

THE MASS IN CLOSE UP

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INTRODUCTION.

I suppose I was about eight when I started going to daily Mass. I was an altar server and very proud to be part of the team. I studied Latin in secondary school, so before long the unchanging parts of the Mass were very familiar to me, with much of it known by heart. I studied for the Priesthood at Rome and was ordained in 1966. Apart from a five year spell in the Catholic Missionary Society, I have ministered in my native Wales. As I recently celebrated my seventieth birthday, it struck me that I have been attending or celebrating daily Mass for sixty-odd years.

This brought home to me two things. That for more than sixty years I have been reciting the same prayers day after day, sometimes several times a day, but without tiring, without staleness, an almost miraculous experience which I share with most priests. In fact, far from becoming stale, the Mass continues to become more amazing still.

Secondly, that it has been my most stable and faithful companion throughout my life. My parents who introduced me to the Mass and taught me to love it are long since dead; friends have come and gone; I have lived in many different places and countries, in widely differing circumstances, but no matter where I was or whatever kind of situation I found myself in, the Mass has remained my faithful friend. It is the one thing in my life that has not changed.

Oh yes it has changed superficially. It changed from Latin to the rather hurried translation I have lived with most of my priestly life. It has changed again in this latest revision. But the Mass itself has never changed. In whatever language or translation, the Mass has always been the Mass, the sacrament whose depth of mystery has always fascinated me and drawn me on.

The original idea behind this book was to explain to my parishioners the most recent changes in translation; but as it progressed, it turned into a kind of guide in which I have tried to share with my readers the depth of the Mass as I see it and pray it. I hope it will help you.

NOTE TO REVISED VERSION 2016

On re-reading this book with a view to revising it, it became abundantly clear to me that it is very condensed, stuffed to overflowing with liturgical facts and theological ideas. It put me in mind of an American lady who joined me at supper one evening during my one and only visit to the Holy Land. While I had been approaching my sight-seeing in a leisurely manner, she had been whisked around at lightning speed by some guide or other. She had seen everything. But her question to me was: had she been to the Mount of Transfiguration? Mount Tabor of all places! She had seen so much in such a short time that she didn't know what she had seen and what she hadn't!

It could be the same with your tour of the Mass in this short book. I would advise you not to read more than one chapter at a time; even, maybe, only one subsection at a time. Take a new idea or two with you each time you go to Mass and let your understanding of this great Sacrament mature and progress slowly and deeply. In the Holy Land I made a point of spending an hour in silent prayer at each of the most sacred sites. It's these places that I remember, not the rest. So let it be with you in this your guided tour of the Mass.

CHAPTER 1. THE STRUCTURE OF THE MASS

To understand the Mass properly, we have to understand its structure and how it got that structure.

First there was the Last Supper, at which Our Lord took bread, blessed it, broke it and gave it to his disciples saying: *Take this and eat it, for this is my body* When supper was ended he took the cup, and said, *This is the cup of my blood*. This was the first Mass. Then He said, *You must do this as a Memorial of me*.

So the Apostles and disciples did this in their homes: they said Jesus' words over the bread and wine; then they broke the Bread and distributed it and the Chalice among themselves. They called this earliest form of the Mass *The Breaking of the Bread*. Today we would call it the *Liturgy of the Eucharist*.

The Liturgy of the Word (the Readings) still had to be formed, and this is how it came about and how it came to precede the Breaking of the Bread:

In these earliest days, the Christians were still going to the Jewish Synagogue for the readings of the Scriptures, the singing of the Psalms, and a weekly sermon.

With anti-Christian feeling building, they were very soon banned from the Synagogue. Not to be outdone, they took the essence of the synagogue service with them and used it as preparation for their Mass at home. Before they consecrated the bread and wine, they read from the Old Testament Scriptures and sang the Psalms, just as they had done at Synagogue.

Then St Paul started writing his letters to the Churches. These were soon being read at the Breaking of the Bread. Mass now consisted of: Reading from the Old Testament and the singing of a Psalm (the Synagogue service) followed by a reading from one of St Paul's letters, followed by the Breaking of the Bread.

Paul's Letter (if one was being read) was usually followed by an eyewitness account of something Jesus had said or done. One of the Apostles would stand up and recall the event. But as the years passed and those contemporary witnesses of Jesus died out, there was no one left to remember what Jesus had said and done. But by this time, the Gospels had been written. So instead of an eye-witness account, they read from one of the Gospels. The Bishop or Priest would then comment on the Gospel, thus adding the Homily to the Mass.

So, the basic shape of the Mass, as we know it today, was quickly formed.

PART ONE. INTRODUCTORY RITES

CHAPTER 2. THE SIGN OF THE CROSS

The Mass begins with the Sign of the Cross and ends with the Sign of the Cross (the blessing). Most of our prayers likewise start and finish with this powerful and symbolic prayer. Let's just briefly remind ourselves of what it means.

Earliest Form of the Sign of the Cross

The earliest sign of the Cross used in the Church was made with the thumb on the forehead. This form has survived down the centuries in the Liturgy and we find it to this day it in the Sacraments of Baptism, Confirmation and Anointing of the Sick, as well as in the ceremonials of Ash Wednesday.

The Sign of the Cross and Baptism

We were baptised *in the Name of the Father and of the Son and of the Holy Spirit*, exactly the same words we use in the Sign of the Cross. At our Baptism the Sign of the Cross was put on our foreheads as a kind of indelible label denoting what we are and who we are, a kind of brand mark identifying us as children of God and sheep of Christ's flock; and all our subsequent use of this Sign takes us back to that moment of Baptism when we first became Christ's.

The Sign of the Cross at the very beginning of the Mass, with the very same words with which we were baptized, links immediately the two great Sacraments of Baptism and Eucharist. This is an essential connection. The moment of Baptism is the moment when the Risen Christ gives us the fruits of his Passion, restoring us to that original friendship with God destroyed by sin. The Holy Spirit, the very Life of God, is poured into our hearts, transforming us from mere creatures into children of the Father. From then on we live with God's life as really as we live with the life given us by our human parents. And being children of the same Father we are brothers and sisters together, belonging, as St Paul reminds us, to the household of God. This is precisely what entitles us to share the family meal of the Eucharist.

St Paul also tells us that, baptised into Christ, we are mystically united to his Death and Resurrection, we die with Him and we rise with Him. Baptism *unites* us to his Death and Resurrection; the Mass *celebrates* his Death and Resurrection, as we shall presently see.

The Assembly

So the sign of the Cross, reminding us of our Baptism, reminds us also that we all belong to the same Family of God. Our gathering together for Mass is, therefore, significant in itself: it is the assembling of God's household. Christ's presence in this assembly is one of the principle ways in which He is present in the Mass. The presence of Christ in each one of us

forms us into the People of God, the Household of God, the Body of Christ, the Church. Christ's People, living among the unbelieving world but now gathered together for the Mass, are the Church in microcosm, the Universal Church in miniature the Holy Catholic Church in the lowly parish church.

What we Profess by making the Sign of the Cross

We make the Sign of the Cross so often that we can easily forget what we are professing when we make it. We confess, first of all, our belief in the Blessed Trinity, that the one true God is in fact three Persons of equal power and majesty, who, though Three, are in essence One. This is the mystery which underpins the whole of our Faith; the mystery too big for the human mind to comprehend; the inner, revealed, nature of God. We believe it because it has been revealed to us by Christ. The Sign of the Cross is as profound an act of faith in the one true God as it is humanly possible to make.

As we confess our belief in the Mystery of the Blessed Trinity, we trace the shape of Christ's Cross on our body. By doing this we profess our faith that God actually took a human body like ours and, *for us men and for our salvation*, as we say in the Creed, took a wooden Cross, carried it up Calvary Hill and died on it. We profess publicly our faith in this Crucified Christ whenever we make this Sign. *We preach Christ crucified; a stumbling block to Jews and foolishness to Greeks, but to those whom God has called, Christ the power of God and the wisdom of God.(1 Cor 1:23-24).*

CHAPTER 3. THE GREETING

The dictionary defines *greeting* as *a polite word of welcome or recognition*. Immediately after making the Sign of the Cross, the Priest greets the congregation; he welcomes them and recognises who they are. They are not just any old crowd of people: these are God's People, baptised into Christ, adopted children of God and alive with his very Spirit. The Priest recognises them for who they are and in reply the congregation acknowledges the Priest for who he is, the ordained minister whose endowment of the Spirit, received at his ordination, makes the Eucharist possible. Thus their reply to his greeting is: *And with your spirit*.

And with your spirit seems unnatural to our ears; we would not normally respond to someone's greeting in that way. But *Et cum spiritu tuo* (the exact Latin equivalent) would have sounded equally odd to the ears of those who spoke Latin as their mother tongue in those early days of the Church when this response was originally composed. *And also with you* would be more natural and what you would expect. But the inclusion of the unexpected and jarring word *spirit* in the response draws immediate attention to the fact that the person to whom it is addressed is possessed of an extraordinary Spirit, received at ordination and necessary for the celebration of the Mass. The greeting therefore reminds us that this is no ordinary encounter between a man and a group; the Mass is on a different plane.

Dialogue

A greeting also implies the beginning of a dialogue; you don't greet yourself! The liturgical greeting at the beginning of Mass reminds us that we are about to engage in a dialogue, but a dialogue engaged in at several different levels at once.

Dialogue: Priest - People

First there is the dialogue between Priest and People. That dialogue goes on throughout the Mass. This is the main reason why the altars were turned round in the 70s so that the priest and people could face one another; you don't normally speak to a person's back. In the early Church, as so many of the ancient churches of Christendom bear witness, the altars faced the people then as they do now.

Dialogue: Church - God

But there is dialogue going on at a deeper level. Apart from a couple of prayers before Holy Communion, every major prayer in the Mass is addressed to the Father.

But every major prayer is addressed to the Father *through Jesus Christ our Lord*. The dialogue that is going on is not between us and God but between the Church and God, the Church being ourselves in union with Christ. Jesus Christ, in all of us as High Priest through the Sacrament of Baptism and in the Priest in a special way through the Sacrament of Orders, prays to his Father with us in the Mass. The dialogue is raised to an extraordinary plane.

Dialogue: Me - God

In this sublime context, there is also a dialogue going on between our individual souls and God, *the Spirit breathing where he will*. This is the dialogue we are most aware of; on our part probably including matters as mundane as the baby's teething or where the next mortgage payment is coming from. Common and routine though these anxieties may be, they become absorbed at Mass into the great and timeless intercession Christ is making to his Father and take on a significance they could otherwise never claim for themselves.

CHAPTER 4. THE PENITENTIAL RITE

The Holiness of God and the Sinfulness of Man

Have you ever listened to Cardinal Newman's beautiful poem *The Dream of Gerontius* set to music by Sir Edward Elgar? It tells the story of Gerontius' journey from this life to the next, and builds up to the climactic moment when he sees God face to face, expressed by a dramatic lightening-flash of sound. That encounter is described better by Elgar's music than by Newman's words, master wordsmith though Newman was; some things are beyond telling.

What first comes home to us at our celebration of the Mass is that we have entered into this presence of God, we, who are dust and ashes and sinful dust and ashes at that; and He, the Lord God, purer than the transparent heavens. Instinctively we become aware of our sinfulness in this presence of the Holy One. This is why the Penitential Rite follows immediately on the Priest's greeting, at the very beginning of the celebration.

The forms of the Penitential Rite changed somewhat with the revised translation of 2011, but these changes need no explanation. What is most noticeable is, perhaps, the return of the Confiteor to something like its old format, with the striking of the breast three times and the accompanying words: *through my fault, through my fault, through my most grievous fault*. This change has been made not only to conform the prayer to the original Latin, but also, I think, to bring home to us again the seriousness of offending almighty God.

Because we have never seen God and because we cannot begin to imagine his infinite greatness, goodness and holiness as they really exist in Him, we can never really appreciate the seriousness of offending Him. Earlier generations could not appreciate this either; but we, in our generation, seem to have gone further, we seem to have lost sight of sin almost completely. This is the cause of so many of our personal, social and international woes, evident everywhere.

It was precisely because we are sinners, because the world had fallen away from God and in need of reconciliation that Christ came among us as a man and paid with his life the penalty of our own personal misdeeds. The very fact of Christ, his Incarnation as well as his Death and Resurrection, can only be understood in terms of the infinite love of God which yearned to reconcile wayward man to Himself. Such is the massive relevance of evil, and we cannot brush it under the carpet.

We as Christians must take evil seriously in order to take God and his Christ seriously and recognize our accountability before Him. Whatever others may say or do, we must see ourselves as different, as *a people set apart*, as St Peter reminds us. We must see ourselves as sinners seeking to be saints, always in need of forgiveness, reconciliation and ongoing purification. Thus the need for the Penitential Rite at the beginning of Mass.

Penitential Rite not the Sacrament of Reconciliation

But the Church has always insisted that this Penitential Rite is not the *Sacrament of Reconciliation*. Confession is that unique Sacrament instituted by Christ on the evening of

Resurrection Sunday, when he breathed the Holy Spirit into his Apostles and gave them the power to forgive sin in his name. Through this Sacrament Christ remains an abiding healing Presence in his Church. In this capacity, He meets us with his love and reconciliation in our individuality and frailty, and shares with us what He had won for us by the bitter pain of his Passion.

When you consider that Christ came among us principally to reconcile mankind to God, the neglect of the Sacrament of Penance is amazing. We Catholics, like everyone else, are deeply influenced by the trends of society. But will society's standards serve as an excuse when we, like Geronsius, appear before the judgment seat of God, that moment no words can describe? The regular Penitential Rite at Mass should remind us of the need for that special encounter with Christ, the Sacrament of Reconciliation, which sends us away walking on air.

CHAPTER 5. THE GLORIA

Does Pope Telesphorus mean anything to you? A holy hermit, born in southern Italy but of Greek origin, he became Pope and led the Church for eleven difficult years in the early part of the second century (128-139) before dying a martyr's death under the Emperor Hadrian. I introduce him to you because Pope Telesphorus established the practice of Christmas Midnight Mass at which, we are told, the *Gloria* was sung. This puts the Gloria into the second century; yet it is even older than this, for it originated in the East and was probably known to Telesphorus when he was a young man.

So this much loved hymn has been around almost as long as Christianity itself, and is used not only by ourselves, but also by the Orthodox Christians and many of the Protestant Churches. It has been set to music by most of the great composers and enjoyed many beautiful settings in the Church's original plainsong. The translation introduced to the English speaking world after the Second Vatican Council was a truncated version of the original. Now we rejoice in a translation faithful to and worthy of the original.

It begins with the song of the Christmas angels, as recorded by St Luke: *Glory to God in the highest and on earth peace to people of good will*. No wonder Pope Telesphorus used it at his Midnight Mass.

What the translators of the old version cut and what the new (2011) translation restores is the almost breathless praise that comes at the beginning of the hymn: *We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory*. I use the word *breathless*: it is as if the person praying cannot find words enough to praise or expressions adequate to portray what he wants to say.

This in itself is very significant: we cannot ever praise God as he deserves; nor can we ever adequately express it; not the Gloria, not any one of us; only Christ. *You alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ*. Here, in the Eucharist, we give God *all honour and glory* because, and only because, we are latching on to Christ, the only begotten Son of the Father. He alone, by making his Sacrifice a living reality in the Eucharist, gives us the wonderful opportunity of joining in his Sacrifice and thereby giving God the praise He truly deserves.

The Gloria, written as it was in the second century, is a triumphant hymn of praise to the Blessed Trinity, with emphasis on the fact that Jesus is God and on the equality he enjoys with the Father. In those days the Church was struggling against the heresy called Gnosticism, a weird heresy drawing bits and pieces together from different religions, and therefore having some very strange explanations as to who Jesus really was. The Gloria was a kind of profession of faith in Jesus as God's Only Begotten Son, as well as being a majestic hymn of praise.

So let the Gloria express our unshakable faith in Jesus and be a breathless effort to praise God as adequately as we humanly can.

CHAPTER 6. THE COLLECT (THE OPENING PRAYER)

When you visit friends, you greet them first, tell them that you are sorry for not having sent them a Christmas card or visited them for ages, then you tell them how well they are looking and how much you admire the new velvet curtains. Then, when all these niceties are over, you get down to the real business of your visit: you need a helping hand with the baby-sitting or want to borrow a cup of sugar.

It's a bit, just a bit, like that when we come to Mass. We greet the good Lord; tell him how sorry we are at the Penitential Rite for not having been more attentive to what he expects of us; praise him in the Gloria for his wonderful world and more wonderful Self; and then, finally, get around to telling him what we really want.

The first prayer of petition, asking, comes in what we know as the *Opening Prayer* or the *Collect*. Though there are petitions embedded in the Eucharist Prayer, the main thrust of the Mass is not asking, but *thanking* (the very meaning of the word *Eucharist*). It is a more noble form of prayer to praise God for his greatness and to thank Him for his kindness than to ask him for the things we need or think we need.

We should always remember this, making sure that our daily prayers are not all asking. But we should not go overboard like some Christians do, who tell you they ask nothing of God but simply trust Him to supply all their needs. This is wonderful when it is true, but it can be a smokescreen for not really believing in the power of prayer, for not really being confident that God does indeed always answer us. Humble petition is good for the soul. It makes us recognize that we are not sufficient of ourselves, that we need God and must always approach Him as a child his father. It keeps us humble; keeps our feet firmly on the ground; and expresses our real faith in our provident God.

The Latin Collects, with the wisdom of the ages behind them, were masterpieces of poetry and prose, expressing beautifully our deepest human needs and aspirations. The translation we have moved away from literally butchered them; and if there was any part of the Mass that needed re-translation it was the Collects. The version we are now using (2011) is an improvement and translates exactly the meaning of the original, but lacks almost entirely the poetry of the ancient Latin. This is really disappointing, for formal prayer requires a degree of poetry. When something is intended to be said over and over again, it needs to be beautiful.

The Collect is the first part of the Mass which we call *proper*, proper because it belongs to this Mass and not to any other. The parts of the Mass which are always the same are called the *common* parts. So we have the Proper and the Common of the Mass. The Collect is proper because it changes with the day, the season, the feast. It sums up the general theme of the Mass.

It is called the *Collect* because it collects together the prayers of the congregation. The Priest introduces it by saying *Let us pray*. There follows a pause which, in fact, is the really

important bit. It is the moment of silence when we formulate in our minds our own personal petitions, before the priest *collects* all the prayers, hopes and fears in the hearts and minds of the congregation and offers them to God.

The Collect always ends *Through our Lord Jesus Christ...* This reminds us of the all important fact that our prayers cannot reach Almighty God unless they are borne there by Jesus Christ who is the only Mediator between God and Man. All our prayers and good works go to God through Him, and also through Him comes down upon us God's every blessing. It is a two way street to heaven. And going through our Lord Jesus Christ, our prayers are reinforced by his almighty influence with the Father.

CHAPTER 7. BODY LANGUAGE

When the Priest has said the Collect, we all sit down. Why? And why were we standing up in the first place?

We communicate not only by the written or spoken word, we express ourselves also by body language. When we smile, frown, stand, sit or kneel we are making a statement.

Kneeling

Getting down on our knees usually means that we are about to scrub the floor or do something else that necessitates our being in close contact with the ground. The Latin for ground is *humus*, from which we get the word *humility*. Being on our knees is a sign of humility, a sign that we recognise the presence of something or someone greater than ourselves. This is why we go down on our knees at the beginning of the Eucharistic Prayer when the miracle of transubstantiation is about to take place and bread and wine become the real presence of God. But when it comes to the history of the Mass, kneeling is a very recent innovation.

Prostration

The awareness of the divine presence which sends us to our knees would have put the ancient Jews flat on their faces. This is how it would have been with Jesus in the Garden of Gethsemane. This ancient posture of adoration has been preserved in the Church's liturgy in only three places: when the deacon (before his ordination to the priesthood) and the bishop elect (before his ordination to the episcopacy) lie flat on their face before the altar; and when the priest prostrates himself before the stripped altar on Good Friday.

Sitting

When the Collect has been said, we sit down to listen to the Word of God. At that moment, the first major part of the Mass begins, the Liturgy of the Word. Being seated is our normal posture when we are on the receiving end of something, when we are taking something in. We sit to read, watch television, attend a lecture, have a meal. We sit down and make ourselves comfortable to concentrate more easily on what we are receiving. We sit at this point in the Mass to take in what God is about to say to us, speaking through his sacred Word. Sitting is body language for being in receptive mode.

Standing

So, why do we stand for the Gospel? Out of respect, I hear you answer. Yes, but not entirely. Our standing here is body language expressing our faith that Jesus, who now speaks to us through his Gospel, has stood up out of death. Christ now stands among us as our Risen Lord.

Standing was the normal posture for prayer among the Jews and this ancient habit has survived in the Mass. You notice that, apart from during the first two readings, the Priest stands throughout the entire Mass. He stands, most of the time, with arms outstretched to heaven.

This is exactly the way they used to pray, exactly the way Our Lord would have prayed to his Father, standing with arms extended to heaven. Here is St Paul instructing his successor Timothy: *I want the men everywhere to pray, lifting up holy hands without anger or disputing (Tim 2:8)*. In many parts of the Church this gesture is coming back among the faithful, and it is good to see it among some of our own congregations. In the Catacombs in Rome, where the walls are often illustrated with biblical scenes, the figure of the *Orans*, the praying man with uplifted arms, appears frequently. The practice of joining our hands for prayer is of relatively recent origin.

Talking of Rome, if you go to any of the great basilicas, you will find that the nave is completely empty of pews, like a great dance-hall. This is because the normal way of attending Mass was to stand throughout. Around the walls, and often built into the walls, there are/were benches where people, feeling the strain of too much standing, could quietly retreat. This is origin of our English phrase *to go to the wall*.

Standing was the *normal* posture for prayer, that is why we stand up for a considerable portion of the Mass and whenever the Priest invites us to pray. It was the way the Jews prayed, but for us Christians it has taken on the further significance of being body-language for faith in the resurrection of Our Lord Jesus Christ from the dead.

