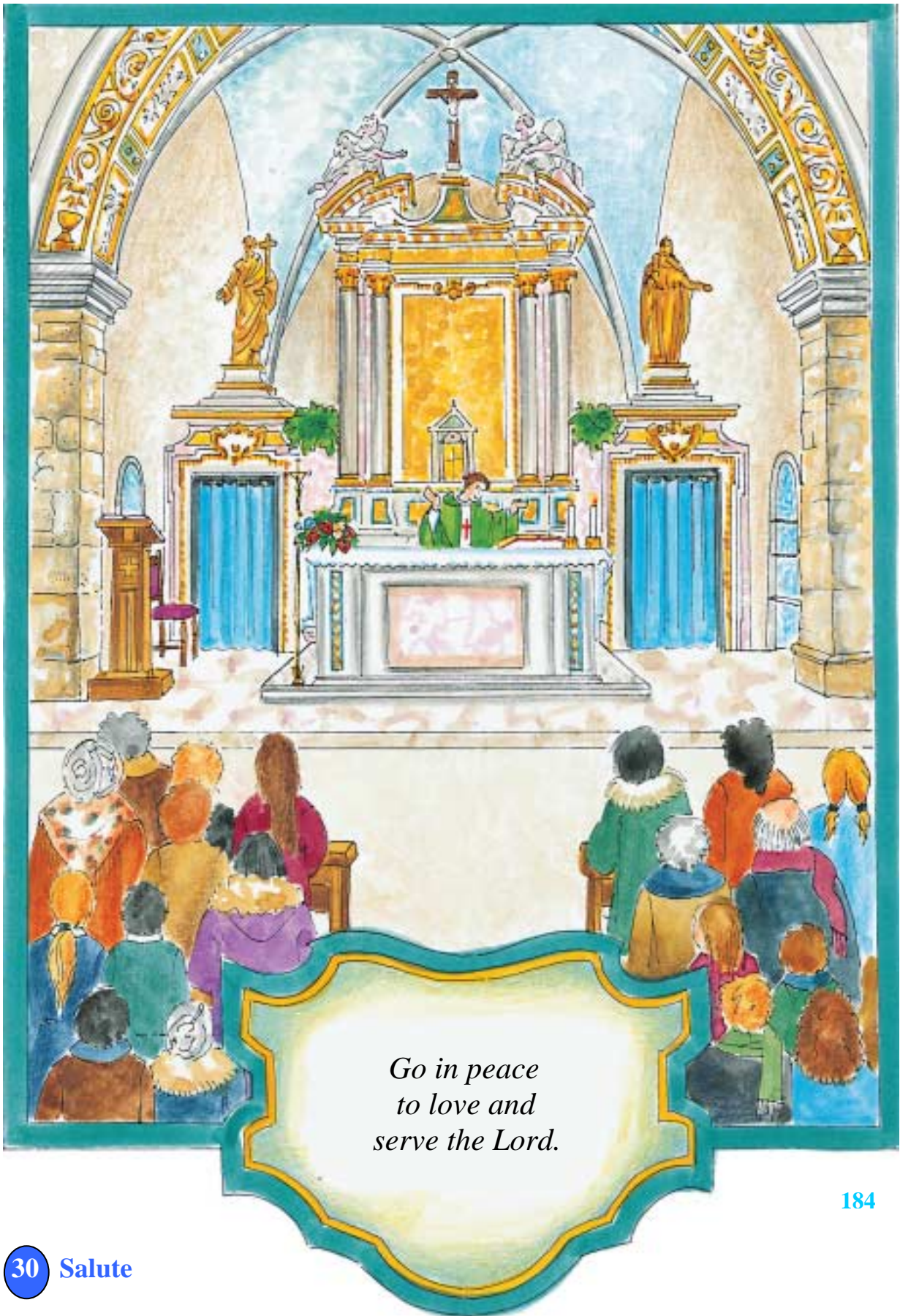
With the *blessing*, that the priest imparts, invoking the Most Holy Trinity upon all those who participated in the Holy Mass.

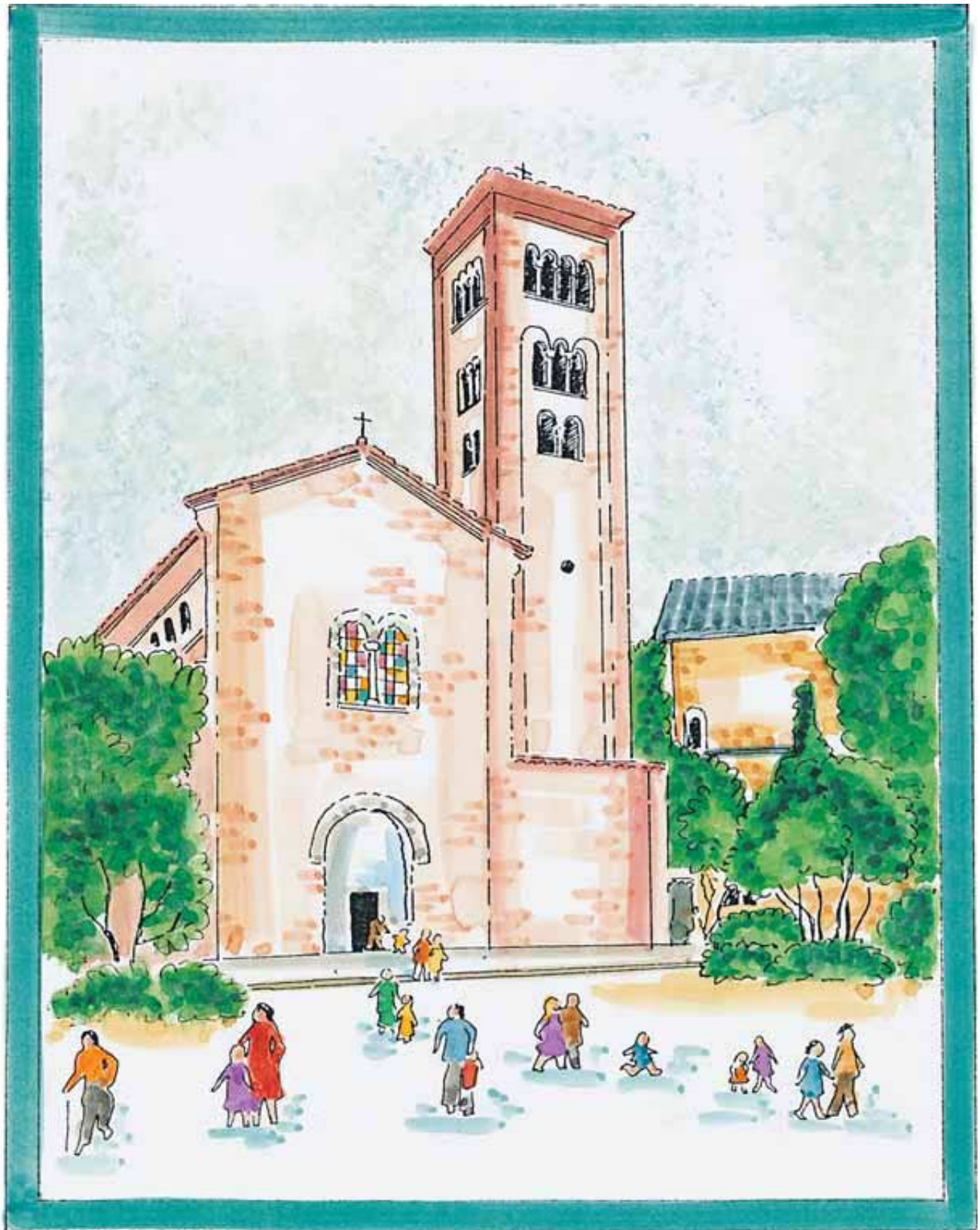
The *dismissal*, invites everyone to witness in their live to what they have celebrated in Church. The Mass is a reminder of the *missio*, the mission that is to be fulfilled in the world and for the world. “The dismissal at the end of each Mass is a charge given to Christians, inviting them to work 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.



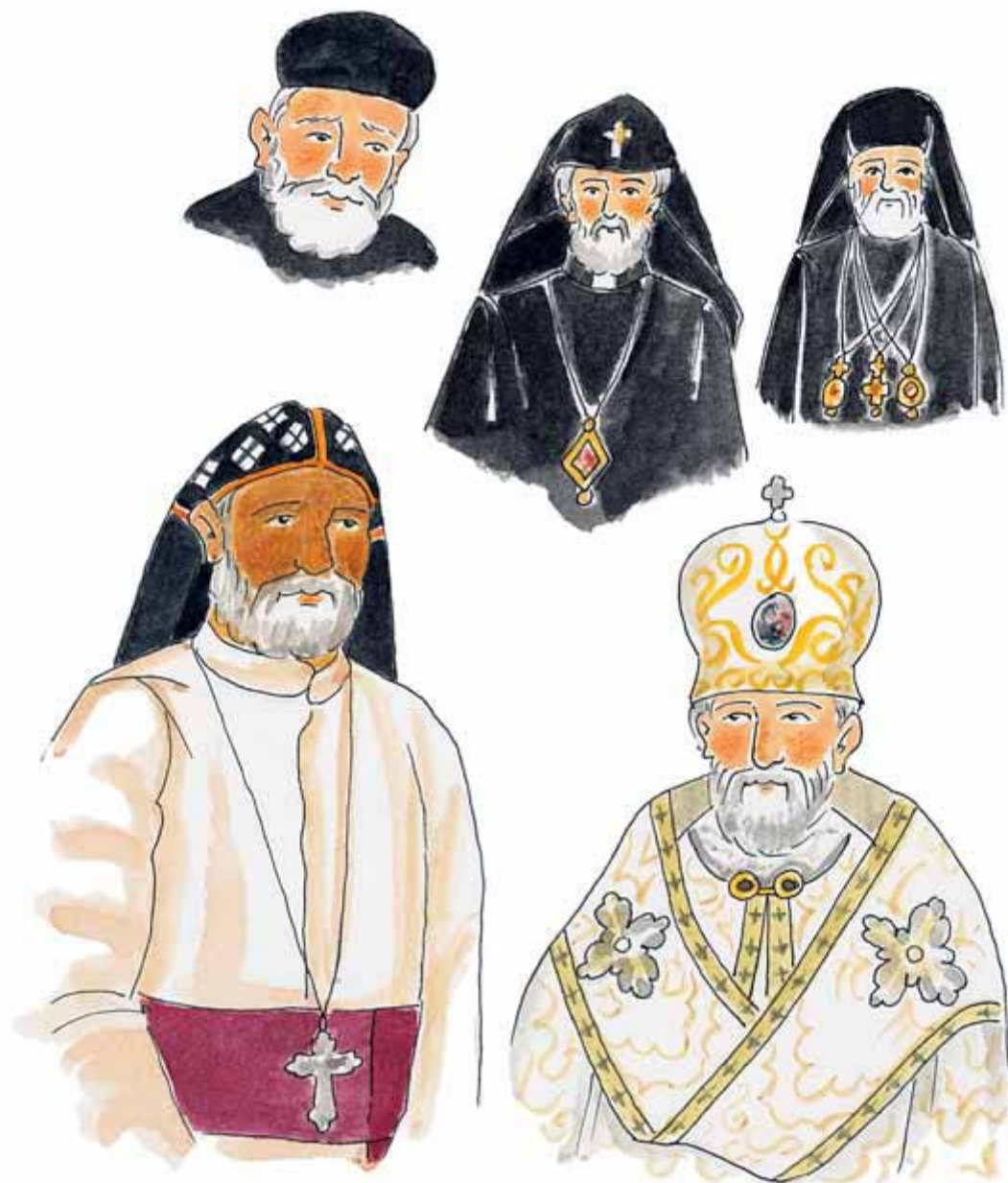
The various persons and peoples who are invited to celebrate the Eucharist all come from different cultures, and have diverse customs and ways of doing things. These can all be taken on board, purified, moulded and completed by the mystery that is celebrated.



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.

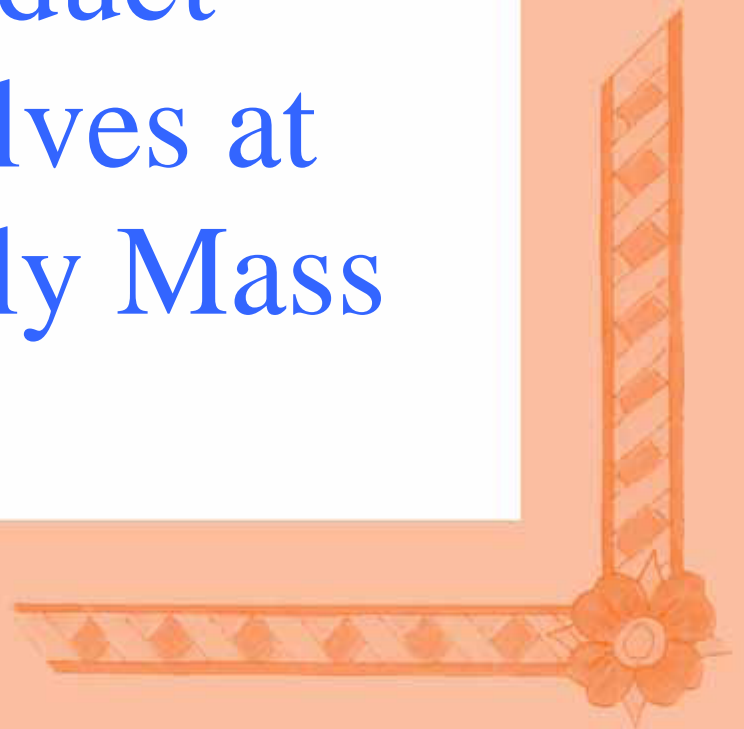






Chapter V

How we should
conduct
ourselves at
the Holy Mass



The Holy Mass, because of what it is, requires that we have:



A great **Faith** (*Mystery of Faith*), that leads us to welcome and deepen more and more the riches of the Mystery. When the Holy Mass is celebrated we proclaim with astonishment the faith of the Church in the Risen Lord, and that he is really present under the forms of bread and wine, transformed by the grace of the Holy Spirit into the Body and Blood of the Lord Jesus.





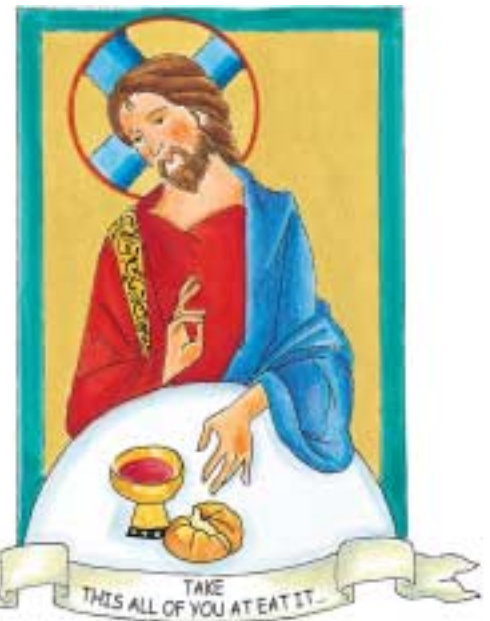
We should always have an attitude of **openness** so that we might strive to deepen, by means of catechesis, our understanding of what we have celebrated and so that it might become something *Alive* in our lives. We should do this so that we might be adequately **informed** in order to be able to have a full, conscious and active participation in the Eucharistic Celebration.



We should have a **purity** of conscience: only the person who is at peace with God and with his brothers and sisters is able to live the Holy Mass fully. The Eucharist is the Sacrament of those who are reconciled, in that it is the high point of the journey to reconciliation with God and with the Church through the Sacrament of Penance. Jesus himself, after he rose from the dead, appeared to the Apostles and told them: **“Those whose sins you forgive, they are forgiven. Those whose sins you retain, they are retained”** (*Jn 20, 22*). Only the priest can absolve a person who is contrite from their sins if they approach him in the Sacrament of Penance.



A complete, conscious, pious, active, joyful and communal **participation**.



This means:



That we should be punctual so that we arrive in Church in time for the beginning of the Mass.



We should participate and listen attentively to the Word of God.



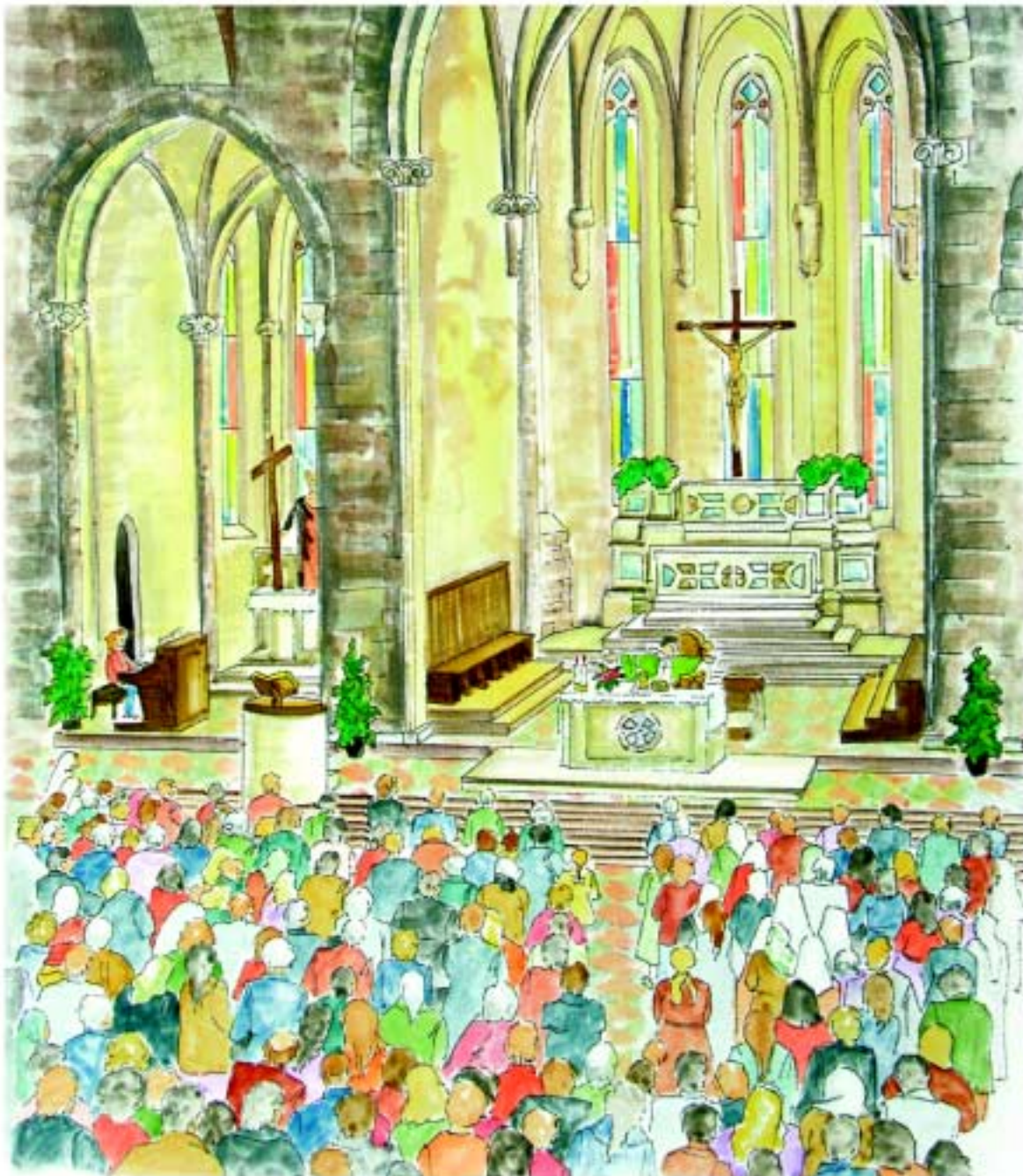
Share in the Body of Christ with our brothers and sisters: **“Take this all of you...”**.

