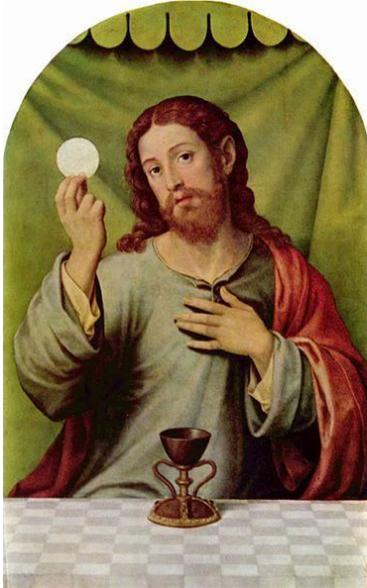


## Scriptural Basis of the Mass: Session #5: The Liturgy of the Eucharist Part II

### Written and Compiled by Theresa Lisiecki

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#### Introduction

As we begin this session, because we are moving into part two of a two part series I want to just go over some of the discussion from the last session. We are presently working our way through the second part of the Mass, the Liturgy of the Eucharist. This is the part of the Mass that through the power of God, the prayers of the priest and the prayers of the community the bread and the wine offered as symbols of the participant's time, talent and treasure are changed into the substance of Jesus Christ. Why bread and wine? Because throughout the Old Testament bread and wine were the basic elements of a meal and represented life as seen in the gift of manna in the desert. (Exodus 16:1-5) We discussed in the last session how the mixing of the water into the wine symbolizes a divine God, in Jesus Christ taking on human nature and how because of our relationship with Jesus we slowly incorporate divine elements into our human nature. These are just some of the elements of the part of the Liturgy of the Eucharist called the Preparation of the Gifts. We then began our conversation of the Eucharistic Prayers – the Preface, the Holy, Holy and the Epiclesis. Due to the lack of time we were only beginning our conversation regarding the Words of Consecration, which have their roots not only in the words of Jesus but in ancient Jewish table prayers, and so brings us to this session's conversation. So, let's get to it.

#### Words of Consecration Continued:

At present there are a total of thirteen Eucharistic Prayers available for the presider at Mass to choose from. In the Sacramentary, (the big book the priest or server places on the altar), there are nine:

- the 4 that we normally hear which often can be found in the Missal
- there are 3 special Eucharistic prayer to be used at a special Children's Mass such as Christmas Eve or for a school Mass
- And 2 Eucharistic Prayers for Masses of Reconciliation. As stated in the rubrics:  
*These prayers may be used in Masses in which the mystery of reconciliation is particularly emphasized to the faithful. These include the Mass formulas for such needs as promoting social harmony, reconciliation, justice and peace, in times of war and social unrest, for the remission of sin, for the promotion of charity, the mystery of the Holy Cross, of the Holy Eucharist, and of the Precious Blood. Also included are Masses during Lent.*

.In addition to the nine already identified there are 4 others printed separately separately in a booklet called *Eucharistic Prayer for Masses for Various Needs and Occasions* (Catholic Book Publishing Co., 1996), and they are called:

- The Church on the Way to Unity
- God Guides the Church on the Way of Salvation

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- Jesus, Way of the Father
- Jesus, the Compassion of God

Each of these thirteen different prayers offers the presider opportunities to guide the congregation in prayer. In our weekend experiences it is most often one of four that we hear. (For a more specific look at the four Eucharistic Prayers we hear for most of the Masses we participate in SEE Session 5 Handout: Eucharistic Prayers Side by Side)

Each of these prayers follows the same basic structure. For instance, each includes the words that Jesus used at the Last Supper. **READ: Mark 14:22-24** (See also Matthew 26:26-28, Luke 22:14-20). In addition each Eucharistic prayer includes: prayers for the Church, intercessions to the saints, remembrances of the dead, prayers for church leaders and then, depending on the Eucharistic Prayer, additional prayers. No matter what form the Eucharistic Prayers take the principle elements provide the faithful a clear focus of what Jesus is asking us to do in His memory. We are being asked to REMEMBER, CELEBRATE, GIVE THANKS and finally the most important element, BELIEVE.



of

### Sacrifice of the Mass

Let's stop and take a moment to talk about a phrase we briefly discussed in the first session and we can hear often but may not be sure what it means -- The Sacrifice of the Mass. For years I assumed that meant the sacrifice of time that I was giving up being at Mass. We do sacrifice our time and attention and it should be a willing sacrifice but this is not the phrase means. The Mass is a true and real sacrifice but it's not about me or you. It is about Jesus once again sacrificing himself, not only on the cross but at each Mass on the altar for our sins and salvation. (Hebrews 10:10) If we believe that Jesus is truly present and that what we are doing is a memorial, a biblical reuniting and reliving based in past events than what is happening is a sacrifice.