PART TWO

THE LITURGY OF THE WORD

CHAPTER 8. INSPIRATION

So, after the Collect, we all sit down to listen to what the Lord is about to say to us through the Scriptures. With the introduction of the 2011 revised translation, there was little change to the Liturgy of the Word. However, instead of saying, *This is the Word of the Lord*, the Reader simply says *The Word of the Lord*. Not much of a change, but it does have its significance.

Try saying to yourself *The Word of the Lord*. Say it twice: the first time with your voice dropping a tone on the word *Lord*; then with your voice rising a tone. You will notice that the first time you are making a statement; the second time you are asking a question. This is part of the reason why this change has been made. The Word of the Lord. The Word of the Lord? The same is true of the words used at Holy Communion: The Body of Christ. The Body of Christ?

The Reader is making a statement: This is the Word of the Lord. He is asserting that what you have just listened to is not his word but the Lord's word. He is saying that God Himself has just spoken to you.

He is also asking a question: the Word of the Lord? Do you really believe that what I have just spoken and what you have just listened to is really the Word of the Lord; that God Himself has just addressed you personally?

The change in translation has made the phrase *The Word of the Lord* both a statement of fact and a challenge to faith.

But what are the grounds for asserting that these words are indeed the Words of the Lord?

Inspiration

The Jews believed that their Sacred Scriptures were inspired by God.

Inspiration, of course, comes from the Latin word *inspirare* which originally referred to the gods breathing something into someone. For this reason, *inspiration* was a religious word from the start. Still to this day we retain something of that original meaning: the London Olympics of 2012 and the Rio Olympics of 2016 were intended *to inspire a generation*.

By declaring their Scriptures inspired, the Jews, conscious of being God's Chosen and Beloved People, claimed that God had somehow breathed his truth into these writings, making them sacred and holy and different from all other forms of literature; that when they were read, God Himself spoke through them.

The Jewish Sacred Scriptures

The Early Church inherited and accepted these Jewish writings for what the Jewish People believed them to be. In accepting them, she put her seal of authenticity upon them, remembering Christ's words that the Holy Spirit would lead his Church into all truth (Jn. 16:13). Believing herself to be God's *New Chosen People*, the People of the *new* and *eternal* covenant with Christ, she called these Jewish Scriptures the *Old Covenant*, or the *Old Testament*.

As a child inherits from parents, so the Church saw herself inheriting these Jewish Scriptures from the Jewish People. She accepted all those writings they regarded as their Inspired Scriptures: that sacred account of God's dealings with his Chosen People, the first part of His revelation of Himself to mankind. And having taken these Scriptures to herself, she saw in them, in the light of Christ's life, death and resurrection, the wonderful preparations that God had laid since the foundation of the world for the coming of his Son, Jesus Christ. What was and still is precious to the Jews became equally precious to the Christians.

When the Son of God, which the Scriptures had foretold in such detail, did eventually come in the Person of Jesus Christ, He made such an impact that many of his contemporaries took it upon themselves to write accounts of what had happened. Many versions of Jesus' life and teaching circulated in those very early days, as well as many letters and other writings, passing from one local Christian congregation to the next. You can imagine the excitement. But only the Church, with her special charisma of infallibility (as we shall discuss later) could decide which of these various writings were authentically inspired by God and which were not. Of the many accounts of Jesus' life, she chose but four, the Gospels we are familiar with to this day. The others became obsolete. The writings she accepted, including the Gospels, the Acts of the Apostles, the apostolic Letters and the Apocalypse, she added to the Jewish Scriptures, calling them the New Testament and giving the world what we know today as the Bible.

The Workings of Inspiration

To say that the Scriptures are inspired is to affirm that God has breathed into these writings his Spirit of Truth. But this assertion raises many questions and problems. How could God inspire someone to write exactly what He wanted, without making the human author a mere puppet or robot, controlled in every way by the will of God? Did the human authors of these Scriptures, therefore, lose their freedom while God took over their minds? Or did God dictate his very own words, as the Muslims believe of their Koran, making the writer no more than a scribe?

God, we know, respects our human freedom and our human nature too much to subject them to any treatment which would demean them. Not even to provide us with his Word would God ever deprive us of our essential freedom by taking over our mind and treating us as a mere automated robot. Nor did He choose to dictate his Word to us.

This is obvious from the fact that each book of the Bible reveals the human qualities of its author. You can detect and recognize, for example, the education and sophistication behind the Gospel of St John and the writings of St Paul; equally, the lack of refinement and want of elegance in the Gospel of St Mark. Their human literary talents, or lack of them, are on display for all to see. John wrote as John; Paul as Paul; Mark as Mark; and so with all the sacred authors of the Old and New Testaments. It is supremely evident that they had neither been dictated to by God nor controlled by Him. They were writing as freely as I am writing this.

So where exactly did God come in?

To speak of a divinely inspired author is to speak of a person who is so in tune with God that what he wants to write is exactly what God wants him to write. Mark writes freely exactly what he wants to write, using all his own mental powers and talents, but because he is so attuned to the mind of God he writes only what God would write. Like two violins playing the same note; each sound is created by the skill of the player, each is individual and independent, but both are totally attuned to each other, producing a single sound. God's Mind and the human mind, God's Word and the human word coincide and concur; inspiration is outside the normal laws of nature.

So the Church reached the all important conclusion that each book of the Bible has two genuine authors at the same time, one divine and one human. God is the real Author of Mark's Gospel but equally so is Mark. God is the real Author of Jeremiah's prophecies, but equally so is Jeremiah. And so with the history books of the Old Testament, the Wisdom Books, the Psalms; so also with the Letters of St Paul, the Acts of the Apostles, the Apocalypse of St John, and every other book in both Old and New Testaments of the Bible. This has huge implications for our whole approach to Scriptures and to our way of using them in prayer.

CHAPTER 9. SCRIPTURE AS PRAYER

As we have just established in the last chapter, the inspired Scriptures are in a category of their own. They have God, as well as some human person, as their Author. God Himself actually speaks to us when they are read. They are therefore the perfect instrument for transforming our prayer from a monologue, where we do all the talking, into a dialogue where we engage with God in live conversation. We not only speak but we listen too, and when we listen to God's Word something remarkable happens. This is prayer at a very high level. It happens at Mass and it happens when we are praying the Scriptures alone.

Listening

As we said in an earlier chapter, the Mass is essentially a many-faceted dialogue between us and God, taking place both in the Liturgy of the Eucharist and, but more obviously, in the Liturgy of the Word. We feel insulted when a fellow human-being pays no attention to what we are saying; so what about God, who is infinitely above us yet stoops so low to engage with us? This is why we should listen attentively to the Scriptures at Mass. Isn't it easy to say that God speaks to us, but isn't it hard to get that fact into our heads! That God, the almighty Creator and Redeemer, actually listens to us and speaks to us! Try getting an audience with the Queen! Yet with God, we need only turn to Him to get his immediate and full attention.

Listening is the operative word. St Paul says that *faith comes from hearing the message, and the message is heard through the word about Christ (Romans 10:16-18)*. We should not be reading our hand missals when God is speaking to us; we should be listening to Him. Of course, if the public address system isn't up to much or the reader hasn't been properly trained, then a case could be made for using a missal. But generally, we should let God speak directly to us; the printed page is an unnecessary go-between that just gets in the way. With head buried in a missal or, even worse a missalette, we miss all the imagery and visual beauty of the actual celebration of the Mass, profound and powerful symbolism meant to speak to our deepest being.

A hand missal is excellent for reflecting on the scriptures afterwards in the light of the homily, or for preparing us in advance for the Mass. It can also be a very useful tool for praying the Sunday Scriptures at home and keeping ourselves in tune with the mind and mood of the Church, as she moves from season to season, from fast to feast.

Praying the Mass Theme

It is a good idea to use the theme of the Sunday Mass as the week-long theme of our prayer. Every Sunday Mass has a scriptural theme which is determined by the Gospel. The first reading, which almost always comes from the Old Testament, has been chosen by the Church to tie in with the Gospel: it throws light on the Gospel, and, in its turn, is itself illuminated by the Gospel. This gives us something really worthwhile to ponder on during the week.

Don't read quickly through the whole passage of Scripture when you are praying it at home. Go slowly; very slowly; from phrase to phrase. Allow God space to speak to you as He wants to. Let every word or phrase percolate in your mind, as water percolates through coffee before becoming coffee itself. Let the Word of God percolate in your mind as you repeat the word or phrase over and over again until your mind becomes the mind of Christ, as St Paul says (*I*

Corinthians 2:16.) The Word of God, literally, changes our mind. Stay with any word or phrase which seems especially to be addressing itself to you; rest in it; return to it; remember it. God is speaking to your heart.

Christ, the Word of God

When we engage in conversation, we use the spoken word to convey ideas. The thought in my mind passes, via the words I use, into your mind and lodges there. That's very simple and obvious, but its application to Christ is profound.

Ask St John who Christ is, and he will answer immediately *the Word of God*. We should never tire of reading the magnificent prologue to his Gospel where he develops this theme (John 1:1-19). The Word of God exists in the Mind of God, like a thought in my mind, only an infinity of times greater. God speaks out this Word. The Word becomes flesh in the womb of Our Lady.

God continues to speak his Word, through his Scriptures. His Word is Christ. His Word passes from God's Mind into mine. Christ takes up his abode within me. A parallel to what happened to Mary. A parallel to what happens when we receive Holy Communion. Reading or listening to the Scriptures, then, is almost sacramental; it makes Christ present. No other way of praying has anything like this power.

CHAPTER 10 THE FIRST READING (AND REVELATION)

Most often the First Reading at Sunday Mass comes from the Old Testament. Usually, unless preceded by some kind of explanation, this reading comes to us like a bolt out of the blue, hitting us suddenly between eyes that have not been open long enough or eyes that have been open too long. Suddenly, wrenched from our Sunday morning routine, we are plunged into an obscure episode in the life of one of the ancient Kings of Israel or find ourselves reprimanded by an equally ancient Prophet. From his chair, the priest sees a glazed expression descend upon the faces of his twenty-first century congregation.

So, why bother with the Old Testament at all? Christ has come. All that stuff is surely in the past.

Yes, Christ has come. But, as the season of Advent annually reminds us, He still comes. The Old Testament prepared his way; the Old Testament still prepares his way. St Jerome said famously that *ignorance of the Old Testament is ignorance of Christ*.

God prepared the way for the coming of his Son by choosing a People for Himself and taking great care in their instruction. It was important that when the Son of God made his appearance in this world there would be at least some people able to understand what he was talking about. The pagan world was utterly corrupt, having no moral sense and believing in a host of depraved gods and goddesses who tyrannized them. Before the Messiah could begin to explain the finer points of religion, it was necessary for the people to have some fundamental understanding of who God really is and a basic appreciation of the difference between right and wrong. You can't teach quantum physics to someone who can't add two and two together.

So out of this pagan world God called Abraham, made him the father of a nation, and proceeded by word and deed to teach this People, the Jews, about Himself.

Over the course of about two thousand years He instructed them - by his deeds as much as by his words. He saved them from Egypt; they learned He was a Saviour God. He gave them the Law; they learned He was a moral God. He led them safely through the wilderness, giving them bread from heaven and water from the rock; they learned He was a provident Father. He sent them prophets who spoke his words to them and taught them morality. Just like sending our children to school and knowing it will take time before all lessons can be learned, so God sent his People to school and their schooling took two thousand years. And this period, this schooling, is what we mean by the Old Testament.

How could man on his own understand the ways of God unless God were to tell him? How could we know that He is a Father, a just and righteous Father, a loving Father, unless he revealed it to us? And here we use a word that is essential to the understanding of our Faith – *Revelation*. All or almost all we know about God has been told us, revealed to us, by God Himself. Hence Christianity, unlike some other great world religions, is a *revealed religion*.

But this Revelation was not completed during the Old Testament period. That was a time leading up to Christ, preparing the people for Him. When He came He brought revelation to its completion. He taught us all we need to know about God, as only He could, because *he had come from God and was returning to God (John 13:3)*. How could the human mind, for example, ever reach the knowledge that there is only one God, and that this one God exists in a Trinity of Persons, unless Christ, who is Himself of God, had told us so?

As a result of this prolonged period of training, the Jews, at the time of Jesus, stood head and shoulders above all other peoples when it came to understanding the things of God. They were surrounded by two mighty civilizations whose influence continues to this very day, the Greeks and the Romans, but they were like babes in arms in comparison with the Jews. The mighty Romans and the sophisticated Greeks were still worshipping the mythical gods when the Chosen People were ready and able to accept and understand, if they had been willing to, the profound teachings of Christ.

It was not only theological matters that the Jews were taught over those two thousand years of revelation but spirituality as well. Perhaps the most persistent lesson the Old Testament teaches is trust in God, the faithful God who never lets you down. He proved himself faithful in the face of constant disobedience and infidelity on the part of his Chosen People. He taught them to trust him no matter what, and when they did, all went well with them. He taught them to be mindful always of what He had done for them, for in remembering his wonderful interventions they would learn to trust and love Him more. He taught them to pray, giving them the Psalms, the most beautiful prayer-book ever written. These virtues and many others developed in the Chosen People over those centuries found their perfect flowering in Mary, the Mother of Jesus.

The lessons the Jews needed to learn, we still need to learn. The spirituality that inspired them must still inspire us and be the foundation of our Christian Way, for Christ said: *Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them (Matthew 5:17).*

So it boils down to this: that the Old Testament reading on Sunday morning, despite what it seems, is relevant and important and deserves our full attention. At Mass Christ comes to us, the same Christ whom God spent two thousand years preparing his People to receive. We need the same lessons God taught them; we need the same virtues He tried to instill into them. That is why, in the last chapter, I suggested we spend time through the week praying and reflecting on the Sunday Scriptures, with the Old Testament reading receiving as much attention as the others.

CHAPTER 11. THE PSALMS – SONGS FOR THREE VOICES

The Psalms have a secret all their own. They speak, or rather they sing (for they are songs really), in three voices. At every Mass we say or sing a psalm or part of a psalm. We have just listened to God in the first reading, and we reply to Him in three voices.

The Psalms are the Prayer Book of the Jews, both today and when they prayed their way through those long centuries leading up to the coming of their promised Messiah. Most pious Jews would have known the Psalms off by heart; Our Lady certainly would, and also her Son. As they have God for their divine Author, it is no wonder they are often described as the most beautiful prayers ever written. With the coming of Christ, they passed smoothly into the patrimony of the Church. They are now the Church's Prayer Book too.

Their human author was King David (though many of the Psalms were written by others). They were written in the context of every kind of human situation you could think of: when David was victorious in war or in fear of his life; when he was repentant for the serious sins he had committed; when he was fleeing from his enemies or filled with hatred for them; or when he was exulting in the sense of God's beauty and the magnificence of his creation. Every human sentiment is there; sometimes shockingly there, as when one Psalm prays that the heads of their enemies' babies be smashed against a rock! Such a sentiment would not be allowed public expression today even after the nine o'clock watershed!

Whatever mood you may find yourself in, you will find a Psalm to suit it. But the Psalm of the Mass, over which you have no choice, may well not fit your mood at all. You may be full of the joys of spring while the Psalmist is filled with melancholy. So how do you pray a psalm which is not reflecting your present feelings or frame of mind? Do you just choose another one? In the Mass you can't do that.

But there *is* a way of praying such a psalm; now we must see how. Let's look at the *three voices* which gave this chapter its title.

First. The Psalms were the outpouring of David's heart to God. There was no beating about the bush with him; he called a spade a spade, even to Almighty God. These expressions of his own raw emotions became the cry of Christ, who took on himself the sins of the world, and the prayers of his followers. Like David, we too can feel anger, joy, resentment, love, peace, turmoil; like David we are sinners seeking to be saints. Like David, we need to be honest before God; He doesn't want us telling Him how full of sweetness and light we are when in reality we are furiously and darkly angry. Here then is the First Voice of the Trio: mine, speaking honestly to my God, telling Him not what I fancy He might like to hear but just how it is.

Second. The Psalms are inspired. They are therefore *God's* word. God's *Word* is Christ. When I say a Psalm, God's Word becomes alive and active in me, Christ prays to his Father in me and through me. Listen to that Voice in your mind as you read the text and recognise it for what it is. When the text is the Scriptures generally, it is the Voice of Christ *speaking* within me and *revealing* his Father to me. When the text is the Psalms, it is the Voice of Christ, *praying* to his Father, for me and for the whole Church. Thus the Second Voice in the Trio of Voices is Christ's, a Voice which lifts my prayer to unimaginable heights.

The Third Voice of the Trio is the Church's, which not only raises my prayer to unimaginable heights, but widens it to unimaginable horizons.

When I pray, I pray as one who belongs to the Church. That is exactly what I am. This is the truest thing about me. That is what Baptism and the Eucharist have done to me. I am not a lone individual, not a voice crying in the wilderness. I am a member of Christ; a member of his Body. I belong to Him and am part of Him as much as my own arm belongs to me and is part of me. In his own words, I am a branch of the Christ Vine. Cut off from Him I can only wither and die. I am part of what St Augustine calls *the whole Christ*, and by that he means the **Church**.

So, I pray as part of Christ, as a member of the Whole Christ, as part of the Church. I cannot pray otherwise, for that is what I am. Therefore when I pray, I pray with Christ, I pray with the Church, I pray for the Church. Always.

This explains why I can sincerely say an angry Psalm when I am feeling peaceful, or a joyful one when I am feeling sad. At one level my personal feelings are irrelevant. I am praying *as* the Church, *with* the Church *for* the Church.

Praying the Psalms with Christ in this way slowly but surely cures my innate selfishness. It leads me into the sufferings of others, whom, perhaps, I would never otherwise have thought of. It makes me compassionate. In full health and strength, I find myself praying for healing. Loved and cared for, I pray as one hated and despised. Well fed, I pray as if I were famished. Safe and secure, I pray as a hounded and homeless refugee. Living in a country that respects human rights and allows religious freedom, I pray as if I am being persecuted for my faith. At peace with all around me, I pray as one encircled by deadliest enemies. Full of life, I pray as one who languishing on his death-bed.

So I discover the deepest meaning of *solidarity*, for I am not just praying *for* these people but *with* them and *in* them, for they too are in the Whole Christ and are therefore part of me. And the flip side of all this, of course, is the wonder of knowing that I myself am being held up in prayer before God by all those millions of others who, like me, are praying the Psalms.

CHAPTER 12 . THE SECOND READING

In the first chapter, we showed how the second reading came to be part of the Mass. It was St Paul ordering his letters to be circulated around the newly founded Churches and read at their meetings. And what more fitting meeting was there than the celebration of the Eucharist?

Paul wrote one letter to the Christians in Rome; three to the Church at Corinth (one of which got lost); one to the Churches at Galatia, Ephesus, Philippi, Colossae, and two letters to the Church at Thessalonica. He wrote personal letters to Timothy and Titus, his converts whom he was training up to succeed him as Bishop; and one to Philemon, the master of a run-away slave whom Paul sends back with this letter asking for clemency. The New Testament also contains two letters from St Peter, a letter from St James, three from St John and one from St Jude. The Letter to the Hebrews, a wonderful meditation on the Priesthood of Christ, was written by an unknown author. The Church declares all these letters to be inspired, though in some cases she is not sure they were written by the Apostle whose name they carry. But that is not our concern here.

Also in the New Testament there are two other writings which often appear in our Second Reading at Mass: the Acts of the Apostles and the Revelation of St John (often referred to as the Apocalypse).

The Acts of the Apostles was written by St Luke as the continuation of his Gospel; it takes the story of the Church beyond the Resurrection (c. AD 33) to the imprisonment of St Paul at Rome (c. AD 62). It is an invaluable thirty year history of the early Church.

The Apocalypse is the work of St John, Apostle and writer of the fourth Gospel, who shares with his persecuted fellow Christians a vision he received from Jesus on the Island of Patmos where, as an old man now, he had been exiled for his preaching of the Faith. It is written in coded language which the Christians could understand but which the persecuting Romans could not.

All these writings, along with the Four Gospels, were accepted by the Church into her Canon of Scripture and declared inspired. All of them appear at some time or other in the Second Reading of our Sunday Masses. When there is no Second Reading, as at a weekday Mass, they can appear as the First Reading.

These readings from the New Testament will reward careful attention and prayerful meditation. Paul was divinely inspired with a superhuman wisdom on that day when he was so unceremoniously knocked off his high horse on his way to Damascus. St Peter himself acknowledges that Paul's letters can sometimes be hard to understand (2 Peter 3:16), but they are immensely deep and rewarding.

The other Apostles speak with a wisdom which derives equally from Christ, but which did not strike them like a bolt of lightning, as it did with Paul, but from long hours spent in one to one conversation with their Lord and Teacher. The Gospels record how Jesus would speak to the crowds in parables but afterwards would carefully explain their meaning to his chosen Apostles. Carefully and thoroughly He prepared them to be the Leaders of his Church and the Teachers of his people. They continue to instruct us in the art of being Christian through these

wonderful letters, as well as through the general teaching of the Church, which still depends upon them as upon twelve foundation stones.

CHAPTER 13 . THE GOSPEL

Have you ever dared to peer into the world of Greek Mythology? A vast array of gods you will find there, of super-human beings who controlled and dominated every aspect of human life and whose behaviour was, by our standards, debauched and degrading, and who begot offspring equally perverse. They were very real to the ancient peoples and exerted huge influence on their lives. People stood in great fear of them and felt the constant need to propitiate them and keep them on side. Sometimes they would even sacrifice their children to them. How it was with the ancient Greeks, so it was with the Romans and all the ancient civilizations of the world.

The Gospel, when it was proclaimed to these peoples, appeared as sheer liberation: liberation from the life-long tyranny of these gods; liberation from the fear of death which had nothing to promise but their continued company. Now God is revealed as the source of all goodness and love, promising eternal blessedness to all who want it. Would that we could recapture the excitement and sense of liberation those ancient pagans felt who heard for the first time the message of the Gospel! *A Light to enlighten the Gentiles* indeed! ((*Luke 2:32*))

Conditioned by a mindset formed by over two thousand years of Christianity, we cannot begin to imagine the impact the first preaching of the Gospel had on the ancient pagan world. Even up to the time when our English language was forming, the dominant definition of Christianity was *Good News*. And this is precisely where our word *Gospel* comes from: the Old English words *good* and *spel*, (*news*) joined together. Because of the likeness between the words *good* and *god*, the words fused into *Godspel*, and finally became *Gospel*.