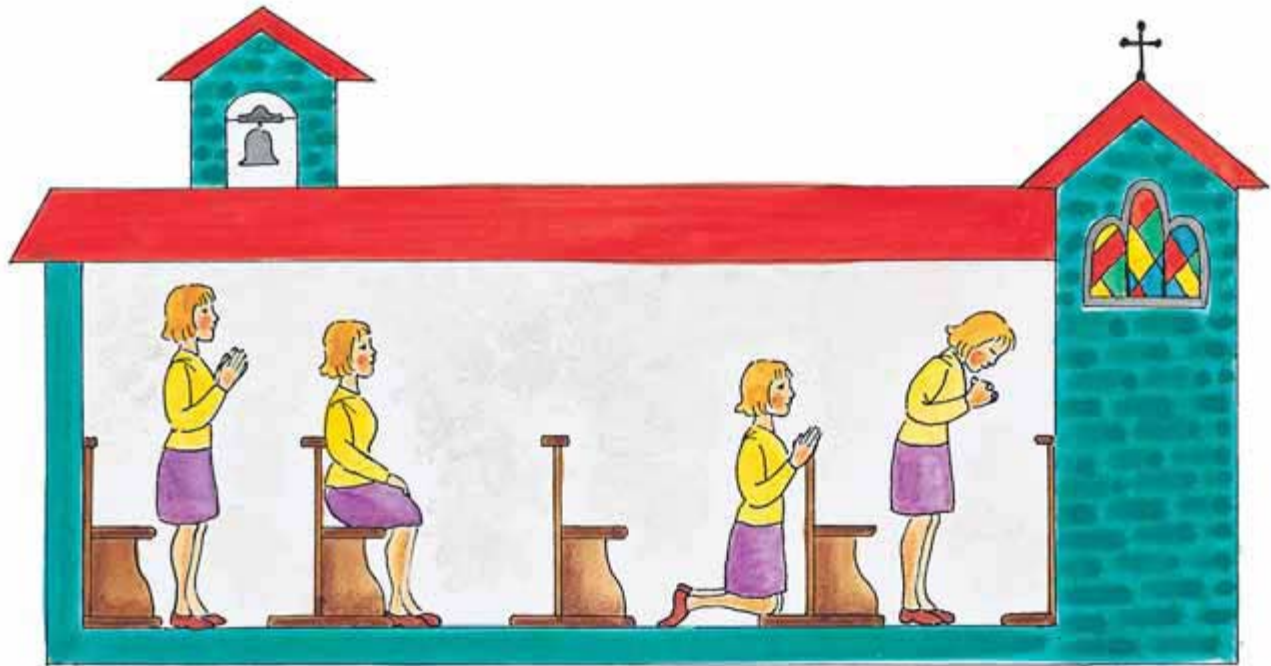
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What do our gestures during the Eucharistic Celebration mean?

The **exterior gestures** we adopt during the Holy Mass (such as standing up, sitting down, kneeling, showing a sense of joy and celebration, singing...) should really say something to us about the supernatural and divine character of the Sacrament that we are celebrating.

This external way of acting, which all those who participate in the Holy Mass likewise do, is also a sign of unity and communion among the faithful, a unity that is nourished by the Eucharist.

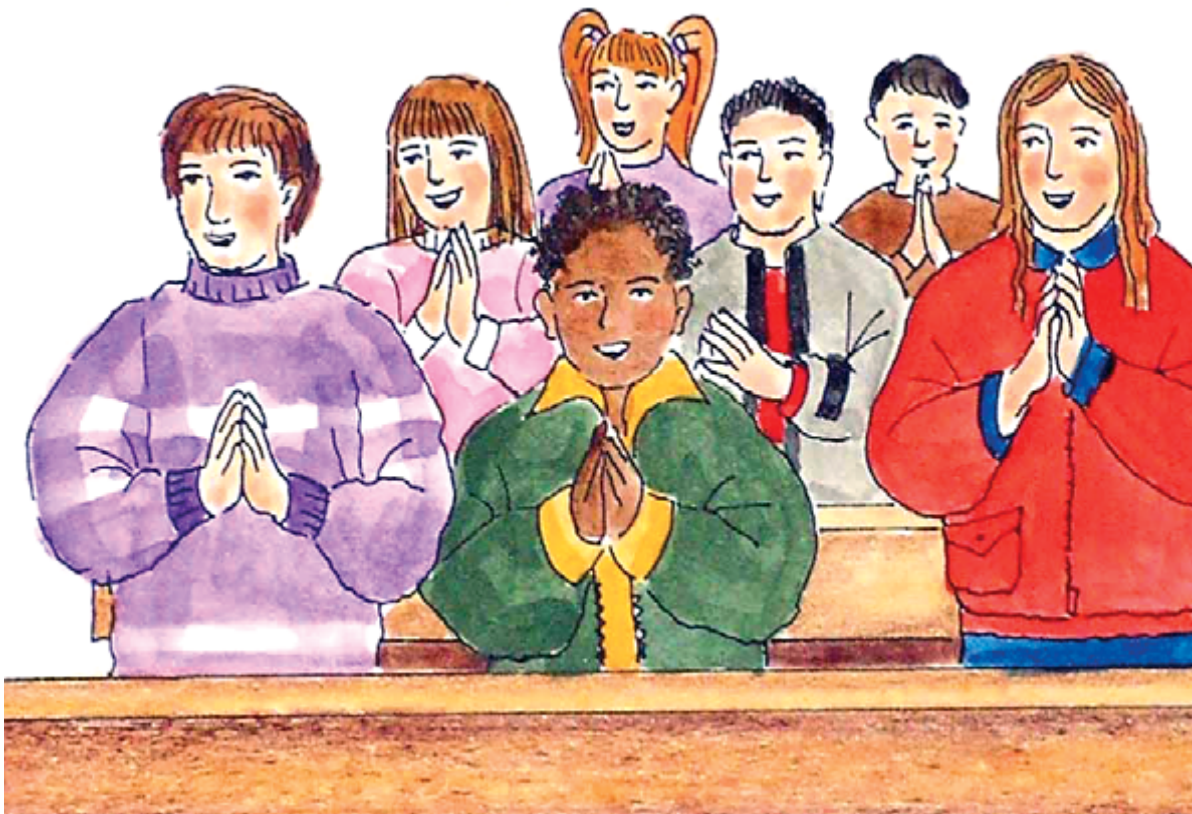




IN PARTICULAR:



Standing up indicates the freedom that Christ gives us. Because Christ is risen, he has lifted us up and freed us from the slavery of sin.





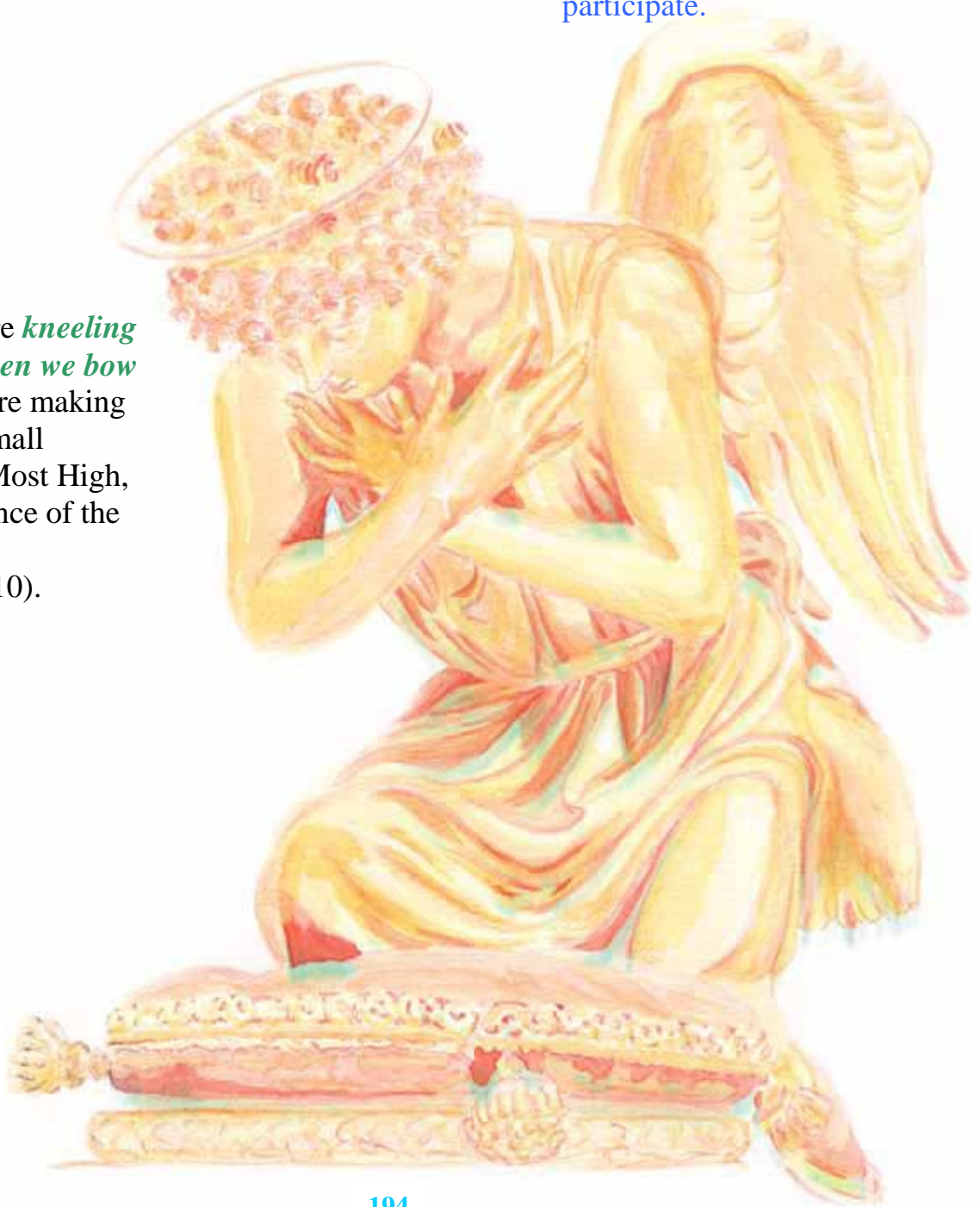
When we are *sitting down* we are reminded of the warm welcome Mary (the sister of Lazarus) gave as she sat at the foot of Jesus and listened to his Word.



The way we conduct ourselves, our external gestures, show others the love that we have for the Mystery in which we participate.



When we are *kneeling down or when we bow deeply* we are making ourselves small before the Most High, in the presence of the Lord (see *Phil 2,10*).





When *the priest lifts up his hands*, this expresses the meaning of the words, “We pray to you humbly” that are said during the Eucharistic prayer. This is the humble gesture of a person who is aware of being nothing more than a mere creature and of the immense gift that God has bestowed upon him by making Himself present in the Eucharist.



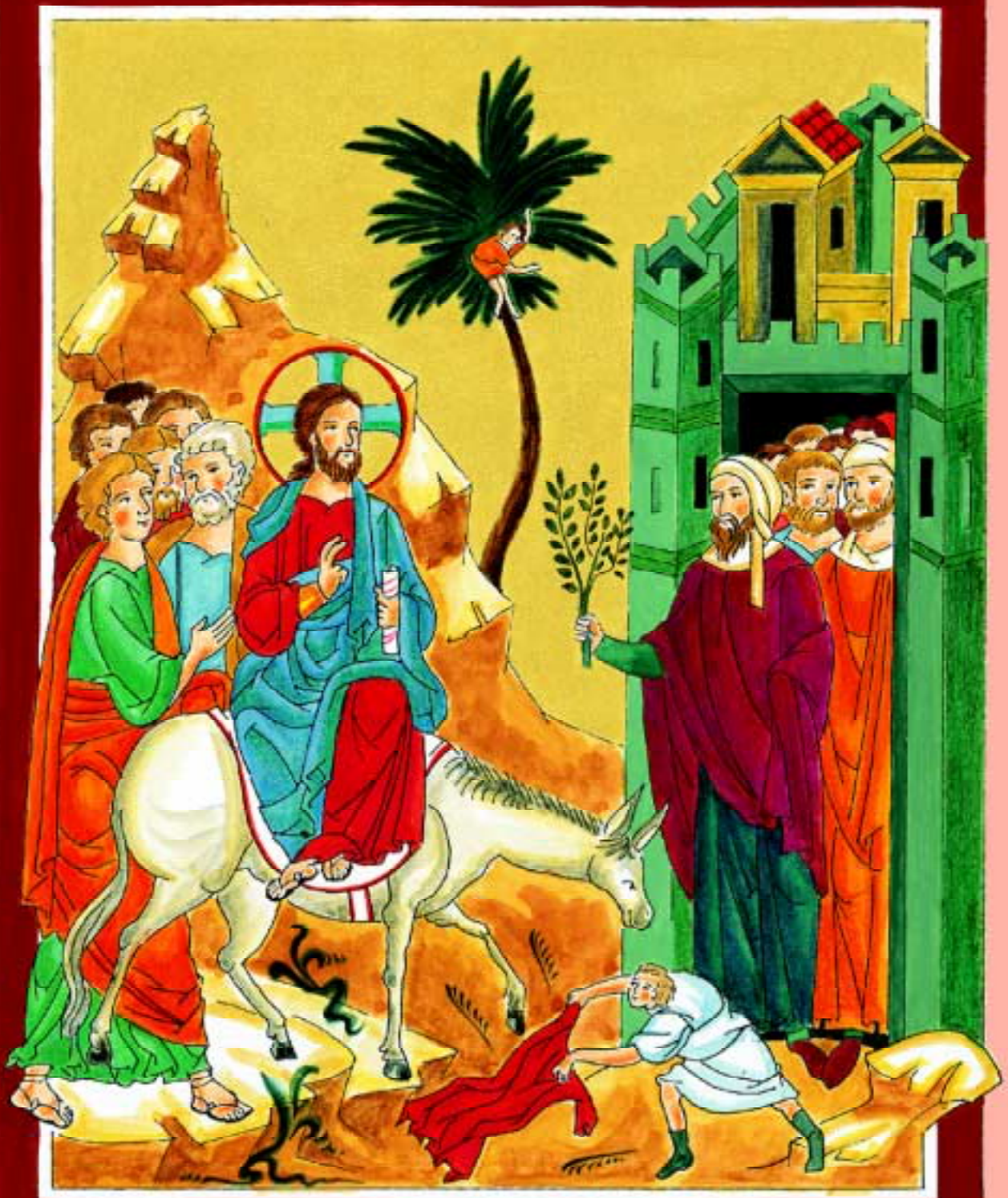
The *priest's humble attitude* reminds us of Christ's meekness and humility: “**Learn from me, for I am meek and humble in heart.**” (Mt 11, 29).



Silence helps us to be more aware that we are in the presence of the Lord who speaks to our hearts and helps us to respond to him.



The *festive* character of the celebration of the Sunday Eucharist expresses that joy Christ gives the Church by the gift of the Holy Spirit, and expresses our own joy when we participate in this Communion with God and with others. The words of welcome we hear at the beginning, the liturgical vestments worn by the celebrant and the tasteful clothing worn by the members of the lay faithful, the floral decorations and the choice of appropriate music (according to what is established for the specific liturgical season) all contribute to our experience that the Lord Jesus is in our midst and is in communion with us since, as Jesus said, “**that my joy may be in you and your joy be complete**” (Jn 15,11).

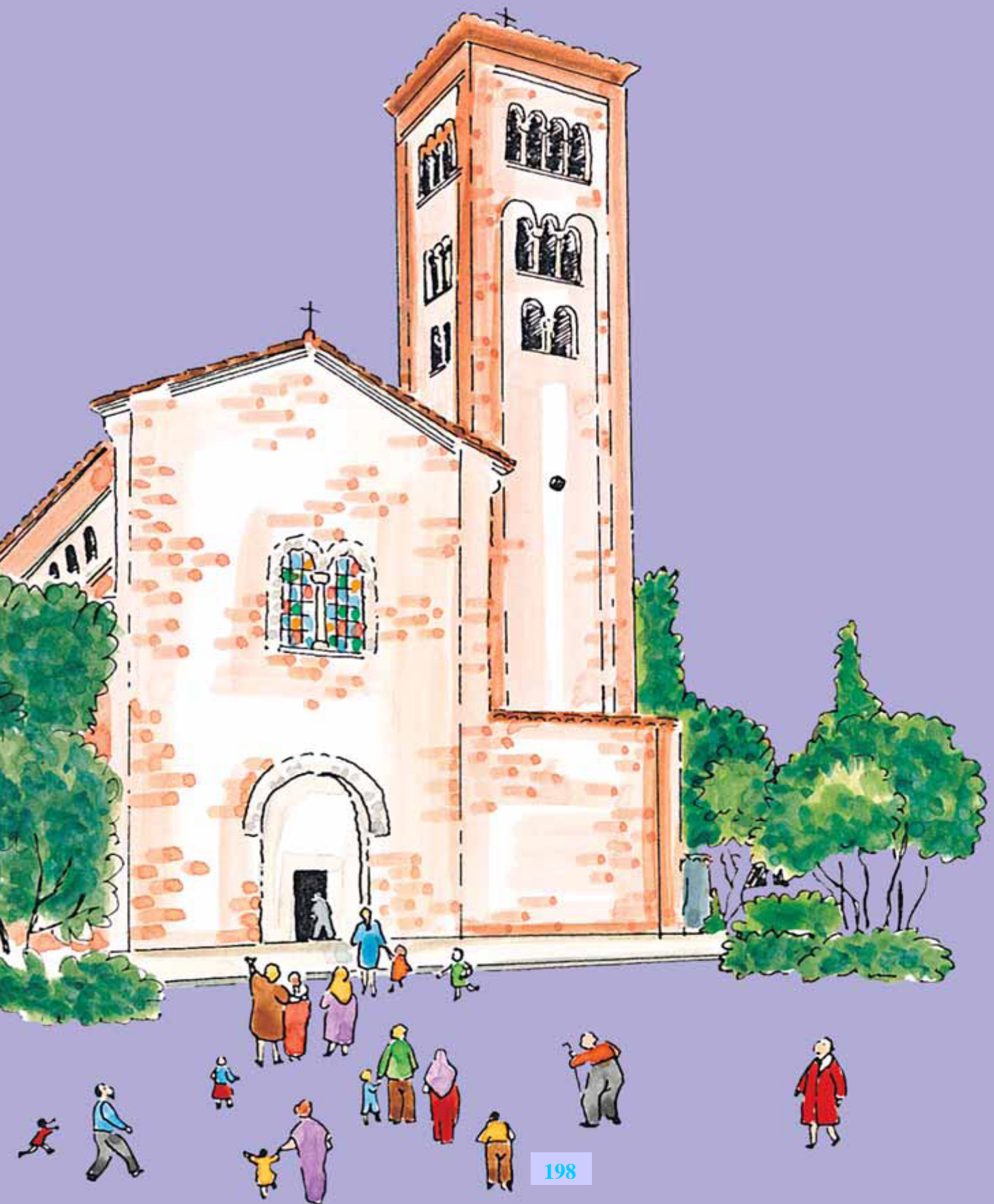


The festive welcome that the inhabitants of Jerusalem gave to Jesus when he arrived in the Holy City is a model for how we should be when we are present at the Holy Mass.