As we have already pointed out, what we do each weekend has its roots in the ancient Passover that happened in Egypt and continues to happen in faithful Jewish homes everywhere. At that first Passover, every household sacrificed an unblemished lamb. (READ: Exodus 12:1-20) What would be done in the Temple later was done in each household separating the blood from the flesh, offered to God and then eaten. We then have Jesus later speaking of giving up his "body." **READ: Luke 22:19-20.** Jesus was offering himself as a living sacrifice not just for the sins of those gathered but for the sins for all of humanity for all time. In the gospel of Luke we hear Jesus say these words: *given up*. This gospel, scholars believe, was written in Greek. The Greek word for given up is *didomai* and has at

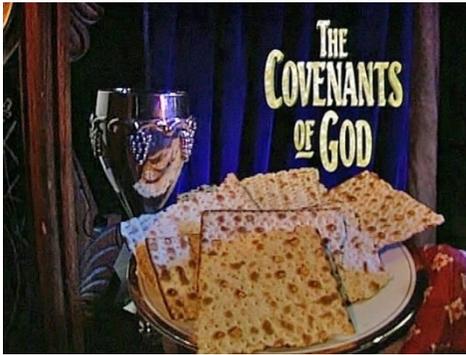
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its roots the idea of sacrifice. Jesus was saying, essentially that this was his body, his blood to be sacrificed for us. Just as the unblemished lamb was sacrificed in Egypt Christ becomes for us the unblemished sacrificial lamb – the “Lamb of God”.

In looking at language Jesus used at the Last Supper we can clearly make a connection to the idea of sacrifice when we hear the words of Jesus speaking of his blood being *poured out*. **READ: Luke 22:20.** In the sacrifices at the Temple the priest would prepare the animals for sacrifice by separating the blood from the flesh or "pouring out" the blood from the animal onto the Ark of the Covenant for forgiveness of sins. (Leviticus 4:1-7) In taking the cup, Jesus was saying that it is his blood to be poured out as an offering for sin. , while it might not make sense to us 21st century Christians, 1st Century Jewish men and women gathered around that Seder or Passover meal would have made the immediate connection between what Jesus was saying in his blood being *poured out* for sin.



Finally we have Jesus speaking of this moment as the *new and eternal covenant*. **READ: Luke 22:20.** Again, as 21<sup>st</sup> century Christians we accept the fact that there was is a new covenant because we hear this phrase in the words of Jesus. What was the old covenant? While there are several moments throughout the Old Testament and salvation history where covenants has been established between God and humanity; the one scholars make the connection to, in regard to the sacrifice of the Mass, is a moment in Exodus. Moses, after receiving the Ten Commandments, the people accept and pledged their allegiance to God and honor that moment by a ritual or liturgical moment. **READ: Exodus 24:3-8.** Moses took the blood of animals, announces to the people: *Behold the blood of the covenant* (Exodus 24:8) and then sprinkles the blood on the people. The people are now sealed in this covenant by the blood of the animal. At the Last Supper and each time at Mass the words are said: *the blood of the new and eternal (or everlasting) covenant*. Rather than being sprinkled with blood we drink the blood, the blood of Jesus who has become for us the blood that seals our commitment with God thus establishing a final and eternal covenantal relationship. Jesus has become for us the sacrificial lamb... the Lamb of God. Think to the end of the Eucharistic Prayers as the Priest holds up the newly transubstantiated bread and wine having become the body and blood of Jesus and says: *Behold the Lamb of God...* Jesus is our gift as sacrifice for our sins for all eternity. As is stated in the Catechism of the Catholic Church: *And this sacrifice is made present for a salvific purpose so that its power may be applied to our lives for the daily sins we commit and so that we can unite ourselves more deeply to Christ in his act of total self-giving love.*" (CCC 1366) We are meant to become more, to become better people -- more loving, more forgiving, more patient, more like Christ. **READ: Romans 12:2** (Also Psalms 119:105, 1 John 2:6, 1

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Peter 2:21)