But, sadly, with two thousand years of Christianity behind us and the Good News preached to every nation under heaven, we still have not totally escaped the tyranny of those ancient gods. We continue to put ourselves and our lives at the service of created things: wealth, power and influence, gods who promise but never deliver. The Gospel message is as relevant today as ever it was; we can never afford to stop listening to it. *Whoever has ears to hear, let him hear*, Our Lord says repeatedly. If we listen with ears that hear, the Gospel will be good, challenging and liberating news for our generation today as much as it was for its first hearers.

Liturgical Symbols Surrounding the Proclamation of the Gospel

The Liturgy loads the Gospel with various honorary signs to emphasize its primacy within the Liturgy of the Word. The Gospel Book is given great honour. Solemnly it is carried aloft in the entrance procession, the Word of God leading us, a light to our path. It is laid on the Altar where it remains until the Priest or Deacon retrieves it and, accompanied by acolytes, proceeds solemnly to the lectern. We all stand, singing our Alleluias and welcoming Christ, the Word of God and Light of the World, who speaks to his people behind the human voice.

It is an ancient tradition that only the priest or deacon proclaims the Gospel. The candles which led the procession flank him, emphasizing the theme of light. Incense is used, reminding us that the words we are about to hear are holy; *a Reading from the Holy Gospel*, he says. We all sign ourselves with that ancient form of the Sign of the Cross, made with thumb, on forehead, lips and breast, praying that the Word and Light of Christ may be in our mind, on our lips and in our heart. When the Priest has finished the proclamation, he kisses the Gospel Book, showing it all the reverence it deserves.

Christ's Gospel opens to us a new vision of what it really means to be human. What He proposes is wholly contrary to what we and society take for granted as being the normal way of living, and completely opposed to the gods we have created for ourselves. If you want to be rich, give your things away; if you want to be powerful, get down on your knees, wash the feet of the poor and be content with the lowest place of all; if you want to be truly clever, become a fool in the eyes of the world, so foolish as to believe that the one true God loved the world so much that He became Man, stretched out his arms on a Cross and died for us. This is the Gospel and it is only when we believe it wholeheartedly and rise courageously to its challenge that we find our horizons broadened immeasurably, discover we are made of sterner stuff than we first thought, and experience the true freedom of the children of God.

CHAPTER 14. THE HOMILY

It used to be called the sermon, so why this change of name? One of the definitions of *homily* in the Oxford English Dictionary is a “tedious moralizing lecture”! The same dictionary defines *sermon* as “a long or tedious piece of admonition or reproof”. What both definitions have in common is the adjective *tedious*, i.e. boring. Well, what do you know?

The Church decided on this change of name to differentiate the homily from the kind of pulpit-bashing oratory of old, as some of us well remember, all hell fire and brimstone. Getting away from that kind of rhetoric, the Church wants her ministers to speak to their congregations as a father talks to his family.

So if the homily is supposed to be like a father chatting to his children, why, according to the dictionary and our own experience, are people so frequently bored by it? Is it entirely the fault of the priest? I have known people leave the parish because the homily down the road was a few minutes shorter!

Maybe we get bored so easily because we have heard it all before - countless times. When you listen to a CD over and over again, it eventually gets stale, no matter how enthusiastic you were to start with. But between listening repeatedly to a recording and listening to a homily, there is something fundamentally different.

A clue to this, surprisingly, lies in the priest’s vestments. There are many reasons why he doesn’t celebrate Mass in his suit like a nonconformist minister conducting a prayer service. Nor are vestments worn simply to add colour to the proceedings, though the Church does want the Mass to be a beautiful happening, with priest and people using all their available talent for the glory of God. Vestments are meant to put the priest in disguise, hiding the man and pointing to Christ. While the priest remains himself, using his own particular talents, the actual focus is on Christ, the One who is really preaching the homily and proclaiming the Gosel. And here lies the remedy to our boredom.

When it comes to the homily, the priest preaches as best he may, but behind his human efforts is the presence and power of Christ. It is He who is ultimately addressing his family. By failing to recognize this, we miss *the many splendored thing*; it is not the Priest, it is Christ. And Christ is never boring.

Our Lord frequently presents himself as the Sower, sowing seeds in all sorts of terrain, with some seed taking root and others falling on barren ground. So important does He consider this image of Himself that he meticulously explains this particular parable to the apostles. The seed, He tells us, is his word; the soil is our hearts, the sower is Himself. In the homily Christ is scattering and sowing the good seed of his word. The terrain before him is as mixed as anyone could possibly imagine: men, women and children from every conceivable background and with every imaginable potential.

The word He speaks may strike good soil in one person’s heart and leave another’s barren. Occasionally it is something the priest throws out as an aside that Christ uses to touch the heart of a particular listener. I remember once meeting a young priest who told me that he became a priest because of something I had said in a sermon. I knew what he meant, though equally I knew that his vocation was not my doing; my words had triggered off something that

had been brewing for years in his inner self. But it took that sermon to trigger it. Only Christ can do that sort of thing.

So, approach the homily with *expectation*. Recognize that Christ is speaking to you. *Expect* to be enlightened and challenged. Expectation drives out boredom. Something *will* strike you if you listen. So what exactly is Christ saying to you? What does he want of you? Sense the excitement of it. God Himself is addressing you.

Often something strikes me in this way even when I myself am doing the preaching! I always preach to myself as much as to the congregation. I may be the preacher, but I am still a field of Christ's sowing, and my own sermon can often hit me squarely between the eyes. And for every inspiration I recognize, I am sure there are many others I don't. We have to train our ears. *Whoever has ears to hear, let him hear.*

We all have ears, but only those who have received the Spirit have ears to hear the Voice of the Son of God. We hear the sermon as readily as we hear the one o'clock news; our ears have the necessary facility. But unless we listen in faith to the sermon, recognizing the voice of Christ and open to the seed that is being sown, the homily will have little effect. If we only hear without really listening, for there is a difference, we will be bored. But if we listen in faith, we give Christ and the Spirit the opportunity they are looking for. While the preacher is doing his job in the pulpit, the Holy Spirit is doing his job in our hearts. It is divine co-operation: Christ and the Spirit. Without Christ there is no divine seed; without the Spirit there is no living water. On its own the soil is barren and unfit to receive the seed that is sown.

In every sermon, no matter what it is about, no matter how long or short it is, no matter how eloquent or otherwise the priest may be who is delivering it, there is seed there that Christ wants to sow in your heart while the Spirit is there eager to water, germinate and cultivate it.

Remember Cardinal Newman's motto: *Cor ad cor loquitur – heart speaks to heart*. In the homily it happens.

CHAPTER 15 . THE CREED

We have listened to the Word of God in the readings; we have heard it being explained and expounded in the homily; now we tell God that we believe it. We stand and say the Creed.

The first thing to say about the Creed we say at Mass is that it is one of many. From the very beginning, the Church has always felt the need to put down on paper a succinct expression of what she believes and then to use it in her teaching.

The very early creeds were, therefore, all associated with the preparation for and the celebration of the rite of Baptism and were formulated accordingly. They respond to Christ's final command to his Church: *Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 8:19)*. Consequently, they have a trinitarian formulation, expressing in turn belief in the Father, the Son and the Holy Spirit, and going on to declare faith in the Church, of which the catechumen is about to become a member. (*Catechumen* was the ancient name given to a person preparing for Baptism).

The Nicene Creed

As the years progressed and the Church came to understand Christ's revelation more deeply, so the creeds became longer and more detailed. The Creed we usually use at Mass is called the *Nicene Creed*, which gets its name from a Council held at Nicaea (the present town of Iznik, Turkey) in the year 325.

Up to this date, councils of bishops had met in various regions of the world to thrash out local problems, but the Council of Nicaea was the first council to represent the whole Catholic Church. It is therefore the first Ecumenical Council (the word *ecumenical* originally means *universal*). There have been nineteen since, the Second Vatican Council in the 1960s being the twentieth and the last one so far. Since Nicaea, all councils have been known by the name of the place where they were held.

Infallibility of a council

Jesus gave Peter the power of "binding and loosing": *I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.* (Matthew 16:19) This is the reason for the Church's belief in the infallibility of the Pope, as we shall discuss later. But on another occasion Christ gave the same authority to all the Apostles gathered around Peter (Matt 18:18). For this reason, the Church believes also in the infallibility of a full Council of Bishops, of those who have legitimately succeeded the Apostles and whose position in the present day Church is exactly the same as that of the Apostles in the earliest days, except, of course, that the apostles were *eye-witnesses* to Christ. If these assembled Bishops are truly representative of the whole Catholic Church and not just a region of it, and provided they conduct their business in agreement with the successor of Peter, the contemporary Pope, then the Church believes that such a Council will have the power of binding and loosing and will be guided into all truth, according to the promise of Christ: *when the Spirit of truth comes, he will guide you into all the truth (John 16:13)*. The Council of Nicaea was the first council to fulfill these criteria, being of world-wide representation and meeting with the Pope's approval and authority.

The Creed, which the Council approved, is regarded by the Church as infallible, its truth guaranteed by the promises made by Christ to his Church. It is held by virtually the whole of Christendom, Catholics, Orthodox, Protestants and most other Christian sects --though, it must be said, that, apart from the Catholics and Orthodox, these other churches do not always understand it in the way the *Council Fathers* (the usual term to describes the Pope and Bishops of a Council) intended it to be understood (and, therefore, their recitation of it does not necessarily guarantee the orthodoxy of their faith).

The Apostles' Creed

The other Creed which may be used at Mass is the familiar *Apostles' Creed*. This is the Creed most of us learnt as children, but which we now usually get hopelessly mixed up when we try to say it, because of our weekly recitation of its expanded version, the Nicene Creed.! Unlike the Nicene Creed, this one did not issue from an ecumenical council, but developed over the years in the very early Church at Rome. It too was associated principally with the rite of Baptism. It came to be known as the *Apostles' Creed* because legend claimed it was composed by the Apostles themselves, each contributing one of its twelve articles!

NOTE

It would take a book of greater length than this to deal adequately with the contents of the Creed. Yet there are certain aspects of the Faith that the educated Catholic should know about, such as the controversy over the Filioque clause, the history behind the word Consubstantial and the meaning and importance of the apostolicity of the Church. These are dealt with in the following chapters together with those key elements of the Creed necessary for an adequate understanding of the Mass, which is the chief purpose of this book.

The following chapters, 16 to 26, deal with these important theological matters, understanding of which will certainly enhance our understanding and appreciation of the Mass as a whole. But if you wish to get on with the direct study of the Liturgy of the Mass, skip these chapters and resume with Chapter 26 where the Prayers of the Faithful which directly follow the Creed will be discussed.

CHAPTER 16. CREED: ONE GOD

I or We?

At the very heart of Catholicism is the ideal of community, the divine Community of Father, Son and Holy Spirit reflected in the Church. We can therefore forgive the translators of the earlier English version of the Creed for changing its wording from *I believe* to *We believe*, but it was a change out of line with ancient Catholic tradition, and was rectified in the 2011 revision.

Faith is the fundamental virtue on which depends our whole relationship with God. It is a gift, an initiative of God, a personal invitation from Him, coming to us individually. To this very personal invitation to believe is the very personal response of faith, a leap into the hands of God. While this leap puts us into a certain fellowship with God and a certain communion with our fellow Christians, it is in itself something essentially personal, something you can only do on your own, in the depth of your own soul.

Therefore *I* rather than *We* must be the subject of the verb. We profess our faith together in community; but we profess it first and foremost as an individual human being responding personally to a personal invitation from God.

One God

The Creed first professes faith in One God.

It took hundreds of years for God to get it into the heads of his Chosen People that He was the one and only God. In common with all ancient peoples, the early Israelites believed in a plurality of gods. It would seem that a sense of God is born with us, an awareness that there is a power or powers over and above us, controlling both ourselves and the universe in which we live. It is innate knowledge; for this we do not need a teacher. What does not come naturally, however, is whether this Being is one or many. Sensing the existence of God yet not knowing anything about him or them, the ancient peoples created gods for themselves. They concocted them with human, animal and imaginary characteristics; but most of all they created them in their own immoral and depraved image and likeness.

At first the Israelites thought that their God was just bigger and stronger than the rest of the gods (*my daddy is stronger than your daddy* syndrome) and included Him in a pantheon of gods. But as God's revelation to his Chosen People progressed over the centuries, and as He demonstrated his power, wisdom and holiness before their very eyes, they came to realize that their God was indeed the one and only God, the idols of the pagans being mere nothings. When nearly 2000 years of revelation had run their course and the time for the coming of Christ had arrived, the Jews alone on the face of the earth were a monotheistic people, the only nation believing in a single God.

Civilizations on every side of them, far more powerful, intellectual and developed than they, still believed in a host of warring and amoral gods and goddesses who ruled the heavens and the earth.

I believe in one God seems pretty obvious to us now with 2000 years of Christian history behind us, but it took God nearly that same length of time to drum it into the heads of his Chosen People.

CHAPTER 17. CREED: FATHER

There are many things we take for granted about God but the most telling of all is that we call Him *Father*. We don't think twice about it. But before God began to reveal Himself to the Jewish People in the Old Testament, the gods were anything but fathers to the ancient peoples, as we have already seen. Jesus brought this crucial revelation to its climax by habitually calling God *Abba*, a child's word which translates as *Daddy*.

Through the years of revelation leading up to Christ, God slowly but increasingly revealed himself as a Father-God. Towards his Chosen People He behaved exactly as a good and loving father would behave towards his wife and children. During all the vicissitudes of their long period of preparation, the Children of Israel experienced God as One who loved, cared, guided, educated, defended and saw them safely through to maturity.

As baptized Christians, we have even greater warrant for addressing God as Father. The Sacrament of Baptism has given us a new birth. We are born again with water and the Holy Spirit who is the very Life of God Himself. We have received divine Life from Him just as we have received human life from our parents. In as real and strict a sense as we are children of our own parents, so Baptism has made us children of God. *Very truly I tell you, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again' (John 3:4-6).* Children of the same parents are family; the Church is quite literally the Family of the Father-God.

Maker of Heaven and Earth

The Creed goes on to describe our Father as, *Maker of heaven and earth, of all things visible and invisible*. We know that creation is the work of the Tri-une God, but it is traditionally ascribed to the Father alone. He creates through his Word and in the Holy Spirit.

When we use the word *Maker* to describe God, we need to take care what we mean. The Apostles' Creed prefers the word *Creator*. In our everyday conversation the words are interchangeable: we talk about the *maker* of a computer and the *creator* of a computer programme. But theology has a stricter use of the words.

Someone who makes something makes it out of available materials: the carpenter makes his table out of wood; the computer boffin makes his product from electronic circuit boards which someone else has already made. But a Creator makes something out of *nothing*; and the only person capable of this is God. That's the difference between *making* and *creating*.

The Book of Genesis gives its account of Creation in story-form, and we all know how powerful story-telling is in transmitting truth. We use stories all the time; life could not go on without them - not just children's stories either, but stories of the kind we all enjoy, films, plays, novels, not to mention our neighbour's gossip! Even advertisers on the television these days manage, at enormous expense, to cram their message into a story of half a minute's duration.

As television advertisements in story-form graphically prove, the truth of a story lies not in its colourful features but in its message. Not in the story of the Seven Days does the message of

the story lie, where the author of Genesis keeps us on the edge of our seat wondering what will be created next. The truth of the Genesis story of Creation is that *God creates* the Universe out of *nothing*. The seven days is but an example of that colourful extra which every story has to make it memorable. To take the seven days as critical to the story and to try to see in it some indication as to how God actually created the universe is to miss the point altogether. Whether He created the Universe with the click of a divine finger (as *Creationists* believe) or whether He created it over billions of years of divinely led and wisely controlled evolution (as science and most of us believe) is really of no consequence to what the story is really saying. The Genesis story is simply affirming that without the Creator there would simply be *nothing*.

Because God made all things out of nothing, he must hold them in being. The carpenter can turn and leave his table unattended and it will be there when he returns, for it is made out of wood created by God. But God cannot leave his creation unattended for it is made out of *nothing*. The act of creation is therefore not something over and done with, as the Genesis story can easily imply, but an on-going process which will continue forever, even after Christ has come again in glory.

This is what we mean by Providence: that God holds every atom of creation in being every second of every day. And not only every *material* atom, but also every *spiritual* being, from the idea in my head to the mightiest archangel in heaven. So the Creed affirms that He is *Maker of heaven and earth, of all things visible and invisible*. God is *Being* and he holds all things in existence, holds all things in being.

The Creator God has left a trail behind Him which He challenges us to follow. Every new discovery of science is a further pointer to the Creator, a further revelation to us of God, our ever creating Father.

CHAPTER 18. CREED: THE INCARNATE SON

Consubstantial with the Father

The Church has a nose for truth; a kind of sixth sense given her by Christ. The Second Vatican Council called it the *sensus fidei*: the Spirit of Truth, who fills the Church and makes her uneasy when something is untrue.

The early Church was decidedly uneasy when a person by the name of Arius (256-336) began to broadcast his theological opinions. He was a refined gentleman and scholarly, whose origins were probably in Libya, though his working life was mainly in Egypt. We are told he was very attractive to the ladies and respected by the aristocracy. He became a priest but was excommunicated for his erroneous opinions. He was claiming that if Jesus is the Son of God, then He must come *after* his Father, just as all children naturally and necessarily succeed their parents in time.

Arius argued like this: If Christ is the Son of God, there must have been a time when the Son of God did not exist. Therefore He must have been created, must be a creature. But, Arius affirmed, though created by God, Christ was born of the Father before time began and was the only creature God ever *directly* made; everything else was made by God *through* this Son. This idea, which had been brewing in certain quarters of the Church for a long time and came to a head with Arius, became known as the *Arian Heresy*. It nearly split the Church in half; it nearly destroyed Christianity, and ended up being the origin and heart of Islam.

Arius' doctrine was appealing because it got round Christianity's most difficult tenet: that God is a Trinity. It is easier to believe in a God who created a special agent through whom He did his creating than to believe in a divine Trinity of Persons, a mystery so great that it defies understanding. If Arius had had his way, this central truth of divine revelation, that God is a Trinity, would have been lost.

He would also have robbed Christianity of its very soul, and the Faith would never have survived. He would have emptied the Crucifixion and the Redemption of all their power and meaning. If Christ had not been God, the Crucifixion would have been simply the execution of an innocent man and the Resurrection would never have happened. That Christ is really and truly God is of the essence of Christianity, the truth that makes our Faith utterly unique. It wholly destroys Christianity to say that Christ is just the most gifted, most charismatic and most close-to-God human being that ever existed.

The Council's Response

The Fathers of the Council of Nicaea knew from Scripture that Jesus was *born of the Father before time began* and that *through Him all things were made* but they also knew from Scripture, by the constant teaching and tradition of the Church and by their *sensus fidei*, that He was no simple creature but the *divine* and *eternal* Son of God. It was imperative that this be spelt out in an infallible Creed and that this heresy be once and for all put to rest.

The earlier Apostles' Creed simply says: *I believe...in Jesus Christ his only Son, our Lord, who was conceived of the Holy Spirit and born of the Virgin Mary*. This leaves itself wide open to Arius' interpretation of who Christ was.

Thus the Council of Nicaea expanded the Apostles' Creed to read: *I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made.*

The Word Consubstantial

We repeat this word *consubstantial* every Sunday, so let us try to figure out why the Fathers of the Council used it and what exactly it means.

It was a key word in the Council (*homoousion* in the Greek) and much time and energy was spent arriving at it. In fact, the Council had to coin it, for there was no existing word in Greek or Latin which expressed exactly what they wanted to say. The pre 2011 English translation of the Creed rendered it correctly as *one being (with the Father)*, but it is historically and theologically too important a word for it not to appear in its own right. The present translation has restored it.

The first syllable of **con**substantial, simply means, *of the same*. Thus the word means: of the same substance.

Substance in Greek philosophy had a very specialized meaning and only vaguely corresponds to what we understand by the same word today. When the Fathers of the Council declared that the Son is con-substantial with the Father, they were saying that what God is so the Son is; that he is of the very same being, the very same nature, the very same substance as the Father. Therefore He is *God from God, Light from Light, true God from true God.*

We can only make sense of the enormous reality of the Incarnation by returning to that central tenet of revelation expressed by St John: *God is Love*. We know well enough the lengths human love will go to when challenged. But only divine Love, only infinite Love could go thus far – that Christ, consubstantial with the Father, should take on the sins of the world and die on a Cross for the sake of his friends.

Because Christ is consubstantial with the Father, Christianity is the most compassionate religion on the face of the earth. God personally entered our human condition and experienced it for Himself. Whatever I experience personally, God has personally experienced as well. He experienced for Himself all that human life can mean: the joys of family life; the sweetness of human love and friendship; but also the ordeal of flight from a tyrant; the sadness of bereavement; the anguish of rejection by his friends; the grief of betrayal; the agony of psychological terror; the pang of acute physical pain, and even the trauma of human death by crucifixion.

There are many modern Ariuses today who try to water down the Faith to make it more acceptable to the modern sceptical mind. But Christianity is as it is, or it is nothing at all.

CHAPTER 19. CREED. THE HOLY SPIRIT

The third part of the Creed deals with the Third Person of the Blessed Trinity, the Holy Spirit. It is common usage in theological language to speak of the *First, Second* and *Third* Persons of the Blessed Trinity, but we need to keep carefully in mind that this sequence does not imply in no way that the Second and Third Persons are in any way inferior to the First.

The Creed describes the Holy Spirit as *the Lord, the Giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.*

The Holy Spirit the Lord

When God revealed his name *Yahweh* to Moses at the Burning Bush, the Jews, too respectful even to pronounce that sacred name, substituted for it the word *Lord*. When you see the word LORD printed in capitals in your Bible, you know that behind that word, in the original text, is the Divine Name. In the Judeo-Christian tradition, therefore, the word *Lord* is equivalent to *God*.