The hymn is an expression of that joy that is in our heart and not merely something that makes the Eucharistic Celebration more beautiful in an exterior way. Saint Augustine said: **“Whoever sings prays twice”**. Singing is a way of showing our joy for the Eucharistic Celebration. It unites us to the Heavenly Assembly, and to the Angels and Saints in Heaven who sing joyfully the praises of the Lamb who was slain, Jesus Christ, who lives forever in Heaven. When we are with Him *there will be no more sorrow, sadness or tears.*

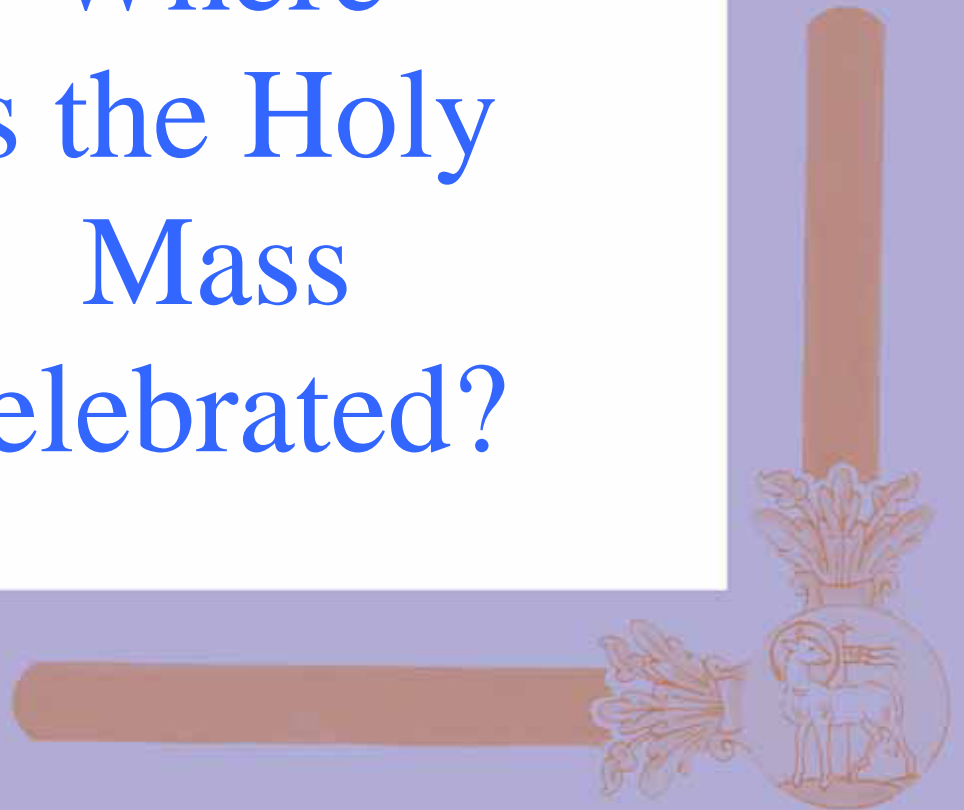




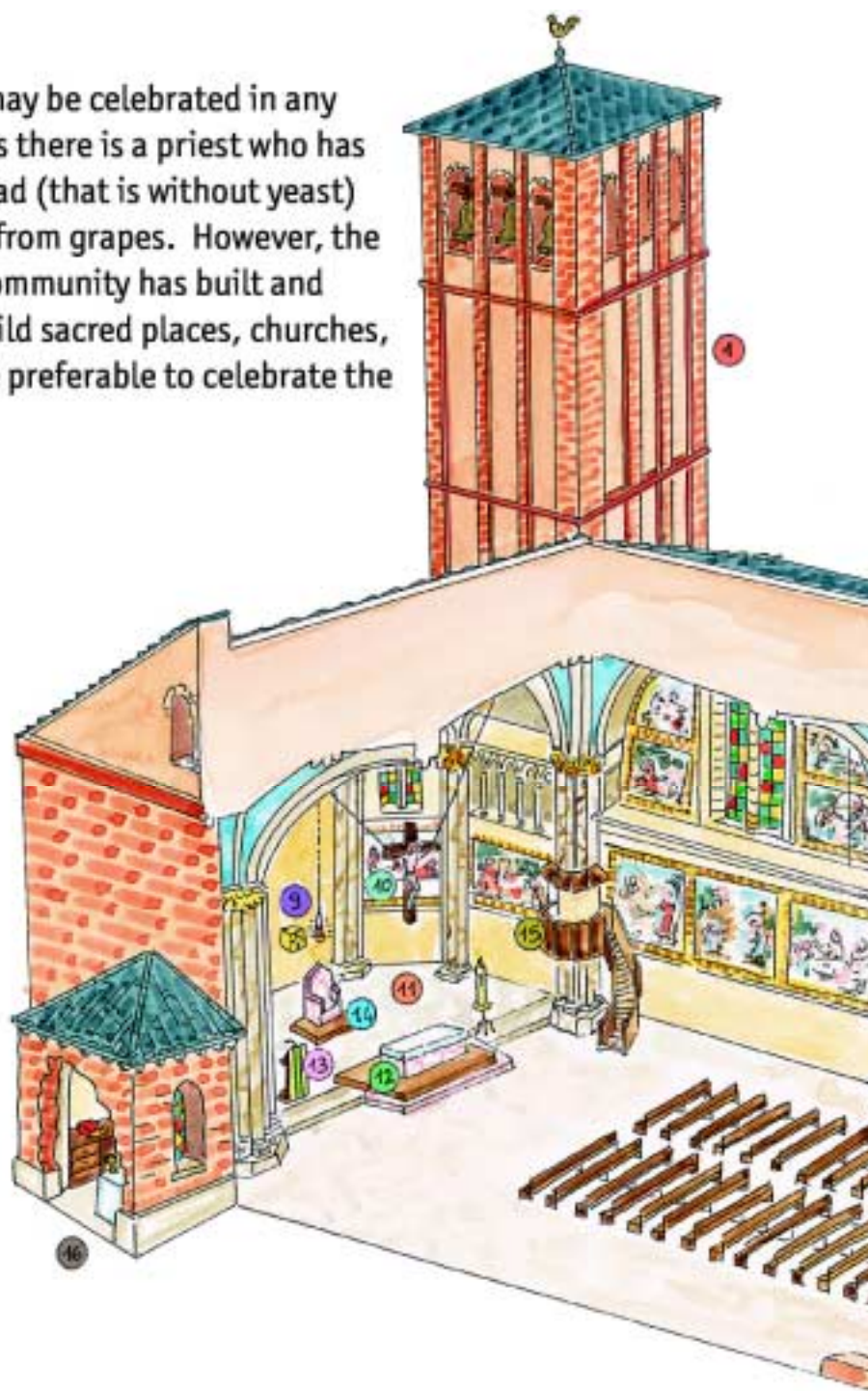


Chapter VI

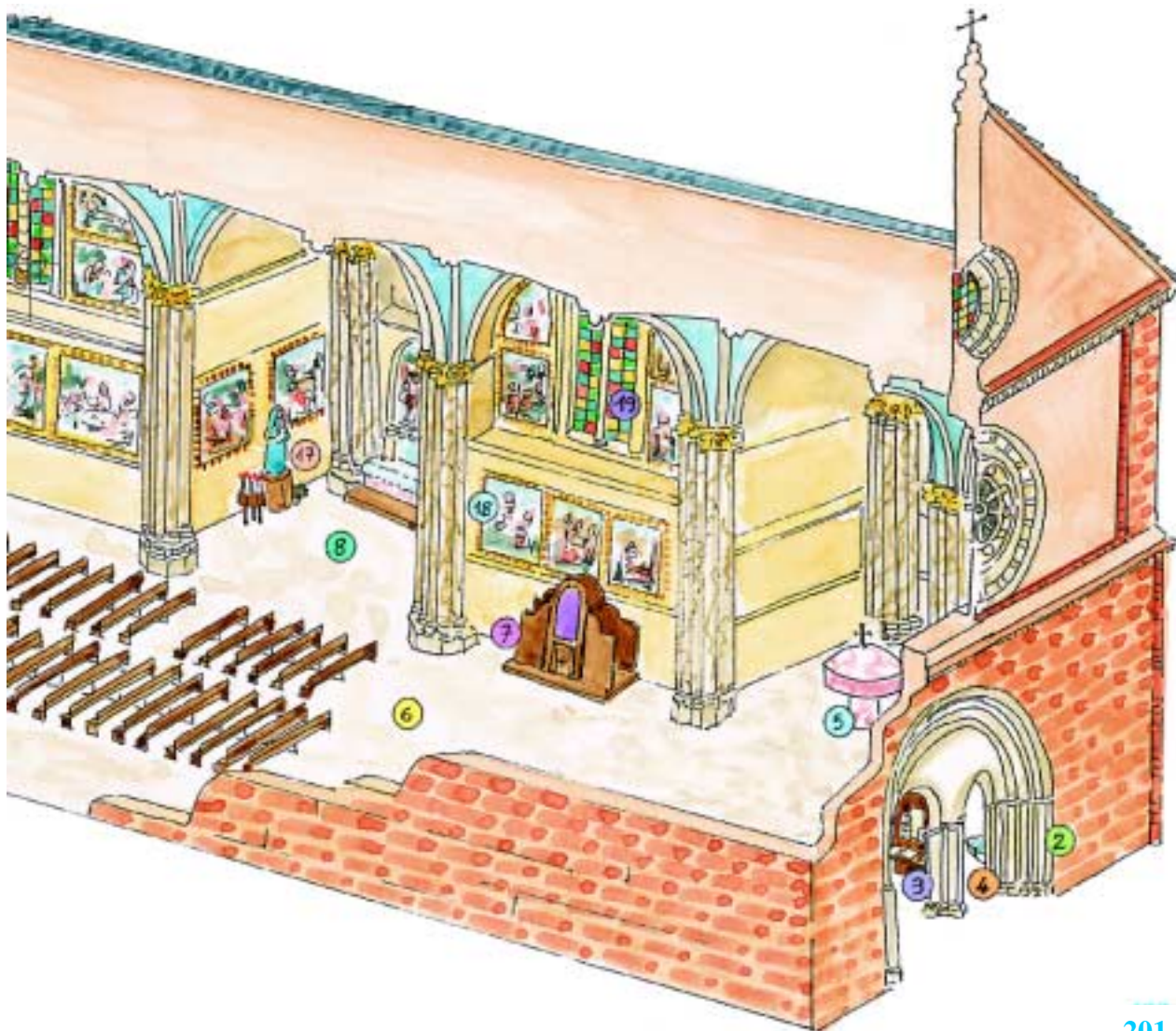
Where is the Holy Mass celebrated?



The Holy Mass may be celebrated in any place, as long as there is a priest who has unleavened bread (that is without yeast) and wine made from grapes. However, the ecclesiastical community has built and continues to build sacred places, churches, where it is more preferable to celebrate the Eucharist.



- | | |
|-------------------|-----------------------------|
| 1 Belfry | 11 Sanctuary |
| 2 Main door | 12 Altar |
| 3 Bulletin board | 13 Ambo |
| 4 Holy Water font | 14 Presider's chair |
| 5 Baptismal font | 15 Pulpit |
| 6 Nave | 16 Sacristy |
| 7 Confessional | 17 Statue |
| 8 Side Chapel | 18 Murals and sacred images |
| 9 Tabernacle | 19 Stained glass windows |
| 10 Cross | |





66 What do we mean by sacred buildings: churches?

Churches are:



God's houses, a symbol that the Church is alive in that particular place, as well as being a symbol of his heavenly dwelling.



Places of prayer where the Eucharist is celebrated and in which Christ, who is really present, day and night in the tabernacle, is adored.



Houses of the Christian community where the faithful gather to pray, to listen to God's Word, to sing the praises of the Lord and, in some instances, to share their problems and search for solutions for different aspects of their daily lives.

67 What are the privileged places that are used for the celebration of the Holy Mass?



The altar.

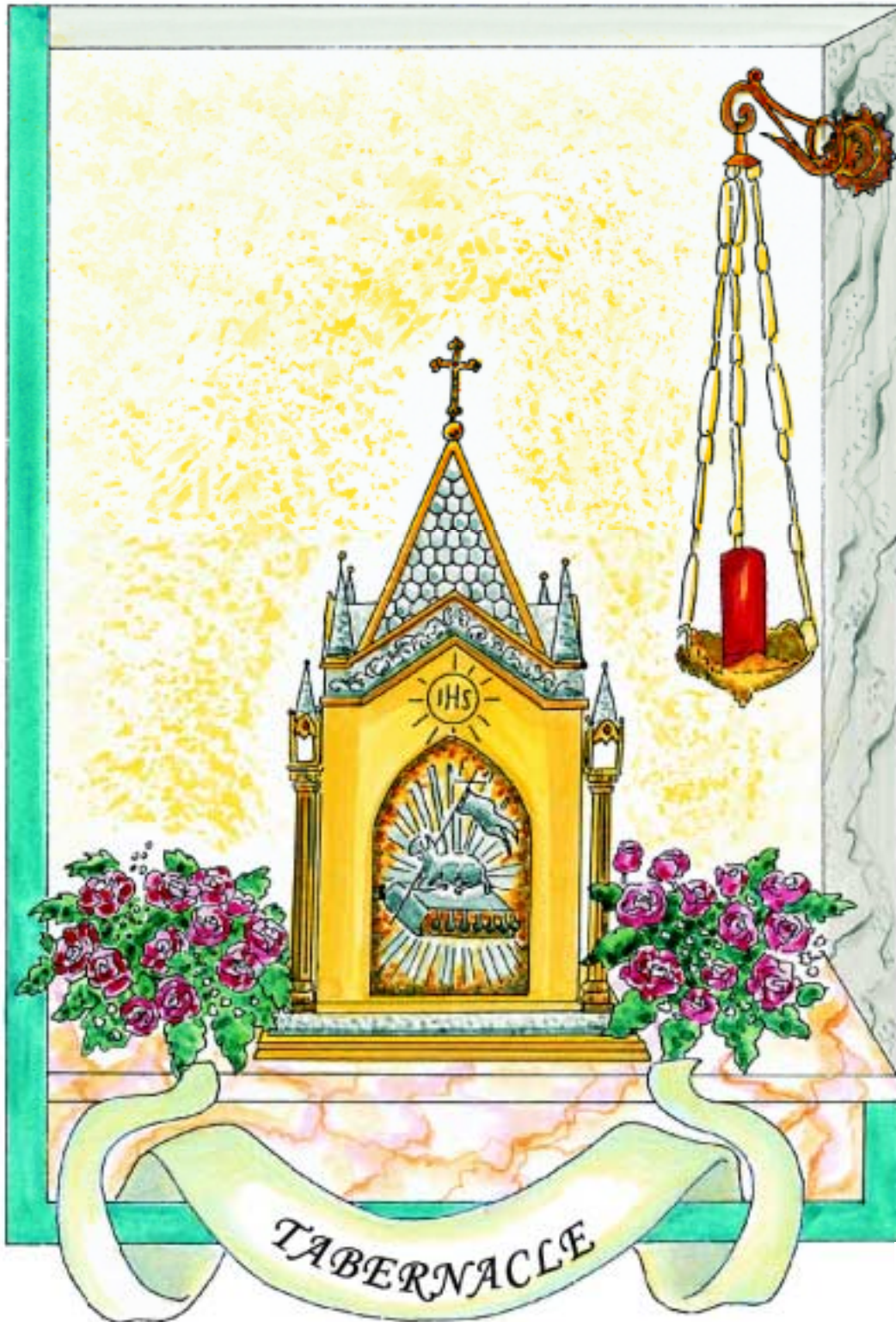
This is a symbol of Christ himself, present as a sacrificial victim (altar-sacrifice on the Cross) and as the heavenly food that is given to us (altar-Eucharistic table). The altar is the holiest part of the temple and is elevated to show that God's work is superior to all that of men and women. The linen cloths (altar cloths) that cover the altar indicate the purity that is necessary if we are to welcome God. The altar is dedicated to Him alone, just as the Church is, and cannot be used for other purposes.





The tabernacle.

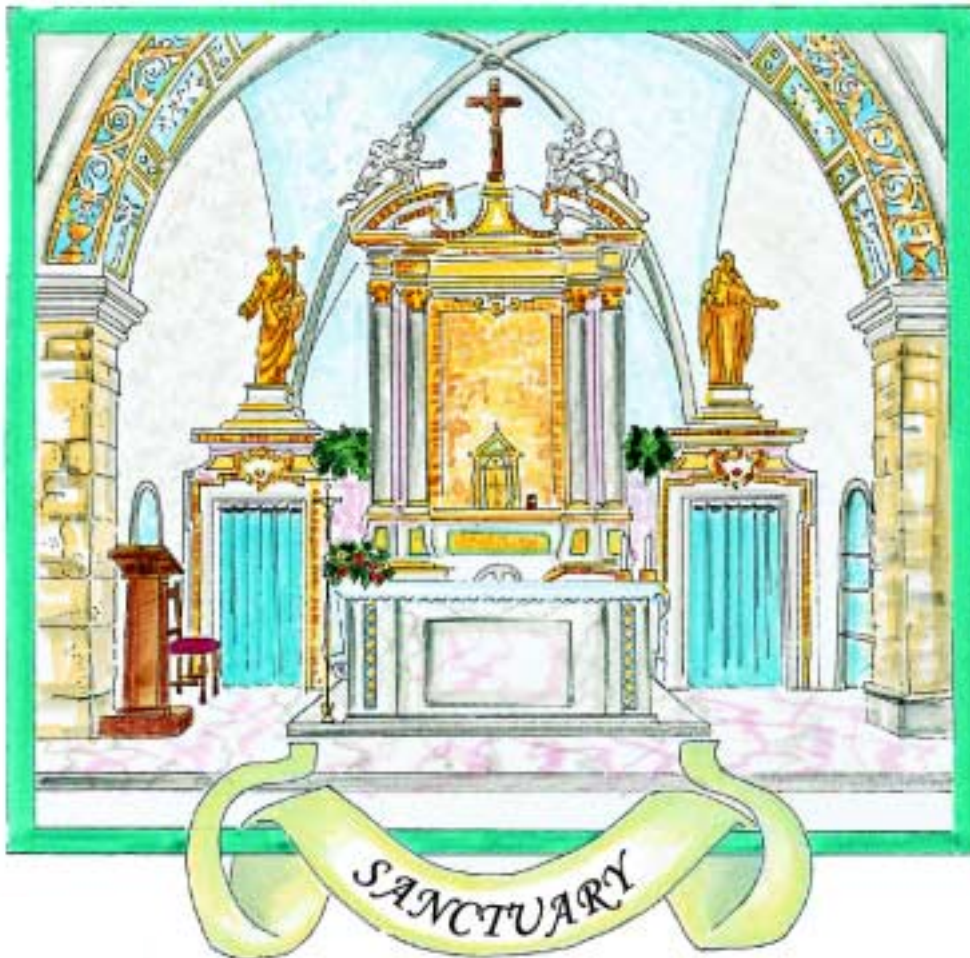
This is also called the place of custody, or where the Eucharist is reserved, because this is where the Most Blessed Sacrament is kept safe after the Eucharistic Celebration. In this place it is adored by the faithful and, from here it is taken as Viaticum to those who are sick.





