

WHAT CATHOLICS BELIEVE

An introductory booklet series



# The Mass

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Central Act of Worship  
The Last Supper  
Mass & Holy Communion  
The Mass Described



# Central Act of Worship

The Mass, also known as the Eucharist, is the most central and powerful enactment of our worship of God. It's also an event that is expressly Catholic.

God didn't merely intend that we should take part in private prayer and worship. When we were anointed at Baptism we were added to God's register of peoples. We became members of his kingdom. One consequence of this is that we are called to worship God as a people – that is what Catholics do when they gather with their priest to celebrate the death and resurrection of Jesus.

The Mass, also known as the Eucharist, gives us help and strength at particular moments of our lives. In fact, it gives us life directly because it is a direct sharing in the life of Jesus who promised this at the Last Supper when he distributed bread and wine and said, 'Do this in memory of me' (*see Lk. 22:19; 1 Cor. 11:24*).



when they gather  
with their priest



The Mass is the Church's central act of worship

Before we discuss this further we have to explain something about names. The words 'Mass' and 'Eucharist' are often regarded as interchangeable. But sometimes the sacrament itself is called 'the Eucharist' (the Greek word means that the community has gathered to celebrate and give thanks), while the ceremony at which this takes place is may be referred to by Catholics as 'the Mass' (the name comes from a Latin word which says that we are 'sent' out from the ceremony to take the life of Jesus wherever we go). 'Communion' or 'Holy Communion' is the name given to the moment in the ceremony when the believers take and eat the bread and drink the wine which really is, they believe, the Body and Blood of Jesus Christ.

The Mass is the Church's central act of worship, because when it occurs Jesus Christ comes among his people once again. Two thousand years ago he was in Jerusalem with his friends when they celebrated the feast of the Passover which marked the deliverance of the Jewish people from their captivity among the Egyptians.

They believed that God had blessed and protected them because they were a specially-chosen people. Honouring their tradition, they said the prayers which were laid down for that very important occasion and ate a special meal together. When they did these things they recalled with deep gratitude God's care for his people over many centuries.

As God's faithful son, Jesus joined in this honouring. He gathered his apostles together to celebrate the Passover. But on this occasion the ceremony would be different. The Last Supper would become the New Passover. St Matthew's Gospel tells us what happened that evening in Jerusalem so long ago:

*Now as they were eating, Jesus took bread, and when he had said the blessing he broke it and gave it to the disciples. 'Take it and eat,' he said, 'this is my body.'*

*Then he took a cup, and when he had given thanks he gave it to them saying, 'Drink from this, all of you, for this is my blood, the blood of the covenant, poured out for many for the forgiveness of sins' (Matt. 26:26-28).*

On that evening Jesus looked back over Jewish history and forward to the death he was to die on Calvary, when his blood was poured out beneath the Cross, when the sacrifice he was about to offer would bring life and hope to our world. In order to understand the Sacrament of the Eucharist and the ceremony which Catholics call 'the Mass' or 'the Eucharist' we will do what Jesus did. We will look back and then look forward.

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## Looking Back


When the Jewish people celebrated the feast of the Passover they, too, looked back at their history. The Book of Exodus refers to this. It tells us that about twelve centuries before Jesus was born they were slaves in Egypt, ill-treated, miserable, yet still faithful to God.

God chose Moses to be their leader, telling him to visit Pharaoh, the Egyptian king, and order him to free his people. Pharaoh refused, and that fact, as well as each subsequent refusal, meant that he and the Egyptian people were severely punished. Finally, God ordered every Jewish family to meet together in their homes, eat a special meal, say special prayers, and be ready to make a journey. They were to sprinkle the blood of a lamb on their doorposts and then roast and eat the lamb. The blood on the doorposts would be a sign of their faithfulness and would be bypassed by the powers which God used to punish the Egyptian people – who of course had no such mark on their houses.