The earliest Christians applied the title *Lord* to Jesus, and in doing so deliberately affirmed his divinity. So, St Paul could declare that no-one can call Jesus *Lord* unless he is under the influence of the Holy Spirit. *Jesus is Lord* was the earliest Christian Creed. *If you confess with your mouth and believe with your heart that "Jesus is Lord" ...you will be saved. (Rom 10:9)*

To give the Holy Spirit the title *Lord* is, therefore, to declare Him divine and equal in every respect to the Father and the Son. To hammer home the point, the Creed adds: *who with the Father and the Son is adored and glorified.*

The Spirit the Giver of Life.

The Creed goes on to call the Spirit the *Giver of Life*. He is the Giver of Life because He Himself is the very Life of God. So, by Him, the Incarnate Christ was conceived in the womb of the Virgin Mary. Through Him the Church was born, when the Risen Christ sent the Spirit upon the Apostles and Our Lady on that first Pentecost. Like the sap in the Vine of which Our Lord speaks, like the soul of the Body of which St Paul speaks, the Spirit is the life of the Church.

He enlivens us through the Sacraments. All the Sacraments operate through the Power of the Spirit and exist to give us life and make us holy. He is the Power that came down upon Jesus at his Baptism and worked through Him in parable and miracle throughout his life. The same Spirit changes the bread and wine of the Eucharist and is forgiveness of sin in the Sacrament of Reconciliation; the same Spirit is Consecration in Priesthood, and Divine Love in the binding of the marriage bond. The Holy Spirit is the Power that preaches the Gospel to this very day, who still *speaks through the prophets*. He is the Power of Christ constantly at work in the Church and the world.

The Spirit proceeds from the Father and the Son. Filioque.

The Creed further declares of the Holy Spirit that he proceeds *from the Father and the Son*. This is perhaps the most famous “*and*” in history, and perhaps the most tragic! Partly because of this *and*, the great eastern Orthodox Churches are separate from Rome to this very day.

Filioque is the key word in the story of this split between East and West, the Church’s greatest tragedy. Two Latin words rolled into one: *Filio* is the ablative case of *Filius*, meaning Son, and the ablative case makes it mean *from the Son*; the *que* means *and* which, instead of coming before the word it applies to, tags onto it. So *Filioque* means *and from the Son*.

What it is all about is too complex by far to handle here, but, as intelligent Catholics, we ought to know something about this *Filioque* affair, what it means and why it is part of the baggage which still separates the Orthodox Churches from Rome.

The Story of Filioque

It all happened when the early Church was trying to understand and express, as far as is humanly possible, the inner life of the Blessed Trinity.

Here are the bones of the dispute. If you can’t make head or tail of it, be assured that it is my inability to explain rather than your inability to understand!

Before the declaration of the Nicene Creed in 325AD, several of the Fathers of the Church had frequently expressed their belief in the fact that within the Life of the Blessed Trinity, the Holy Spirit *proceeds* (that’s the technical word) from the Father *and* the Son. But when the Council of Nicaea proclaimed its Creed, it simply said that the Holy Spirit proceeds from the Father. (It didn’t say that the Holy Spirit *doesn’t* proceed from the Son, but simply that He *does* proceed from the Father).

As it had been the accepted belief in the Church that the Holy Spirit proceeds from the Father *and* the Son, Pope Leo I, in 346, declared that this understanding of the inner life of the Blessed Trinity was in accordance with the ancient faith of the Church, and subsequently added the word *filioque* to the Creed. The Eastern half of the Catholic Church was not well pleased.

East and West.

It is often said that the Church has two great lungs: the east and the west. The Eastern Church, with its natural intense interest in spirituality (witness people still travelling east to find their gurus), has a passionate interest in the role of the Spirit – within God, within the Church and within the soul of each of us. The Western part of the Church, on the other hand, with its tradition and mindset formed by the ancient Roman Empire, tends to be more legalistic and down to earth.

The two parts of the Church are like Twin Sisters brought up in different cultures, each a blood sister to the other, but each with a different way of thinking.

This cultural difference contributed greatly to the Two Sisters falling out and not being able to sing from the same hymn sheet. Because of their different upbringing, the two Sisters do things differently – but what they do is essentially the same! In terms of Liturgy and Church management, the Orthodox Churches operate in a very different way from the Catholic

Church. Their liturgy of the Mass, for example, is outwardly very different from ours, but the essence of their Mass is exactly the same as ours. What the Catholic Church and the Orthodox Churches believe (excepting the *filioque* clause, the role of the Pope and other finer points) is the same. The Catholic Church recognizes the validity of the Holy Orders of the Bishops, Priests and Deacons of the Orthodox Churches, acknowledging that, unlike the Churches of the Reformation, they have not broken the line of Apostolic Succession. (We will consider *Apostolic Succession* in the next chapter).

If the Holy Orders of the Orthodox are valid, which they are, their Sacraments are valid too. The Church, therefore, allows inter-communion between us, permitting Catholics to receive Holy Communion at the Orthodox *Liturgy* (their word for the *Mass*) and the Orthodox at our Mass.

The Pope

As the Pope was responsible (and rightly) for defining what the ancient Catholic Faith had always believed and for putting the *Filioque* clause into the Creed, it was his authority which the Eastern Church rejected – not immediately but ultimately, in the great and tragic eleventh century split between East and West.

The Orthodox position today is to regard the Pope of Rome as a *primus inter pares*, a first among equals, recognizing the primacy of the Roman See, but not acknowledging the papal charismas which the Catholic Church accepts.

It is the greatest longing in the heart of the Catholic Church that the Twin Sisters be reconciled again. Let us pray that the Holy Spirit, over whom the Sisters initially fell out, may be the very power that will ultimately bring them together again.

CHAPTER 20 CREED.

ONE, HOLY, CATHOLIC AND APOSTOLIC

The Church - we should love her more than anything on earth, more even than wife or husband, children or grandchildren and infinitely more than any material wealth we may hold, for Christ has commanded us so to do, and because what comes to us through the Church cannot be compared with anything else on earth. The Church gives us God as our Father, Christ as our Brother, the Holy Spirit as the One who enlivens and sanctifies us. The Church fills us with the divine presence and puts us into a communion with God, closer even than the blood relationships we have with our very own family. This is hard to believe, harder still to live by, but it is Gospel truth.

The Creed, having spelt out the Church's faith in the Holy Spirit, goes on to profess what the Church believes about herself. This is summed up in four key adjectives: *one, holy, catholic and apostolic.*

The Church Is One.

The Church is one in many ways, but first and foremost she is one in herself.

(Notice the ancient habit of speaking of the Church in female terms. You will notice that the 2011 translations reintroduce this tradition, which the earlier version had shunned. The Church, like a mother, brings us to birth at the Baptismal font (often referred to as the *womb of the Church*), she feeds us, educates us, cares for us and forgives us, just as any mother would her child. This is a most ancient tradition: the New Testament itself speaks of the Church as the Bride of Christ).

She is *one* in herself, for it is evident that Christ did not found many churches but one; he did not found the Catholic Church and the Orthodox Church and the Anglican Church and the Baptist Church and the rest of them; he founded one Church, which he built on Peter and which he promised would endure for ever with his abiding help.

The Catholic Church believes that the Church Christ founded *subsists* in its fullness in the Catholic Church alone. *This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him, although many elements of sanctification and of truth are found outside of its visible structure. In other words, all that Christ intended his Church to be and to have are preserved only in the Catholic Church.* (Vatican Council II's Constitution on the Church, Chapter 1)

The other churches over the centuries have lost some of the essential elements which Christ intended his Church to have. We saw in the last section how the Orthodox Churches which have retained so much of the deposit of faith left by Christ and kept utterly faithful to it (thus deserving of the name *Orthodox*), have lost touch in the course of history with that central

authority and rock of stability and unity which Christ gave to his Church in the person of Peter and his successors.

The Churches of the Reformation have lost much more of that original core and at times, lacking the infallible guidance of Peter, have actually altered the content of the Faith. The bottom line is that the Catholic Church alone retains the fullness of the faith Christ committed to the Apostles. This is not so much a matter of theology but a fact of history.

On the positive side, we must always bear in mind that the elements these Churches have retained are good and wholesome (as the quotation from Vatican II makes clear), elements like the Sacred Scriptures and the Sacrament of Baptism, elements that belong to the original Church. These elements put these Christians into partial communion with the Catholic Church.

The Christians who attend these Churches and believe in their doctrines are often exemplary disciples of Christ, deserving of our greatest respect. But true ecumenism is not to pretend that one church is as good as another, but to face the facts of history in an attitude of Christian love.

To sum up, therefore: Christ founded one Church, and that Church today is found in its fullness only in the Roman Catholic Church.

The Catholic Church is one in other respects too

It is her commission to bring the world into unity, making nations and individuals at one with God and with one another. She preaches one faith the world over; celebrates everywhere the same Sacraments, and enjoys unity under the leadership of the Bishop of Rome.

CHAPTER 21. CREED THE CHURCH IS HOLY

As Christ is both human and divine, so the Church, which is his Body, is also human and divine. Every scandal in the Church bears witness to her human dimension. The Church is a community of sinners (with the exception of Our Lady, who is a member of the Church too) seeking to be saints, as we have already observed.

But the Church is also divine; she is therefore essentially holy. She is Christ amongst us. What Christ is, so his Church is; what Christ does, so his Church does. She speaks to the world the Word of God, as He did, keeping alive the great revelation that came in his Name. She administers the holy and healing Sacraments, bringing life to the world and forgiveness to the sinner as really as Christ Himself did when he was physically among us. She is full of love as He was, inspiring hope where there was none before. She is forever suffering in her members and forever rising from the dead. She is all this because she is Christ in the world, the Whole Christ, the *Holy* Christ.

All these activities of Christ in his Church are directed to one aim: our holiness of life. The Church essentially holy herself, has, according to Vatican II, a vocation to make everyone holy.

The Church, whose mystery is being set forth by this Sacred Synod, is believed to be indefectibly holy. Indeed Christ, the Son of God, who with the Father and the Spirit is praised as uniquely holy, loved the Church as His bride, delivering Himself up for her. He did this that He might sanctify her. He united her to Himself as His own body and brought it to perfection by the gift of the Holy Spirit for God's glory. Therefore in the Church, everyone whether belonging to the hierarchy, or being cared for by it, is called to holiness, according to the saying of the Apostle: (1 Thess. 4.3; cf. Eph.1:4) "For this is the will of God, your sanctification".(Vatican council II. Constitution on the Church. Chapter 5)

CHAPTER 22. CREED THE CHURCH IS CATHOLIC

We so often use the word *Catholic* to differentiate one community of Christians from another: *Catholics and Protestants*, for example. But it is not a divisive word, far from it. It has a history and a meaning all its own. Just as the words *One*, *Holy*, and *Apostolic* express essential qualities of the Church, so too does the word *Catholic*.

To understand it, we have to take ourselves back into pre-Christian times, back into the world of the Jews as they awaited their promised Messiah, and to remind ourselves that they, among all the peoples of the earth, were the Chosen People of God. They were chosen by God to bring into the world his Only Begotten Son, to be a light to the nations and to take God's revealed salvation to every creature under heaven. *And now the Lord says—"It is too small a thing for you to be my servant to restore the tribes of Jacob... I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth."* (Isaiah 49:6)

Naturally they were very conscious of their exalted calling and of the unique position they held among the nations. But it went sour; it went to their head. Instead of seeing themselves chosen for God's purposes, to be the *light for the Gentiles, that his salvation might reach to the ends of the earth*, they saw themselves chosen for their own sake. In their mind, the world fell into two divisions, the Jews and the Gentiles, with the word *Gentiles* simply meaning the other *peoples*. This attitude was bred into the Jewish consciousness over the centuries of their history. It was something they took completely for granted.

But this exclusive mindset of theirs began to cause problems. Bearing in mind that the very early Church, with its entire leadership, was almost entirely Jewish, was it conceivable that a gentile could just walk into the wonderful inheritance the Jewish People had just entered upon in Christ? Jewish history, with its long centuries of hopes and fears, of struggles and catastrophes, had just reached its triumphant climax in Christ: the Messiah with all his longed-for blessings had actually come. The ancient prophecies had been fulfilled beyond the wildest dreams of the prophets or expectations of the people. God Himself had come among us as Messiah and Saviour. Suddenly it was obvious that Christianity was what Jewish history had been about all along. Now the Jewish Christians were God's People in a startlingly new way. The big question posed for the Apostles, Jews born and bred as they were, was whether the gentiles were worthy to share it, or even had the right to share it. Easy enough for us to say *Yes of course*; but psychologically it was an extremely difficult decision for them.

To cut a long story short, Paul said *Yes*, and eventually, around the year 50AD, the other Apostles, gathered in Council in Jerusalem, gave their unanimous agreement too, opening the way for Christianity to break the boundaries of Israel and reach out to the Gentiles (cf. Acts of the Apostles 15) The time had come for God's purposes to be fulfilled by the Jewish Christians, to be the *light for the Gentiles, that God's salvation might reach to the ends of the earth*.

Then something happened which had never been seen before on the face of the earth. As Christianity spread into the pagan world and men and women embraced it, a family was formed which was different from anything ever seen before. Membership of this family did not depend on blood relationships, or on any particular culture, language, nation or social status. The slave could belong to it as easily as the master; the white man as well as the black, the rich and powerful alongside the destitute poor; no one was superior, no one inferior, no

one a stranger. The exiled outsider found a home and the native-born discovered a new meaning of homeland. That family was the Church of Christ, the New People of God. It spread like wild fire across the ancient world and was recognized as something completely new. *The gospel is bearing fruit and growing throughout the whole world —just as it has been doing among you since the day you heard it* says St Paul to his Colossian converts as early as, probably, 50AD. It was fresh and clean, in glaring contrast to the debauched religions of the pagans; it was filled with people so enthusiastic for their new religion they would willingly suffer and die for it, just as their Founder had done, and they did this in their hundreds of thousands first during the Jewish and Roman persecutions and thereafter to this very day.

Catholic was their spontaneous description of this new phenomenon: the *Catholic Church* they called it. The word comes from the Greek, the dominant language at the time, and simply means *universal*, or *all-embracing*. The All-Embracing Church. It describes exactly how the Church of Christ is and has to be. It could not be otherwise, for God is Father of all, and Jesus Christ our common Saviour. It could not possibly stay, as the Apostles first imagined, confined within the boundaries of Israel.

It could not, for the same reason, be a white church or a black church, or a church for the rich or a church for the poor, as people have tried at times to make it. It could not be a national church either. The Church *has to be Catholic*; otherwise it contradicts its very own charter. *Catholic* describes the very heart, the very essence, of the Church.

The *local Catholic Church* is a microcosm of the worldwide Catholic Church; it encapsulates in miniature all the qualities of the universal Church: same Peter, same faith, same sacraments. With the mass migration of peoples so common today, our local Catholic churches dramatically show forth in their congregations the real meaning of the word *Catholic*.

CHAPTER 23 CREED .THE CHURCH IS APOSTOLIC

The Jews descended by *physical descent* from the twelve patriarchs; the New People of God would claim descent by *spiritual power*, the power of the Holy Spirit, passed on from generation to generation. This is what we call *Apostolic Succession*.

What a Christian needs to know, and indeed needs be convinced of, is that the Church where they hear the Word and receive the Sacraments is the very same Church that Christ founded, that they hear the very same message and doctrine Jesus taught, and celebrate the very same sacraments Jesus instituted.

To be the authentic Church which Jesus founded the Catholic Church must be able to trace its origins in an unbroken spiritual line right back to Peter and the Apostles, whom Jesus originally sent on a mission to the world (*Apostle* means *one who is sent*). The Apostles were sent to take the Word and the Sacraments Christ had instituted to the ends of the earth and to the end of time.

Jesus prepares his Apostles for the Teaching Mission. Tradition

To equip these men for this extraordinary mission, Jesus instructed them with great care. The Gospels tell us that while He would speak to the crowds in parables, whose meaning everyone had to work out for themselves, Jesus would speak plainly to the Twelve in the privacy of their own company. He would explain to them what He left unexplained to the rest. Thus for three years these chosen men had Christ, the Light of the World, as their personal tutor. Imagine that, Jesus as your personal teacher for three years!

Slowly he explained everything to them, as far as they were able to understand, promising that what they didn't understand the Spirit would eventually make clear. What the Apostles learned from Jesus' own mouth was vast and wide-ranging, impossible to be expressed explicitly in the short New Testament Scriptures. St John, at the end of his Gospel says: *Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written (Jn 21:25)*.

Tradition

This unwritten strand of Christ's revelation is what the Church calls *Tradition* which she values greatly. It goes hand in hand with the Scriptures and, as its name implies, has been passed down the generations, beginning with the Jewish inheritance and what Christ taught his Apostles in private. As well as enriching the Church in so many ways, Tradition serves as an interpreter of Scripture. What is not always clear in these sacred writings is illuminated by the Tradition of the Church, for the New Testament Scriptures were written by the Church for the Church. Only the Catholic Church in her *traditional* understanding of the *Christ Event*, in the light of her *Tradition*, has the ability to interpret the Scriptures authentically and authoritatively.

The Tradition also includes the insights and practices of the Church accumulated down the centuries and inspired by the movement of the Holy Spirit whom Jesus promised would lead his Church into all truth. It is a very comprehensive word and includes in itself almost

everything the Church does: the way she carries out her apostolate, preaches her message and celebrates her Sacraments.

Jesus, Priest, Prophet and King passes on his Mission to the Apostles

But it was not just the *message and teachings* of Jesus that He passed on to the Apostles. Jesus passed on to them his *Mission*.

There are three major characteristics of Christ with regard to his People. He is their *Priest*, their *Prophet* and their *King*. As Priest he sanctifies, as Prophet He teaches, as King He governs. He passed this three-fold mission on to his Apostles that they, in their turn, might pass it on to their bishop-successors for the sanctification, teaching and leadership of the Church.

He passed on his mission as *Priest*, giving the Apostles power to celebrate the Sacraments which He had instituted, so that when they performed the outward sign of the Sacrament, Christ would be there in person, releasing the spiritual power.

He passed on his mission as *Prophet*, commissioning his Apostles to make disciples of all nations, ordering them to teach in his Name, instructing the new converts to obey everything He Himself had commanded (*cf. Mt 28:18-20*).

He passed on his mission as *King*, giving the Apostles his own authority over his People: *Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me (John 13:19-21)*. But their authority was to be in faithful service, as his was: *for even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Mk 10:45)*.

Christ's passing on of his own mission to the Apostles and through them to the rising Church must not be seen as if He were the first in a relay, handing on the baton to the next runner and then retiring from the race, taking no further part in it. In passing on his three-fold mission, Christ was committing Himself to be forever present and active in those Apostles and succeeding Bishops, so that when they exercised their ministry, it would be He who would be present, in the power of his Spirit, working his salvation in them and through them. Every proclamation of Word, every celebration of Sacrament in the Church is the work of Christ in the power of his Spirit.

It would be tedious, in a book of this nature, to attempt to back up the above statements with all the Scriptural proofs that are available; the Gospels are full of evidence that Jesus carefully prepared his Apostles with the future Church in mind; that he instituted the Sacraments and commanded the Apostles to celebrate them; and that he intended them to pass on their amazing prerogative to the rising generations of Bishops.

Guarding the Treasure

This spiritual treasure, which Christ passed on to the Apostles and they in turn to the next generations of bishops, had to be safely guarded. Down the Christian centuries and to this very day there have been thousands who have lusted for this spiritual power and falsely claimed it for themselves, beginning with Simon the Sorcerer: *When Simon saw that the Spirit was given at the laying on of the apostles' hands, he offered them money and said, "Give me*

also this ability so that everyone on whom I lay my hands may receive the Holy Spirit (Acts 8:18-19) But it has, by Christ's choice, been absolutely restricted to the Bishops of the Church, the legitimate successors of the Apostles. It has been handed down in an unbroken chain, so that the bishop, and only the bishop, enjoys this spiritual pedigree which reaches right back to Christ.

The Witness of the Early Church

The early Church too bears abundant witness to the fact that the Apostles inherited the mission of Jesus, and acted in his Name as Priest (Sanctifier), Prophet (Teacher) and King (Leader). Let one quotation from St Ireneus, the second century Bishop of Lyons, suffice: *Wherefore we must obey the priests of the Church who have succession from the Apostles, as we have shown, who, together with succession in the order of bishops, have received the certain mark of truth according to the will of the Father; all others, however, are to be suspected, who separated themselves from the principal successions (Against Heresies 4:1)*

Unbroken Succession

So, as early as the second century, St Ireneus is warning against those who have separated themselves *from the succession*. The principle is clear and simple, as simple as the old Latin tag *Nemo dat quod non habet* (*no one can give what he hasn't got*). You can only hand on this spiritual power if you have received it yourself. If the succession is broken and then taken up afresh, the person supposedly handing on the power will not possess it himself and so cannot pass it on. This is of crucial importance and is critical with regard to the Reformation. The bishops of the Catholic Church have received their three-fold spiritual power from Christ, via the Apostles and all the intervening Catholic bishops since. This is why the Catholic Church is so certain of her own authenticity today. So important is this that every Catholic bishop is ordained not by one other Catholic Bishop but by **three**, thus ensuring that should even two of them be fakes, the succession will be realised by the third! Talk about *belt and braces* or *making assurance doubly sure!*

The College of Bishops

The collective name for bishops is *college*, so theology will often speak of *the College of Bishops*. The same word in our ordinary secular sense means an educational establishment or university. If we think of the College of Bishops in this sense, (as we think of Jesus College, Oxford, for example), we find an additional aid to our understanding of Apostolic Succession. Jesus College remains Jesus College even though its staff and students are forever changing. The College of Bishops has remained the same since Christ established it by choosing the Twelve, though not one of the original Apostles is still alive and countless bishops have come and gone since. Membership of this College is acquired exclusively by Episcopal Ordination, the Sacrament of Orders, when the Church confers on the candidate the fullness of Christ's priestly power. Such membership automatically puts that person into the direct line of descent from the Apostles, into Apostolic Succession.