The presbyterium (sanctuary).

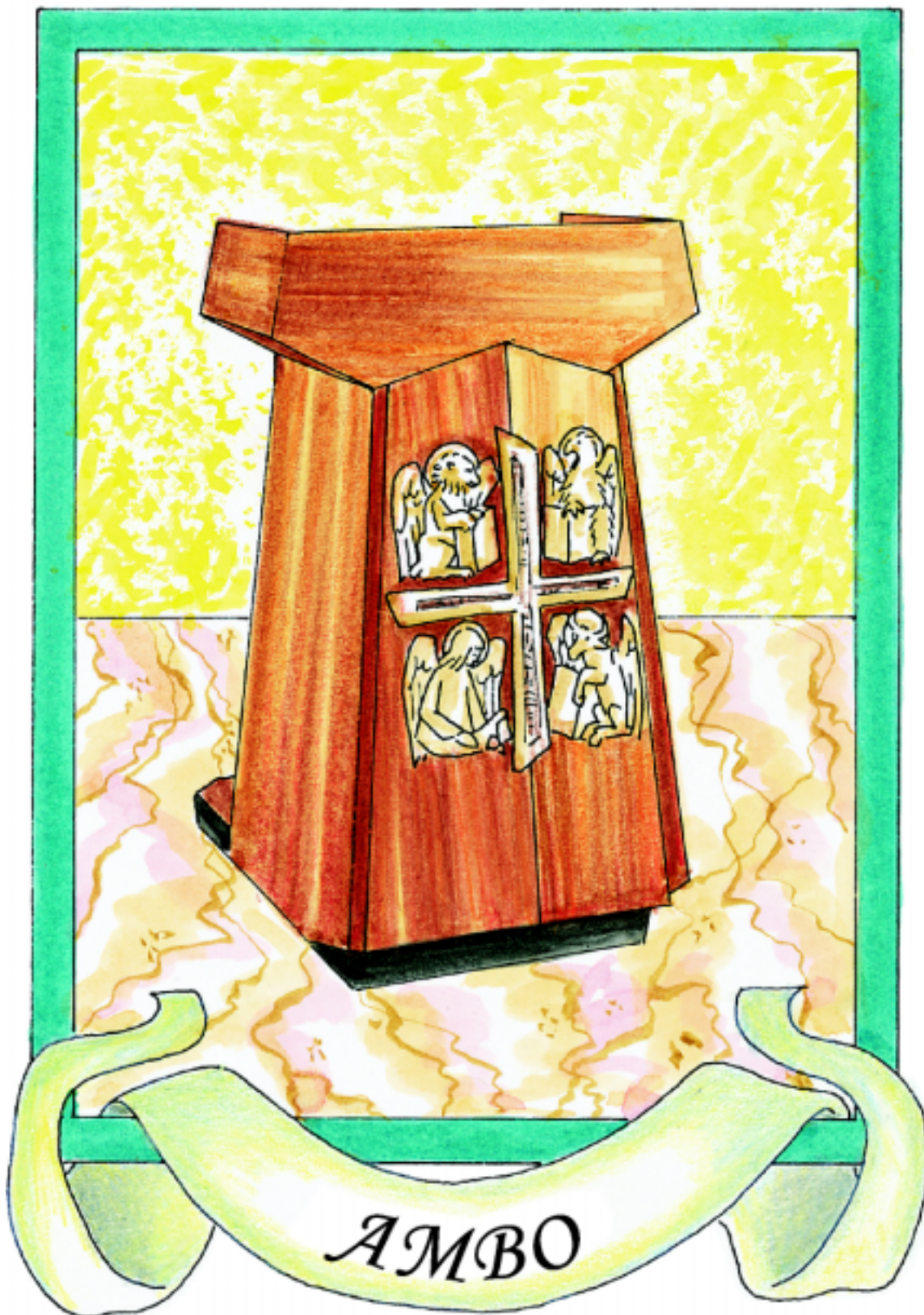
This is the part of the Church, at the centre of which find the altar is located. It has pride of place and is visible from the other parts of the Church since it is raised up slightly so that all the faithful are able to see what takes place there and to indicate that it is a 'privileged place' where the Holy Mass is celebrated. It is a space reserved for those who minister in God's name, an eloquent sign that God who chooses and admits ministers for his service. The term presbyterium also indicates the collective name for the priests of a diocese under the guidance of a Bishop.





The ambo.

This is where the Word of God is proclaimed.

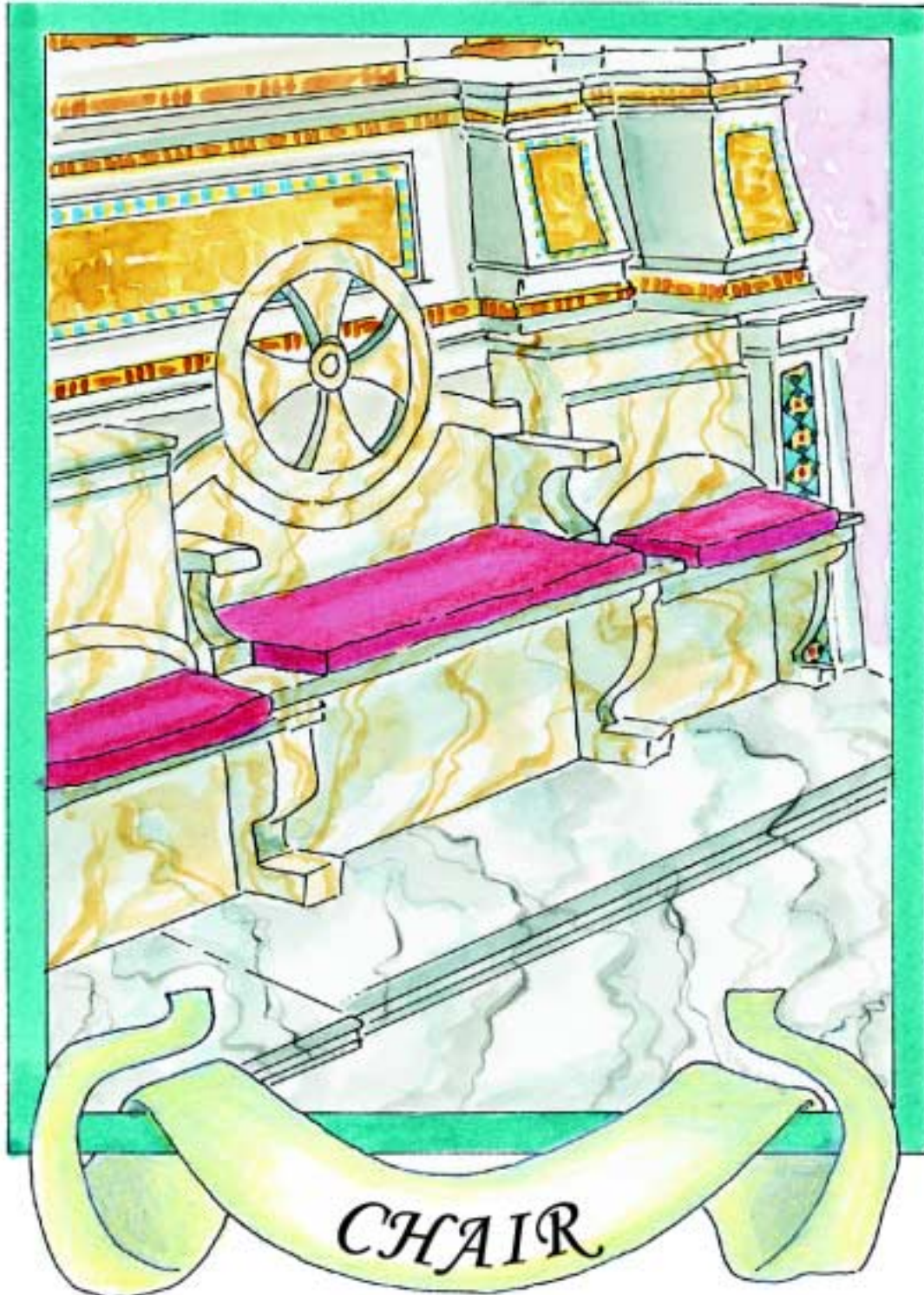




The celebrant's or presider's chair.

This is to show that the celebrant presides at the assembly and leads the faithful in prayer.

The altar, the ambo and the Presider's chair represent the triple mission of Christ: Christ is a priest at the altar, a prophet at the ambo and a king at the chair.





The pulpit.

This is a place for preaching made from marble or wood and often situated against a column or in the central nave of the longest part of the Church.



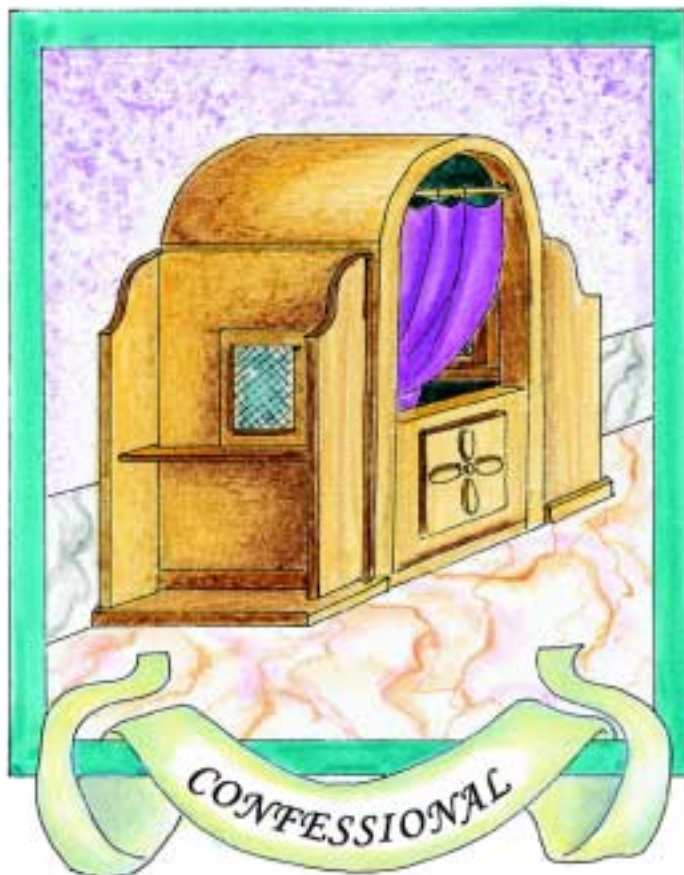
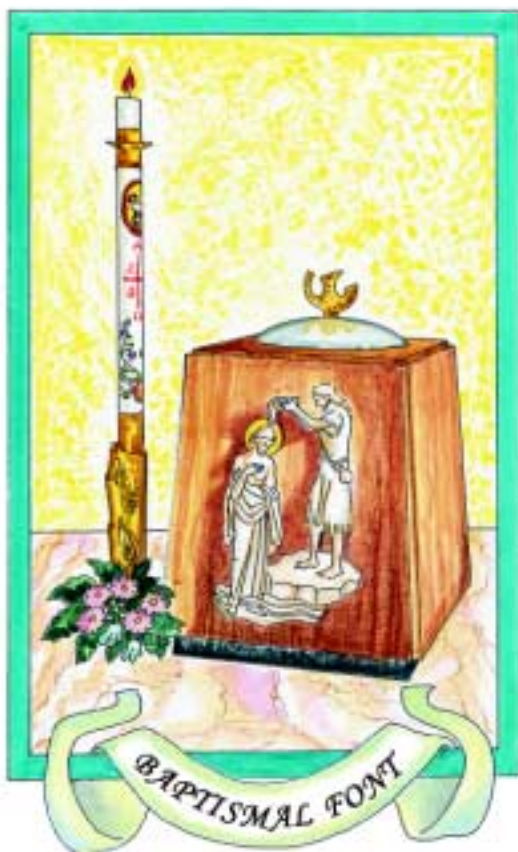
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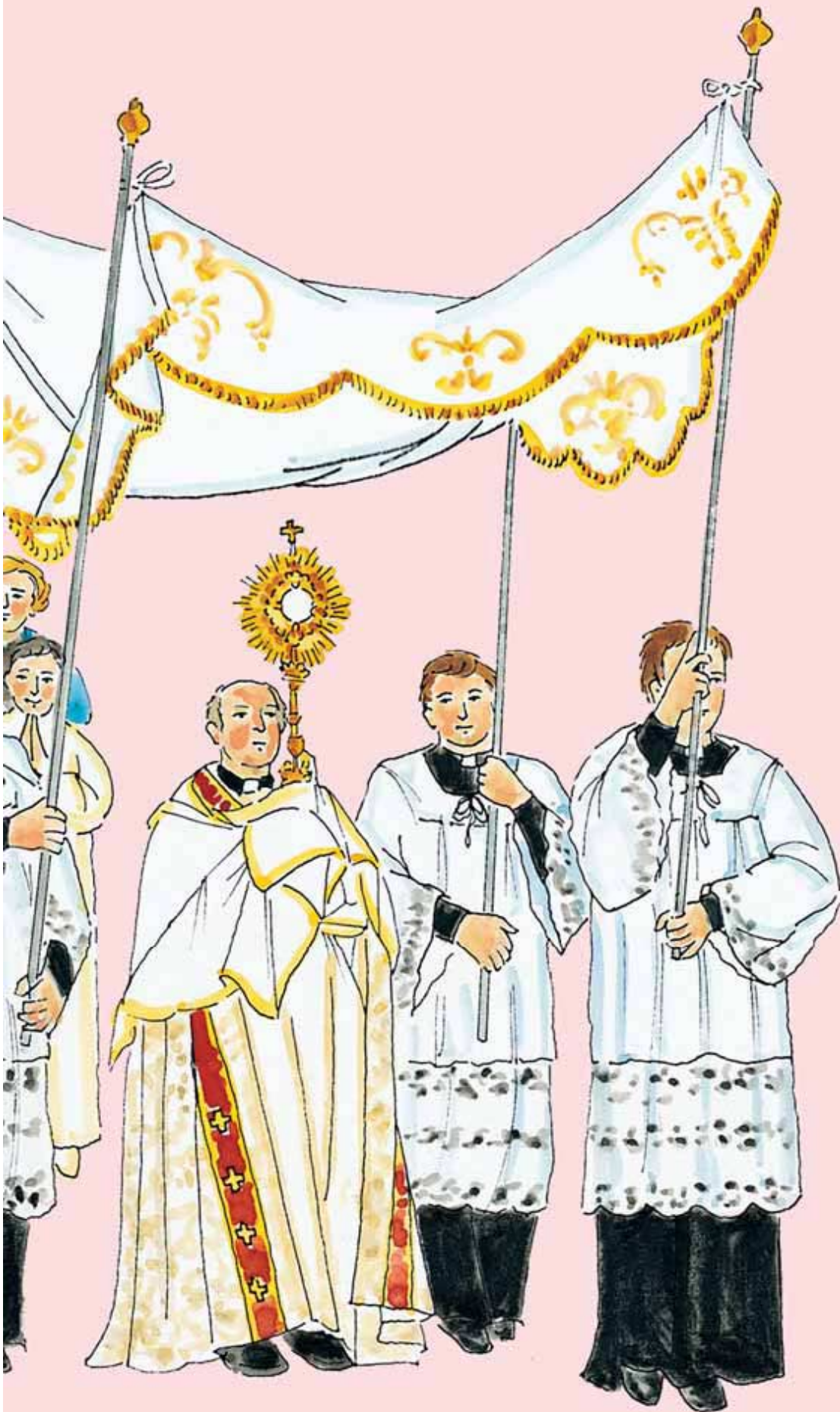
Why is it important that the place of celebration be something beautiful?

Because the beauty and the decorations of the sacred space and of everything that is connected to the Eucharist communicates in a certain way the very beauty of God, of the Church and of our encounter with the person we love, that is, with the Lord who is truly present.

The organization of the space and the way in which the liturgical space is appointed, the quality of the architecture and art of the sacred objects are a clear sign of the richness of the ecclesiastical tradition and shows its continuity, its sacredness and its spirituality.

It is not only what we hear that is important but also what we see. If we do not give importance to these things then our faith is weakened.







Chapter VII

The liturgical objects used for the Eucharist



HOW MANY ARE THERE AND WHAT ARE THEY?

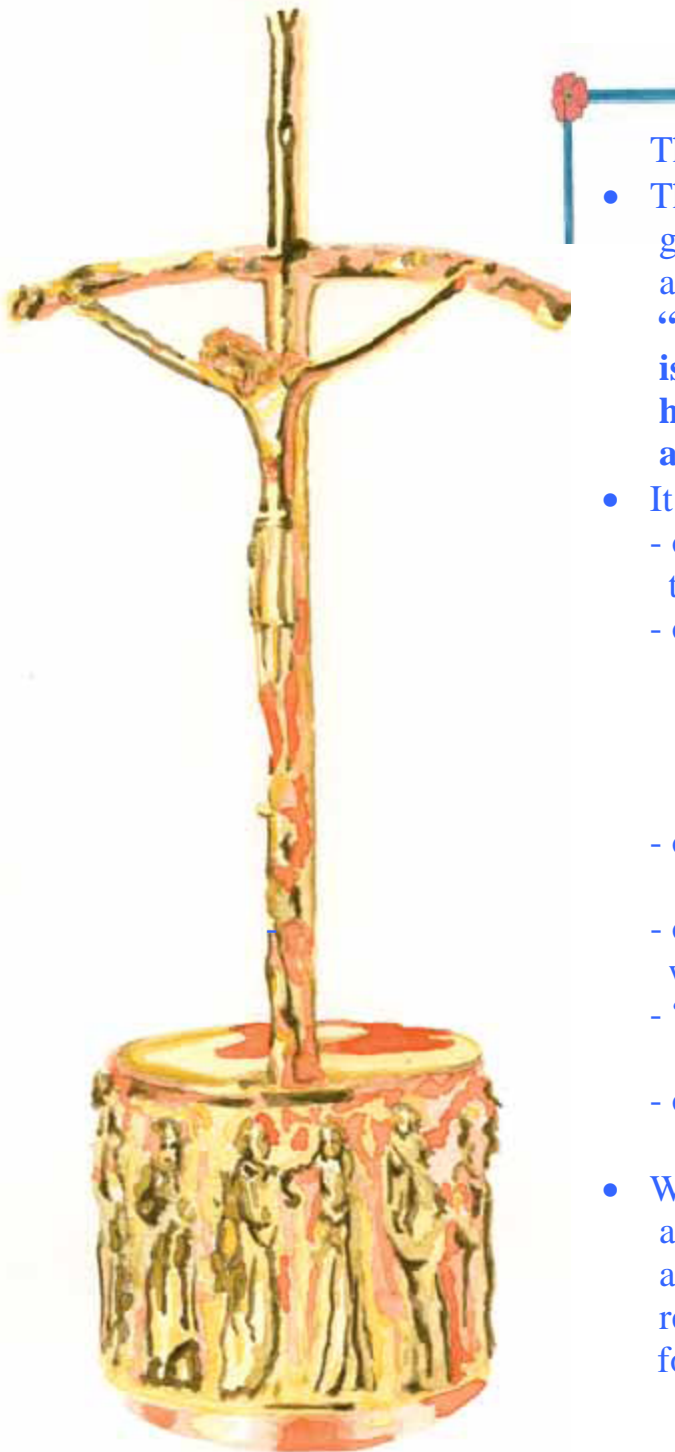
There are many objects and each one has its own specific meaning and function. Here are the ones that concern:



The altar:



The **cross**: with the figure of Christ in the center.