In a final word about the consecration let's take a moment to look why we don't hear the bells chime any longer. Many of us will remember as children and young adults that during the Eucharistic prayers, at the moment of consecration, bells would chime as the priest elevated the chalice and then again as he elevated the host. There are many historical reasons why this was done and all of them have to do with the passive role the parish community would play at this moment. Essentially the bells were there to call people back attention. Basically the bells were a statement of: stop what you are doing and pay attention to this moment; or in the case of the centuries where a curtain was drawn between the people and the sanctuary (reminiscent of the Temple Tabernacle and the curtain hiding the Holy of Holies) to know that the consecration had happened. People believe for centuries that, as the host or cup were being elevated they acted as a strong antenna to God. That was the time to offer fervent prayers of petition or praise because God would hear them now. With the Second Vatican Council the faithful and the Church were reminded that everyone is to be in full participation throughout the entire Mass. Therefore we shouldn't need to be called back to attention because we should be fully in the moment knowing exactly what is going on. While we might be nostalgic for the bells all too often people want them because it feeds into our laziness. We don't have to pay attention or we can say whatever prayers we want to during the consecration because the bells will call us back to the important moment.



to

**The Mystery of Faith or Memorial Acclamation:** After the transubstantiation (big word meaning that the substance of bread and wine are changed by the power of God into the substance of Jesus Christ), the priest genuflects as an act of silent adoration and calls the assembly to proclaim the "Mystery of Faith." There are three different options to choose from in the Memorial Acclamation and each has their basis in scripture.

- We proclaim your Death, O Lord... SEE 1 Corinthians 11:26
- When we eat this Bread and drink this Cup... SEE 1 Corinthians 11:26
- Save us, Savior of the world... SEE Matthew 8:25, Romans 8:21

Why do we stop after the consecration to speak to Jesus? Because up to this moment the priest has been acting in *persona Christi*, in the person of Christ, but now Jesus is fully present before us. We pause so that the community might greet Christ. The presence of the Lord on the altar provokes (or at least should provoke) a response. In the same way someone enters your home you stop what you are doing and greet them. Our greeting is in the form of a statement of faith. As for the role of the priest, while he remains the presider at Mass, he no longer takes center stage. I read online of a priest commenting that when the consecration was completed he felt happy because he was no longer the

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center of attention. Christ was now present and so he could fade into the background as just another of the faithful. So, in summery the acclamation is part of our personal conversation with the Lord now physically present.

**Anamnesis to Doxology:** Have you ever been in a situation in which something happens and you do something or say something to extend the moment, to keep it happening so that you can more fully enjoy appreciation or maybe even understand what is happening. With Christ now fully present the next sent of Eucharistic prayers have the effect of lengthening the moment so that we might more fully enter into them. Anamnesis is Greek for *memorial*. This prayer is offered now not because God needs to hear it but as children before the Father we need to remind ourselves of all the great and wonderful things God has done for us. We look to the past to appreciate the moment and to convert our hearts to hope for the future. Think in terms of a long overdue family gathering. At some point individuals gather and begin to reminisce as an act of enjoying the moment and appreciating being together. As the family of God we do that now to show our love and appreciation.



Within the Anamnesis we move into the Offering. *We offer you in thanksgiving this holy and living sacrifice* (Eucharistic Prayer III). Remember back to the Preparation of the Altar and the bringing forth of the bread and wine. We spoke of how the bread and wine (and money) represent all that we are -- time, talent and treasure. Through the consecration they (the bread and wine) have become the body and blood of Jesus Christ. Now, together or in union with Jesus'

sacrifice we offer both to God.

*In this very memorial, the Church -- and in particular the Church here and now gathered -- offers in the Holy Spirit the spotless Victim to the Father. The Church's intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves, and so day by day to be consummated, through Christ the Mediator into unity with God and with each other so that at last God may be all in all.*

Roman Missal, Third Edition #79

General Instruction of the

As we have spoken of throughout in faith we are meant to change and become more, to become better people. We seek to imitate Christ seeking holiness. Why do we do this? The hope of the Church is that we more and more offer our lives to God. (Ephesians 5:1-2, Psalm 100:3)

Following the Anamnesis we have the next part of the Eucharistic Prayer called the Epiclesis. Epiclesis is Greek meaning "invocation" or "calling down from on high". It is during this prayer that the Holy

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Spirit is invoked to bless the Eucharistic bread and wine. While the Holy Spirit is throughout the Old and the New Testament, calling upon His power to bless and strengthen is only found in the New Testament. (2 Corinthians 13:14, Philippians 2:1.)