That night many Egyptians died, including the eldest son of the king. Only the Jewish people were spared. Terrified,



The blood on the doorposts  
would be a sign of their  
faithfulness



Pharaoh ordered Moses to take his people out of Egypt, for he recognised in this terrible event the punishment of God. Ever afterwards, the Jewish people said that ‘the angel of death’ had ‘passed over’ their homes. (That is why they referred to its annual commemoration as ‘the Passover’.) They saw clearly that this whole series of events was a sign of the mercy and power of God. And so, each year afterwards, on a special day, they celebrated the time when the angel of death passed them by and when, as a result, they themselves passed from slavery to freedom.

They did this not merely because they wanted to, but also because God commanded them to. Once again it is the Book of Exodus which tells us this. God said,

*This day must be commemorated by you, and you must keep it as a feast in [the Lord's] honour. You must keep it as a feast day for all generations... You must keep the feast of Unleavened Bread because it was on that day that I brought your armies out of Egypt. You will keep that day, generation after generation; this is a decree for all time (Ex.12:14, 17).*

Every year until now the people shared the special meal and prayers, fathers told their children about the wonderful mercy which God had shown both them and their ancestors. In this meal the people of God knew they were with their Lord and they renewed the agreement which they had made at an earlier time.

For forty years the Jewish people wandered in the desert seeking a home for themselves. Warring tribes kept them out of the lands which they understood they had been promised by God. It seemed yet another punishment for them, but God used the time to unite them as a people and to teach them to trust his help rather than their own efforts. It's a very interesting story, and one which helps us understand the meaning of the Sacrament of the Eucharist.

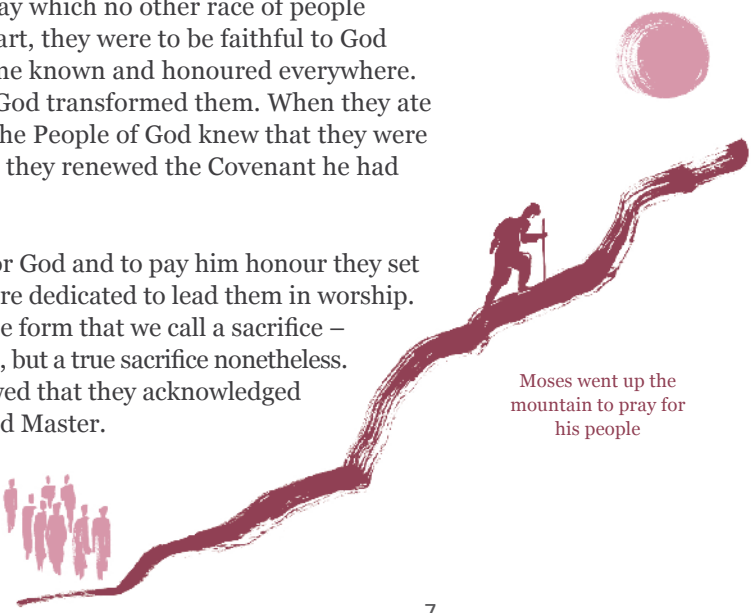
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## In the Desert

On one occasion they were short of food and close to rebelling against Moses. They complained angrily that God had brought them out of Egypt but then left them to starve in the desert. Next morning they saw a white substance like bread hanging on the desert plants. They called out ‘manna’, which means ‘What is it?’ It wasn’t long before they tasted it and found that it was good eating. After that they gathered it each day. It may have been a gum or a sap, but they realised that God had caused the plants to release it so abundantly for their nourishment. Later, they always spoke of manna as a proof of God’s care for them.

When they came to Mount Sinai, Moses went up the mountain to pray for his people. Then an extraordinary experience occurred that united them as nothing before had ever done. Other tribes around them had kings and leaders. Other people made agreements or covenants with their kings. Now God made it known that he would make a covenant, an agreement, with them. This covenant would be a guarantee that God would guard them and care for them in a way which no other race of people enjoyed. For their part, they were to be faithful to God and make God’s name known and honoured everywhere. This covenant with God transformed them. When they ate the Passover meal, the People of God knew that they were with their Lord, and they renewed the Covenant he had made with them.