CHAPTER 24 CREED A BROKEN CHURCH?

A commonly held view among non-Catholics is that the early Church, which they refer to as the *Great Church*, has been shattered, like an earthenware vase falling to the ground, leaving the surface of the earth covered with its broken pieces, some large, some small. Among the larger shards would be counted the Catholic Church and the Orthodox Church; among the smaller, the Anglicans, the Nonconformists and the various sects that are still mushrooming across the world. In this view, the only way to bring the Church to its original integrity would be to superglue all these bits and pieces together, searching for some common denominator which would keep every shade of opinion happy.

The Catholic Church, however, does not see things quite so simply. She sees herself as remaining still utterly intact and whole even after any and every group, refusing to accept the ancient faith, has left her. The separation from Rome of the Church of England at the Reformation is an exact example of this. The Catholic Church was smaller in numbers as a result, but she remained essentially in herself exactly what she was before: one, holy, catholic and apostolic.

The circumstances of history have caused, at various times, dissident groups to break away from the Church and form their own independent Communities. In doing so, they abandoned those elements of the Church with which they didn't agree and took with them those elements with which they did. Then, separated from that authority and guarantor of truth which the Catholic Church enjoys in the person of the Pope and the College of Bishops, they found reason on occasion even to change or abandon some of those original and fundamental doctrines of the ancient Church, which they had taken with them. This resulted in a collection of Christian Communities across the world, all resembling the Catholic Church in various ways but also differing from her in many ways, sometimes profoundly.

Thus, while we must respect our Christian brothers and sisters of the other denominations and recognize all that we have in common with them, we must never allow ourselves to forget that the Church in its fullness is to be found only in the Catholic Church, which remains identical with what the non-Catholics call the *Great Church* of the earliest years. Separations from her have not broken or divided her.

The Role of the Pope

Now let us try to throw a little light on the position of the Pope within the Church and why Christ saw the necessity of equipping his Church with such Leadership.

It is clear throughout the Gospels that Peter plays a leading role among the Apostles. But it is in this very familiar passage in St Matthew's Gospel that his role is clearly set out (Mt 16:13-19):

When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." "But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Messiah, the Son of the living God." Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will

build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

While the other disciples, and probably the Apostles too, were dithering as to who Jesus really was, Jesus’ direct question put to Peter receives the perfect reply, a reply that expressed all the faith in Peter’s heart in contrast to the confusion and doubt in the minds of the others: *You are the Messiah, the Son of the living God.*

Jesus builds on this faith of Peter, and what he builds is his Church. The Aramaic tongue which Our Lord spoke delighted in using metaphors and highly ornamental language; in this conversation between Jesus and Peter we see wonderful examples of it.

You are Peter, he said. But up to that point he wasn’t *Peter* he was *Simon*. In fact, up to that point, the name Peter did not exist. *Peter* translates, via the Greek, the word that Jesus used, which was *Rock*. In effect, Jesus said to Simon, “from now on your name will be Rock”. Then he went on to say *and on this rock I will build my Church*. Peter would be to the future Church what rock foundations are to a house: he would keep it stable and solid so that no earthly power would be able to shake or destroy it.

I will give you the keys of the kingdom of heaven. Jesus, having declared that he would build his Church on Peter then gave him authority over it. A *key* denotes authority. The reason why your car keys are in your pocket and not in mine is because the car is yours, not mine; you have authority over it, not I. Giving Peter the Keys of the Kingdom of Heaven is a graphic way of giving him authority over the Church for, in St Matthew’s Gospel, the Kingdom of Heaven always refers to the Church.

And the gates of Hades will not overcome it. A walled city was only as strong as its *gates* were strong, hence a gate was a symbol of strength. Promising Peter that the Gates of Hell would not prevail against his Church, Jesus promised that his Church would withstand any external threat and remain always intact, like a city built on rock.

These promises of Our Lord have been completely fulfilled and we can see it for ourselves. The Church has always stood firm, like a city built on rock. Enemies have persecuted her from without; controversies have raged from within; from the very beginning groups of dissenters have separated themselves from her in almost every generation; many of her own members, with popes and bishops among them, have dramatically failed to live up to their Christian ideals, but the Church herself has survived intact, doggedly holding on to the truth and mission originally given to her by Christ. And why? Because she is built on Peter and the Apostles, whose successors have kept her one, holy, catholic and apostolic.

The Charisma of Infallibility

The special charisma of infallibility which the Pope enjoys when he speaks officially on faith or morals derives from the words of Jesus in our text: *whatever you bind on earth will be bound in heaven.*

Chapter 25 THE CREED:

THE RESURRECTION OF THE BODY AND LIFE EVERLASTING

The resurrection of the body. Do you really mean that my body will rise from the dead? How old will I be? (Spiritualists say 30!) With my arthritis and all? And if everybody is going to rise again, how overcrowded heaven will be!

That Jesus spoke, and very frequently, about the resurrection of the human body is evident throughout the Gospels. That Christ will come again with his Angels at the end of time, when the dead will rise from their tombs to meet him, is his constant teaching.

Few people actually believe this article of faith (until it is explained to them) because their thinking doesn't go far enough; it usually stops short at the point of a person's death, when the soul leaves the body and goes before its Maker. Thus far they believe. But this is not far enough, nor is it the end of the story, nor can it be.

Who am I?

To understand why, a dash of philosophy is required! First of all, what exactly are we talking about? What exactly is a human being? Am I just the boss animal of the animal kingdom, or am I essentially something more? I may have a body like the animals which has evolved just as theirs have, but there is more to me than my body. If that were not so, why are the apes not writing the kind of poetry Shakespeare wrote, or the kind of music Beethoven composed, or creating the like of Michelangelo's sculptures and architecture; why are the animals not in the space race or performing brain surgery in our hospitals?

I am radically different from the ape and every other animal because I am a spiritual being with a spiritual reasoning soul.

Because I have a spirit I'm not simply an animal; and because I have a body I'm not an angel. I am a rational animal, an animal with a soul. On the scale of things, I am a creature midway between the animal kingdom and the choirs of angels.

If you take my spirit away from me, what's left is a corpse (which is not a human-being); if you take my body away from me, what's left is a spirit (which is not a human-being). I am neither a body nor a spirit. I am God's material-spiritual masterpiece, a rational, thinking, loving animal. For me to be me, I must be both, body and soul; body and spirit bonded together making one unique creature. And if I am going to live forever with God, I want it to be me up there, not an animal or an angel, but me, the human being that I am, soul and body bonded as one; otherwise, I will lose my true identity for eternity!

I would be doing my body a real injustice were I to leave it behind forever. My body gets me to Heaven as well as my soul! It is on my head that the waters of Baptism flow; on my brow that Christ's sign is marked with holy chrism; it is my mouth that eats of the Bread of Life and drinks from the Chalice of Salvation; it is my ears that hear the Word of God and my hands and feet that carry out the great commandment of loving my neighbor as myself. It is largely through my body that I suffer pain in communion with Christ my Crucified Lord. In other

words, all God's graces come to me *through* my body. So, in all fairness to it, it cannot be left, like John Browne's, moldering forever in the grave!

An Over-Crowded Heaven?

And now to that other problem so many people have of an overcrowded Heaven. Here too we have to keep our philosophical train of thought chugging along.

We get a fair indication of how things will be with us in heaven, when the body rises again, from the characteristics of Christ's own risen Body. Lots of stories in the Gospels tell us of the disciples seeing the Risen Christ. Often, though, they didn't at first recognize him, like Mary Magdalene who thought initially he was the gardener! His Body had certainly changed, but it was still his Body. To prove this He showed his astonished disciples the marks of the nails and the spear. O yes, it was his Body all right, not a freshly created one, or a make-believe one (for he eat bread and fish before their eyes). It was his body but it had different qualities from what it had before: it could be in several places at once (while he was appearing to the apostles in the Upper Room he was also talking to the disciples on the road of Emmaus); He could enter rooms which were locked and barred.

Risen from the dead, Jesus shows that He is free of the former restraints on his body, the restraints caused by time and space. Why? *Because, by rising from the dead, he stepped out of time and space. And so shall we!*

There is no time in heaven, only God's eternal *Now*: no one will have been in heaven two thousand years while his neighbour only two weeks. There is no space, no measurement of distance, in heaven: there will be no difference between a meter and a trillion kilometers.

We cannot imagine this for the simple reason that from the moment we were conceived in the womb we have always been in *time* and *place*. The pumping of our mother's blood was like a *time* piece to us; the womb a cozy *place* to be. We cannot imagine anything which is not in time and place for we have never experienced it. We can understand, but we cannot imagine, and there's no point in trying. The Pharisees put a trick question to Jesus about whose wife a woman would be in heaven who had been married to seven men. He simply said, in effect, "You're being silly; things are not like that up there". So, *I believe in the resurrection of the body*, because Christ told me so, because Christ Himself rose from the dead, and because it makes sense logically and philosophically, but for the life of me, I cannot imagine it.

Seeing the Face of God

Thus our Lord discourages us from speculating about heaven. But we do! Witness the images of harps and clouds and reunions with granddad! One of the greatest tell-tale remarks indicating the shallowness of our understanding of heaven is the all too familiar comment at the time of death: *but she will be with her husband/child/parents now*. The image being conjured up here is one of blissful reunion in some quiet corner of heaven with God nowhere to be seen!

Indeed we shall be reunited with those we have loved, those smiling *angel faces which we have loved long since and lost awhile*, but infinitely more importantly, we shall be united with God, actually seeing Him face to face. We shall delight in Him in ways totally unimaginable to us now: *as it is written: "What no eye has seen, what no ear has heard, and what no human*

mind has conceived” — the things God has prepared for those who love him (1 Corinthians 2:8-10).

God, Infinite Goodness and Love, will draw us to Himself like an almighty magnet, satisfying and perfecting us completely. *You have made us for yourself, O Lord*, said St Augustine, *and our hearts will find no rest till they rest in You*. We will be utterly riveted to Him, unable and unwilling to take our eyes off Him for a split second or turn our heart in any other direction. *What have I in heaven but You?* cries the Psalmist, *God is my possession forever*.

So what about that reunion with our loved ones? Completely absorbed by the goodness and beauty of God and unable to tear our hearts away from the beatific vision of Him, we will see and love our loved ones *in Him* but not apart from Him. Purified, healed and perfected by his perfection, our love will be brought to its utter fulfillment and completion. We will love as we have never been able to love on earth, no matter how deep our love then was. Everything will share the perfection of God. Our relationships will be healed of all imperfection and raised to the very heights. Our joy will be complete. *Through Him and with Him and in Him...forever and ever*.

CHAPTER 26. THE PRAYERS OF THE FAITHFUL

So, having reflected on some of the key concepts of the Creed which we say Sunday by Sunday, we return now to our exploration of the liturgy of the Mass, continuing with the Bidding Prayers.

Are the Bidding Prayers (or the *Prayers of the Faithful*, as we should now call them) the conclusion of the Liturgy of the Word, or the beginning of the Liturgy of the Eucharist? The dilemma is implied in this new, or rather very old, name we are now invited to use: *Prayers of the Faithful*.

Every congregation, equally in the early Church as in the Church of our own day, brings together the baptized (the Faithful) and those preparing for Baptism (the Catechumens). But in the early Church, the Catechumens were dismissed after the Liturgy of the Word, as they had not yet been initiated through Baptism into the *Mystery of Faith* which was about to be celebrated in the Eucharist. They were allowed to stay for the instructional part of the Mass (the readings and the homily) because this was part of their preparation for Baptism. But after the homily they were asked to leave. After they had gone and the congregation now consisted of the Faithful only, the *Prayers of the Faithful* were said. This is how these prayers got their ancient name and how they came to begin the Liturgy of the Eucharist.

As the form of the Mass developed in the course of the early centuries, the position of these prayers shifted about. At one time they were said at the very beginning of Mass and associated with the Penitential Rite. Their response at that time was *Kyrie Eleison* (Lord have mercy) and this is why the Kyrie is still to this day attached to the *Confiteor*. As the format of the Mass further developed in the Middle Ages, the Prayers of the Faithful dropped out all together, remaining only in the solemn liturgy of Good Friday. The Second Vatican Council reinstated them.

They are alternately called the *Bidding Prayers* because of their form. The deacon or reader who leads them is not doing the praying himself but inviting the congregation to pray. Thus, their natural form is to begin with an invitation, *Let us...*, hence their name, from the old sense of the verb *to bid*, meaning *to order or invite*. The important bit is the pause between the invitation and the response, for this is the moment when the congregation responds silently to the invitation and makes petition to God.

The instruction issuing ultimately from the Council was that these prayers should be very wide ranging, praying not just for the Church but for the needs of society too. The practice of saying the Hail Mary at the end of the Prayers of the Faithful is a local British observance, introduced to maintain that strong English devotion to Our Lady, which led to England being known for centuries as the *Dowry of Mary*.

So, do the Prayers of the Faithful end of the Liturgy of the Word or begin the Liturgy of the Eucharist? I prefer to see them as the conclusion of the Liturgy of the Word, which I think is also the mind of the Church today, for they sum up in prayer the theme both of the readings and of the homily.

CHAPTER 27. THE PARISH PRAYER

(The Prayer of St Richard of Chichester)

The Parish of Llandudno adopted the Prayer of St Richard of Chichester as its parish prayer in order to keep before our minds its central petition, which is motto of both parish and school: *may we know Christ more clearly, love Him more dearly and follow Him more nearly*. As such, it is recited frequently within the Parish as the conclusion of the Prayers of the Faithful. I include here a short reflection on it.

Let us first have the prayer before our eyes:

Thank You, Lord Jesus Christ for all the benefits you have given me (us), for all the pains and insults you have borne for me (us). O most merciful Redeemer, Friend and Brother, may I (we) know you more clearly, love you more dearly and follow you more nearly. Amen.

Counting your Blessings

To count one's blessings is always a good and cheering exercise, and our prayer invites us to do this, to count all the benefits the Lord has bestowed upon us, though, as the Psalmist frequently reminds us, we could never count them all. But it is benefits in a different sense that I want particularly to consider here, the blessing and the privilege of being invited in one's life to share the carrying of Christ's Cross. For, as St Paul says, *it has been granted to you on behalf of Christ not only to believe in him, but also to suffer for him (Phil 1:29)*.

St Paul's habitual practice of thanking God for everything that came his way is evident throughout his writings, equally thankful for what we would describe as the bad things as well as the good. He saw everything issuing from the loving hand of God, convinced of its beneficial effects, benefits that would become clear only in due time, in the light of prayerful hindsight, or maybe only in eternity. I have for a long time been convinced that this attitude of mind was the secret of Paul's success, both as a human being and as an Apostle. It is an attitude which is summed up in the preface of the Mass in words, though varying from preface to preface, say in effect: *Father, all powerful and ever living God, we do well always and everywhere to give you thanks, through Jesus Christ, our Lord*. These recurring words of the preface are a salutary and regular reminder to us of this important spiritual frame of mind we should all strive to adopt.

The first words of our Parish Prayer express this exactly: *Thank You, Lord Jesus Christ, for all the benefits you have given us*. If we are ever to enter into St Paul's renovating attitude, we must learn to recognize as truly beneficial not just what seems outwardly good to us, but also our pains, our sufferings and our daily turmoil, seeing them all as they really are – connected to Christ.

A benefit is something that does us good. To see suffering as a benefit is only possible in the light of Christ; it is to turn the world's way of thinking on its head, as Christianity always does. *Do not deceive yourselves*. St Paul says, *If any of you think you are wise by the standards of this age, you should become "fools" so that you may become wise (1 Corinthians 3:17-19)*

Solidarity in Suffering

(As a Parish reciting this prayer, we use the plural form, *we* instead of *I*, and even when recited alone this form has much to recommend it, as we shall see. It is the plural form we shall discuss in this chapter, but, as we noticed when discussing the change in the opposite direction from *we* to *I* in the Creed, there are some spiritual things so personal that only *I*, the first person singular, will adequately express them.)

We are not on our own in suffering; there are millions of our brothers and sisters in the same boat. But in that same boat, often appearing to be asleep as in the gospel story (Luke 8:23f) is Our Lord Himself. Our prayer reminds us of our solidarity with all our fellow sufferers, making us lift up our hearts to God also on their behalf.

We thank Him *for all the pains and sufferings He has borne for us*. The Prayer makes us see ourselves in solidarity not only with our fellow sufferers but also with the suffering Christ.

That He suffered *for us*, is a vital article of our faith. As we all know from personal experience, suffering can bring out the very best in us. But when that suffering is endured willingly for someone else, there is more. Think of the pains of childbirth; they play a vital role in the bonding of mother and child, a bonded love so strong that the mother would willingly give her life for her child. Now, like a mother giving birth, Christ endured unimaginable pains for us – to bring us to birth in him. It was *for us* that he bore the cross, the insults, the broken and opened heart, the three hour agony and death: *for us*, each one of us individually. He loves us, not only because he made us, but because He *suffered* for us.

One with Christ

From that wounded and broken Heart flowed water and blood, signs of the two fundamental sacraments, Baptism and Eucharist, created to bind us to Him. We may not understand the whys and wherefores, but we must never underestimate the power and effect of these great Sacraments. St Paul is forever going on about them. He tells us that they unite us to Christ particularly in his suffering. Somehow, in a manner known only to God, Christ's sufferings are identified with ours – we somehow enter into his, and He enters into ours. Our Prayer reminds us of this and gives thanks for the indescribable benefit of sharing the hurt of the Suffering Servant of God. *Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.*(Romans 8:17), says the divinely inspired Paul. *For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ* (2 Corinthians 1:5).

One of the great blessings that comes with illness is a deeper awareness that Christ has trodden that same way of suffering ahead of us. Usually we suffer because illness hits us like a bolt out of the blue; we have no option. The only option we do have is how we react to it. But in Christ's case it was different. He did not just stretch out his arms *on* the Cross but he stretched out his arms *to* the Cross, willingly and deliberately choosing it as the means of our salvation. He didn't have to suffer; he chose to; and for us. He loved us before He suffered, while we were still sinners as St Paul says, and that love was made stronger, firmer, more resolute as a result. *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*(Romans 5:8),

Merciful Redeemer

Reminding us therefore of where we stand, the Prayer puts into our mouth an earnest appeal to Christ, first addressing Him as our *most merciful Redeemer*. Christ was supremely our Redeemer when he was toiling up Calvary with the Cross on his back and when He died on it.

Brother

Then we address him as *Friend and Brother*. Christ is our blood brother: we are baptized into Him, we drink his precious Blood in the Eucharist. He is brother to us in a far deeper and richer sense than ever we are to our fellow siblings.

Friend

To call God *Brother* is an amazingly audacious thing to do, nor could we ever do so had we not been led to it by Christ Himself. But, humanly speaking, to call Christ *brother* is not sufficient to express exactly what our new-found relationship with Him is. In our human experience we see how brothers and sisters so often drift apart as their lives progress. This is natural: *That is why a man leaves his father and mother and is united to his wife... (Genesis 2:24)* .As brothers and sisters leave the family nest, they live their own independent lives, often relating to their blood brothers and sisters only when occasion or need requires. But a *friend* is one who *constantly* relates to and interacts with the other, motivated by a love that is shared not as a result of joint parentage and upbringing but deriving from a likeness of mind and heart, a love that is compassionate, that enters into the others sorrows as well as their joys. It is a different kind of love which can go deeper than the love of siblings; it is the love that finds its perfection in marriage and the religious life. How often we hear on the television bereaved wives of fallen soldiers saying *he was more than a husband, he was a friend*. And, in the word of the old Salvation Army hymn: *What a Friend we have in Jesus*. Yes indeed, He is our *Friend and Brother*.

This Friend, this Brother, is one who has been through our sufferings, knows what they are like from the inside, the psychological crisis as well as the physical pain. Here is the ultimately compassionate One and He is our Friend and Brother.

Know Him more clearly

Having thus addressed Him, our prayer goes on to implore Him that we might *know him more clearly*. Here, surely, is the first benefit of our personal suffering. Our own experience of suffering enables us to relate to the One who is by definition the Suffering Servant of God. Only personal affliction can enable us to understand more deeply the afflictions of others; only personal suffering can make it possible for us to understand *more clearly* the Suffering Christ.

Love Him more dearly

As human experience shows, love follows knowledge. Genuine love deepens the deeper we know and understand the beloved. Thus human love should deepen as the years go by. A couple celebrating their golden jubilee of marriage will love each other more profoundly than they did in those glorious days of early love, love each other with a love that has ripened and matured, the same love as before but now expressing itself very differently. Thus we pray that we may know Christ more clearly in order to love Him more dearly. And, just as in marriage, that love matures more through the things that are suffered together than the things that are enjoyed together.

And follow Him more nearly

And so we come *to follow Christ more nearly*, treading carefully in every bloodstained footstep, as Simon did, with the very same Cross on our back. For that is the only journey that leads to Resurrection. And as that journey is taken, as the suffering servants follow the Suffering Servant, they bring amazing light and comfort into other people's lives: *As they pass through the Bitter Valley they make it a place of springs; the autumn rains also cover it with pools. They go from strength to strength, till each appears before God in Zion (Psalm 84:6-7).*

PART THREE. THE LITURGY OF THE EUCHARIST

CHAPTER 28. A GENERAL VIEW OF THE LITURGY OF THE EUCHARIST

The Liturgy of the Word which is now finished has not been simply a preparation for the Liturgy of the Eucharist, though it certainly serves that important purpose. Its own purpose is to nurture our souls with God's Living Word. As the sacred Body and Blood of Christ will nourish and strengthen us in the Liturgy of the Eucharist, so the Word of God nourishes and strengthens us in the Liturgy of the Word.. The Mass is a table set with Word and Sacrament.

To launch ourselves into a general overview of the Liturgy of the Eucharist, let us reflect on a little modern-day parable. You give your wife a box of chocolates because you love her. With smiles and thanks she takes it from you as she recognizes the love behind it. Then she opens it and offers the box back to you, giving you first choice of the selection.