Next are the intercessions where we pray for a variety of things. We pray for those gathered who are about to be nourished by the body and blood of Jesus. We pray that through our participation in faith we might become "an eternal offering" (Eucharistic Prayer III) or a "living sacrifice" (Eucharistic Prayer IV). We pray for the Church universal naming the pope, local bishop, clergy and all of God's people that we might "advance the peace and salvation of all the world" (Eucharistic Prayer III). (Philippians 4:6, Matthew 7:7, 1 Thessalonians 5:17)

We end the Eucharistic Prayers with the priest elevating the consecrated host over the consecrated wine and reciting what is called the Doxology. Some of us might remember in the 70's the priest invited everyone to pray with him:

*Through him, and with him and in him,  
O God, almighty Father, in the unity of the Holy  
Spirit,  
all glory and honor is yours, forever and ever.*

This statement of faith is the Doxology and translated Latin means an account of glory. For centuries it was practice of the faithful to offer a similar doxology most prayers as a way of acknowledging God's primary authority and in some ways we continue it to day. Example could be the Glory Be prayer we say in context of the rosary. This also explains my motive



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why, at the end of each of my bible studies I offer my form of a doxology ("And we bring all our prayers together by acknowledging that God is God and we are not by saying *Glory be to...*). As we end the Eucharistic prayer, like a Creed statement the priest offers a proclamation of faith that acknowledges the power and authority of God. The reason that with the reforms of the past few decades that the community no longer joins in this prayer is that the Doxology is still a part of the Eucharistic Prayer and the recitation of the Eucharistic prayer, while we have our parts, belongs to the priest and the priest along. Think in terms of a tennis match with the priest being on one side of the net and the congregation on the other. Each player has their part. The Mass is a dialogue and as such has parts for each "side" to "play". Our turn comes at the end of this prayer when the community accents to this with an "Amen".

*All praise of God is through, with, and in Christ. Through him, because only through Christ does humanity have access to the Father and because his existence as God-man and his work of salvation are the fullest glorification of the Father; with him, because all authentic*

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*prayer is the fruit of union with Christ and at the same time buttresses this union, and because in honoring the Son one honors the Father and vice versa; in him, because the praying church is Christ himself, with every individual praying member as a part of his Mystical Body, and because the Father is in the Son and the Son the reflection of the Father, who makes his majesty visible. The dual meanings of through, with, and in clearly express the God-man's mediation. The prayer of the church is the prayer of the ever-living Christ. Its prototype is Christ's prayer during his human life.*

*St Teresa Benedicta of the Cross*

With the Doxology prayed the response of the community is, as they kneel in adoration is to simply say: Amen! This "Amen" brings the Eucharistic Prayers to an end and is called the Great Amen. This may seem like too simple of a response as a reaction to this great moment. We have just witnessed a miracle in the transubstantiation and the priest has made a declaration of faith. Christ is now before us and cheering, shouting and dancing in joy? Essential this simple word, Amen, carries with it all that meaning. It is a Hebrew word and in essence means that we agree, we affirm completely the validity of the statement just given. Biblically speaking this simple response comes from a number of places. SEE 1 Chronicles 16:36, Nehemiah 8:6, Romans 1:25, Galatians 1:5, and Ephesians 3:21 to name a few. Getting back to the idea of the Mass as a dialogue we respond after the Doxology with our affirmation of the statement. And we respond no alone. Once again we join our voices to the angels and saints in heavens in praise of God and together, in one accord we offer a great "Amen". Because of its place in the Mass St. Jerome stated that this Amen resounds in the universe *as a celestial thunderclap*. St. Augustine described this great "Amen" as the people's signature under the prayer of the priest.



And so we bring a closure to the Eucharistic prayers. As stated in the Doxology, it is only because of God (*through him...with him...in him*) that the miracle that has taken place occurs. We gather to participate in this moment, to witness a miracle that happens. While I do not recommend this, there was a woman who came to a weekly evening Mass at St. Theodore. Each week she would sit in the back and seemingly disappear during the Eucharistic prayer. Upon further investigation rather than leave the church (as the priest first thought) the woman, during the Eucharistic prayer, would simply leave her seat so that she could prostrate herself on the floor in the back of the Church. In her humility she recognized the holiness of this moment. Do we? While it is impossible for an entire community to lie prostrate before the Lord, now present in the bread and the

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wine; we should have an interior attitude of such humility because we recognize the holiness of this moment. Next session we will look at the Communion Rite and the Closing Rite of the Mass thus bringing an end to our time.

Reflection Questions:

1. What connections can you make between what has happened in the Old Testament and our identifying Jesus as the “Lamb of God”?
2. Reread St. Teresa Benedicta of the Cross’s statement. Take a moment to reflect and then respond.
3. Is there something else that you learned in this session that you would like to share or discuss?

## Catechism of the Catholic Church

### As Memorial

**1357** We carry out this command of the Lord by celebrating the *memorial of his sacrifice*. In so doing, *we offer to the Father* what he has himself given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. Christ is thus really and mysteriously made *present*.