The cross is:

- The instrument of Christ's Passion and glorification, just as he himself foretold as his Passion approached:

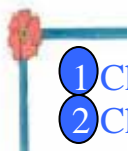
“Now is the Son of Man glorified, and God is glorified in him. 32If God is glorified in him,[c] God will glorify the Son in himself, and will glorify him at once” (Jn 13,31).
- It is a Sign:
 - of the presence of salvation, and also of the the hope of salvation in Christ;
 - of the universal dimension of salvation: the arms of Christ were opened wide as he was lifted up on the Cross in his desire to embrace men and women of all times and places;
 - of the newness of the Christian identity with which it becomes associated;
 - of Christian values that are characterized with certain societies and cultures;
 - “of the Son of Man” (Mt 24,30) who will appear at the end of time;
 - of the ultimate and supreme victory of good over evil (cfr. Gal 6,14).
- We are reminded that all who follow Christ are called to share in his suffering: “If anyone wishes to come after me, let him renounce himself, take up his cross and follow me.” (Mk 8, 34).



The bread made from *wheat* and the *wine* made from grapes.



The *chalice*: is a cup made from precious metal with its inner surface covered in gold that holds the Most Precious Blood of Christ.



- 1 Chalice
- 2 Chalice with paten



The *paten*: a precious circular dish made from solid metal that is used to contain the host both before and after the consecration. It is slightly concave or has, in its center, a slight depression so as to contain the host more securely.



The *cruets*: these are glass containers or small jugs made from another material that are used to hold the water and wine.



The *water*: a few drops of water are added to the chalice during the offertory. Some of the water is also used to wash the priest's hands as well as to purify the chalice at the end of the Holy Mass.

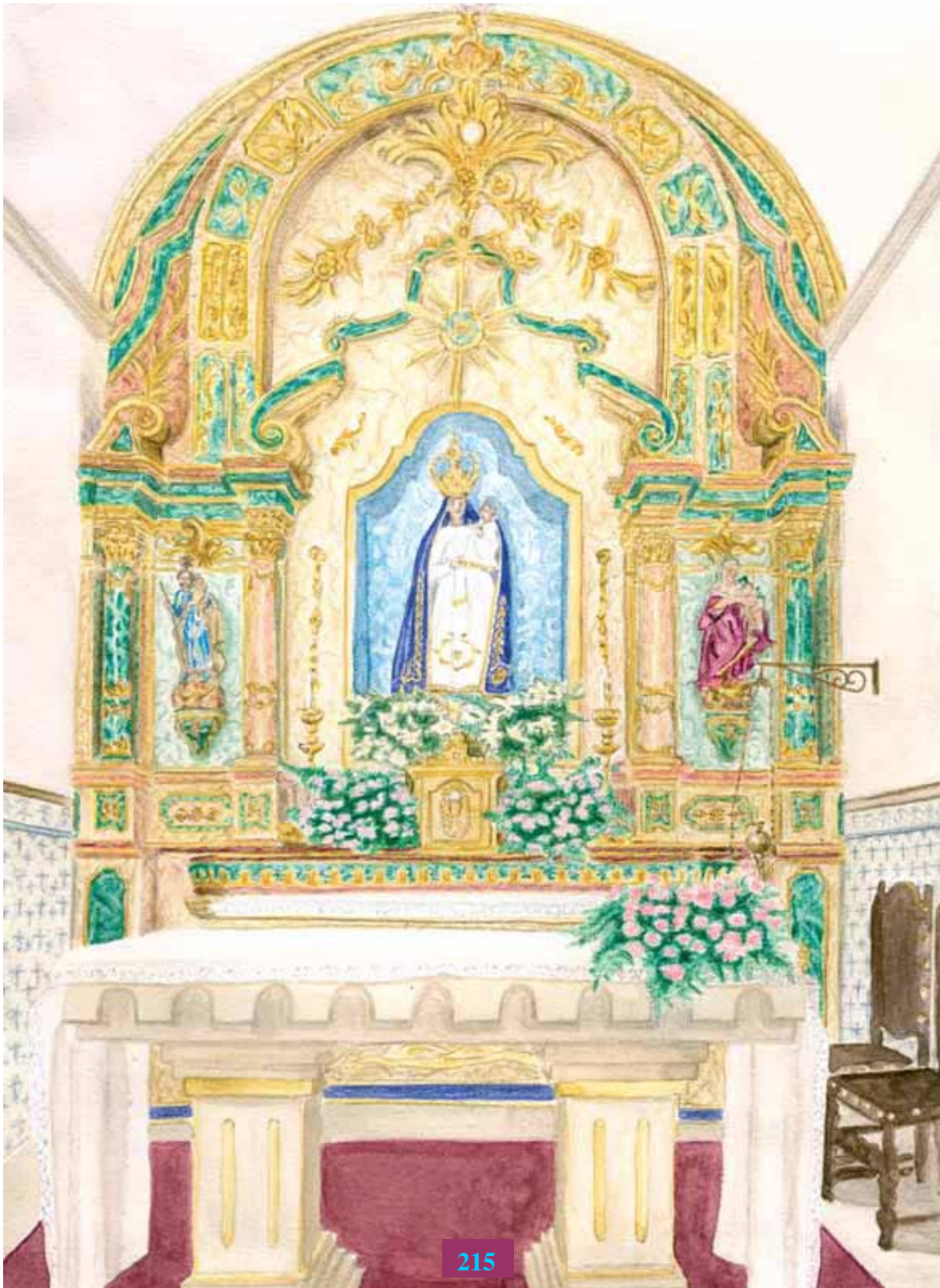




The *altar cloth*: this is a white linen cloth that is used to cover the entire surface of the altar.



The *flowers*: (if there are flowers used): different colors are chosen so that the flowers are in harmony with the altar and the liturgical season.





The *missal*: this is a book that contains all the texts that are necessary for the celebration of the Holy Mass.



The *lectionary*: this is a book that contains the readings taken from Sacred Scripture



The *book stand*: this is a liturgical accessory used to hold the sacred books (at the ambo, the chair or the altar)





The *purificator*: this is a small linen cloth, approximately the size and shape of a handkerchief, that is used to dry the chalice, to wipe the paten and the rim of the chalice after a person has received from the chalice.



The *finger towel*: a linen cloth that is used by the priest to dry his hands at the Offertory after he has washed his hands.



The *pall*: this is a small square cloth, often rigid or made from heavy material, that is placed on top of the chalice.



The images represent the corporal, the purificator, the finger towel and the pall.



The *candles*: as they burn they represent the prayers and the life of the members of the faithful as they give themselves to loving God and neighbor.



1 The candle burns and gives light. As it burns it gets used up. The candle is a symbol of Christ, the light who enlightens us and warms our hearts. He gave himself for us all. The candle is also a symbol of the Christian who brings Christ's light in the world and who inflames his heart with love for God and neighbor.

2 The Easter Candle, or the Paschal Candle, is a symbol of the risen Christ, true light of the world who enlightens every person. It is a sign of new life in Christ who saved us from sin and has opened to us the gates of Paradise.



The *pyx* or *ciborium*: this is a container used to safeguard or to bring Holy Communion under the form of bread.

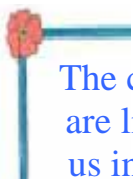


The *bell*.





The *thurible* (usually called this): is often made from precious silver with three sets of long chains that allow a dome-shaped lid to slide up and down the chains. These chains are gathered together by a type of cover in the shape of a lid. On top of the lid is a large silver ring which allows the thurible to be held easily. Inside the thurible is another dish in which burning coals are held securely. Grains of incense are scattered on the burning charcoals and plumes of smoke appear through the openings in the lid of the thurible.



The chains of the thurible remind us of our prayers that are linked to each other, uniting us with Heaven, bringing us into communion with God.

As the incense burns it rises up into the air.

This is a sign:

- of God's divinity and oneness (in the past many Christians paid with their very lives for their refusal to offer incense to the pagan gods or human figures in authority who were given the status of gods);
- of our fervent prayer that is pleasing to God and rises before him.





The **boat**: (usually called this): is a container that has this name because of its shape and also because it is used to hold the grains of incense.



The **aspergillum**: a small bucket often made from precious or semi-precious metal, and a sprinkler in the form of a small perforated globe which, when plunged into the bucket containing holy water, absorbs some of the liquid and then releases it when sprinkled. Both are used in the sprinkling of holy water.



The **jug** and the **bowl** are used for the washing of the priest's hands: they are the objects he uses for the purification of his hands during the offertory. While he is washing his hands the priest says: "Lord, wash away my iniquity, cleanse me from my sins".





The *monstrance*: this is used to expose the Most Blessed Sacrament during adoration.





The celebrant's vestments:



The *amice*: this is a white cloth that is worn around the neck when the alb does not cover the priest's clothes fully.



The *alb*: this is a white garment made from cloth. It is a full length garment and touches the celebrant's heels. It is used to cover the priest's body completely.





The *cincture*: this is a type of belt or girdle that gathers the alb round the celebrant's waist.

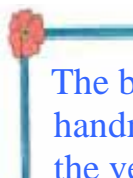


The *stole*: this is an important piece of insignia which looks like a long scarf and is worn by the priest and a Bishop around the neck. A deacon's stole is diagonal in that it is worn transversely, that is, one end rests on the deacon's left shoulder and the other end is gathered together as it drapes on his right side.





The *chasuble* or *vestment*: this is a garment worn by the priest over the alb and stole; there are different liturgical colors for the chasuble according to what is being celebrated.



The beauty and careful handmade details of the vestments are a sign of the faith and love of the faithful, and they invite us to contemplate the beauty of God who is present in a special way in the Eucharist.



The *surplice*: this is a long white garment, often decorated with lace, that reaches the knee, and has short but wide sleeves. It is worn over a soutane or cassock. It is used also by altar servers when they serve at the altar.





The *humeral veil*: this is a cloth that is worn by the priest over his shoulders and it is used, in a sign of respect, to cover and uncover the monstrance during solemn Eucharistic benediction or during a procession during which the offerings are presented.



The *dalmatic*: this is a vestment that is worn by a deacon.





The *cope*: a liturgical vestment originally used for processions and later for the more solemn Liturgy of the Hours on Feast Days as well as for the celebration of Sacraments outside Mass. It is also worn for Benediction of the Most Holy Sacrament.



The *Miter*: is worn by the Bishop during solemn celebrations and underlines the importance of his Ministry.







The liturgical colors

White: is used during the Easter Season and at Christmas, for the feasts of Our Lady and the Saints who were not martyred. It is the color of joy, light and life.

Green: is used during Ordinary Time. It represents the youth of the Church that has taken up a new life.

Red: is used on *Palm Sunday*, *Good Friday*, on the feast of *Pentecost*, and when the Church celebrates the feast of the Holy Martyrs. It represents the gift of the Holy Spirit who enables us to bear witness to our own faith even to the point of martyrdom (the red color is also the color of blood).

Purple: is used during *Advent*, *Lent* during Liturgies for the *faithfully departed*. It represents hope during our time of waiting until we meet Jesus. It also represents our spirit of penance.

Black: is used from time to time for *funerals* and for celebrations in memory of the faithfully departed.

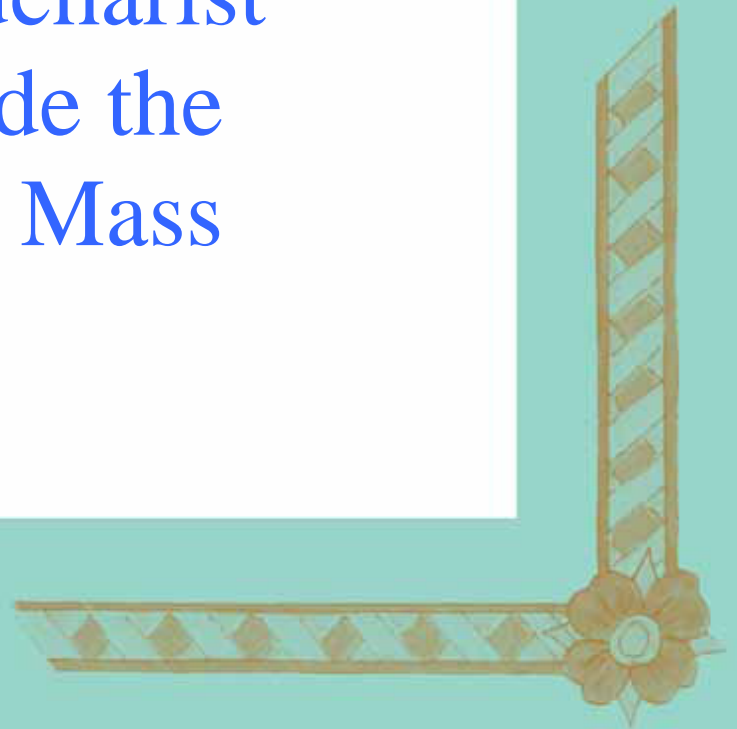






Chapter VIII

Devotion to the Eucharist outside the Holy Mass



70 What do we call devotion to Christ the Lord during the Holy Mass and after the celebration of the Holy Mass.

This devotion is called adoration (or *di latria*—a Greek word that means adoration), because it is reserved God alone.

71 From where does Eucharistic devotion outside the Holy Mass originate?

It comes from:

1 The Celebration of the Eucharist: the

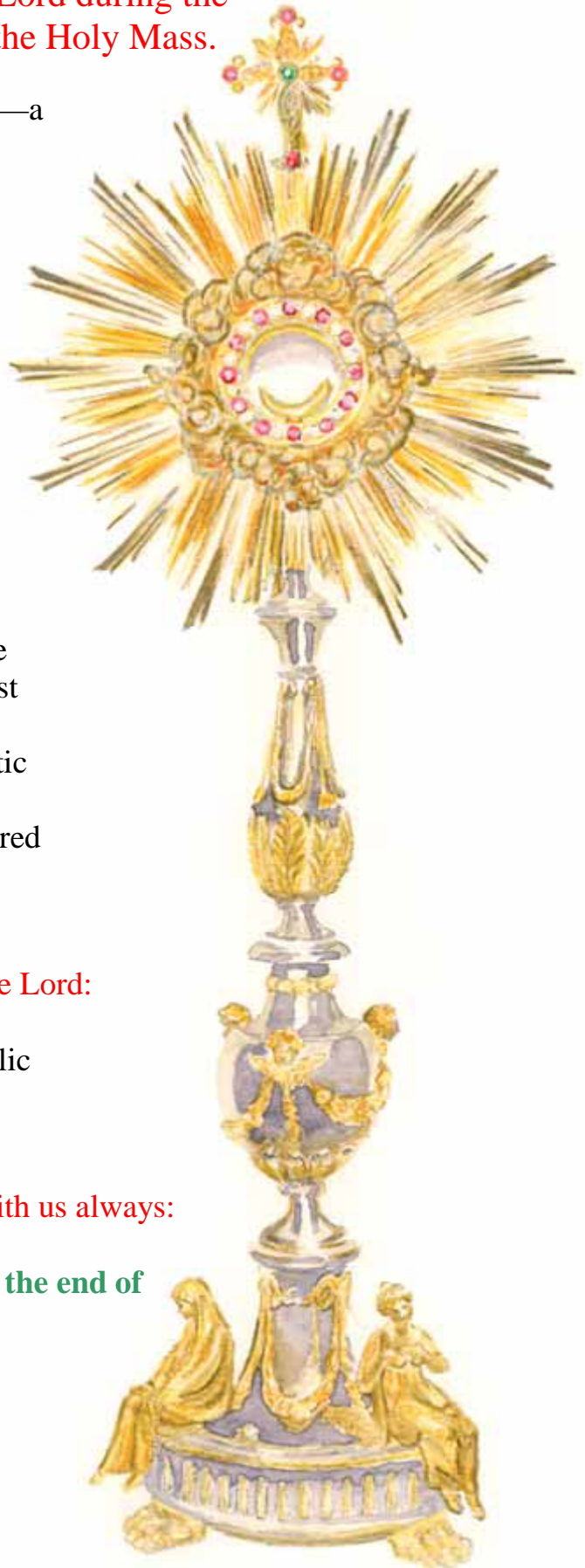
Sacrifice of the Holy Mass is truly the source and the goal of worship given to the Eucharist when it occurs outside the Holy Mass. This devotion is intimately linked to the Eucharistic Celebration. It is a natural extension of Holy Mass as well as being a devotion that is ordered to the Holy Mass.

2 From faith in the Real Presence of the Lord:

this necessarily leads to an external and public manifestation of this same faith.

3 From the certainty that the Lord is with us always:

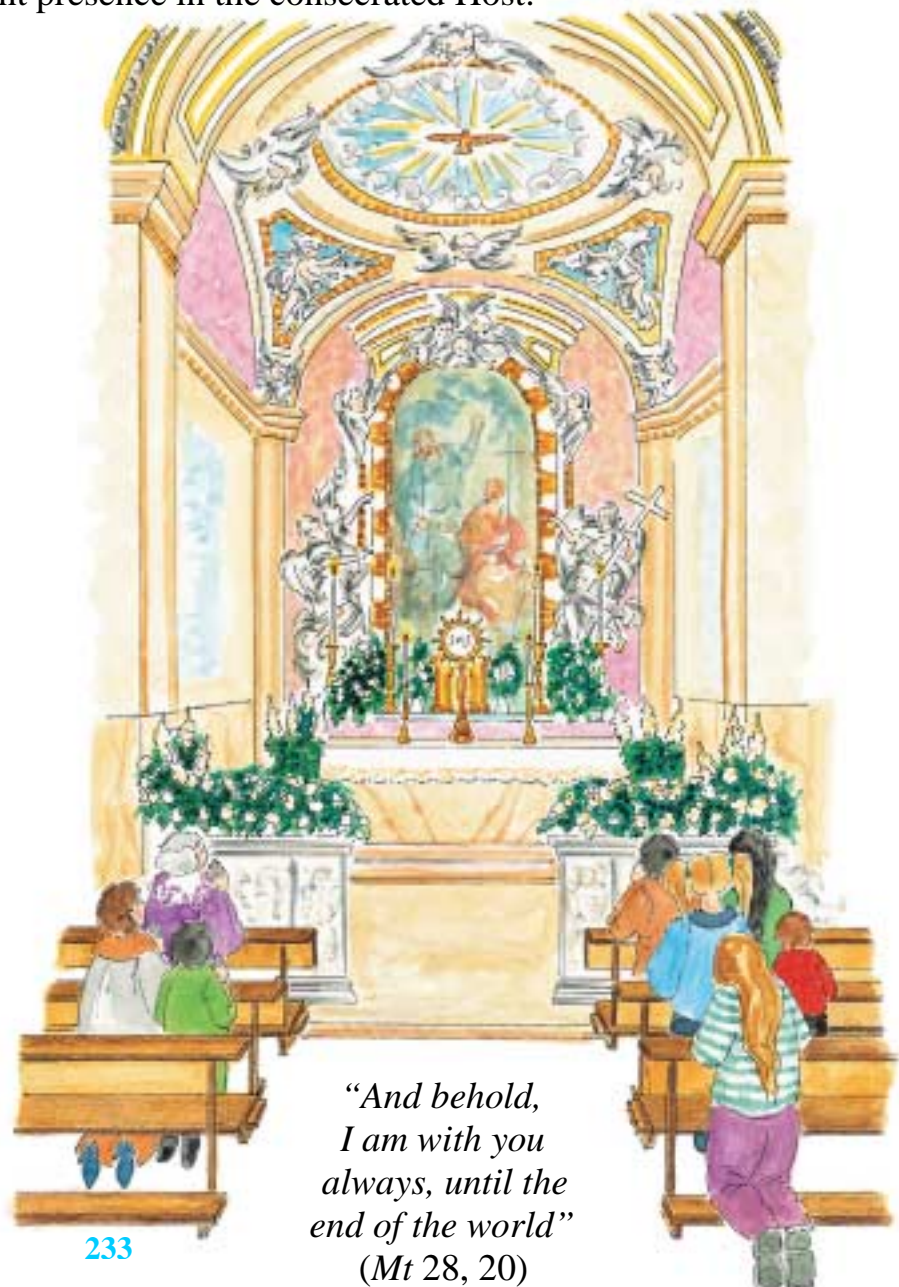
“And behold, I am with you always, until the end of the world” (*Mt 28, 20*).



