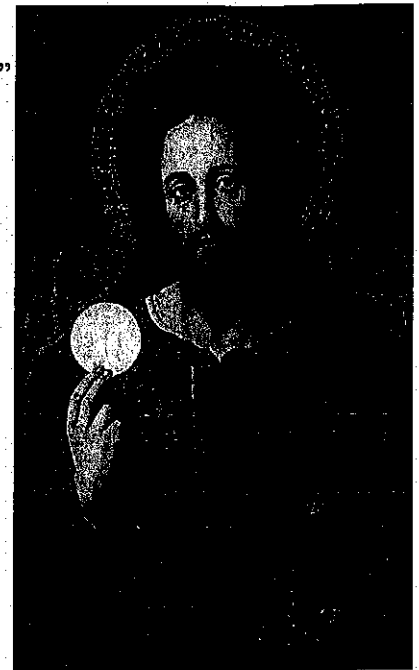




The Sacrament of The Eucharist



Luke 22: 19 Then Jesus took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you.

I Corinthians 11: 23-27 For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. 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.

Jesus told his Apostles at the Last Supper to "do this in remembrance of me" and in so doing he ordained them to re-enact his action of blessing and distributing bread and wine with the words, "**Take; this is my body**" {Mark 14: 22}; "**This is my blood...**" {Mark 14: 24}.

John 6: 51, 54, 56 Jesus said: "I am the living bread that came down from heaven; if any one eats of this bread, he will live for ever;...he who eats my flesh and drinks my blood has eternal life and... abides in me, and I in him."

VISIBLE SIGN / ACTION Bread and wine are offered in sacrifice on the altar.

THE EFFECT OF EUCHARIST By the consecration the **transubstantiation** of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity. {CCC 1413}

For those who are properly disposed to it, the fruits of Holy Communion are:

- Augments our intimate union with Christ Jesus. {John 6: 56} {CCC 1391}
- Preserves, increases, and renews the life of grace received at Baptism. {CCC 1392}
- Separates us from sin and preserves us from future sins. {I Corinthians 11: 26} {CCC 1393-95}
- Strengthens our charity {love} and this living charity wipes away venial sins. {CCC 1394}
- By the same charity the Eucharist preserves us from future mortal sins. {CCC 1395}
- Expresses and strengthens the unity of the Church. {CCC 1396}
- Commits us to the poor. {CCC 1397}
- As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God. {CCC 1414, 1032}

GOD'S WORD Almost, if not all, the words of the liturgy of the Mass come directly from or are based on Sacred Scripture. There are four direct readings from the Bible at each Sunday and Solemn Holy Day Mass and three readings at weekday Masses and lesser Holy Days.

APPROPRIATE MINISTER A Catholic bishop or priest. Only validly ordained priests *and* bishops can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord. {CCC 1411, CAN.900}

{see CCC 1322-1419 for a complete description of the Eucharist/Mass}



The Mass is a sustaining Sacrament and is offered every day of the year except Good Friday and Easter Eve during the day.

The Eucharist is the highest form of prayer because it is the best way to stay close to Jesus. {CCC 1324-27, 1405, 1407, CANs.897-898}

The Mass is the way in which God keeps the power and love of Jesus' death on the Cross present to human beings in every time and place. "*Behold, I am with you always, until the end of the age.*" Matthew 28: 20

A Christian is bound, out of need, to participate in the celebration of the Eucharist/Mass at least once a week on Sundays and on Holy Days of Obligation. We cannot live without spiritual food! **It is a serious {mortal} sin to voluntarily miss Mass on a Sunday or Holy Day of Obligation.** {CCC 1389, 2042}

Anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the Sacrament of Penance. {CCC 1415, CAN.916}

Eucharistic Fast We should fast from food and drink (water & medication are permitted) for one hour prior to receiving holy communion and show respect to the sacrament by our gestures and the way we dress. {CCC 1387, CAN.918}

Genuflection, that is, bending one knee to the ground, is the proper gesture one should make when approaching or passing by a tabernacle in which the Blessed Sacrament is reserved. {CCC 1378}