To show their love for God and to pay him honour they set aside priests who were dedicated to lead them in worship. This worship took the form that we call a sacrifice – not a human sacrifice, but a true sacrifice nonetheless. By this act they showed that they acknowledged God as their Lord and Master.



Moses went up the mountain to pray for his people

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## Sacrifice



By offering the food on which their lives depended

In its true sense, a sacrifice is a sacred offering made only to God to acknowledge the fact that God is Lord of all of us. The usual sacrifice offered in Old Testament times was an animal or some other food which had been specially chosen and set apart for God. Then it was offered to God, usually by killing and burning it. In this way the people showed that it wouldn't be used by them. It was God's property. By offering the food on which their lives depended they were really offering themselves. Some of these sacrificial services also included a sacred meal. In these cases, part of the offering was destroyed to show that it was dedicated to God, but another part, made holy by its use in the sacrifice, was returned to the one who had given it so that they could eat it. By making offerings in this way, people showed their close friendship with God. To invite a friend to your home for a meal is a sign of special friendship. But this meal of the Jewish people was a special meal. It expressed their desire to love and serve God. It also expressed God's love for them. For an unsophisticated people wandering in wild places, it was a great act of worship.

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## The People of God

It was this history of the Jewish people which Jesus recalled when, with his friends, he ate the Passover meal on the night before he died. He knew that on the following day he would offer his life to God. Yet Jesus himself was both God and human. He had come to gather a new People for God. They wouldn't be from one particular race or tribe. They would be people like us, people of any race who believed that he was God and accepted him as their Saviour. By dying he would offer his life to his Father on behalf of all people. By his rising from death he would show himself to be the Lord and Master of the world, and so eliminate sin's power and the power of death.



# The Last Supper

At the Last Supper Jesus began a new memorial sacrifice. The 'Lamb of God' (*see Jn. 1:29*) was to go to his death. By his death and rising he would free not one nation from slavery but all peoples from slavery to sin. There would be a new law of love, a new promised land (God's kingdom). All would be new. Part of that new event would be a new memorial sacrifice in which we would share in the benefits of the sacrifice of Jesus.

So at the Last Supper, Jesus recalled God's dealings with the chosen people and referred to his own death because it was to begin a new stage in God's relationship with us and our relationship with God. He wanted to leave us something valuable to offer to God and he wanted us to have proof of God's love for us. That is why he left us the Sacrament of the Eucharist, since it is a permanent memorial of his death and rising from death. Through this sacrament we become companions of Jesus and share his victory over sin and death.

St Paul gives the most famous account of what Jesus did on the night before he died:

*For the tradition I received from the Lord and also handed on to you is that on the night he was betrayed, the Lord Jesus took some bread, and after he had given thanks, he broke it, and he said, 'This is my body, which is for you; do this in remembrance of me.' And in the same way, with the cup after supper, saying, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Whenever you eat this bread, then, and drink this cup, you are proclaiming the Lord's death until he comes. Therefore anyone who eats the bread or drinks the cup of the Lord unworthily is answerable for the body and blood of the Lord (1 Cor. 11:23-27).*




This is my body,  
which is for you

Jesus left to the Church the power to change bread and wine into his body and blood. In this way it is a living memorial uniting us to Jesus, our Saviour, who is now with God in heaven.

Christ's death and resurrection are the sacrifice which frees us from sin. They took place after the Last Supper, just as the escape from Egypt and the events at Mount Sinai followed the first Passover meal. But Jesus' command to repeat this as a memorial established the Last Supper as the setting in which we are able to consider the events of our own salvation.