72 In what way does devotion to the Eucharist take place outside Mass?

This occurs in many different and complementary ways:

First of all there is the *Adoration* of the Most Blessed Sacrament, either individually or together with the community. There are various ways in which this can be done: exposing the Most Blessed Sacrament in a monstrance or in a ciborium, over an extended period of time (as is done, for example, during the Forty Hours Adoration) or for a brief time. This devotion is recommended by the Church to Pastors and the faithful as it is highly expressive of the link that exists between the Celebration of the Sacrifice of the Holy Mass (which in itself is the Church's greatest act of adoration) and his permanent presence in the consecrated Host.



*“And behold,
I am with you
always, until the
end of the world”
(Mt 28, 20)*



Adoring Jesus Christ present in the Eucharist outside Mass is:



A sign of our faith in the Mystery of the Eucharist.



An act of thanksgiving to the Lord for this exceptional and wonderful gift.



A way of making reparation for the many offenses that are perpetrated in the world.



Spending time in prayer before the Lord Jesus who is really present in the Blessed Sacrament:



Deepens our union with him and helps us to become holy.



Increases our sense of awe and wonder at the great gift of the Real Presence of Christ.



Prepares us for a fruitful Celebration of the Eucharist.



Helps us to have a greater sense of devotion and to reflect on this increasingly in our lives.



During this time of Adoration the faithful may find it helpful to:



Read a passage from Sacred Scripture which is an incomparable source of prayer.



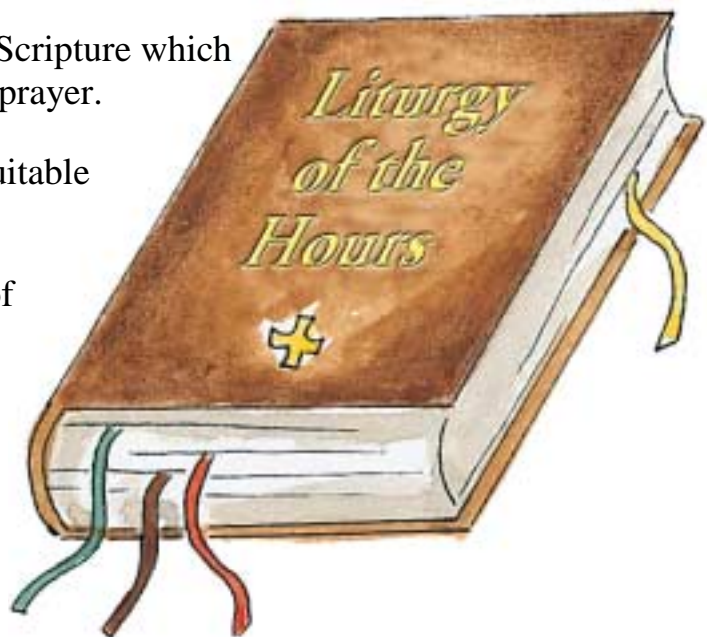
Sing hymns and read other suitable prayers.

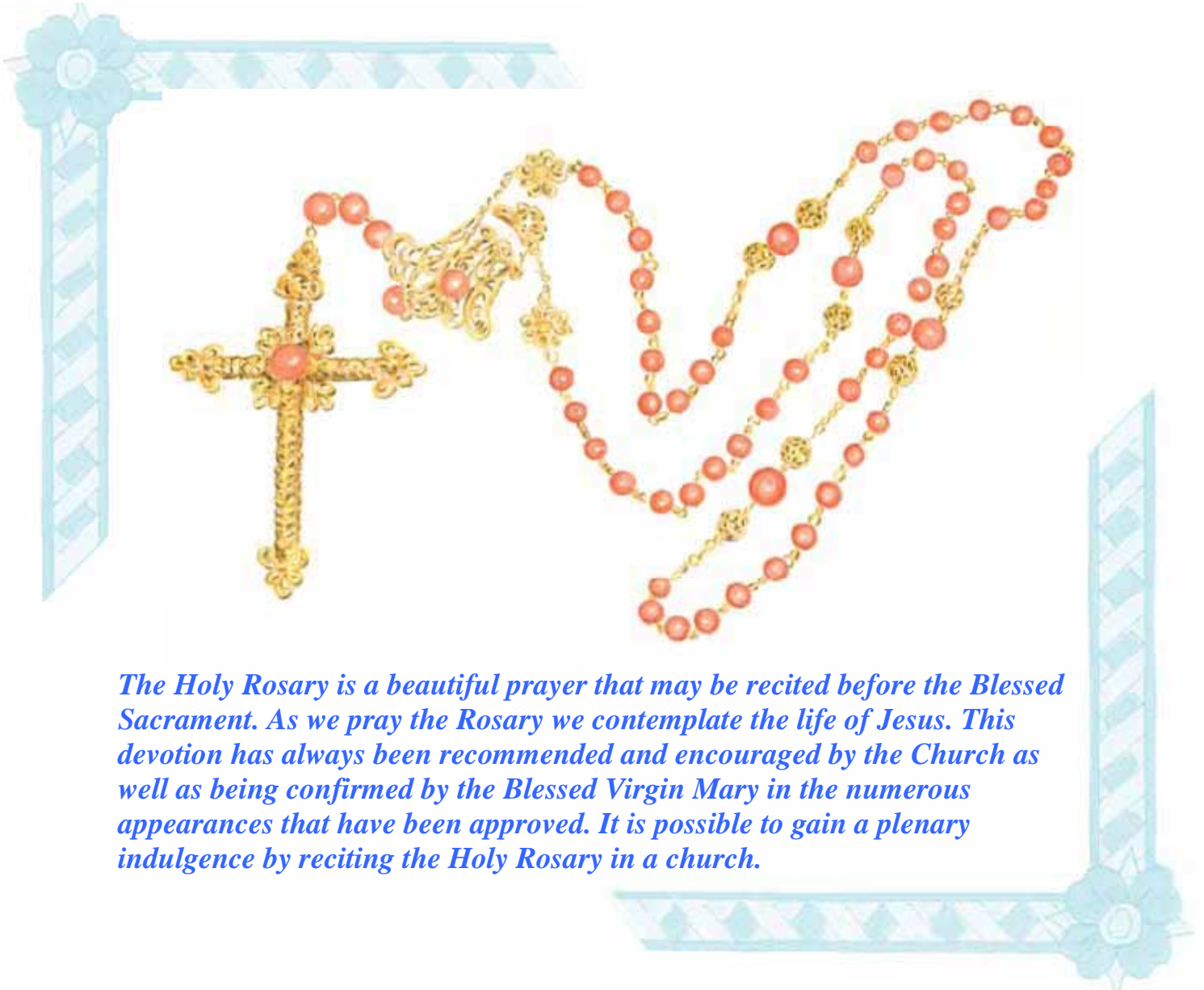


Become familiar with some of the prayers from the **Liturgy of the Hours**, that is to say the “official” prayer of the Catholic Church which follows the various liturgical seasons throughout the year.



Remain in silent prayer and contemplation.





The Holy Rosary is a beautiful prayer that may be recited before the Blessed Sacrament. As we pray the Rosary we contemplate the life of Jesus. This devotion has always been recommended and encouraged by the Church as well as being confirmed by the Blessed Virgin Mary in the numerous appearances that have been approved. It is possible to gain a plenary indulgence by reciting the Holy Rosary in a church.

It is both important for us and very pleasing to the Lord if we make a simple *visit to the Blessed Sacrament* reposed in the tabernacle: this brief encounter with Christ is inspired by our belief in his presence. This is usually an occasion to spend some time in silent *prayer*.





Jesus is continuously inviting us to come to him. As we accept his invitation each one of us has the chance to encounter the Lord Jesus. This can occur in a particular way if we spend some time before the tabernacle as soon as we enter a church. It is in the tabernacle that Jesus is truly present in the Most Blessed Sacrament. It is there that he is waiting to welcome everyone and to offer them his teaching and example for their lives.





The sanctuary lamp indicates the presence of Jesus in the Eucharist present in the tabernacle. This lamp is located in front of the tabernacle where it burns day and night. The burning sanctuary lamp invites us all to bow before and to adore Christ truly present in the consecrated Host.



Other ways of offering devotion to the Eucharist outside Mass are:

Eucharistic Benediction is usually the way in which Eucharistic processions and the adoration of the Blessed Sacrament are concluded. The Eucharistic Benediction is performed by a priest or a deacon. Since the blessing with the Most Holy Sacrament is not a form of Eucharistic devotion by itself, it must be preceded by a brief period of exposition which allows for a period of prayer and silence. It is not permitted to expose the Blessed Sacrament for the sole purpose of imparting a blessing.



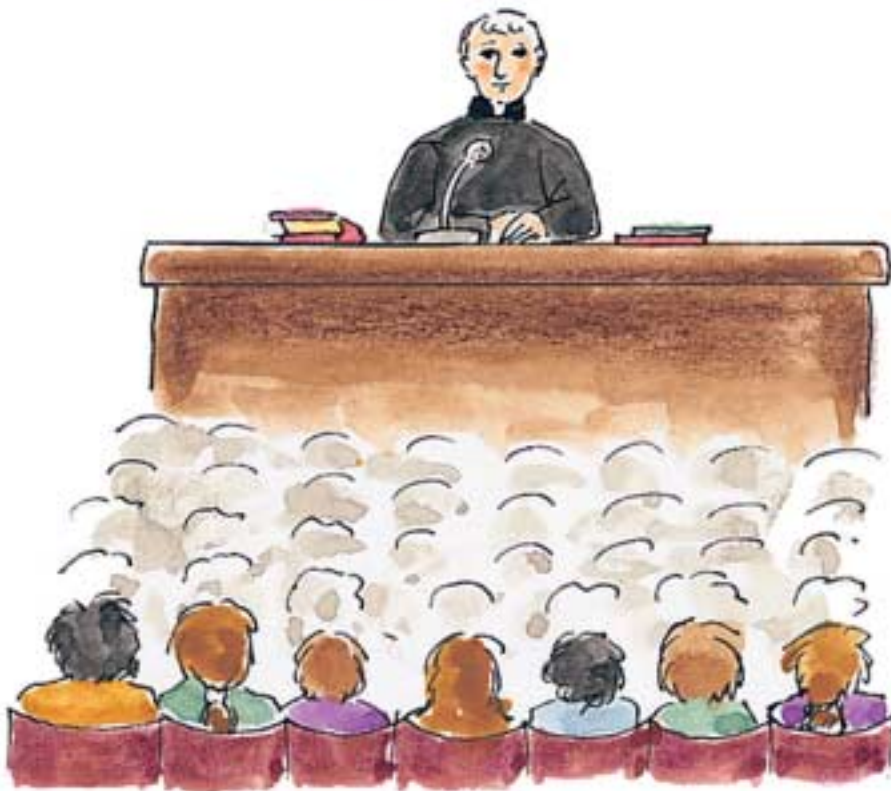


Eucharistic Processions through the streets: these help the faithful to deepen their sense of being God's people who are called to journey with their Lord and to proclaim their faith in the ***God who is with us and for us***. This is especially the case when we are speaking about the Eucharistic Procession par excellence, namely, the ***Corpus Christi Procession*** (the Feast of the Body and Blood of the Lord). During these processions everything must be done to highlight and respect the dignity and reverence for the Most Blessed Sacrament: the way in which those who partake, to the decoration of the streets, the floral arrangements, the hymns and the prayers must all be a manifestation of praise and of faith in the Lord who is really present in the Most Blessed Sacrament.

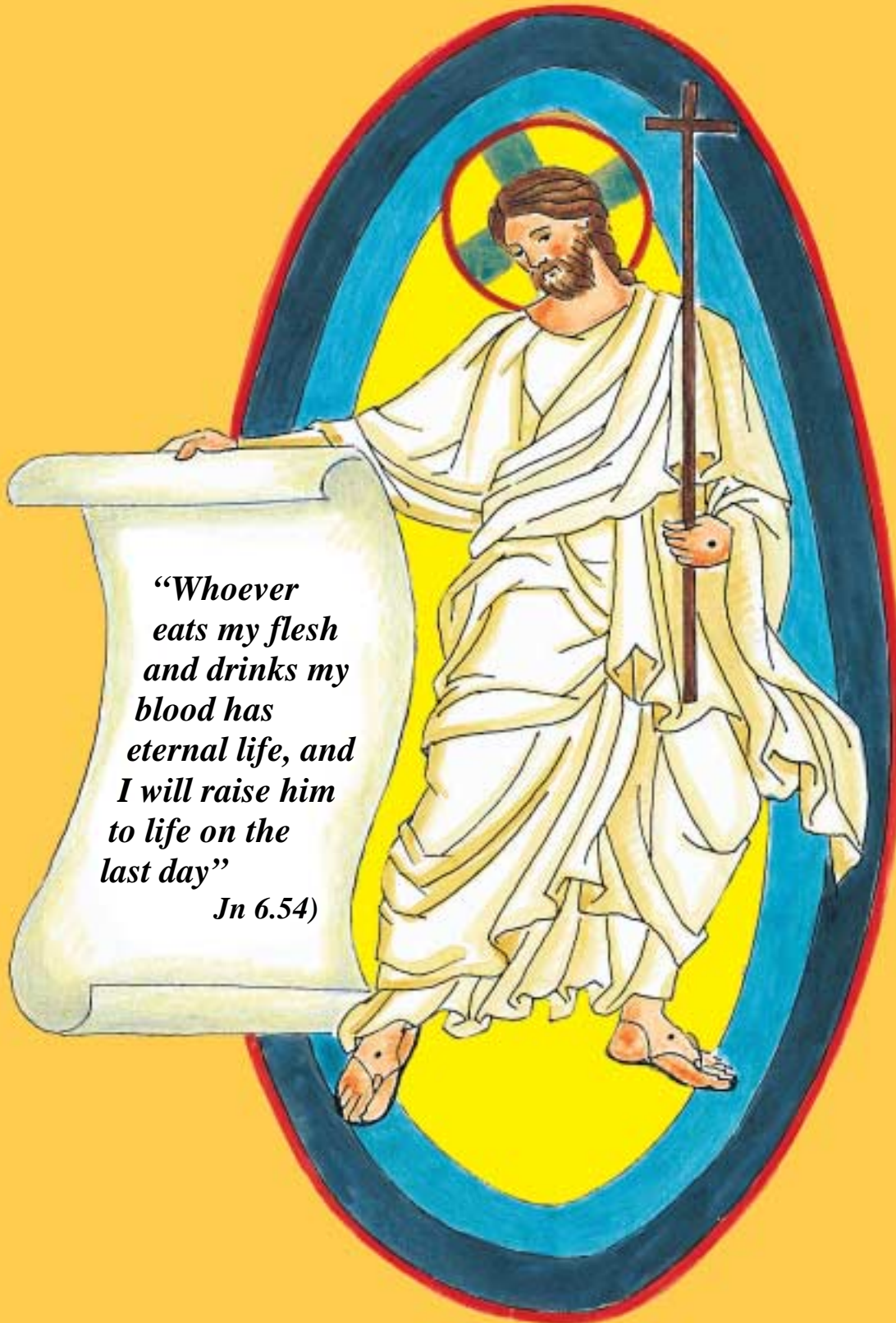




Eucharistic Congresses: are a sign of faith of charity and may be considered as a “station” that is to say a period of personal pledging and prayer during which the universal Church or a particular Church is invited to deepen some aspect of the Eucharistic Mystery and participate in a gesture of public veneration in a bond of charity and unity.







*“Whoever
eats my flesh
and drinks my
blood has
eternal life, and
I will raise him
to life on the
last day”*

Jn 6.54)





Chapter IX


The Eucharist In the daily life of the Church and of the Christian

73 What is the relationship between the Holy Mass and the Church?

It is such a close relationship that the early Christians used the words *Corpus Christi* - *The Body of Christ* to speak about:

 The Body born of the Virgin Mary, that is Jesus Christ.

 The Eucharistic Body, that is the Eucharist.

 The ecclesial Body of Christ, that is to say, is made up of all the faithful of the Church whose *Head* is Jesus Christ.



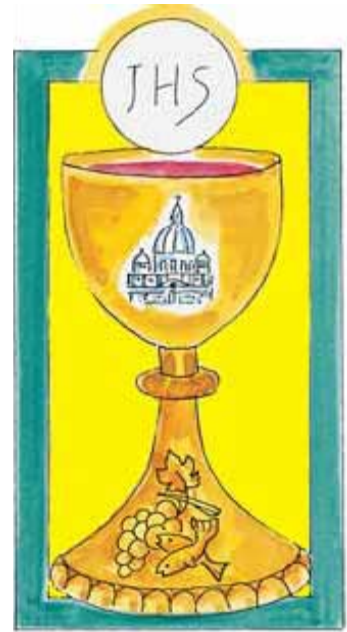
74 How is this relationship between the Holy Mass and the Church brought about?



The Eucharist contains the entire spiritual riches of the Church since the Church has no other spiritual riches apart from Jesus Christ and that which was given to her by Him.



The Eucharist builds up the Church, constitutes the Church, in the sense that the Eucharist unifies it, nourishes it, and makes it grow as an authentic communion of God's people in its rich diversity and in its deep unity. The Church lives from the Eucharist. The entire life, word and structure of the Church, is essentially Eucharistic. The Eucharist is the source and the high point of its spiritual life, its holiness and the witness of the faithful.



The same Eucharistic Bread, made from many grains of wheat, and the wine, made from many single grapes, together signify the unity and diversity of the Christian people who celebrate the Eucharist.



At the same time, the Church brings about the Eucharist, that is to say, it celebrates it and offers it to the Father, united to Christ in the Holy Spirit.