A simple parable, but one that expresses well the essential thrust of the Liturgy of the Eucharist. We offer a gift to God because we love Him and want to thank Him (Presentation of the Gifts); God accepts our gift and changes it (Eucharistic Prayer); then he gives it back to us transformed a million fold (Rite of Holy Communion). Giving is almost always an expression of love and gratitude. In the Mass, as we exchange our gifts, the love and gratitude of mankind encounter the love of God in so sublime a way that only God could have devised it.

CHAPTER 29. THE PRESENTATION OF THE GIFTS

Apart from kissing it at the beginning and possibly picking the Gospel Book up from it for the Gospel Procession, the Priest has not been at the Altar at all so far. The old Tridentine Mass (the Latin Mass many of us were brought up with) had the priest at the altar from beginning to end, reading from there both the Epistle and the Gospel. This changed with the reforms of Vatican II. Now the priest goes to his chair immediately after the initial kissing of the altar and remains there throughout the Liturgy of the Word; only at the beginning of the Liturgy of the Eucharist does he move to the altar. The physical position of the priest therefore clearly indicates which of the two main parts of the Mass is being celebrated. The Liturgy of the Word now centres on the *Lectern*; the Liturgy of the Eucharist, on the *Altar*. Only when the Liturgy of the Eucharist is over does the priest return to the chair for the concluding rites.

The Liturgy of the Word over, the priest goes to the Altar and presents the gifts of bread and wine to God. This part of the Mass used to be called the *Offertory*; the Church now prefers to call it the *Presentation of the Gifts*. It is a kind of setting aside of the gifts for divine worship, separating them from ordinary use. As the priest presents first the unleavened bread then the wine, the prayers he says are the prayers (with slight adaptations) Our Lord himself would have used at the Last Supper when he blessed the bread and wine. This is the first pointer to what we will discuss later that the Mass is the Last Supper now being made present under the form of Sacrament.

Both prayers are the same: *Blessed are you, Lord God of all creation, for through your goodness we have received the bread (wine) we offer you, fruit of the earth (of the vine) and work of human hands, it will become for us the bread of life (our spiritual drink).*

Everything is God's Gift

The 2011 translation of these prayers brings out something the previous version obscured, that the gift we offer God is something God has already given us: *through your goodness we have received the bread (wine) we offer you.*

If this simple phrase could constantly remind us of the overriding fact that everything we are and have is God's gift to us, then it would serve us supremely well, deepening our trust in divine providence. Every situation and circumstance in our lives owes its existence to God. We are utterly dependent. Our very existence comes from Him; without Him we simply wouldn't be, nor would any situation in which we find ourselves.

Offering our daily work to God

A whole production line of people stands behind the tiny piece of bread on the paten (the sower, the farmer, the miller, the baker, the retailer etc); equally numerous are the people involved in the production and shipping of the wine in the chalice. With the words *work of human hands* the prayer remembers them all. But more: the offering of this work of human hands includes the work of our own hands too. In the Mass we offer ourselves along with Christ to the Father, for the work we do is an essential part of who we are.

The Collection

Our non-Catholic visitors, whose traditional time for a collection is during a final hymn, are often surprised that a monetary collection is taken up at this point of the Mass. But it is this reference to our work and this opportunity to offer it to God that accounts for the collection here. Not just the bread and wine are the work of our hands, but, in a sense, the church and the priest and the parish as well. With the parishioners' financial support, exercised mainly in the offertory, the church stands, the priest lives and the parish forms around them. The Mass is able to be celebrated because of parishioners' ongoing generosity. The collection is not a grubby insert into the Mass; it expresses the work of human hands, the generosity of the human heart, the gift of ourselves to God and our will that the Church should prosper and the Mass be celebrated.

The Watered Wine

Before offering the wine, the priest adds to it a drop of water. This is a good example of how things continue in the Tradition of the Church. Water has always been added to the wine at Mass for the simple reason that Our Lord himself used watered wine at the Last Supper; it was the Jewish custom. Just a drop of water, and as you look, for a brief instant you can actually see the water mingling with the wine. In that moment, the drop of water ceases to be water and becomes wine; it takes on a nature it did not have before. It points to the change which will come over the gifts in the course of the Eucharistic Prayer: they too will take on a nature they did not have before and will transform us as well in the process. The priest says: *By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.*

Washing his Hands and the Offertory Procession

While praying that the Lord may cleanse him of his sins, the priest washes his hands after he has offered the wine. The real reason behind this little ritual was that in the early Church, when people were often paid in kind rather than money, they would bring up their gifts for the upkeep of the priest and parish and for the needs of the local poor and homeless. After receiving these gifts (chickens, milk, potatoes, fuel...) the priest needed to cleanse his hands before proceeding. This accounts for the present-day ritual washing as well as the offertory procession. Today this procession brings up the gifts of bread and wine, the collection and, in many parishes, gifts for the poor and homeless as well.

Prayer over the Gifts

Returning to the centre of the Altar after washing his hands, the priest invites the people to pray that the Sacrifice about to be offered may be acceptable to God. The people respond and the priest goes on to say the *Prayer over the Gifts*. This, like the Opening Prayer (the Collect), is *proper*, that is to say it changes according to feast or season. It asks God to be pleased with and to accept our gifts and thus closes the first part of the Liturgy of the Eucharist.

CHAPTER 30. INCENSE

In some churches, depending on the local custom, immediately the gifts have been offered to God and thus set aside for divine worship they are blessed with incense. Incense is used at the beginning of Mass for the blessing of the altar, at the reading of the Gospel, at the Presentation of the Gifts and at the elevation of the consecrated Sacrament.

You will notice that in the Church's tradition incense is used for people and things, though "things" is perhaps an inappropriate word to use since it includes the Blessed Sacrament itself! The Altar is incensed, so is the Gospel Book and the newly consecrated Host and Chalice; likewise the priest, the deacon and the members of the congregation. But why these, what have they all in common? The Presentation of the Gifts gives us the clue.

Set-apartness is the essence of holiness

In the last chapter we tried to show that the inner meaning of the Presentation of the Gifts is a kind of setting them apart for the worship of God. And everyone and everything incensed at Mass have this in common: they have all been set apart, designated, consecrated, for the worship of God. The Altar is set apart for the worship of God; the Gospel is set apart from any other book because it is the Word of God; the Blessed Sacrament, because it *is* God; the Priest and Deacon have been consecrated for the active worship of God and equally each and every member of the congregation by baptism. So, as the gifts are set apart for the worship of God, so are we.

God is ultimately the *Set Apart One*. In theological language He is *transcendent*. He is utterly beyond us, beyond our imagining; infinite and eternal. This transcendence of God, this set-apartness is the essence of his holiness. He is the *Holy One* because he is utterly different.

The Hebrew Scriptures (Old Testament) well understood this, and so for them holiness was a distinctive and unique quality of God: He alone is the Holy One. The only way anyone or anything could become holy was through contact with Him. The ancient Jewish People saw this quality as somehow infectious; anyone or anything that had close contact with Him would catch it, would become holy too; so the priests were holy, the temple holy, the Sabbath holy, the land holy. This old Jewish notion has persisted in the Church: we Christians who enjoy such unique communion with God are seen by the Church as somehow holy, somehow set apart from the world. The Fathers of the Church spoke of the Christian as being *in* the world but not *of* the world. *For here we do not have an enduring city, but we are looking for the city that is to come (Hebrews 13:14).*

Everyone knows that Fred there, lying in his coffin before the altar, was one of the biggest scoundrels in the parish, yet here he is being solemnly incensed by the Church at the end of his Requiem Mass. Why? Because sometime in his life, not least through the initial and consecrating sacrament of baptism, he has been in direct contact with the Holy One. Despite his later behaviour, he has been infected by the holiness of God.

Prayer ascending like Incense

Frequently in the Scriptures there is reference to prayer ascending to God like pleasing fragrant incense. Thus: *Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all God's people, on the golden altar*

in front of the throne. The smoke of the incense, together with the prayers of God's people, went up before God from the angel's hand.(Revelation 8:3) And the Psalmist prays: May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice. (Psalm 141:2)

The above reference from the book of Revelation is to the Altar of Incense which stood in the Temple before the Holy of Holies. It was there that the priests, and only the priests on God's strictest orders, offered incense to God after both the morning and the evening sacrifices. The Jewish Rabbis taught that the offering of the incense pleased God more than any other sacrifice.

The Use of Incense in the History of the Mass

Though incense has been used in pagan worship for thousands upon thousands of years, the Church takes the use of incense, like so many of its other rituals, from the practice of the Jews. The introduction of incense into the Mass was comparatively late. It took several hundred years before we hear of it; there is no mention of incense in the Mass before the fifth century. The incensation of the Book of the Gospels was the first usage to appear; the incensation of the Gifts, of which we have just been speaking, was not introduced into the Liturgy until as late as the eleventh century.

Incense in our Genes

It is interesting to see how popular incense has latterly become in a society which has lost so much of its sense of God, though the original use of incense was always associated with the divine. Today, incense sticks of all descriptions are available in every corner shop and supermarket and when I *googled* "incense stick" I got some three and a quarter million references. Maybe something subliminal is here; something in our subconscious, in our genes that is activated by the heady scent of incense, bringing us back to that natural and instinctive awareness of God imprinted on our nature and to that innate need we have to worship Him. Maybe this expanding use of incense in the home will rekindle this awareness of God and bring people back to where incense has its full and most explicit meaning.

CHAPTER 31. THE EUCHARISTIC PRAYER

We have now reached the heart of the Mass, the Eucharistic Prayer. This is where the great Sacrament of the Eucharist is celebrated; here the Sacred Mysteries become a divine reality in our very midst. In this chapter I want to speak about the Eucharistic Prayer generally, especially about its format, and in later chapters to focus on its individual parts.

A Map of the Eucharistic Prayer.

In one way, all the Eucharistic Prayers are the same; they have the same line of thought running through them like several maps showing the streets of the same town. Taking this image a little further, let us imagine being on the upper deck of a local bus. Maybe today, as the bus trundles through the town, you are looking for some nice place to celebrate your wife's birthday, so your eyes are focusing on the restaurants; maybe you are thinking of taking a bit of exercise, so your attention is on the parks; or maybe it's the shops you are interested in, or the pubs, or the art galleries. Each time you are following the same route, but your focus of attention is on some particular feature.

It is exactly thus with the Eucharistic Prayers. They all follow precisely the same route, prayer after prayer, but the focus varies, each Eucharistic Prayer bringing to the fore some different aspect of God's salvation.

It is important to understand the route the bus is taking: where it starts from, via which streets it goes, and where it ultimately ends up. In the following chapters I shall try to follow the route of the Eucharistic Prayer, explaining how each prayer follows from its predecessor and leads to the next, street by street as it were. But I shall leave you to work out for yourself what each individual Eucharistic Prayer is focusing on as it does the rounds of the City of God!

Dom Bernard Botte OSB

Today there are several Eucharistic Prayers; before the Council there was only one. That one we now know as *Eucharist Prayer One* or the *Roman Canon*. It is the only one that doesn't fit what I have just been saying about the bus route. It's got its own itinerary! It visits all the same sites as the others do, but goes its own sweet way!

The reason for this is that Eucharistic Prayer One, while very old, is not the oldest. It was in use in ancient Rome (from where it gets its name, the *Roman Canon*) but other Eucharistic Prayers had been in use before it, mainly in the east.

One of these more ancient Eucharistic Prayers was found quoted in full in the writings of St Hypolitus of Rome (170-235) who insists that he did not composed it himself but that it originates from an even earlier period.

The liturgists of the Church, who pay careful and learned attention to these very ancient prayers, were in top gear around the time of the Second Vatican Council. The Eucharistic Prayer found in the writings of St Hypolitus was put under the liturgical microscope, studied in detail, modified and shortened. The person most closely associated with this very important work was a famous French Benedictine by the name of Dom Bernard Botte.

This modified Eucharistic Prayer, which we know now as Eucharistic Prayer Two, became the pattern for all subsequent Eucharistic Prayers composed after the Council; hence the reason why they all have exactly the same outline. As well as the four Eucharistic Prayers we are very familiar with, several others have been created, some for general use, some for use with children, some to be used at special times like Advent and Lent. And as the years go by, more no doubt will be composed. But all these Eucharistic Prayers, with the exception of Eucharistic Prayer One, either have followed or will follow the same pattern, the same route as Eucharistic Prayer Two, the prayer found in the writing of St Hypolitus and adapted by Dom Botte.

So, for the rest of this treatment of the Eucharistic Prayers, I shall comment on the text of Eucharistic Prayer Two, leaving you to see how all the others match it, prayer for prayer, idea for idea, but each one in its own individuality expressing the one great Mystery of Faith.

 CHAPTER 32 PREFACE

I still have the missal given me when I was ten, rather battered now but much loved. In those early days, and to be honest for many further years, I couldn't understand why the Preface of the Mass came, unlike any other preface I had ever come across, right in the middle and not at the beginning. We call it the Preface of the Mass, but it is really the preface to the Eucharistic Prayer which it introduces. I am often tempted to, and very often do skip the preface of a book in my eagerness to get stuck into the red meat, but to pass over the Preface of the Eucharistic Prayer with little attention would be a big loss. I say, as you would expect me to say, the Preface is very important.

It is preceded by a dialogue between Priest and People:

The Lord be with you. And with your Spirit.

Lift up your hearts. We lift them up to the Lord.

Let us give thanks to the Lord our God. It is right and just.

This dialogue is very ancient; in fact, apart from the words of Our Lord quoted at the Consecration, it is the oldest part of the Mass, dating back at least to the second century. It introduced the Eucharistic Prayer of St Hypolitus of Rome, of which we spoke earlier. And the overarching theme it sets for the rest of the Eucharistic Prayer is that of thanksgiving. *Let us give thanks to the Lord our God...*The very word Eucharist means *Thanksgiving*.

The Preface falls into three parts.

First, it takes up this theme of thanksgiving: *It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ.* This is how the Second Eucharistic Prayer puts it, but every Preface begins with these or similar words, that it is right and just to give God thanks through Our Lord Jesus Christ in thick and thin, in every season and in every situation. As I said in Chapter 24, the sentiments expressed here of thanking God for every conceivable circumstance were, in my opinion, the secret behind St Paul's fulfilled life and heroic martyrdom and probably the secret of every saint that has ever lived. Its constant repetition at Mass is a useful reminder to us of an attitude of mind we must constantly strive after, an attitude that can liken our humble minds to St Paul's heroic mind, who said *I wish that all of you were as I am (1 Cor 7:7).*

The second part of the Preface faces the fact that it is utterly impossible to thank God in words for all the benefits He has given us. The Preface, therefore, zooms in at this point on the particular feast or season that is being currently celebrated and gives particular thanks for that. It could thank God for the joyful expectation of Christ's coming, as in Advent; for his glorious resurrection, as in Eastertide; for the coming of the Holy Spirit, as at Whitsuntide; for the Immaculate Conception of Our Lady; for her Assumption; for the life of a saint, be he or she a martyr or doctor of the Church etc.etc. In other words, there are dozens of Prefaces each specializing in thanking God for a particular season or saint and focusing the thanksgiving of the Mass to that end.

The third section of the Preface is an invitation to the Angels and Saints of heaven to join us in the praise of God, or a declaration that we are joining them in their eternal hymn of

thanksgiving. It reminds us that the seemingly empty church is in reality filled with countless Angels and Saints. They appreciate, in a way that we can never appreciate, that the Eucharist is the making present in time of the Lord's Death and Resurrection, and from such an event nothing but nothing could keep them away. And so, *with the Angels and all the Saints we declare your glory...*

 CHAPTER 33 THE SANCTUS

Responding to the invitation at the close of the Preface we say the Sanctus, or, as the new translation has it:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory. Hosanna in the highest.

Blessed is he who comes in the name of the Lord. Hosanna in the highest.

About 2,750 years ago, a holy man was sitting in the recently rebuilt Temple at Jerusalem, minding his own business and saying his prayers. His eyes were directed towards the Holy of Holies, while his mind was on the things of heaven. As he gazed, it seemed to him that the whole scene slowly melted away before his very eyes and instead of the temple lately built by King Jehoash, he found himself gazing into the heavenly temple itself, of which the Jerusalem structure was only a very inadequate copy. We are privileged to have his very own description of what he saw:

In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. Above him were seraphim, each with six wings....and they were calling to one another:

*“Holy, holy, holy is the LORD Almighty;
the whole earth is full of his glory.”*

At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. (Isaiah 6:1-4)

As we come to this part of the Mass, we too are in God’s earthly temple saying our prayers. Isaiah saw only a vision of heaven, but for us heaven is about to open up and invite us in. *Heaven* is no other than the presence of God and the Mass is about to make that presence a reality in our midst. As heaven opens before us, the same Seraphim continue their unceasing hymn which Isaiah heard: *Holy, holy, holy is the Lord Almighty, the whole earth is full of his glory*, and we are invited to join in.

Even if our choiring is not so brilliant and, as most Catholics do, we fear to open our mouths too wide or turn up the volume, we can nevertheless be assured that the doorposts and thresholds of our church are shaking and the *temple is filled with smoke* - because God, with his Choir of Angels, is there.

Filled with smoke? Clouds were always symbolic of the presence of God; He appeared as a pillar of cloud in the desert as he led his people to the Promised Land; He was shrouded in cloud as he gave the Law and Covenant to his People on Mount Sinai; God enveloped Jesus and his companions in a cloud on the Mount of Transfiguration; and the last sight we have of Christ on earth is before a cloud finally hides him from our view. The clouds of incense still hanging on the still atmosphere of the church after the insensation at the Offertory serve to remind us of this divine presence filling our human space. As Isaiah said: *I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple.*

We are poised to enter the Holy of Holies.

The second part of the Sanctus are the words of the exulting crowd as they welcomed Jesus into Jerusalem on that first Palm Sunday, the first day of that week in which our salvation would be won. *Many people spread their cloaks on the road, while others spread branches they had cut in the fields. Those who went ahead and those who followed shouted, "Hosanna! Blessed is he who comes in the name of the Lord!"* (Matthew 11:8-9) We repeat their excited cries.

Jesus was entering into the Holy City, that Old Jerusalem; we are entering that Holy City with Him, the New Jerusalem, of which Isaiah was given but a fleeting glimpse.

Within that one week, Jesus celebrated his Last Supper, was crucified and rose again victoriously. We call this the great *Paschal Mystery*. The Mass, as we shall see later, literally makes this Paschal Mystery a living reality in which we ourselves are now involved: we enter the City with him waving our palm branches; we sit at supper with him; we stand with Our Lady beneath his Cross; we witness his Resurrection. No wonder we cry out *Blessed is he who comes in the name of the Lord*.

Hosanna in the Highest. Do we ever think what we mean when we cry out *Hosanna*? The Palm Sunday crowds used it spontaneously because it was a Hebrew word found often in their own liturgy and prayers. It is a cry for salvation meaning *save us now* or *save us, please*. It is a pleading for immediate salvation but at the same time a joyful shout recognizing that salvation is already present.

As we enter the Holy City with Christ at this part of the Mass, we too are crying out *Hosanna, save us now*. We recognize that the Mass is God's great salvation making present the Paschal Mystery in its fullness, the great mystery that saved us. We need that salvation still, but we are conscious that we have *already* received it. The *Hosannas* we cry are both passionately pleading and gratefully praising.

The Sanctus, therefore, prepares us for the Eucharistic Prayer: it harks back to the presence of the Angel Hosts surrounding the God who now comes to us in Sacrament and whom Isaiah saw in vision; it reminds us of what Christ has achieved for us in his Paschal Mystery; and it puts us into that joyful frame of mind which the crowds showed when they accompanied Jesus into the Holy City.

CHAPTER 34. PRAYER OF PRAISE

Praising our Saviour with our Hosannas, we enter with Him the Holy City, the Eucharistic Prayer proper. The praise of the Sanctus, with its emphasis on the Holiness of God, carries over into the opening prayer of all the Eucharistic Prayers. *You are indeed Holy, O Lord, the fount of all holiness*, says Eucharistic Prayer Two abruptly.

The Meaning of Praise

Because the praise of God is the essence of all prayer, it is not surprising that this prayer opening the Eucharistic Prayer is one of praise. The Psalms, prayers inspired by God himself, are all hymns of praise. So, what exactly do we mean by the word *Praise* and why does God expect it of us?

In our English language, there is close affinity between the words *praise* and *prize*, and this kinship between the two can help us understand better the meaning of the word *praise*. Both words come to us from a common root, and so essentially have a common meaning.

A *prize* is something we would greatly value, be prepared to struggle for, yearn to possess. And when we say we *prize* something, we mean we value it extremely highly.

Scripture tells us that God is the One whom we must prize above all, the Prize for whom we must run the race of life. *I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus (Philippians 3:14)*.

What we prize we spontaneously praise, *for the mouth speaks what the heart is full of* says Our Lord (Matthew 12:34). *Because* we prize God we praise Him. If we didn't prize Him we wouldn't praise Him. The sincerity, the depth, the frequency of our praise of God expresses how much we value Him, his love, his creation, his salvation, and all the benefits He has given us. The praise we give God, or fail to give Him, is a gauge of our true priorities in life.

Praise is Remembering

Praising God means essentially remembering who He is and what He has done for us. Many of the Psalms just spend their time in *remembering* the wonders the Lord had done for his Chosen People; they tell the same story over and over again. The essence of the Rosary is remembering the wonders of the Lord's life, death and resurrection. The Mass, as we shall see later, is remembering these same wonders but in an utterly unique way; it is, as we shall see, a kind of entering into God's own Memory. We shall discuss later how the *Memorial* of the Lord holds the key to the essential understanding of what the Mass is.

Praising God's Holiness

So, the opening prayer of each of the Eucharistic Prayers is a hymn of praise. The angels Isaiah saw in vision were praising his *holiness* first and foremost: *"Holy, holy, holy is the Lord Almighty – that quality of God which separates him from all else, puts Him utterly beyond every created thing, his supreme transcendence, the very essence of his Being*. So, taking up the song of the angels, the initial prayer of every Eucharistic Prayer praises God's Holiness. *You are indeed Holy, O Lord, the fount of all holiness*.