On more than one occasion Jesus had said that he would willingly lay down his life, and on the day of crucifixion he offered it freely on our behalf. He sacrificed it. This offering of God-who-became-human is the sacrifice of the new covenant. In fact he called it that when he said, *'this is my blood, the blood of the covenant, poured out for many for the forgiveness of sins' (Matt. 26:28)*. We see now that Jesus wanted us to know that a new and more complete agreement was being set up between God and God's people.



What strikes you most about this explanation of the Mass?

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## The New Covenant

All the sacrifices of the Jewish people and their covenant with God were a preparation for this new and unending covenant between God and his people. Jesus, the Son of God, pointed to his life, his miracles, his preaching, and, above all, to the death he was about to suffer, as clear proof of God's love for us. He told us that our side of the covenant was to be found in two commandments:

*... You must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength.  
... You must love your neighbour as yourself. There is no commandment greater than these (Mark 12.30-31).*

In this new covenant, God's love for us is freely given and clearly proved; on our side all we need to offer is a free return of love. In fact, it's a partnership in love. To seal it and to prove forever his love for us, Jesus gave us a sacrifice which we can offer to God. At the Last Supper he gave the Church the power to renew the offering of his life which he made on Calvary. Or, to be more exact, he promised to be there under the appearances of bread and wine, to present to his Father the unchanging sacrifice he would make on Calvary.



on our side all we need to offer is a free return of love

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## What Happens Today

We saw at the beginning of this chapter that at the Last Supper Jesus looked back over the past – over the story of God's love for the Jewish people. We have looked back, too. We can put the story of centuries of love and care into a few words – God made a covenant with them long before the time of Jesus. They were bound to him by ties far closer than the ties binding other nations to their rulers. By leading them out of slavery in Egypt and by caring for them in those years in the desert, he showed them his power and his love.



For this is how God  
loved the world: he gave  
his only Son...

Their reminder of this was the sacrifice they offered him and the sacred meal which was a sign of their friendship.

But God wanted to extend his care to all the nations of the world. So it was that at a particular moment in history Jesus Christ came. As the Bible puts it – *For this is how God loved the world: he gave his only Son... (Jn. 3:16).* He became a human being so that he could take upon himself human failings and sins. He died for us on the hill of Calvary outside Jerusalem, offering his life to the Father so that we might be forgiven for our sins. He died, but he also conquered death and sin, for he rose from death on the third day after he was buried. His death sealed the new covenant between God and us. His resurrection made it possible for us to share in his own life. Now, if we recognise Jesus as the Son of God, we too will have unending life.

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## Our New Life in Jesus

Jesus wishes us not merely to recall but also to re-live those great events of his life and death. We are to honour God our Father with Jesus, and offer him praise and glory – just as Jesus did on Calvary. As well as that, he wants us to share in his triumph over death and to be assured of the friendship of God. As in our daily lives we get strength and help from food, so from the Sacrament of the Eucharist we share the food that nourishes us to live forever. Under the appearances of bread and wine we receive the body and blood of Jesus in Holy Communion at Mass.

Nothing can add to or take away from the sacrifice which he made when he offered up his life to his Father. His loving obedience, his acceptance of death for our sins, and his victory over them in his resurrection won our salvation. He wanted us to share in his victory, to abandon our sinful lives and to rise in glory with him. He wanted us to do this here, in this world, because we are God's children. Not only

must we remember what he has done but we must live it. His victory should be real in our lives. That is why he wanted his suffering, death and resurrection to be renewed and re-lived in his Church for all time. At the Last Supper he changed bread and wine into his body and blood. So that his sacrifice might be renewed and re-lived, he gave us the power to do what he had done. It is at Mass that this offering of Christ is renewed. At Mass the bread and wine become Jesus Christ.

The death of Jesus is the sacrifice which frees us from sin. Jesus died only once and shed his blood only once, but, because of his command that his sacrifice be continued, it is made available for all time. This fact is extraordinary – that every day in Catholic churches and chapels throughout the world the fruits of the sacrifice of Jesus are made available to those who believe, those who worship through the Mass.