75 Why is the Eucharist the center of the Church's life?

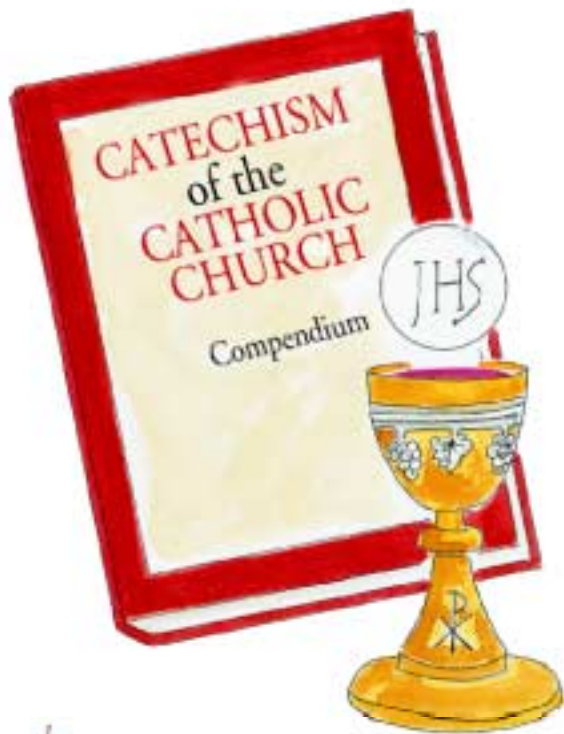


The Eucharist, first of all, shows forth the Church, in its unity and its variety of charisms and ministries.





The Eucharist is the compendium of the Church's faith: in the Eucharist the Church professes and celebrates its faith in the highest and most complete way.



The Eucharist is the apex of the Church's liturgy. In it is found both the culmination of God's action by which he sanctifies the world through the person of Jesus Christ as well as the worship that men and women offer to Jesus, and through him to the Father in the Holy Spirit.

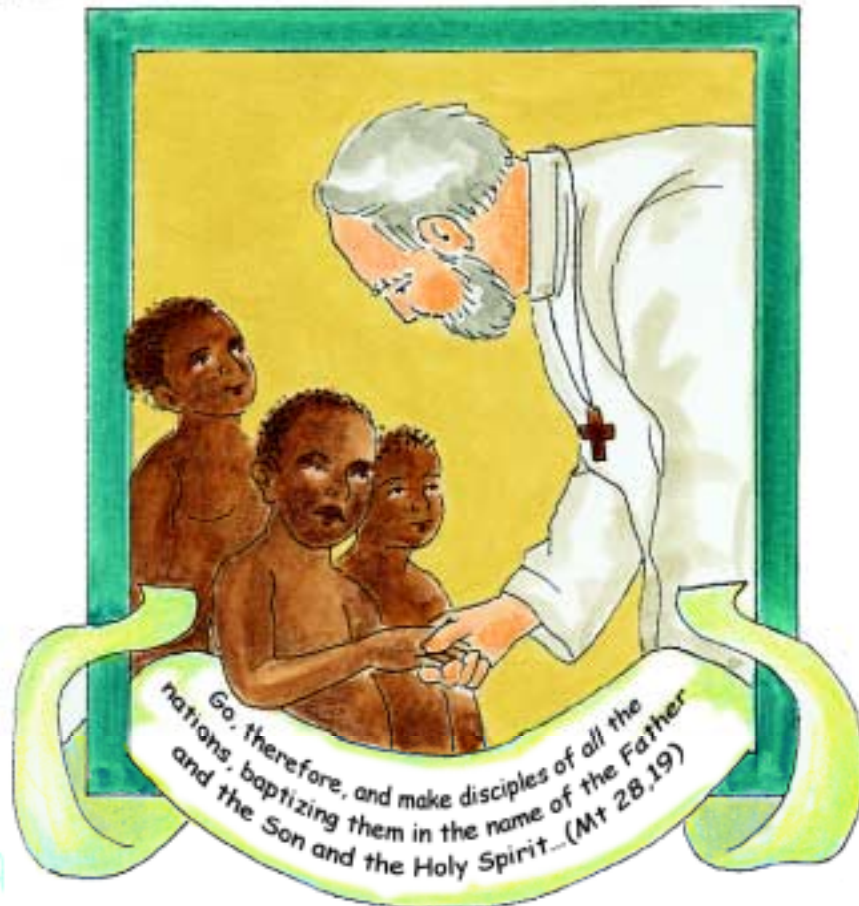


The Eucharist is the most complete and efficacious prayer that the Church makes.





The Eucharist is both the source and high point of the Church's entire missionary activity by which it makes known to all peoples the newness and beauty of the Word of the Lord.





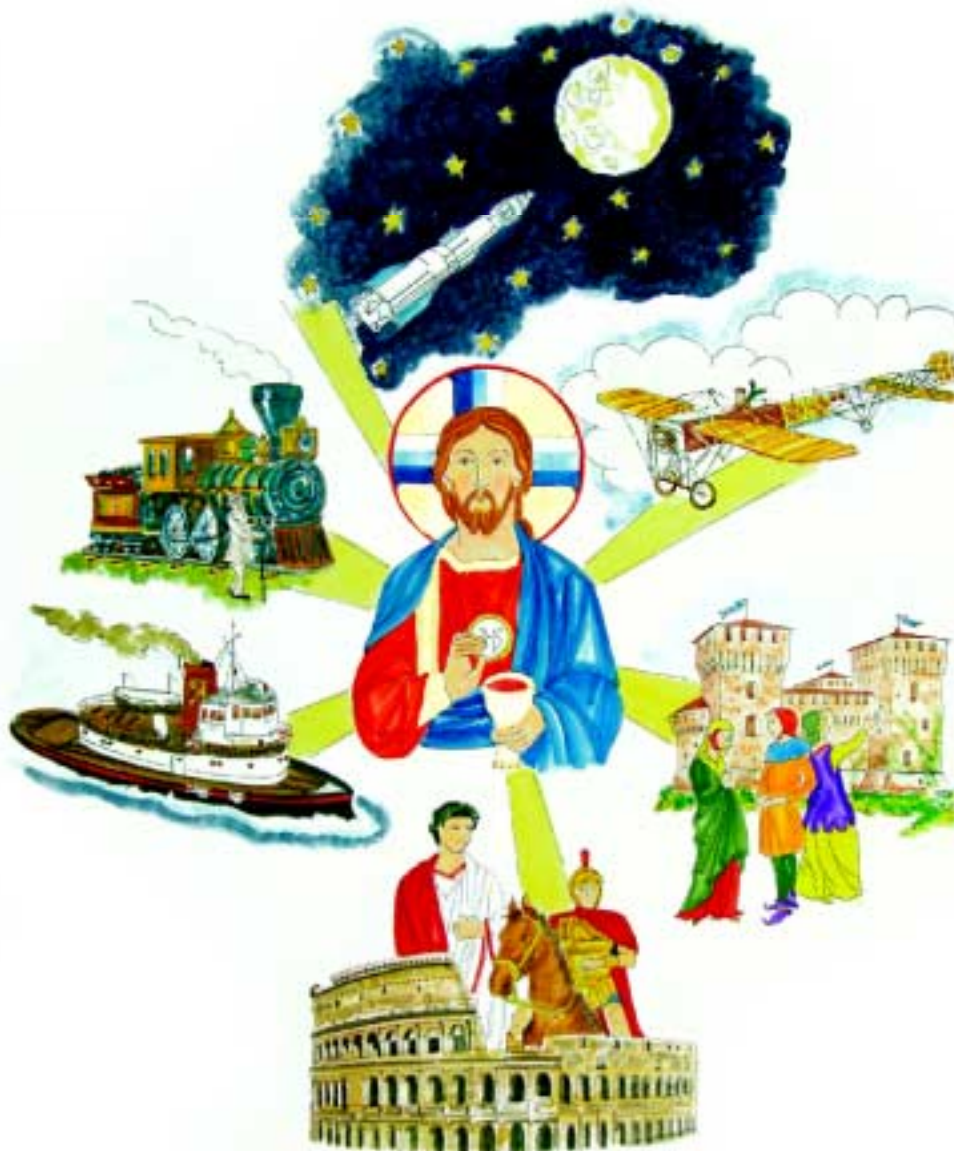
Even though it does not act as a substitute for the sacrament of Confession, the Eucharist, furthermore, urges us on to conversion and purifies our hearts. In the normal manner of things, Confession is the sole way by which grave sins can be forgiven and for us to be reconciled with God and with the Church.



The Eucharist helps us to keep evil away from our lives and to grow in charity.

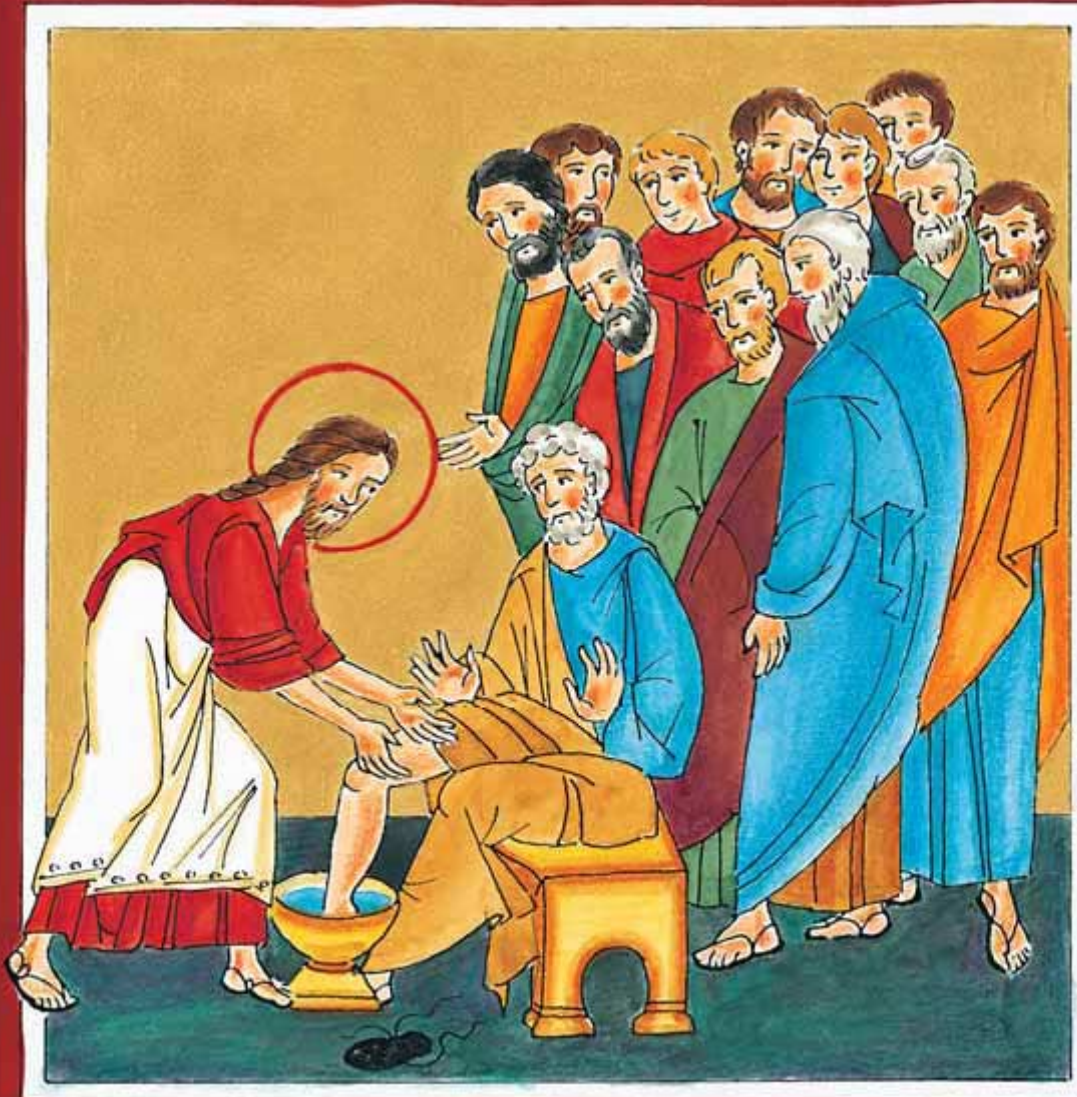


The Eucharist reveals man to himself, allowing him to discover his true identity. It helps him to appreciate his freedom and, through God's grace, makes him a *new creature*.





Since the Eucharist is a mystery of *kenosis* (a Greek word that means *lowering, humiliation, self-emptying*), in which Jesus shows us his profound humility even to the point of concealing himself under the humble appearances of the consecrated *Bread* and *Wine*, to live the Eucharist means to try and imitate the humility and unassuming nature of Christ.



“The washing of the feet, a manifestation of perfect love, is the distinctive sign of the disciples: **‘I have given you an example that you should do as I have done to you’** (*Jn 13,15*). Jesus, the Lord and Master, gets up from his place at the table and takes the place of a servant. He turns the roles upside down and shows the radical newness of the Christian life. He shows in a humble way that to love with words and deeds consists first of all, in serving one’s brothers and sisters. By washing the feet of the disciples, Jesus anticipates the humiliation of his Death on the Cross by which he will be a servant to the world in an absolute way. Whoever eats the Body of Christ will also find the strength to do a similar fraternal gesture. There is a bond of closeness and unity between Christ and his disciple that transforms a person in his or her very depths and makes them willing to serve” (Pope John Paul II).



The encounter with Jesus in the Eucharist helps us to do good works and to please God.

It encourages the Christian not to be afraid to speak about God to others, to be engaged and active in the life of politics and social action, especially in order to try and remedy the many inequalities that exist in the world.



The Eucharist urges us on to announce what we have celebrated in the Holy Mass, to make it known and to love others, sharing our daily bread and our material goods with them, especially with the most needy.



We can build a better world when we are united to Jesus in the Eucharist, a world in which hatred is overcome by love, violence is triumphed by peace, pride vanquished by humility, selfishness defeated by generosity, discord conquered by reconciliation, hopelessness overwhelmed by hope.



The Eucharist urges us on to imitate the virtues of Jesus. The synthesis of these virtues are found in the Beatitudes.



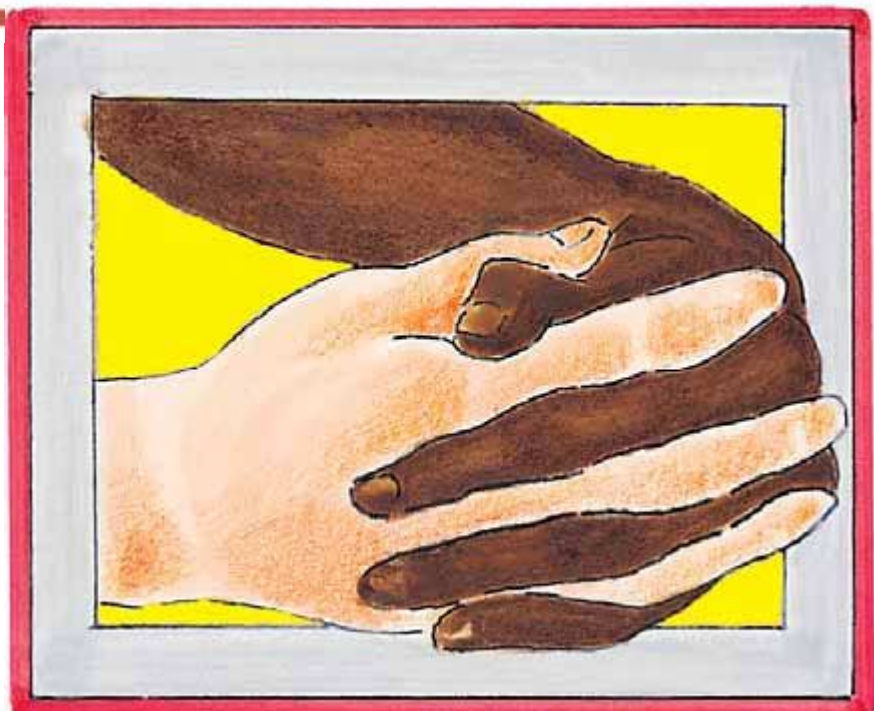
76 What is the importance of the Holy Mass in the life of the Christian?



The Holy Mass is a weekly, and if possible also a daily, reunion of love with Jesus Christ who gave himself for us.



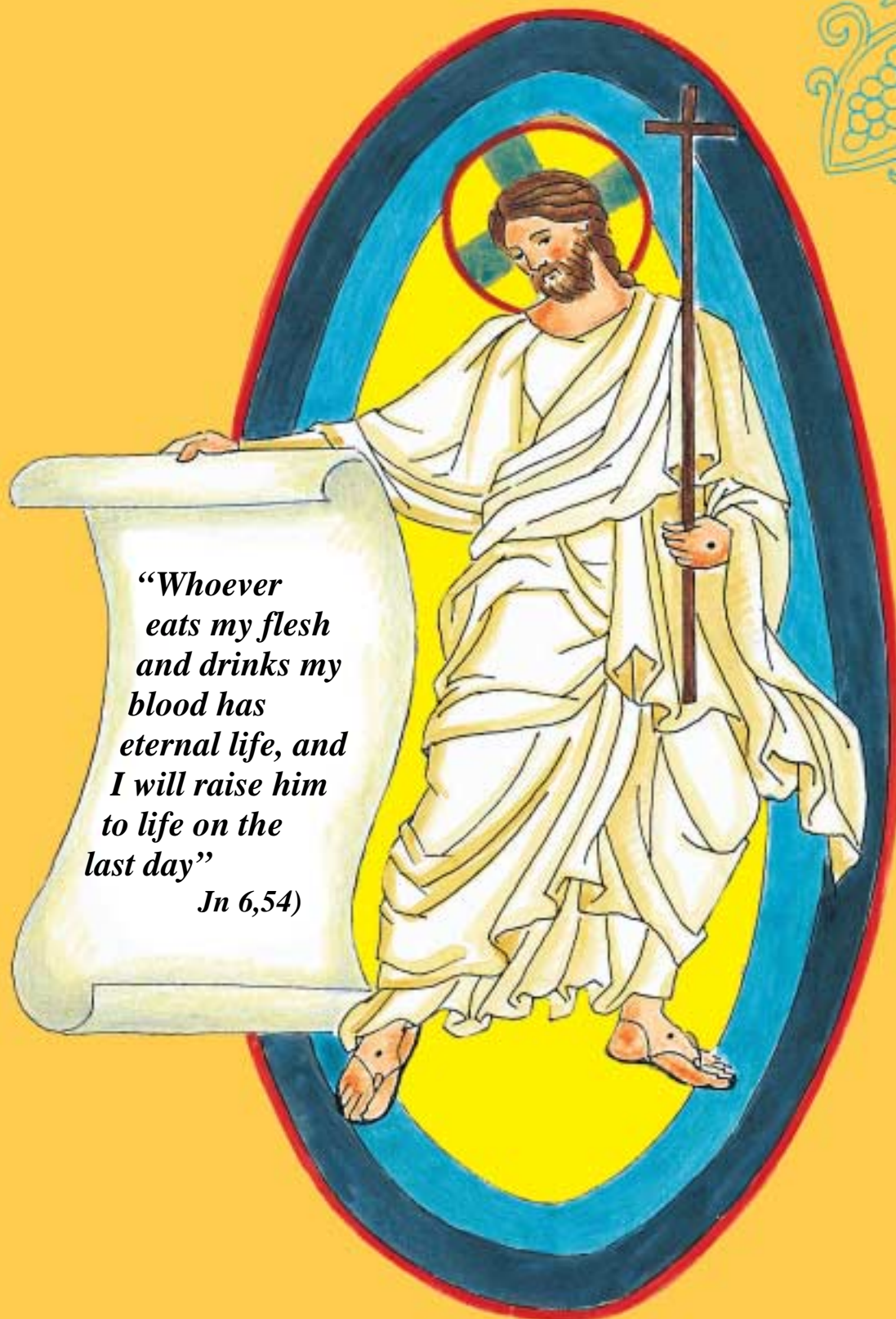
The Holy Mass nourishes us and gives us a direction for our lives, it helps us to grow in harmony and in love.





