

## Supplementary Reading

### CELEBRATING THE MASS

4. At the heart of Christian experience is the life, death and resurrection of Jesus Christ. While located in a particular time and place, these universal, foundational events overflow into every aspect of human life, changing and transforming.
7. In every aspect of daily life, the baptised Catholic Christian is called to model him or herself on Christ whose life of joyful service was clothed in humility and rooted in prayer.
16. Active participation in the Eucharist is a transforming experience. In our prayers, and that of the whole Church, we seek the transformation not only of the bread and wine into the Body and Blood of Christ, but that same Spirit transforms us also into the Body of Christ. But it does not end here.
17. Authentic Catholic spirituality is centre on communal celebration of the Paschal Mystery of Jesus Christ so that we may go out into the world to live that mystery, refreshed and restored as agents of God's love. The Christian is called into a broken world to witness to and work for the coming of the Kingdom of God. The Eucharist must feed those who celebrate: for their work in the healing of relationships, in the promotion of peace and justice, and in the proclamation of the Good News.

### SACRAMENTUM CARITATIS

- 70 The Lord Jesus, who became for us the food of truth and love, speaks of the gift of his life and assures us that "if any one eats of this bread, he will live for ever" (Jn 6,51). This "eternal life" begins in us even now, thanks to the transformation effected in us by the gift of the Eucharist: "He who eats me will live because of me" (Jn 6,57). These words of Jesus make us realize how the mystery "believed" and "celebrated" contains an innate power making it the principle of new life within us and the form of our Christian existence. By receiving the body and blood of Jesus Christ we become sharers in the divine life in an ever more adult and conscious way.

Here the eucharistic celebration appears in all its power as the source and summit of the Church's life, since it expresses at once both the origin and the fulfilment of the new and definitive worship of God, the *logiké latreía*.(200) Saint Paul's exhortation to the Romans in this regard is a concise description of how the Eucharist makes our whole life a spiritual worship pleasing to God: "I appeal to you therefore, my brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable

## In spirit and in truth

to God, which is your spiritual worship” (Rm 12,1). In these words the new worship appears as a total self-offering made in communion with the whole Church. The Apostle’s insistence on the offering of our bodies emphasizes the concrete human reality of a worship which is anything but disincarnate. The Bishop of Hippo goes on to say that “this is the sacrifice of Christians: that we, though many, are one body in Christ. The Church celebrates this mystery in the sacrament of the altar, as the faithful know, and there she shows them clearly that in what is offered, she herself is offered.” (201) Catholic doctrine, in fact, affirms that the Eucharist, as the sacrifice of Christ, is also the sacrifice of the Church, and thus of all the faithful. (202) This insistence on sacrifice – a “making sacred” – expresses all the existential depth implied in the transformation of our human reality as taken up by Christ (cf. Ph 3,12).

## Further Reading

*Understanding the Revised Mass*

*Texts*

(Paul Turner, LTP/

McCrimmons, 2011)

- Pages 47: The Concluding Rites

## Bibliography

*Understanding the Revised Mass*

*Texts*

(Paul Turner, LTP/

McCrimmons, 2011)

*Constitution on the Sacred*

*Liturgy: Sacrosanctum*

*Concilium*

*Sacramentum Caritatis*

Benedict XVI

(CTS, London 2007)

*General Instruction of the Roman*

*Missal (GIRM)*

CTS London, 2005

*Celebrating the Mass*

Bishops’ Conference of

England and Wales (CTS:

London 2005)