A person who has already received the Most Holy Eucharist can receive it a second time on the same day within a Mass in which the person participates. {CAN.917}

The Body of Christ present in the Eucharistic Bread is reserved in a **tabernacle** in the church so that it is available to take to the sick and so that the faithful can spend time in adoration in its presence. Pope Paul VI said, "To visit the Blessed Sacrament is ... a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord." {CCC 1418}

A candle or oil lamp is kept burning near a tabernacle when the Blessed Sacrament is present inside it. {CAN.940}

Benediction of the Blessed Sacrament is a liturgical celebration during which the reserved Eucharist is exposed for worship and solemn veneration by the Christian faithful. The Eucharistic presence of Christ is displayed in what is called a monstrance, from the word *demonstrate*. The monstrance is used to display, expose, demonstrate the consecrated host. {CCC 1378, CAN.941-943}

The inexhaustible richness of this Sacrament is expressed in the different names we give it. Each name evokes certain aspects of it. It is called **Eucharist** (a Greek word meaning thanksgiving), the **Lord's Supper**, the **Breaking of Bread**, the **Eucharistic Assembly**, the **Memorial of the Lord's Passion and Resurrection**, the **Holy Sacrifice**, the **Holy Sacrifice of the Mass**, the **Sacrifice of Praise**, the **Spiritual Sacrifice**, the **Pure and Holy Sacrifice**, the **Holy and Divine Liturgy**, the **Sacred Mysteries**, the **Most Blessed Sacrament**, **Holy Communion**, **The Bread of Angels**, the **Bread from Heaven**, the **Medicine of Immortality**, **Viaticum** (means food for the journey) and the **Holy Mass** (*Missae*), because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (*missio*) of the faithful, so that they may fulfill God's will in their daily lives. {CCC 1328-1332}

Protestant churches have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders. It is for this reason that Eucharistic intercommunion with these communities is not possible for the Catholic Church. {CCC 1400}

How to Receive Holy Communion

When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence... {GIRM160}

The Priest raises the host slightly and shows it to each, saying, *The Body of Christ*. The communicant replies, *Amen*, and receives the Sacrament either on the tongue or, where this is allowed, in the hand. As soon as the communicant receives the host, he or she consumes the whole of it. {GIRM161}

When receiving Communion in the hand, the communicant should be guided by the words of St. Cyril of Jerusalem (315-386): "When you approach, take care not to do so with your hand stretched out and your fingers open or apart, but rather place your left hand as a throne beneath your right, as befits one who is about to receive the King. Then receive him, taking care that nothing is lost."

{#41 of Norms for the Distribution & Reception of Holy Communion under Both kinds in the Dioceses of the U.S.A.}

CCC = Catechism of the Catholic Church CAN = Canon Law of the Catholic Church GIRM = General Instructions of the Roman Missal

How Do We Know Our Form of Worship is The Correct One?

CCC 1345 As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. St. Justin wrote to the pagan emperor Antoninus Pius (138-161 A.D.) around the year 155, explaining what Christians did:

Gathering Rite

⊕ On the day we call the day of the sun, all who dwell in the city or country gather in the same place.

Liturgy of The Word

Readings

⊕ The memoirs of the apostles and the writings of the prophets are read, as much as time permits.

Homily

⊕ When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.

General Intercessions

⊕ Then we all rise together and offer prayers for ourselves and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain salvation.

Exchange of Peace

⊕ When the prayers are concluded we exchange the kiss.

Liturgy of The Eucharist

Offertory

⊕ Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

Eucharistic Prayer

⊕ He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: *eucharistian*) that we have been judged worthy of these gifts.