The Holy Mass is the food, light and strength for our earthly pilgrimage and it sustains and nourishes our desire for eternal life: Heaven.





*“Whoever
eats my flesh
and drinks my
blood has
eternal life, and
I will raise him
to life on the
last day”*

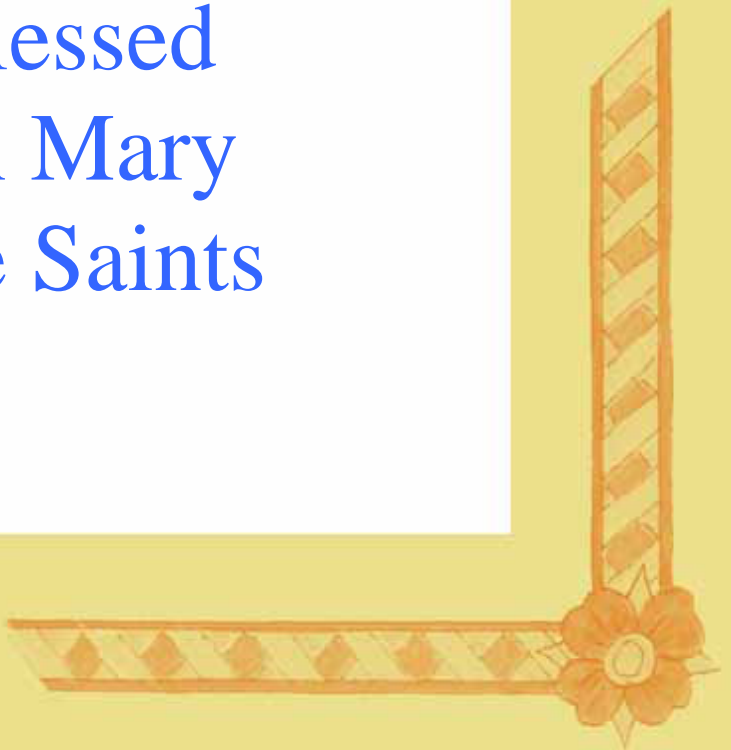
Jn 6,54)





Chapter X

The Eucharist In the life of the Blessed Virgin Mary and the Saints





Why can we say that the Blessed Mary's entire life was Eucharistic?



Even before the Sacrament of the Eucharist was instituted, Mary lived her whole life in a Eucharistic spirit. Various events in her life testify to this fact.





In the Annunciation Our Lady offered her virginal womb for the Incarnation of Jesus, the Word of God. For nine months the Virgin was the living tabernacle of God. By her *Immaculate Conception* and her *fullness of Grace*, Mary is a model for us and she inaugurates the Church's participation in the Sacrifice of the Redeemer.

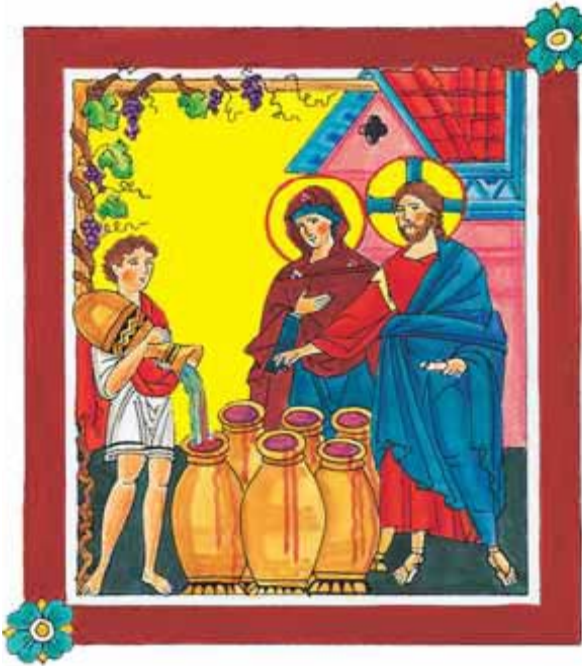


After the birth of Jesus Mary did a gesture that we can describe as being both Eucharistic and Ecclesial when she presented the child Jesus to the shepherds, to the Magi and to the High Priest in the temple. She offered the blessed fruit of her womb to the People of God and to the Gentiles so they could adore him and recognize him as the Messiah.





At the wedding feast of Cana we see a similar act in her presence and caring intervention on the occasion of the first sign and miracle worked by her Son.

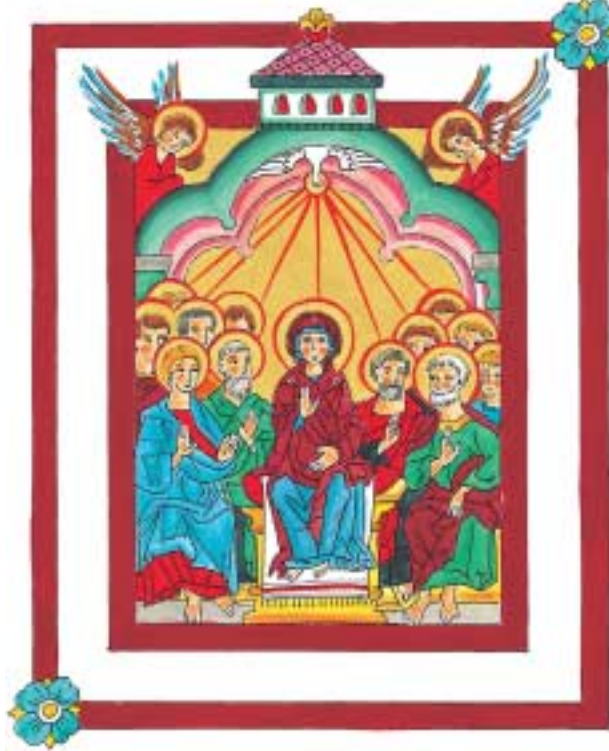


On Calvary we see that the Virgin Mother also did a similar gesture at the foot of the Cross as she shared in the sufferings of her Son and united herself fully to the sacrificial gift of the Savior. She then takes his body in her arms and places it in a tomb like a hidden seed of resurrection and of new life for the salvation of the world.





At Pentecost the presence of Mary was also a Eucharistic and Ecclesial gift to the Church.



78 In what sense is Mary an icon (an image) of the Eucharistic Church?



In the life of Mary of Nazareth there is a most sublime expression of the reality that:



not only is there an exclusive relationship between Mother and the Son of God who took flesh and blood from her body and blood.





but there is also an intimate relationship that unites the Church and the Eucharist because the Most Holy Virgin is a model and representation of the Church whose life and mission have their source in the Body and Blood of the Lord Jesus Christ.



Just like the Virgin Mary, so too the Church makes the Lord Jesus present through the celebration of the Eucharist and gives him to all so that they may have life in abundance.





Like Mary, the Church, too, is called to become a living offering pleasing to the Father.

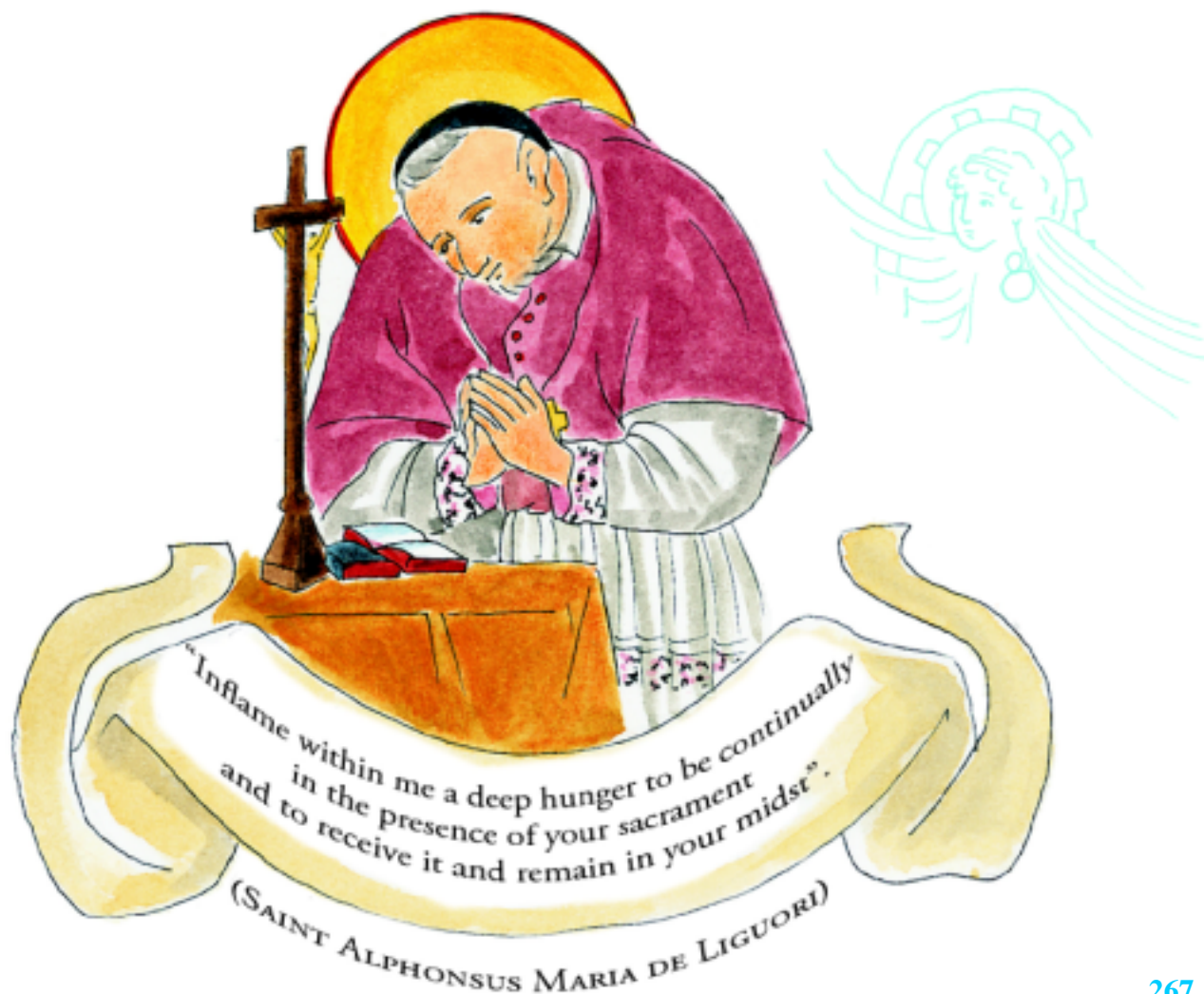


In the Eucharistic Celebration, along with the memorial of the death of Christ, we always receive, in a certain way, the gift of Mary, the gift the Crucified One gave in the person of John, (“**Behold your Mother**”: *Jn* 19,27). “It means accepting – like John – the one who is given to us anew as our Mother. It also means taking on a commitment to be conformed to Christ, putting ourselves at the school of his Mother and allowing her to accompany us. Mary is present, with the Church and as the Mother of the Church, at each of our celebrations of the Eucharist. If the Church and the Eucharist are inseparably united, the same ought to be said of Mary and the Eucharist” (JOHN PAUL II, *Ecclesia de Eucharistia*, 57). This is one reason why, since ancient times, the commemoration of Mary has always been part of the Eucharistic celebrations of the Churches of East and West



The Saints are witnesses to the Eucharistic life because they witness that the Eucharist makes us holy and that there can be no holiness that is not centered on a strong Eucharistic life. Jesus says: **“The one who feeds on me will live because of me”** (Jn 6, 57).

Some saints experienced this dimension with particular intensity and received special gifts of the Spirit, inspiring the same fervent love in their brothers and sisters the same love for the Eucharist. There are numerous examples we could mention: from Saint Ignatius of Antioch to Saint Ambrose, from Saint John Chrysostom to Saint Augustine, from Saint Anthony (Abbot) to Saint Benedict, from Saint Francis of Assisi to Saint Thomas Aquinas, from Saint Catherine of Siena to Saint Clare of Assisi, from Saint Teresa of Avila to Saint Teresa of Calcutta, from Saint Bernard to Saint Alphonsus Maria Liguori, from Saint Peter Julian Eymard to Saint Pius of Pietrelcina, even to the “Martyrs of the Eucharist”, ancient and modern, from Saint Tarcisus to Saint Nicola Pieck and companions, to Saint Peter Maldonado. And this is just to mention but a few from a very long list.





“Remember that the more you allow Mary to be active when you receive Communion, the more Jesus is glorified; the more you will allow Mary to act through Jesus and Jesus in Mary, the more you will be in a state of profound humility and it is there that you will listen in peace and silence, without having to worry or to see, to taste, to feel, since the good man everywhere lives by faith, especially in Holy Communion, which is an act of faith”

(SAINT LOUIS M. GRIGNION DE MONTFORT).



“The Mass is the spiritual food that sustains me and without which I could not live a single day or a single hour of my life; in the Mass we have Jesus under the form of bread, while in the background we can see Christ and touch him in the broken bodies and in the abandoned childer”

(BLESSED MOTHER TERESA OF CALCUTTA).



(SAINT AMBROSE)



(SAINT IRENAEUS)

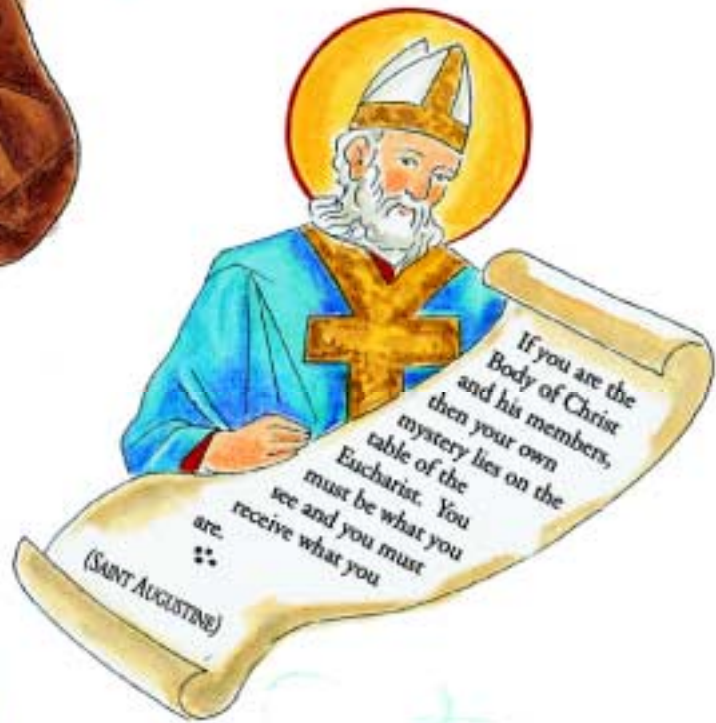


St. Gemma Galgani was not able to close her eyes at the thoughts of being able to receive the Holy Eucharist day after day. “Imagining there to be an academy in Heaven, she said, the only thing that was to be learned was how to love. The school is in the upper room, the Master is Jesus, the teachings are his Body and Blood”.



«In the Most Blessed Sacrament of the Eucharist, in this Sacrament of Love, we have true life, life that is blessed, true happiness because in it we receive not only the graces that make us complete but we also the Author of these graces himself»

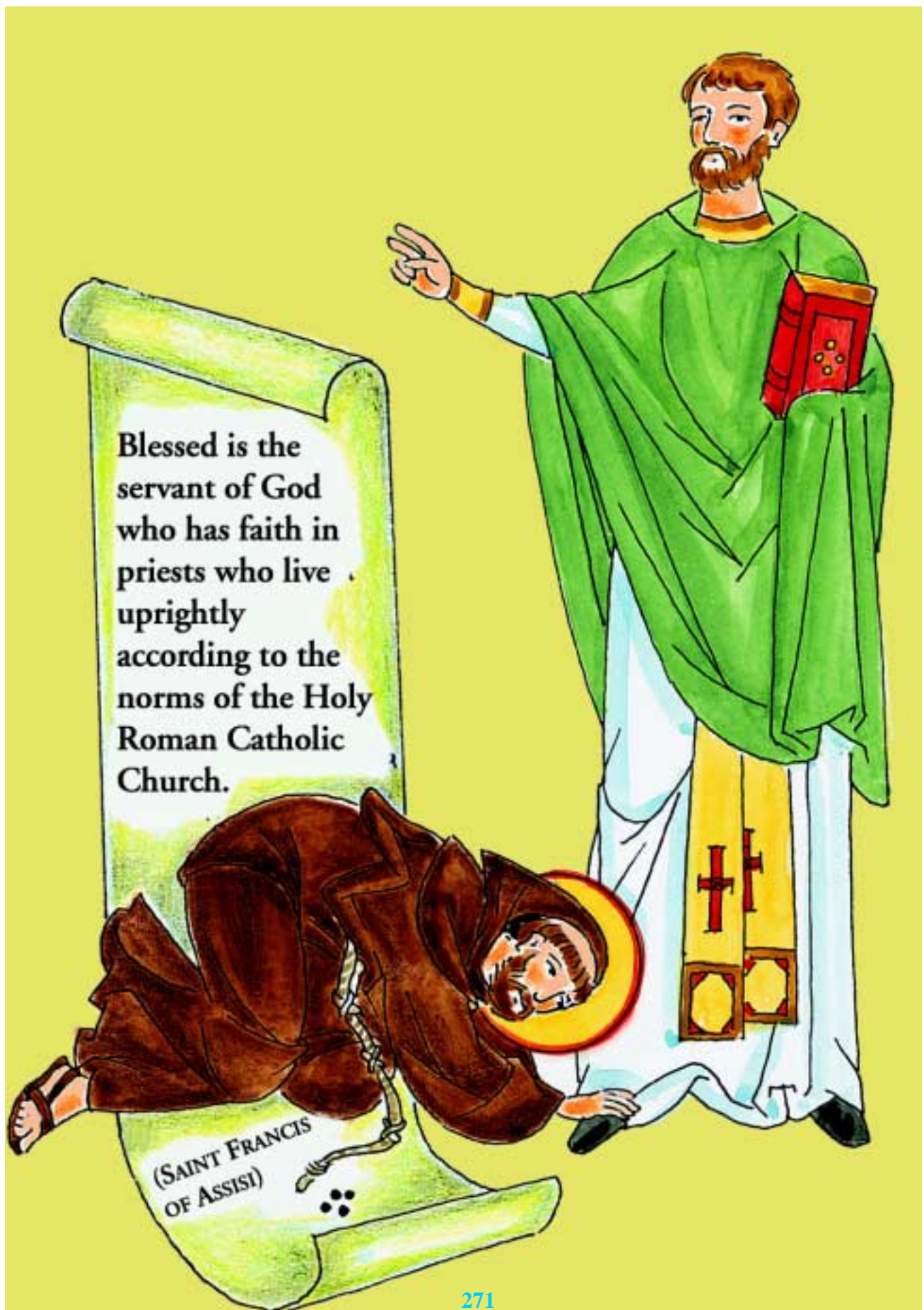
(SAINT PIUS OF PIETRELICINA).



If you are the Body of Christ and his members, then your own mystery lies on the table of the Eucharist. You must be what you see and you must receive what you are.

(SAINT AUGUSTINE)









Bibliography

NB: For further information about the topics discussed, please see the following documents:



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