 CHAPTER 35 THE EPICLESIS

Epiclesis is a Greek word meaning *Invocation*. Being Greek and not Latin is significant. As I have already noted, the East is still where mystery and mystical experiences are sought and found; and there is good reason.

The Working of the Holy Spirit

Like the Celts, who some historians say came from there; the peoples of the East have a very different mentality from the peoples of the West. While the western mind, dominated by the culture inherited from the Romans, is very matter of fact, very legalistic, the Eastern mind is more spiritually inclined. This differing mentality has influenced the ways in which the Church in the East and in the West has developed, before as well as after the split with the Orthodox.

The Eucharistic Prayers of the early church mainly emanated from the East and were full of reference to the Holy Spirit. Compare them with the Roman Canon and the difference is amazing. In fact, the Roman Canon only mentions the Holy Spirit once by name, and that in the doxology, its very last sentence. This doesn't mean that it ignores the Holy Spirit; Eucharistic Prayer One has multiple references to blessings, all of which imply the activity of the Spirit. Nevertheless, the lack of explicit reference to the Third Person of the Blessed Trinity is very remarkable, while the East's fascination with the Holy Spirit is equally evident.

The Holy Spirit

Apart from the actual words of Our Lord at the Consecration, the Epiclesis is the most important prayer in the Mass. As the central invocation of the *Holy Spirit*, it follows directly and naturally from the Prayer of Praise, whose theme, as we have seen, is God's *holiness*.

God's Holiness is not a *quality* of God; it *is* God. The little old lady at the back of the church is doubtlessly holy; but this is a quality she has acquired, a quality that grows and develops. God's Holiness is not like that. In *Holy Spirit*, the word *Holy* is not a descriptive word, as it is with the little old lady, it is exactly what the Spirit *is*. He *is* Holiness.

It was because the *Holy Spirit* came down upon Mary that she conceived the *Holy One* of God, Jesus Christ our Lord. *The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God" (Luke 1:35)*. Christ is the *Holy One* of God, and wherever the Holy Spirit is, Christ is made present. The Holy Spirit came down upon us at Baptism, and Christ was born within us, we became Christian, members of his very Body the Church. When confirmed, it is the Holy Spirit who completes that baptismal presence of Christ. When the Bishop lays his hands on the head of the Deacon at his ordination, the Holy Spirit makes him a Priest as Christ was a priest, enabling him to share in Christ's unique priesthood. The same is true with the ordination of a bishop, where the sharing in Christ's Priesthood is made total. So, true to form, when the Holy Spirit comes down upon the bread and wine at the Epiclesis, he changes them into Christ.

The Epiclesis

Continuing to take Eucharistic Prayer Two as our guide, here is its Epiclesis:

Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become + for us the Body and Blood of our Lord Jesus Christ.

As the Priest says this prayer, he first spreads his hands over the bread and wine then makes the Sign of the Cross over them. The *laying on of hands*, as occurs in Baptism, Confirmation, Reconciliation, the Sacrament of the Sick and Ordination, is the traditional gesture when conferring the Holy Spirit, as witnessed to frequently in the Acts of the Apostles. In our Western tradition, the bell rings at this point of the Mass to wake us to the importance of what is happening.

What is the Moment when Christ becomes present in the Mass?

A question which has been asked for centuries is: which prayer makes Christ present in the Mass? Is it the Epiclesis or the Words of Our Lord at the Last Supper? The Catechism's answer is **both**: *At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood.* . However, the Council of Florence in 1439, referring to the words of Our Lord at the Last Supper, declared that *these divine words of the Saviour have all the power of transubstantiation.*

But to enquire about the exact moment Christ becomes present is not helpful. The Eastern Orthodox Churches put the Epiclesis *after* the Words of Our Lord at the Last Supper; the Western tradition puts it *before* them. The Church's response is that the whole of the Eucharistic Prayer is consecratory; it is the Eucharist Prayer as such that effects transubstantiation. This is why a priest cannot consecrate the contents of a baker's shop simply by saying the words of consecration, as some Protestants mockingly have inferred.

The Catholic Church has learned from the East to acknowledge in the Mass, far more than it ever used to, the presence, activity and essential role of the Holy Spirit.

CHAPTER 36. THE WORDS OF INSTITUTION

The Eucharist and the words of Our Lord at the Last Supper lie at the heart of the Sacrament of the Eucharist.

Here are Christ's words as they appear, with varying introductions, in every Eucharistic Prayer:

At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying: Take this, all of you, and eat of it, for this is my Body which will be given up for you.

In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying: Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

The Institution of the Mass

By these concluding words, *Do this in memory of me*, Our Lord commands the Apostles, and through them the Church, to do what He had done, and by so commanding, he institutes the Sacrament of the Eucharist. For this reason, Our Lord's words at the Last Supper are often referred to as the *Words of Institution*. The Apostles obeyed their divine Master, and from the earliest days of the Church the Mass was celebrated by the solemn repetition of these sacred words over bread and wine. As they appear in the Mass, the Words of Institution are a narrative, telling what happened at the Last Supper, and also a prayer, addressed to the Father.

Taking, thanking, breaking and giving

The introductory words, *he took bread and, giving thanks, broke it, and gave it to his disciples* became a kind of code indicating the Eucharist. We hear them repeatedly throughout the rest of the New Testament: when, for example, Our Lord sits at table and begins supper with the two disciples whom He had met on the Road to Emmaus (Luke 24:30: *when he was at the table with them, he took bread, gave thanks, broke it and began to give it to them*), or when He appears to his disciples on the beach, having cooked their breakfast (John 21:1: *Jesus came, took the bread and gave it to them*).

Taking, thanking, breaking and giving are all words that apply also to us as the Lord's disciples. As He *takes* the bread, so He takes us in his sacred hands and upholds us; as he gives *thanks* and says the blessing over the bread, he gives thanks to his Father for giving us to him as his disciples (John 10:29); as he *breaks* the bread, so He breaks us too, often through pain and suffering, to transform us into the persons he wants us to be; then, when we are sufficiently changed into his own blessed likeness, as the bread is changed in the Mass, He *gives* us to others as witnesses to Himself, as He gave the Apostles to the world.

Given up for you...poured out for you

What is essential for us to notice here is that Our Lord did not simply say, *This is my Body* but adds immediately, *which will be given up for you*. The same is true with the words referring to

his Precious Blood: at once he adds, *which will be poured out for you*. These words introduce the idea of sacrifice.

How the Mass is a Sacrifice we will discuss later on, but here it is necessary to recognise that the Body and Blood which are being made present in the Eucharist are the Body and Blood of the Crucified Christ.

Examination of the Words over the Chalice: This is the...Blood of the...Covenant

The word *Covenant* is much beloved by the Bible, appearing 332 times throughout. Why it is used so frequently is because it sums up in one word what the whole of the Scriptures are about: the establishment of a special relationship between God and his People. The word means a contract or formal agreement between two or more parties. In the Bible it refers especially to this agreement between God and his People whereby, if they keep their part by obeying his commands and ordinances, he will be their God and they will be his People. In the Old Testament God makes covenants with Noah, Abraham and Moses.

Blood Rites

Ancient *blood rites* also give us an insight into why Christ shed his precious Blood for us on the Cross and why He made his once-and-for-all Sacrifice on the Cross an on-going sacramental reality in the Eucharist. Only relatively recently have we come to understand the vital importance of *blood* in human and animal systems. The circulation of the blood was only discovered in 1615 by William Harvey and only much more recently have we come to understand its complexity and the role it plays in the body; and we are still learning. But since the earliest of times, with little understanding as to its real purpose, man has sensed the altogether special importance of blood as the life-giving element in both man and beast. For this reason, blood was seen as something sacred and precious, and all across the ancient world, from northernmost Europe through Asia and Africa and even in the southern hemisphere, there was practised what came to be known as *blood rites*. Men would cut themselves and rub the open wound against the wound of the other, thus sharing blood and signaling a unity, a brotherhood, a permanent friendship forged between them. For the same reason, they would sometimes bleed themselves, each pouring his blood into a communal cup, and, mingling it with wine, would drink of it. In the light of this widespread mentality and practice, we can see that Christ was making it clear that by sharing his sacred Meal his followers would literally become his blood brothers and sisters.

The rite of circumcision, which God imposed on the Israelites, was itself a kind of blood rite. This shedding of blood, in obedience to God's command to Abraham, was a solemn covenant with God, while this mark in the flesh served as a constant reminder of this covenant. It was to express God's special relationship with Abraham and his descendants that He initiated this rite of circumcision.

Another account of a blood rite found in the Old Testament is when Moses, accepting the Law as given him on Sinai, seals the Covenant by sacrificing a bull. Let us examine this passage of Scripture carefully, for it has close associations with what exactly Christ was doing when He instituted the Blessed Eucharist. *He (Moses) got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel. Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the Lord. Moses took half of the blood and put it in bowls, and*

the other half he splashed against the altar. Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the Lord has said; we will obey." Moses then took the blood, sprinkled it on the people and said, "This is the blood of the covenant that the Lord has made with you in accordance with all these words (Exodus 24: 4-8)

Moses throws the bull's blood over the altar, representing God, and over the People. God and the People are joined in blood, and the Covenant is sealed in blood. Moses reads the Book of the Covenant to the people. They respond, *We will do everything the Lord has said; we will obey*. In return for Yahweh being their God and as their part in the covenant, the People would observe the Law

The New Covenant

This is the blood of the covenant that the Lord has made with you in accordance with all these words says Moses as he sprinkles the blood on the People. The words *this is the blood of the Covenant*, would have been very familiar indeed to the Apostles, who would have heard this passage read time after time in synagogue. Now, at the Last Supper, they hear Jesus say, *this is my blood, the blood of the new and eternal covenant*. They would have noticed immediately the additional words.

Testament is an alternative word for *Covenant* and we are very familiar with its use in the division of the two parts of the Bible into *New* and *Old*. By calling the latter part of the Bible the *New Testament*, we are acknowledging that Jesus introduced a *new covenant*, a new testament, between God and his People. Christ's Covenant is something altogether new, marvelously surpassing the old one sealed with the sprinkled blood of a bull. Here is a covenant between God and his People sealed with nothing less than the Blood, shed in pure love, of Jesus Christ, God's only begotten and eternal Son. The Eucharist celebrates this New Covenant, this new and wondrous relationship between God and his People.

The Old Covenant was between God and the Jewish People alone; the New Covenant is between God and his New People, the Church, embracing men and women of every race without exception. The Church was born of Jewish stock and it is the greatest desire of the Church that the Jewish People would allow their ancient covenants with God to be brought to perfection in Christ.

The Eternal Covenant.

Christ's Covenant is eternal. It is a covenant between God and his People, the Church, a covenant which will stand for ever. Into eternity we will remain sealed by this Covenant, children of the Father, brothers and sisters of Christ, sanctified by the Holy Spirit, our wrongdoings forever cleansed by the Blood that has been poured out for the forgiveness of sins, and members of that eternal Communion of Saints, bonded to God and to one another as blood brothers and sisters, who have drunk the Precious Blood of the Son of God. *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. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day (John 6:53-54).*

 CHAPTER 37 DO THIS IN MEMORY OF ME

In an earlier chapter, we said that these words of Our Lord, *Do this in memory of me*, give us the key to understanding the Mass. They do.

We have also observed that these words established the Mass in the Church, in that they commanded the Apostles to repeat what Jesus had just done. And, we may note, they defined at the same time the priesthood which the Apostles were inheriting. What Christ had just done, to change bread and wine into his sacred Body and Blood sacrificed for us, no human could possibly do, unless graced from above. At this moment, Christ gave them this spiritual power to do precisely what He had done, and in so giving, made them priests.

What had Christ just done?

He had declared that the bread before Him, the wine before Him, were no longer bread and wine, but his precious Body and Blood.

Theologians try to explain the change in subtle philosophical language, an effort which culminated in the coining of the word *Transubstantiation*. That word literally means a change of *substance*. But the theologians were not using substance in its everyday meaning but in a very precise sense which the ancient philosophy of Aristotle had given it.

There is little point in worrying our heads about this; we can never really understand it anyway. It is the great Mystery of Faith. As the wonderful hymn of St Thomas Aquinas puts it simply: *What God's Son has told me take for truth I do, Truth himself speaks truly or there's nothing true.*

The simpler the approach we take to this great mystery of faith, the better. What I say to the children I say also to myself: after the consecration, the sacred elements continue to look like bread and wine, continue to taste like bread and wine, smell like bread and wine, break and pour like bread and wine, BUT they are no longer bread and wine. *What* they are has changed. The *What* in that last sentence is very near to what the philosophers mean by *substance*. What it is, is not bread but the Body of Christ; what it is, is not wine, but the Blood of Christ, despite all appearances to the contrary. And this change is effected by the power of the Holy Spirit, invoked on the bread and wine at the Epiclesis, and the power of Jesus' words.

The Jewish Memorial

Jesus said: *do this in memory of me. Or, do this as a memorial of me.*

The Jews, and therefore Jesus, had a very different understanding of the word *memorial* from ourselves. For us, a memorial is that stone slab in the middle of town commemorating those fallen in the wars. For the Jews it was something much more alive.

Their greatest memorial was the Passover Meal, and it is hugely significant that Jesus was celebrating this memorial when he instituted the Mass. The Jews did not commemorate the historical Exodus from Egypt with a fountain and a brass plaque; they commemorated it with a joyful feast. When they celebrated this Meal, the Passover Meal which Moses had ordained as a memorial of the Exodus, they rejoiced in all the present dimensions of their lives which had resulted from the Exodus: their freedom, their homeland, their being God's own

covenanted People. What they celebrated were the *present* consequences of that long *past* event.

The Christian Memorial

I said earlier that it is highly significant that Jesus established the Eucharist at the celebration of the Passover Meal, rather than at any other meal. Jesus was bringing this biblical celebration of the Passover to its total fulfillment, just as He brings to completion everything else in the Old Testament, as he says in Matthew 5:17 *Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.*

So, in his bringing the Passover Meal to its fulfillment, He keeps the meal; he keeps the remembrance and thanksgiving for salvation and for freedom, but he raises everything to a higher plain. From now on, his disciples would continue to thank God for all that He did for the Jewish People as he progressively revealed to them his plan of salvation and brought it forward. But now there is an altogether new dimension: as well as thanking God for the Exodus, they would give thanks to God for the wondrous freedom and salvation won by the death and resurrection of his Son.

And this is where Jesus raises the Passover Meal to an entirely new dimension. Formerly, the saving acts of God had become present only to the minds of the Jews by the simple fact of their remembering them. Now Christ, by the power of the Holy Spirit and by his own, would make the memory itself something living. And the memory He was focusing on when He said *Do this in memory of me* was of his death and resurrection, the focal event in the history of the universe. From now on, this memory would not just be in the mind, but in outward reality, in actual fact, in the consecrated elements, in the Sacrament. Here as well as in the mind the past is brought back and lives. The Memory of God is added to the memory of man.

What is made present in the Eucharist?

1. *The Last Supper.* Christ becomes present in the mystery of the Last Supper. By attending Mass we attend the Last Supper. It is, as it were, that we approach the table and tell Peter and James to make room between them for us. From Christ's own lips we hear the sacred words of consecration; from Christ's own hands we receive the Bread of Life and the Cup of eternal Salvation, for in the Sacraments the priest acts *in persona Christi*, in the person of Christ. At Mass we are there; the intervening two thousand years having been telescoped, a divinely instituted time warp!

2. *The Crucifixion.* That crucial and utterly sacred moment when Christ died for the salvation of the world is made present in the Mass. That saving event which happened in Jerusalem is now re-presented in the New Jerusalem, the Church. This is why we talk about the Sacrifice of the Mass. It is a sacrifice simply because it is the very Sacrifice of Christ made present. It means that we stand beneath the Cross of Christ as really as Our Lady did, or St John. In fact, we stand there with them. In our next chapter we shall see exactly what we are doing as we stand in that awesome presence of the Cross.

3. *The Resurrection.* The moment of resurrection was hid from the eyes of the Apostles, even from the eyes of his Mother. She and the Apostles witnessed the empty tomb and the Risen Christ Himself; they, nor we, were permitted to see that sublime moment when Christ rose from the dead. But that moment is made present in the Eucharist and, because the reality of

the Sacrament is hidden under the forms of bread and wine, we still do not see it. But it is there, the rising of Christ, and we are present to it. The Risen Christ is here among his people. We are as present to Him as Mary Magdalene was in the garden or the disciples in the Upper Room. He is so really present in the mystery of his rising from the dead that we, by attending Mass, become ourselves witnesses of his Resurrection to the world, not in the same way as the eye-witness Apostles were, but in just as real a way none the less.

The Memorial tells us what the Mass is: it is the celebration of the Death and Resurrection of the Lord through the re-enactment of the Last Supper. It is the great Mystery of Faith, which stands at the heart of the living Church of Christ, with all other graces leading to it and all grace flowing from it.

Let us give thanks to the Lord our God

We said earlier that when the Jews celebrated the Passover Meal, they rejoiced in the inheritance of all the advantages which had resulted from the Exodus: their freedom, their homeland, their being God's own covenanted People, and for these lasting effects they gave heartfelt thanks to God. In like manner, Christians, as they celebrate the Mass, rejoice and give thanks to God for the ongoing effects that they still enjoy as a result of the Lord's death and resurrection, made present in the Eucharist. For the freedom, not from Egyptian slavery, but from sin and eternal death, the freedom of the children of God; for salvation; for being made members of the Church, which is Christ's Body and therefore their eternal homeland; for being covenanted to God, not by the blood of bulls and goats but by the precious Blood of Christ, the Blood of the new and eternal covenant.

CHAPTER 38. THE ACCLAMATION AND THE MEMORIAL PRAYER

The Priest, as he rises from his genuflection, acknowledges that here on the altar before him is Christ in the mysteries of his death and resurrection. He says immediately *The Mystery of Faith*. It is a simple statement. The congregation makes reply, using one of the formulae set out in the Missal.

There are three of them; each one proclaiming in biblical language the meaning of the memorial, as we discussed it in the last chapter.

- □ *We proclaim your Death, O Lord, and profess your Resurrection until you come again.*
- □ *When we eat this Bread and drink this Cup, we proclaim your Death, O Lord until you come again.*
- □ *Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.*

The word *proclaim* means to announce officially and publicly. The congregation announces officially and publicly their faith in this great and wonderful mystery.

The Memorial Prayer (Anamnesis)

What the people have just declared to be their faith, the Priest now goes on to repeat as he addresses the Father.

Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you. (EP2)

Celebrate the Memorial are words that occur at this point in all four of the main Eucharistic Prayers. They express in just three words exactly what the Eucharist is, what we tried to explain in the last section. The words are perfect; they are a massive improvement on the wishy-washy expressions used in the former translation.

If you look up the word *celebrate* in the Oxford Dictionary, this is the definition you will find: *publicly to acknowledge a significant or happy event with a social gathering or enjoyable activity*. Mass is the *social gathering or enjoyable activity*, while the *significant event* is the Death and Resurrection of the Lord.

As we celebrate...we offer

But this prayer, or the *anamnesis* (remembering) as liturgists refer to it, would be simply a further spelling out of what the congregation has just proclaimed, were it not for an essential and amazing factor this prayer also includes.

Look at the prayer again: *Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.*

Amazingly, the prayer expresses our positive involvement in the Memorial. *As we celebrate...we offer.* The Sacrifice of the Cross is made present and we, *by offering the Bread of life and the Chalice of salvation*, are actually offering with Christ his very own sacrifice.

We said earlier that the Memorial is such that we literally stand beneath the Cross with Our Lady, St John and the other Marys. Imagine the intensity of their feelings at that moment when the Cross was lifted up. Maybe they didn't fully understand what was going on, but they were heart and soul at one with Jesus. What He was doing, whatever that was, they were part of.

Since then, the Church has taught us exactly what was going on. Christ was offering his very self to the Father for the reconciliation of the world. Divine love and human love were embracing, expressing themselves in utter fullness. Standing now with Our Lady and the others as this crucial moment in history is made present to us, we join with Christ in offering Himself to the Father. His Sacrifice becomes *our* sacrifice as well. He actually allows us to play our part in it, stupendous though the deed is. Not just spectators, not just believing spectators, but sharers in the action, privileged beyond measure. There is no limit to what God gives us in his Eucharist!

Bearing in mind this tremendous privilege, the prayer continues: ***giving thanks that you have held us worthy to be in your presence and minister to you.*** How could anyone fail to give thanks for this?

CHAPTER 39 THE SECOND EPICLESIS

Remembering that the Roman Eucharistic Prayer (EP1) had no explicit epiclesis at all and only one explicit reference to the Holy Spirit, it is wonderful to see how the working of the Holy Spirit is now recognized in our western liturgies. Not only do all our Eucharistic Prayers have an Epiclesis, the prayer of invocation to the Holy Spirit which we have earlier dealt with, but now they have two, the latter imaginatively called *The Second Epiclesis!*

In all the EPs, it follows immediately on the Memorial Prayer. Here it is as it appears in EP2:

Humbly we pray, that partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

The thinking behind this prayer follows naturally from the Memorial Prayer. There we spelt out our faith that Christ, in the mystery of his Death and Resurrection, is made present in the Sacrament. Looking forward to receiving this Sacrament we pray that the Holy Spirit, who has changed the bread and wine into the Body and Blood of Christ, may likewise change us into Christ, making us *one* with Him and with one another in the Church. The Holy Spirit is thus seen as working in tandem with the Eucharistic Christ. This *communion* with Christ, which is achieved through the working of the Holy Spirit, is precisely what the Church is.

 CHAPTER 40 PRAYERS AND COMMEMORATIONS.

Once the Second Epiiclesis has been said, the Eucharistic Prayers continue in a mode of intercession and commemoration. In the light of what is proclaimed in the Memorial Prayer, where we recognise ourselves as offering Christ's very own sacrifice with Him, these intercessions are particularly significant and carry great weight. These prayers are the same in every EP, though expressed and arranged differently in each.