### As an Act of Thanksgiving

**1359** The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity. (293)

### As Presence

**1373** “Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us,” is present in many ways to his Church: in his word, in his Church’s prayer, “where two or three are gathered in my name,” in the poor, the sick, and the imprisoned, in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But “he is present... most *especially in the Eucharistic species*.”

**1374** The mode of Christ’s presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as “the perfection of the spiritual life and the end to which all the sacraments tend.” In the most blessed sacrament of the Eucharist “the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained*.” “This presence is called ‘real’—by which is not intended to exclude the other types of presence as if they could not be ‘real’ too, but because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present.”(1211)

**1375** It is by the conversion of the bread and wine into Christ’s body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of

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the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares: ([1105](#), [1128](#), [298](#))

It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered.

And St. Ambrose says about this conversion:

Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed.... Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature.

#### As Sacrifice

**1362** The Eucharist is the memorial of Christ's Passover, the making present and the sacramental offering of his unique sacrifice, in the liturgy of the Church which is his Body. In all the Eucharistic Prayers we find after the words of institution a prayer called the *anamnesis* or memorial. ([1103](#))

**1363** In the sense of Sacred Scripture the *memorial* is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, they become in a certain way present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them. ([1099](#))

**1364** In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present: the sacrifice Christ offered once for all on the cross remains ever present. "As often as the sacrifice of the Cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out." ([611](#), [1085](#))

**1365** Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: "This is my body which is given for you" and "This cup which is poured out for you is the New Covenant in my blood." In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he "poured out for many for the forgiveness of sins." ([2100](#), [1846](#))

**1366** The Eucharist is thus a sacrifice because it *re-presents* (makes present) the sacrifice of the cross, because it is its *memorial* and because it *applies* its fruit: ([613](#))

[Christ], our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption. But because his priesthood was not to end with his death, at the Last Supper "on the night when he was betrayed," [he wanted] to leave to his beloved spouse the Church a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until

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the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit.

**1367** The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: “The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.” “And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner... this sacrifice is truly propitiatory.” (1545)

**1368** *The Eucharist is also the sacrifice of the Church.* The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. Christ’s sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering. (618, 2031, 1109)

In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men.

**1369** *The whole Church is united with the offering and intercession of Christ.* Since he has the ministry of Peter in the Church, the *Pope* is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church. The *bishop* of the place is always responsible for the Eucharist, even when a *priest* presides; the bishop’s name is mentioned to signify his presidency over the particular Church, in the midst of his presbyterium and with the assistance of *deacons*. The community intercedes also for all ministers who, for it and with it, offer the Eucharistic sacrifice: (834, 882, 1561, 1566)

Let only that Eucharist be regarded as legitimate, which is celebrated under [the presidency of] the bishop or him to whom he has entrusted it.

Through the ministry of priests the spiritual sacrifice of the faithful is completed in union with the sacrifice of Christ the only Mediator, which in the Eucharist is offered through the priests’ hands in the name of the whole Church in an unbloody and sacramental manner until the Lord himself comes.

**1370** To the offering of Christ are united not only the members still here on earth, but also those already *in the glory of heaven*. In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice. In the Eucharist the Church is as it were at the foot of the cross with Mary, united with the offering and intercession of Christ. (956, 969)

**1371** The Eucharistic sacrifice is also offered for *the faithful departed* who “have died in Christ but are not yet wholly purified,” so that they may be able to enter into the light and peace of Christ: (958, 1689, 1032)

Put this body anywhere! Don’t trouble yourselves about it! I simply ask you to remember me at the Lord’s altar wherever you are.

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Then, we pray [in the anaphora] for the holy fathers and bishops who have fallen asleep, and in general for all who have fallen asleep before us, in the belief that it is a great benefit to the souls on whose behalf the supplication is offered, while the holy and tremendous Victim is present.... By offering to God our supplications for those who have fallen asleep, if they have sinned, we... offer Christ sacrificed for the sins of all, and so render favorable, for them and for us, the God who loves man.

**1372** St. Augustine admirably summed up this doctrine that moves us to an ever more complete participation in our Redeemer's sacrifice which we celebrate in the Eucharist: (1140)

This wholly redeemed city, the assembly and society of the saints, is offered to God as a universal sacrifice by the high priest who in the form of a slave went so far as to offer himself for us in his Passion, to make us the Body of so great a head.... Such is the sacrifice of Christians: "we who are many are one Body in Christ." The Church continues to reproduce this sacrifice in the sacrament of the altar so well-known to believers wherein it is evident to them that in what she offers she herself is offered.

#### **Source and Summit of Church Life**

**1324** The Eucharist is "the source and summit of the Christian life." "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch." (864)