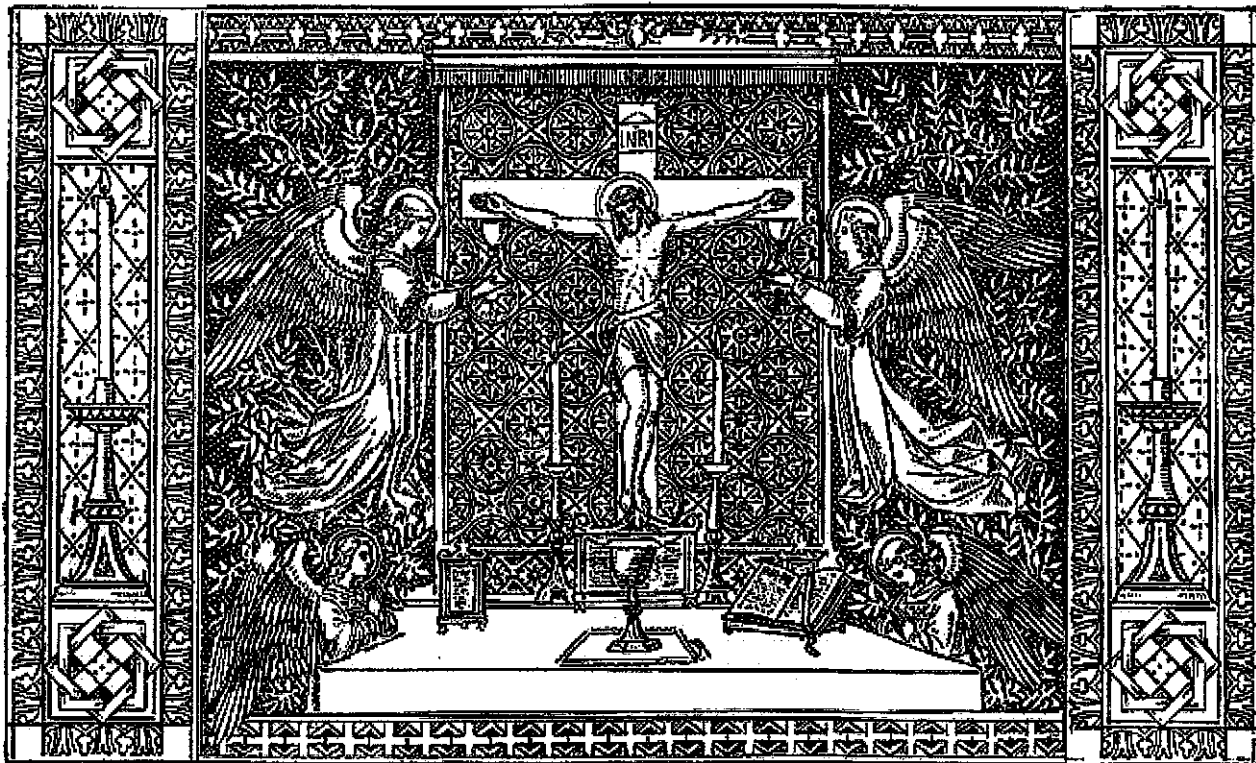
Great Amen

⊕ When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'

Communion

⊕ When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent.

Dismissal



THE MASS and THE MISSION OF CHRIST'S CHURCH

The proclamation of the Gospel constitutes the Church's reason for being and her mission. (Benedict XVI) The Church does this principally and constantly by celebrating the Mass. The Mass is the proclamation of the Gospel.

The Mass begins with the **SIGN OF THE CROSS** professing belief in the **Triune God** and salvation by the one sacrifice of Our Lord on the cross. (Phil. 2:5-11) This is the very heart of the Gospel.

GREETING is taken from the greetings in the Epistles of St. Paul. (1 Cor.1:3; Rom. 1:7; Gal.1:3; Phil. 1:2; Col. 1:2)

PENITENTIAL RITE: "Lord have mercy, Christ have mercy, Lord have mercy" is the prayer of the **blind man** on the road to Jericho (Luke 8:38), the **humble prayer** of the **Publican** in the Temple (Luke 18:14) and the **pleading prayer** of the **ten lepers**. (Luke 17:13)

GLORIA is the song of the angels at the birth of the Lord. "And suddenly there was a multitude of the heavenly host with the angel praising God and saying: Glory to God in the highest and on earth peace to those on whom his favor rests." (Luke 2: 13-14)

LITURGY OF THE WORD begins with a reading from the **Old Testament**. The **Responsorial psalm** is from the **Book of Psalms**. On **Sundays and Solemnities** there is also a reading from the **New Testament** and then a reading from one of the Gospels.