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## Sacrifice Today

At the Last Supper, Jesus commanded the apostles to do what he had done; he also gave them the power to do it. When they offered that sacrifice, he assured them, he would be truly there: the power of his death and rising from death would be present. Thus, in line with the language which we use today, the apostles became priests.

As the number of Christian communities grew, the power which Jesus gave them was given by them to other priests. It was God's plan that all of us, everywhere, should share in his sacrifice – in the Eucharist. Today, the bishops, as successors of the apostles, give this power to priests when they ordain them. These priests, among the People of God, continue to make Jesus present. Through the power of Jesus, they do what he did to bring us back into friendship with God, to worship God, and to share in God's life. It isn't




These priests, among the People of God, continue to make Jesus present

a new sacrifice they offer. What Jesus did was enough. But they bring the fruits of his one great sacrifice to all people in every age so that we can always unite ourselves with Jesus Christ our Saviour. He is the only way to the Father.

Ponder this reading from the Letter to the Hebrews which describes the one, eternal Sacrifice of Jesus offered for the forgiveness of our sins:

*But now Christ has come, as the high priest of all the blessings which were to come. He has passed through the greater, the more perfect tent, not made by human hands, that is, not of this created order; and he has entered the sanctuary once and for all, taking with him not the blood of goats and bull calves, but his own blood, having won an eternal redemption. The blood of goats and bulls and the ashes of a heifer, sprinkled on those who have incurred defilement, may restore their bodily purity.*

*How much more will the blood of Christ, who offered himself, blameless as he was, to God through the eternal Spirit, purify our conscience from dead actions so that we can worship the living God. This makes him the mediator of a new covenant, so that, now that a death has occurred to redeem the sins committed under an earlier covenant, those who have been called to an eternal inheritance may receive the promise (Heb. 9:11-15).*



Thank Jesus for offering Himself on the Cross for the forgiveness of our sins.

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## The Early Christians

When they described the life of the early Church, the Christian writers of the time paid special attention to the Sacrament of the Eucharist. They understood what Jesus did at the Last Supper in the same way as we do today. For the Eucharist was the chief celebration of the community. It was a sign of the presence of Jesus among his people, and it made his presence real. About thirty years after the death of Jesus, St Paul wrote about this to the Christians at Corinth. He reminded them that they were dealing with no ordinary event:

*The blessing-cup which we bless, is it not a sharing in the blood of Christ, and the loaf of bread that we break, is it not a sharing in the body of Christ? And as there is one loaf, so we, although there are many of us, are one single body, for we all share in the one loaf (1 Cor. 10:16-17).*



... we all share in the one loaf

Today the Catholic Church is still a community which is centred on the Sacrament of the Eucharist. This celebration – this memorial of Christ’s act which saved us – is central to the life of the Church. (This is a key difference between the Catholic Church and other Christian communities.) The one sacrifice of Jesus Christ is made present to us every time the Mass is celebrated. This ceremony forgives the sins of those who share in it and brings them God’s life.

# Mass & Holy Communion



No one who comes to me  
will ever hunger

When we speak of the Eucharist as food we can use the word ‘Communion’. The command which Jesus gave to the apostles at the Last Supper to eat and drink fits in well with the notion of nourishment. He used something immediately available – the bread and wine which were part of the Passover meal which he and his friends were celebrating together. He meant that ‘bread and wine’ to bring us life, saying once,

*‘I am the bread of life. No one who comes to me will ever hunger; no one who believes in me will ever thirst...*

*I am the bread of life. Your fathers ate manna in the desert and they are dead; but this is the bread which comes down from heaven, so that a person may eat it and not die’ (Jn. 6:35, 48-50).*

The occasion on which he said this was the morning after he had fed five thousand people with five loaves and two fish. In the sixth chapter of his gospel, St John tells how Jesus was concerned that the crowds who had followed to hear him speak might be overcome with hunger. He blessed the bread and the fish and gave them to the apostles, who handed them to the people. They were all amazed to find that the loaves and fish were more than enough for all.