HOMILY is an explanation of the **Scripture Readings** and application of them to our daily lives. "Were not our hearts burning within us while he spoke to us on the way and opened the scriptures to us?" (Luke 24:32)

CREED is a profession of faith in the principle truths of the Bible. "This summary of the faith was not composed at man's whim; the most important sections were chosen from the whole of Scripture to constitute and complete a comprehensive statement of the faith." (St. Cyril, 4th century)

PRAYER OF THE FAITHFUL is our response to the Lord's command, "Ask and you will receive" (Matt. 7:7) "If you ask anything of me in my name, I will do it." (John 14:14)

PREFACE ends with the **Hosanna** that the crowds welcomed Jesus with on his entry into Jerusalem. "On the next day when the great crowd that had come to the feast heard that Jesus was coming to Jerusalem they took palm branches and went out to meet him and cried out, "Hosanna! Blessed is he who comes in the name of the Lord." (John 12:12-13)

LITURGY OF THE EUCHARIST is the fulfillment of our Lord's promise (John 6) and his last will and testament at the Last Supper. "Take this all of you and eat it. This is my body which will be given up for you." Then he took some wine that was left over, poured it into the cup, blessed it, and gave it to his apostles saying, "Take this all of you and drink from it. This is the cup of my blood which will be shed for you and for all, so that sins may be forgiven." Then Jesus commanded them to, "Do this in memory of me." This is the way the Lord wanted to be remembered. (Matthew 26:26-28) (Mark 14:22-24) (Luke 22:14-20) (1 Cor.11:23-26)

"**OUR FATHER**" is the prayer that Jesus taught his disciples. (Matthew 6: 9-13) It has been called a resume of the entire Gospel.

PEACE BE WITH YOU was the constant greeting of Jesus throughout his life. "On the evening of that first day of the week, when the doors were locked for fear of the Jews Jesus came and stood in their midst and said to them, 'Peace be with you.'" (John 20:19)

BEHOLD THE LAMB OF GOD who takes away the sins of the world.. These are the words of **John the Baptist** pointing out Jesus to the crowd. (John 1:29)

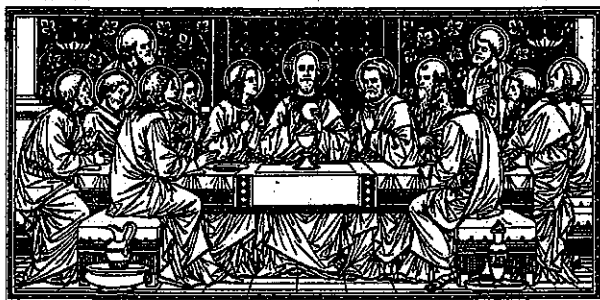
LORD I AM NOT WORTHY is the confession of the **Centurion** on the healing of his servant. "Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed." (Matthew 8:8)

COMMUNION: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world." (John 6:51) "For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes." (1 Cor. 11:26)

DISMISSAL "GO AND ANNOUNCE THE GOSPEL OF THE LORD."

From beginning to end, the Mass is the proclamation of the Gospel. The Mass begins by accepting the invitation of Jesus, "Follow me" (John 1:43) So we assemble together as **DISCIPLES** to hear the Word of God in the Scriptures and to receive the Word of God in the Eucharist. Then we leave as **APOSTLES**. "Go therefore, and make disciples of all nations. (Matthew 28:19)

Because of the different time zones in the world several Masses are celebrated every minute of the day. This enables the Church to constantly proclaim the Gospel and thus fulfill her reason for being and her mission.



1 Cor 11:23-34 The Institution of the Lord's Supper

²³ For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, ²⁴ and when he had given thanks, he broke it and said, "This is my body that is for^[k] you. Do this in remembrance of me." ²⁵ In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Partaking of the Supper Unworthily

²⁷ Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. ²⁸ Examine yourselves, and only then eat of the bread and drink of the cup. ²⁹ For all who eat and drink^[k] without discerning the body,^[l] eat and drink judgment against themselves. ³⁰ For this reason many of you are weak and ill, and some have died.^[l] ³¹ But if we judged ourselves, we would not be judged. ³² But when we are judged by the Lord, we are disciplined^[k] so that we may not be condemned along with the world.