They met him the next day, and then Jesus contrasted ordinary bread with bread which nourishes everyone who ate it:

*‘I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world’ (Jn. 6:51).*

The crowd showed a mixed reaction to this claim. Some refused to follow him any longer. Others accepted it because



they loved and believed in him. But one thing they clearly agreed on: Jesus meant this statement to be taken literally. That is the way he wanted it. You may wish to read about it in John's Gospel (*see Jn. 6:49-60*).

We read, too, how Jesus turned to the Apostles and asked them the testing question,

*'What about you, do you want to go away too?' Peter answered for them all, 'Lord, to whom shall we go? You have the message of eternal life, and we believe; we have come to know that you are the Holy One of God' (Jn. 6:67-68).*

Events such as this prepared the apostles for what Jesus did at the Last Supper. At last they understood what was meant when he said, 'I am the living bread which came down from heaven.' They believed in this promise and that he had kept it when he really changed bread and wine into his body and blood.

They also believed that he had given them both the command and the power to do what he had done and taught this to their new converts. The early Christians then came together to recall and renew what had been done. The apostles gave them this teaching and appointed leaders in worship for them. Now we also build churches so that we may have a place to come together to join in this sacrifice and share in the nourishment which Christ has given us.

The nourishment he gives is the bread of eternal life. The Church and we ourselves (inasmuch as we are the Church) are often referred to as God's vineyard, God's garden. When we receive communion we are literally seeded with eternal life through the body and blood of the glorified Christ.

What is your reaction to the statement of Jesus recorded in John's gospel, "Anyone who eats this bread will live forever".



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## Sacrament of Unity



... by acting in loving ways

At the Last Supper Jesus prayed for the unity of the Church. (You can read this prayer in John's Gospel, chapter 17, verses 20-21). The bread and wine which he used are symbols of unity. The family of God is to be gathered into one, just as many grains of wheat are brought together to make the bread, and many grapes are brought together for the wine. Unity is also symbolised by the fact that the community shares in the one bread which is Christ. In addition, when we receive Communion we also strengthen our personal union with Jesus. Through this close union with him we are bound together as God's people, and so we are able to bear fruit for one another by acting in loving ways. At the Last Supper Jesus said,

*'Remain in me, as I in you. As a branch cannot bear fruit all by itself, unless it remains part of the vine, neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty...' (Jn. 15:4-5).*

The Catholic Church teaches that Communion can be received only by baptised Catholics who are in good conscience and fully accepting of the Church's teachings. Receiving Communion isn't a private act of religious devotion; it's a public expression of a person's membership of the Church and acceptance of its teachings.

Catholics are united as believers under the guidance and authority of the bishops and the Pope. But non-Catholic Christians don't hold the same beliefs or accept the same authority. The Catholic Church teaches that the sacrament of Communion can be made available only to those who are already fully united with her. It's a sign of unity which has already been achieved. For this reason Communion, the sacrament of unity, can't be offered to those who aren't in union with the Catholic Church.

# The Mass Described

The Mass has several parts. It begins with the introductory rites which celebrate the fact that the Church gathers. This closes with the Opening Prayer which is prayed by the presiding priest. Next comes the 'Liturgy of the Word', with its focus on the Old Testament, the New and their implications for the Church's life today. These are the first and second readings and the homily. Then follows the 'Liturgy of the Eucharist' with the people presenting the gifts and its climax in the prayer over the offerings, which is also made by the presiding priest. The Eucharistic Prayer which follows is prayed by the priest in the name of the Church and, at its heart, gives to the Church Christ's own worship. The rite of Holy Communion comes next, introduced by the Lord's Prayer and it concludes with the prayer after communion. The rite of the final blessing and dismissal rounds off the ceremony.

The gifts which are offered are especially bread and the wine which are to be used in the ceremony, but, depending on the culture of the people at Mass, they may also include gifts of food or money for the support of the clergy and the poor and the sick of the parish. As part of their personal offering the people are encouraged to offer their own lives and prayers to God.

In the course of the Mass many of the formulas used are the same as those used at the Last Supper. In this way the community of believers follows the command of Jesus to *do this in remembrance of me* (see Lk. 22:19; 1 Cor. 11:24). The sacrifice, the offering of Christ on Calvary, is renewed, and the People of God offer themselves with Christ to God, our Father. Through this renewed offering the world is made holy and God's blessing is brought down on all of us. There are prayers of praise of God and prayers for the wellbeing of the world and the Church. At Communion time, those who know that they do not have any serious



'Liturgy of the Word'



Liturgy of the Eucharist



The rite of Holy Communion

"...we offer you his Body and Blood, the sacrifices acceptable to you which brings salvation to the whole world." Euch. Prayer IV



... do this in remembrance of me

sins to impair their friendship with God, come forward to receive the consecrated host of unleavened bread and drink from the chalice of consecrated wine – these gifts now being the body and blood of Jesus Christ.



The word 'Mass' means 'sent'

The closing prayers and blessing are intended to strengthen the people so that they may take this great mystery into the ordinary events of their lives. They have shared a life-giving action and celebration of the community of believers; they have given love and worship to God; they have been strengthened by the life of God – present in the body and blood of Jesus. When they leave the Mass and return to the everyday world they are meant to be life-bearers, to take God's life into God's world. The word 'Mass' means 'sent'; those who come from Mass have been sent back to their homes, work-places and places of recreation with the understanding that they are witnesses of God's love for the world. Giving thanks and being sent are essential components both of Jesus at the Last Supper and of the Mass, the memorial of his Suffering, Death and Resurrection.

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## Sunday Mass

It was on Easter Sunday that Jesus rose from the dead – his resurrection declared him to be our Lord and Master. Ever since that time we have called Sunday ‘the Lord’s Day’ (see *Rev. 1:10*). Sunday is also the day when the early Christians gathered to celebrate the Mass of the Lord’s Supper which is referred to in the Bible as ‘the breaking of bread’ (see *Acts 2:42, 20:7*). In fact, it is regarded as such a special day that Catholics are obliged to attend Mass on Sundays. Of course this obligation is not absolute – illness, too great a distance to travel, and some other factors can provide a reason why they can be excused. But these are not common.

But Mass isn’t only offered on Sundays. It’s offered every day in every parish which is staffed by a priest. So at every moment, in churches and chapels throughout the world, the death and resurrection of Jesus Christ are being represented, and Catholics of every nation on earth gather to celebrate this remarkable sacrament.

The Mass is the centrepiece of Catholic life. The ceremony of baptism of adults takes place at Mass. After a period of instruction a child receives Communion for the first time at Mass. The Sacrament of Confirmation and the Sacrament of the Anointing of the Sick often take place in the context of the Mass. Catholics who marry usually have a wedding Mass, and the dead have a Mass offered for them before the funeral service.

The Mass isn’t an exercise in passivity. It invites those who attend to be active, attentive and fully participatory. Because it’s the single greatest source of God’s life for us it’s understandable that it’s the most important act of worship for Catholics. It’s at the centre of the life of the Catholic community, for there we recall and live again the memory of the love of Jesus for us and his remarkable sacrifice which saves us from sin and death.




... the Lord’s Day



We acknowledge this when we pray,

*O God, who for your glory and the salvation of the human race willed to establish Christ as the eternal High Priest, grant that the people he has gained for you by his Blood may, through their participation in his memorial, experience the power of his Cross and Resurrection.*

*Who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever. Amen.*



How would you respond if someone were to ask 'what meaning has your life?' or 'what purpose do you see for your life?'

Did you know?



## Bread and Wine

Two central symbols of the Eucharist are the bread and wine which become the Body and Blood of Christ (see 1 Cor. 11:23-27).

**Nihil obstat**

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