³³ So then, my brothers and sisters,^[l] when you come together to eat, wait for one another. ³⁴ If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

John 6: 22- 71 The Bread from Heaven

²² The next day the crowd that had stayed on the other side of the sea saw that there had been only one boat there. They also saw that Jesus had not got into the boat with his disciples, but that his disciples had gone away alone. ²³ Then some boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks.^[k] ²⁴ So when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus.

²⁵ When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" ²⁶ Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. ²⁷ Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal." ²⁸ Then they said to him, "What must we do to perform the works of God?" ²⁹ Jesus answered them, "This is the work of God, that you believe in him whom he has sent." ³⁰ So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing?" ³¹ Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" ³² Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. ³³ For the bread of God is that which^[k] comes down from heaven and gives life to the world." ³⁴ They said to him, "Sir, give us this bread always."

³⁵ Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. ³⁶ But I said to you that you have seen me and yet do not believe. ³⁷ Everything that the Father gives me will come to me, and anyone who comes to

me I will never drive away; ³⁸ for I have come down from heaven, not to do my own will, but the will of him who sent me. ³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰ This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day.”

⁴¹ Then the Jews began to complain about him because he said, “I am the bread that came down from heaven.” ⁴² They were saying, “Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I have come down from heaven?’” ⁴³ Jesus answered them, “Do not complain among yourselves. ⁴⁴ No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. ⁴⁵ It is written in the prophets, ‘And they shall all be taught by God.’ Everyone who has heard and learned from the Father comes to me. ⁴⁶ Not that anyone has seen the Father except the one who is from God; he has seen the Father. ⁴⁷ Very truly, I tell you, whoever believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your ancestors ate the manna in the wilderness, and they died. ⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹ I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.”

⁵² The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” ⁵³ So Jesus said to them, “Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. ⁵⁴ Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; ⁵⁵ for my flesh is true food and my blood is true drink. ⁵⁶ Those who eat my flesh and drink my blood abide in me, and I in them. ⁵⁷ Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. ⁵⁸ This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.” ⁵⁹ He said these things while he was teaching in the synagogue at Capernaum.

The Words of Eternal Life

⁶⁰ When many of his disciples heard it, they said, “This teaching is difficult; who can accept it?” ⁶¹ But Jesus, being aware that his disciples were complaining about it, said to them, “Does this offend you? ⁶² Then what if you were to see the Son of Man ascending to where he was before? ⁶³ It is the spirit that gives life; the flesh is useless. The words that I have spoken to you are spirit and life. ⁶⁴ But among you there are some who do not believe.” For Jesus knew from the first who were the ones that did not believe, and who was the one that would betray him. ⁶⁵ And he said, “For this reason I have told you that no one can come to me unless it is granted by the Father.”

⁶⁶ Because of this many of his disciples turned back and no longer went about with him. ⁶⁷ So Jesus asked the twelve, “Do you also wish to go away?” ⁶⁸ Simon Peter answered him, “Lord, to whom can we go? You have the words of eternal life. ⁶⁹ We have come to believe and know that you are the Holy One of God.”^[h] ⁷⁰ Jesus answered them, “Did I not choose you, the twelve? Yet one of you is a devil.” ⁷¹ He was speaking of Judas son of Simon Iscariot,^[i] for he, though one of the twelve, was going to betray him.

PREFACE I OF THE MOST HOLY EUCHARIST

The Sacrifice and the Sacrament of Christ

60. The following Preface is said in the Mass of the Lord's Supper (text with music, p. 159). It may also be said on the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) and in Votive Masses of the Most Holy Eucharist.

V. **The Lord be with you.**

R'. **And with your spirit.**

V. **Lift up your hearts.**

R'. **We lift them up to the Lord.**

V. **Let us give thanks to the Lord our God.**

R'. **It is right and just.**

It is truly right and just, our duty and our salvation,
I always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For he is the true and eternal Priest,
who instituted the pattern of an everlasting sacrifice
and was the first to offer himself as the saving Victim,
commanding us to make this offering as his memorial.
As we eat his flesh that was sacrificed for us,
we are made strong,
and, as we drink his Blood that was poured out for us,
we are washed clean.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

When the Roman Canon is used in the Mass of the Lord's Supper, there is a proper Communicantes, Hanc igitur and Qui pridie. For ease of use, the entire Canon has been printed with these incorporated, pp. 161-167.

PREFACE II OF THE MOST HOLY EUCHARIST

The fruits of the Most Holy Eucharist

The following Preface is said on the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi) and in Votive Masses of the Most Holy Eucharist (text with music, p. 354).

- V. The Lord be with you.**
R. And with your spirit.
- V. Lift up your hearts.**
R. We lift them up to the Lord.
- V. Let us give thanks to the Lord our God.**
R. It is right and just.

It is truly right and just, our duty and our salvation,
 always and everywhere to give you thanks,
 Lord, holy Father, almighty and eternal God,
 through Christ our Lord.

For at the Last Supper with his Apostles,
 establishing for the ages to come the saving memorial of the Cross,
 he offered himself to you as the unblemished Lamb,
 the acceptable gift of perfect praise.

Nourishing your faithful by this sacred mystery,
 you make them holy, so that the human race,
 bounded by one world,
 may be enlightened by one faith
 and united by one bond of charity.

And so, we approach the table of this wondrous Sacrament,
 so that, bathed in the sweetness of your grace,
 we may pass over to the heavenly realities here foreshadowed.

Therefore, all creatures of heaven and earth
 sing a new song in adoration,
 and we, with all the host of Angels,
 cry out, and without end we acclaim:

Holy, Holy, Holy Lord God of hosts . . .

5. THE MOST HOLY EUCHARIST

In this Mass, the color white is used.

Entrance Antiphon

The Lord opened the gates of heaven,
and rained down manna upon them to eat,
and gave them bread from heaven:
man ate the bread of angels.

Ps 78 (77): 23-25

COLLECT

O God, who have accomplished the work
of human redemption
through the Paschal Mystery of your Only Begotten Son,
graciously grant that we, who confidently proclaim,
under sacramental signs,
the Death and Resurrection of Christ,
may experience continued increase of your saving grace.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER
THE OFFERINGS

Celebrating the memorial of our salvation,
we humbly beseech your mercy, O Lord,
that this Sacrament of your loving kindness
may be for us the sign of unity
and the bond of charity.
Through Christ our Lord.

Preface of the Most Holy Eucharist, pp. 440-441.

Communion Antiphon

I am the living bread,
that came down from heaven, says the Lord.
Whoever eats of this bread will live for ever,
and the bread that I will give is my flesh for the life of the world.

Jn 6: 51-52

PRAYER AFTER
COMMUNION

May sharing at the heavenly table
sanctify us, Lord, we pray,
so that through the Body and Blood of Christ
the whole family of believers may be bound together.
Through Christ our Lord.

As a Votive Mass of the Most Holy Eucharist, the Votive Mass of our Lord Jesus Christ,
the Eternal High Priest may also be used, p. 1176; or the Mass of the Solemnity of the
Most Holy Body and Blood of Christ, pp. 353-355.

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 is offered in an unbloody manner. . . this sacrifice is truly propitiatory. (win or regain the favor of God by doing something that pleases them)"¹⁹⁰

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.

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.

1371 The Eucharistic sacrifice is also offered for *the faithful departed* who "have died in Christ but are not yet wholly purified,"¹⁹³ so that they may be able to enter into the light and peace of Christ:

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.¹⁹⁴

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. (St Cyril of Jerusalem)

CCC 1381 "That in this sacrament are the true Body of Christ and his true Blood is something that 'cannot be apprehended by the senses,' says St. Thomas, 'but *only by faith*, which relies on divine authority.' For this reason, in a commentary on *Luke 22:19* ('This is my body which is given for you.'), St. Cyril says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since he is the truth, he cannot lie.'"