So let us again follow the Second Eucharistic Prayer:

Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with N our Pope and N our Bishop and all the Clergy.

The Church

In this way, we always pray for the Church spread throughout the world whenever we come to Mass. The Mass, the supreme Sacrament, is not the property of priest, bishop or even pope, it belongs to the Church. It was given to the Church by Christ and therefore no one has the right to interfere with it or change its prayers except the Church herself to which it rightly belongs. This is why change in the Mass takes so long; it must first go through all the Church's official channels before finally being approved by the Holy Father himself. When we come to Mass we are coming to something to which the Church invites us and which belongs exclusively to the Church herself.

We had occasion when discussing the Church in the Creed to point out that the word *Catholic* means *spread throughout the world*. We ourselves are part of that Universal Church, that Body of Christ in the world. We pray, therefore, for ourselves, that we may be worthy of so great an honour. We pray for our fellow Catholics in their various needs, especially those who live where the Church is suffering and persecuted, and who share in Christ's sufferings in a physical as well as a sacramental way, who feel the actual the pain of the Cross as well as celebrating its Sacramental Memorial. We pray for those who do not belong to the Church in her fullness as it subsists in the Catholic Church, but who, nevertheless, are by God's wonderful grace, affiliated to her. We pray for the blessings of charity, peace and unity upon them and their communities.

The Hierarchy

In the context of the Church mention is always made in the Eucharistic Prayers of the Pope, the Bishop and the Clergy. Within living memory, though it is hard to credit it now, many people thought these clerics *were* the Church. Thank God we all recognise today that they are her members first and foremost; only then are they officers within her. We pray especially for them because of the essential function and responsibility they hold. Precisely because of the apostolic power passed on to them through the Sacrament of Orders the Church exists and the Sacraments are celebrated. Without them there would be neither Church nor Sacraments.

The Pope is the visible head of the Church, our *Holy Father*. We pray for him at every Mass we attend, expressing our personal love for him, acknowledging him as our father in Christ (*Papa* is the familiar term for father) and recognizing the huge burden of responsibility he has accepted for the sake of the Church. He is the *Vicar of Christ*, the one who represents the Lord as Shepherd and Leader to the world-wide flock. He is the *Servant of the Servants of God*, exercising his authority over his people, both clergy and laity, as Christ did, not as one seeking to be served by them but as their servant. He is the *Rock of Peter's Faith* in today's

world, guaranteeing the definitive truth of what the Church teaches. He is the Church's *visible sign of unity*.

The Bishop is appointed by the Pope and shares his ministry to the Universal Church, as the Apostles shared Peter's. His ordination gives him a full share in Christ's priesthood, empowering him to ordain future bishops and priests. He is High Priest to his diocese. By his leave, the priests, who share to a lesser degree in Christ's priesthood, co-operate in his work of pastoral care. The priest celebrating the Mass does so by his authority, and in so doing makes him present in spirit. It is only right, therefore, that we pray for our local diocesan bishop at every Mass we attend.

Commemoration of the Faithful Departed

Eucharistic Prayer II continues:

Remember, also our brothers and sisters who have fallen asleep in the hope of the resurrection, and all who have died in your mercy; welcome them into the light of your face.

In all the Eucharistic Prayers there is commemoration of and prayer for the souls of the faithful departed.

By this prayer we remember those who in their lives were nearest and dearest to us, people set in our way by the providence of Almighty God, people often to whom we owe a deep debt of gratitude. While praying for these in particular, we do not forget our obligation of prayer for the great multitude of the departed. St Thomas Aquinas reminds us that the Mass *is offered in the Church for the living and the dead, so that what was instituted for the salvation of all may be for the benefit of all*.

Having just been praying for the Church, we are here reminded that those who have *fallen asleep in the hope of the resurrection* are still as much a part of the Church as we ourselves. It has been traditional to see the Church, as it were, in three tiers: the Church on earth, the Church suffering in Purgatory, and the Church triumphant in heaven. The Mass makes reference to all three.

Funeral homilies these days tend to canonize the deceased immediately, omitting all reference to Purgatory. This is most understandable in the circumstances of grief, but we should generally not forget the Church's constant teaching on Purgatory, where we will be purified and purged of our sins that we may see the Face of God with joy. To enter that Presence in sin would be worse than hell.

Purgatory is not something dreamed up by theologians (as Limbo was), but taught by Christ, who warns us in the Sermon on the Mount that *you, you will not get out until you have paid the last penny* (Matthew 5:26). Nor should we view it as some terrible and vengeful creation of the Lord. On the contrary, it is just another of his kindnesses, giving us an opportunity, even when our earthly life has ceased, to achieve that final fruit of Christ's Passion, the total and utterly engrossing reconciliation with God,

The Commemoration of the Faithful Departed should also bring home to us the communion we enjoy with these beloved souls. When the Sacrifice that redeemed them and gives them the bright promise of immortality is being celebrated here below in Sacrament, they will surely be present. We thus enjoy a closer fellowship with our departed loved ones in the Mass than is possible at any other time or place.

The Communion of Saints

Eucharistic Prayer II continues:

Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life and may praise and glorify you through you Son Jesus Christ.

Coheirs to eternal life. What an interesting and meaningful phrase that is! If we unpack it, we see that it defines us exactly: that is precisely what we are, or should be, co-heirs to eternal life. Not just heirs, looking forward to a solitary inheritance, but coheirs, looking forward to a joint inheritance, shared by our closest loved ones, principal among whom will be Christ, *our Friend and Brother*, Our Lady and the Saints. It is like being in possession of a ticket to a party when we know that all the people we like best will be there. But this party is something more; more than words can say; a party of life, *drinking living water from the living stream that flows from the fountain of life (St Columbanus)*, of eternal life; a re-union, a communion, in the very presence of God, made possible through his Son Jesus Christ; a party that lifts us to the very heights, to share the innermost company of Father, Son and Spirit. With such a ticket to heaven as this in our pocket, we should have a feel-good-factor in our hearts every day of our lives.

I love this Commemoration of the Saints as it appears in Eucharistic Prayer One. It reminds me of a new-comer to school, parish or any other human organization, who feels rather an outsider when he most certainly is not. Like standing on the outside of a group and shyly asking to be let into the inner circle: *To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias...and, of course, with Father, Son and Holy Spirit.*

CHAPTER 41. THE DOXOLOGY

All the Eucharistic Prayers end with exactly the same words. The Priest, holding the sacred Host on the paten in the one hand and the Chalice in the other, sings or says:

Through Him, and with Him and in Him, O God almighty Father, in the unity of the Holy Spirit, all honour and glory is yours for ever and ever.

The Great Amen

The *Amen* with which the People respond to these words is called the *Great Amen*. We say *Amen* at the end of every prayer, a word which simply means *I agree with what you are saying*. The Priest speaks out the Eucharistic Prayer on our behalf, as our representative before God. It is our Prayer. Our *Amen* at its conclusion is our assertion that we accept and believe with all our hearts what has been said and done on our behalf, and particularly that we agree with this final statement which, in a sense, sums up the entire Eucharistic Prayer. And to say *Yes* to what has been said and done in the Eucharistic Prayer is indeed a *Mighty Yes*, a *Great Amen*.

The Doxology

These final words of the Eucharistic Prayers are called the *Doxology*, a word that means *speaking out praise or giving glory*. It strikes me that there are three dimensions to this *Doxology*, all of them important:

First, the prayer asserts that it is *through Him and with Him and in Him* that all glory is being given to the Father; with the *Him*, of course, referring to Christ. This reminds us of basic principles of our spiritual life:

that we can only give God praise, thanksgiving or glory **through** Christ. That Christ is the only mediator between God and man; all our prayers must go through Him if they are to reach the throne of God (*For there is one God and one mediator between God and mankind, the man Christ Jesus, 1 Timothy 2:5*) as we have already explained.

that we can only give God praise, thanksgiving or glory **with** Christ. He is with us always. There is no getting away from Him (even should we want to – cf. Ps 138) and without Him we would have no salvation, no access to the Father.

that we can only give God praise, thanksgiving or glory **in** Christ. Christ is in us individually and we are individually in Him. We are in Him also socially, as members of his Body the Church. To *be in Christ* is, in fact, a technical phrase throughout the New Testament indicating membership of the Church (*so in Christ we, though many, form one body. (Romans 12:5)*).

So let us remember that in all our prayers, indeed in all that we are and do, we can only approach God through Christ and with Christ and in Christ. This is a universal principle of our Christian life. It is always true but it is most strikingly true here in the Eucharistic Prayer.

The *second* feature of the doxology that we must consider is encapsulated in the word *all*. *All honour and glory is yours...* What an astonishing thing for any mere mortal to stand before God and say! That we are giving Him **all** honour and glory – not just some, not even a lot, but **all**!

To say these words to God, such a human being must needs be stark staring mad – unless he holds in his hands the Sacrament that contains within itself the very Son of God in the very act of sacrificing Himself on the Cross. Only Christ can give God *all* honour and glory because *He alone is the Holy One, He alone is the Lord, He alone is the Most High*, because He is *equal* to God, because He *is* God. In the Mass, where Christ is one with us and in whose sacrifice we share, it becomes possible for us to say these dramatic words with absolute truth.

The *third* facet of the Doxology that we need reflect on is its final word *for ever and ever*. We declare in these words that the honour and glory we are giving our almighty Father in this Mass is not something temporal, confined to this passing moment, but something that will last into eternity, for ever and ever.

Can you remember the Mass you went to on Sunday 12 September 2000? No? Neither can I. But God can and always will! That Mass, when you gave God all honour and glory, will live for ever. It has to, for it is an eternal thing, *borne by the hands of your holy Angel to your altar on high, in the sight of your divine majesty* (as EPI puts it): the ever-living celebration of Christ's Paschal Mystery. The glory we give to God in the Mass will live for ever and ever: surely a comfort to us who too readily remember all our failings while forgetting what good we have done before God. And what we are speaking of here is *all* honour and glory.

 PART FOUR

 THE RITE OF HOLY COMMUNION

 CHAPTER 42 THE OUR FATHER

With the Eucharistic Prayer completed and the Sacrament of the Eucharist there before us on the altar, the priest says:

At the Saviour's command and formed by divine teaching, we dare to say: Our Father....

We rise to our feet and this very change of posture reminds us that we are moving into a new phase of the Mass. We offered gifts of bread and wine to God; He took hold of them and changed them into the real presence of his Son; now He gives us back this original gift but changed beyond all expectation. We now begin our immediate preparation for the reception of Holy Communion.

The Lord's Prayer

It is often said that the Our Father, or the *Lord's Prayer* for it was He who taught it to us, is the very model of all prayer and that everything we ought to say to the Father is contained in this simple collection of simple sentences.

Although we have been familiar with the Our Father since earliest childhood and have known it off by heart since then, we need to be conscious that, because it is the *Lord's Prayer*, there are depths to it that we have not yet fathomed. Only He could have composed such an appeal to the Father, so simple yet so utterly profound, with so few words yet with such vast horizons. What follows here is a hopelessly inadequate summary, which, hopefully, may prompt further personal reflection.

As the model of all prayer, it would seem very sensible for us to use it periodically for meditation, to spend time in its company, pondering it, thinking about it. As the days, months, years go by, it will release its deepest meaning to our deepest self. Without having spent such time with it, it is virtually impossible to pray it meaningfully at Mass, when it is recited so relatively quickly.

At the Saviour's command and formed by divine teaching we dare to say...

Dare. This word has long been in use and is a direct translation of the Latin. What it means is that we, dust and ashes that we are, have courage enough to call God Almighty our *Father*. This we do because the Lord himself *commanded* us to do it, and because we have been *formed by the divine teaching* of Jesus Christ to recognize that as his baptized followers we have become children of God in a literal sense.

Father

How we take this description of God for granted! If we could only understand what we really mean by the word *God*, we would tremble at daring to call him *Father*. This in particular calls

for our careful meditation. We have reflected on this subject already in the first article of the Creed.

At the heart of Christian revelation lies the liberating fact that this God of ours is not hostile to us, as the pagan gods were, but loving beyond description. This, in essence, is why the Christian revelation is called the *Gospel*, the *good news*. It is important that we acquire the habit of thinking of God in this way. In the First Eucharistic Prayer we pray: *Be please to look upon these offerings with a serene and kindly countenance...A pleased, serene and kindly countenance*. That expresses precisely how we should always think of God, as smiling on us.

Our Father

Our Lord taught us to call God *our* Father, not *my* Father, though this individual approach is implied: if God is Father of us all then He is my Father too. But the significance of the plural is not to be passed over lightly.

To recognize in our deepest heart that God is *our* Father means that we recognize other people as our brothers and sisters. This is true of everyone, for everyone is a child of God. To live out what we imply by these two words would profoundly change our attitudes, to ourselves, to other people whoever they are, and even to our politics as well, which are ultimately about our relationships with others.

But there is a further dimension to the meaning of *Our*. As baptized Christians, God is our Father in a unique and wonderful sense. We have become members of *God's household, which is the Church of the living God (1 Timothy 3:14)* The Holy Spirit was communicated to us at Baptism; the infusion of that Spirit, God's Life, transformed the innermost core of our being, making us literally God's children and heirs. Living with the divine life of God received at Baptism, we are as truly his children as we are the children of our own parents; and as children of our Father-God, together we form his Family, the Church. In this unique sense too we can call God *our Father*.

Hallowed be thy Name

This petition of the Lord's Prayer means far more than a pious hope that the Lord's Name may not be taken in vain. Out of sheer deference to the majesty and greatness of God, a pious Jew would not even speak his Name, *Yahweh*, revealed to Moses at the burning bush. Only the High Priest would do this, and he only once a year. The Jew would refer to *The Name* instead of speaking out the sacred word itself. *The Name* meant God Himself. Christ is thus instructing us to hold God in the highest possible reverence and respect when He tells us to pray *Hallowed be thy Name*. This veneration and respect is a routine feature of Old Testament spirituality affecting every way the pious Jew would live out his life and is often referred to as *the fear of the Lord*. This attitude to God, so evidently missing in our modern society today, should, for us believing Christians, profoundly shape and influence our lives. Only by living truly in the fear of the Lord can we sincerely say: *Hallowed be thy Name*,

Thy Kingdom Come

The third decade of the newly introduced Luminous Mysteries of the Rosary meditates on Christ's Preaching of the Kingdom. This implies that Pope John Paul II who thus refashioned the Rosary would sum up the content of Christ's preaching as *The Kingdom*. In that preaching, the Kingdom generally means the Church. When Christ instructs us to pray for the coming of the Kingdom, He is telling us to pray for his Church.

The Kingdom is the Church because the Church is everything God wants to achieve in the world. He wants us to be reconciled completely to Himself through Christ and in the Holy Spirit; He wants us to live in perfect communion with Him through the Eucharist, knowing his Word and obeying it, knowing his love and responding to it, and consequently living in peace and harmony with our fellow men. Only in the Church, which knows none of the divisions we create among ourselves and which provides us with all the means we need to achieve what God wants of his world, can this dream of God be realized.

To pray for the prospering of the Church, for its growth and development throughout the world, for its peace and unity, for its constant renewal, is to enter into the deepest desires in the heart of God.

Thy will be done

To do the will of his Father was a key motive and characteristic of Christ's life on earth: *For I have come down from heaven not to do my will but to do the will of him who sent me. (John 6:38).* And when the chips were really down: *Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." (Matthew 26:39)*

Many devout Christians, maybe not admitting it even to themselves, fear to let go completely and say sincerely to God: *thy will be done*. But his will is the very best thing that can possibly happen to us! He wants only what is good for us, only the very best for us; and, unlike ourselves, He really does know what it is and how to achieve it.

Give us this day our daily bread

In the context of the Mass, these words, *give us this day our daily bread*, refer to the Eucharist, the Bread of Heaven. *Jesus said to them, "Very truly I tell you... it is my Father who gives you the true bread from heaven. For the bread of God is the bread that comes down from heaven and gives life to the world." "Sir," they said, "always give us this bread. Then Jesus declared, "I am the bread of life" (John 6:34-35)*

Sir, they said, always give us this Bread. We too stand with hands reaching out for this mysterious Bread and we remember that it is the Father who is giving it to us.

Of course, the words have another more ordinary sense, referring to our need for daily sustenance. Here *bread* stands for all our human needs. The word *our* again reminds us that we are not selfishly seeking our own needs but praying also for those who are deprived in varying degrees of their proper share of the earth's supply of daily bread. We cannot partake sincerely of this Bread from heaven if we ignore those who do not have sufficient access even to the bread this world can offer.

Forgive us our trespasses as we forgive those who trespass against us

In saying these words, we put a condition on our very own request: only forgive us, Lord, if we forgive them. After teaching us the Our Father, Our Lord goes back to this very clause alone and adds: *For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive your sins (Matthew 6:14-15).* On several other occasions too He makes the same point.

This seems very much in accord with his general teaching that what we meet out to others will be given back to us.

And lead us not into temptation but deliver us from evil

This is perhaps the most difficult to understand of the petitions in the Our Father. As if God would lead us into temptation! But, of course, this is just the Aramaic way of saying things; contrasting the negative with the positive. God does lead us frequently into situations where we are severely tested, take illness for an example, but He is always there with us, holding us, and giving us the challenge and opportunity to prove our faith in Him, to trust Him and to move forward. *And we know that in all things God works for the good of those who love him, who have been called according to his purpose (Romans 8:28).*

Evil surrounds us at every turn and our petition that God deliver us from it is urgent and heartfelt. Because of the complexity of evil in the world, not only Original Sin but also the web of iniquity and immorality that everywhere seems to prevail, a liturgical gloss or annotation has been added to the Our Father to expand on it. This is called the Embolism and is the subject of our next chapter.

 CHAPTER 43 THE EMBOLISM

The Church's understanding of the word *Embolism* is rather different from what we normally mean by that word today. It comes from the Greek word *embolismos* meaning an *add-on*. In the Church's vocabulary it refers to the prayer *Deliver us Lord* which follows immediately on the Our Father. It is called the *Embolism* because it has been added on to the Lord's Prayer. This is the reason why we don't say Amen after the Our Father as we normally would, because the embolism in effect continues the prayer. The Amen does not come till the end of the prayer for peace which follows the embolism, thus enfolding these three prayers in a liturgical unity.

The embolism has been in use for centuries in various forms and can be found in most of the ancient liturgies. Its purpose is to amplify and develop the reference to evil referred to in the last clause of the Our Father. Here it is as it appears in our present Mass:

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days that, by the help of your mercy, we may be always free from sin and safe from all distress, as we wait the blessed hope and the coming of our Saviour Jesus Christ.

Unlike some of the ancient embolisms which left no room for misunderstanding as to which evils they wanted us to be delivered from, this prayer simply asks that we may be delivered *from every evil* and kept *free from sin and safe from all distress*.

It surely owes its existence to the passage in St Paul's letter to Titus (Titus 1:10 -2:14) where he instructs him (Titus was Paul's convert and successor bishop) to admonish the older and younger men, the older and younger women and the slaves about the evils of society from which they must turn away. The final words of the embolism are taken from this passage:

For the grace of God has appeared that offers salvation to all people. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Saviour, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. (Titus 2:11-14)

The struggle against evil will continue until Christ comes again when everything will be finally restored in him. This is the *blessed hope*: the appearing of the glory of our great God and Saviour Jesus Christ.

For the kingdom the power and the glory are yours now and for ever.

At the embolism's conclusion both Priest and People say: *for the kingdom the power and the glory are yours now and for ever*. This is obviously an updated form of what, for non-catholic Christians, is the normal conclusion of the Our Father: *for thine is the kingdom, the power and the glory for ever and ever*. So we must ask ourselves: where does this doxology come from, and why do Catholics not normally say it at the end of the Lord's Prayer?

First of all, the words are a reconstructed quotation from King David's prayer as he consecrated his newly built temple: *"Praise be to you, Lord the God of our father Israel, from everlasting to everlasting. Yours, Lord, is the greatness and the power and the glory and the majesty and the splendor for everything in heaven and earth is yours. Yours, Lord, is the kingdom..." (I Chronicles 29:10-13)*

This is its source, but when did the phrase get attached to the Lord's Prayer?

Not in the Scriptures

It is not in the earliest recorded texts of the New Testament, not in Matthew 6:9 following, not in Luke 11:2-4. For this reason modern translators of the New Testament generally omit it, considering it an addition to but not part of Our Lord's original prayer

These words are not found in the Vulgate, St Jerome's fourth century Latin translation of the Bible which the Catholic Church has regarded as definitive over the centuries. For this very reason, the Catholic Church has not added the phrase to the Our Father either in her liturgy or in the private prayer of the people. The Reformed Churches, on the other hand, using as normative the King James Version which does include these additional words, have employed them both for private use and in their liturgies.

Not in the Scriptures but in the early Liturgies.

But while the phrase in question does not appear in the earliest versions of the Gospels, it does appear in many of the earliest texts of the Liturgy, some dating back to the second century. However, in the course of time, it fell out of use; the Tridentine Mass, which many of us grew up with, did not include it. But, when the Mass was being reformed after the Second Vatican Council, the liturgists decided to restore these words, which can rightly be called a doxology to the Our Father, to their original liturgical setting. But they chose not to attach them directly to the Our Father but to the embolism.

It is therefore a very ancient part of the Mass and a very beautiful prayer too. It reflects the joy and excitement so characteristic of those early Christians converts who had found themselves so recently lifted from the darkness of paganism and thrust by the power of God into his wonderful kingdom of light.

CHAPTER 44 THE PEACE

The reference to peace in the Embolism is now taken up directly.

Lord Jesus Christ, who said to your Apostles, Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will, who live and reign for ever and ever.

This prayer raises and answers two questions: what is peace? and, what is the way to achieving it?

1. What is peace?

Welsh, an ancient Celtic language contemporary with the ancient Hebrew, has two words for peace: *Heddwch* and *Tangnefedd*. The former means the kind of peace Britain has enjoyed since the end of the Second World War: no on-site hostilities. *Tangnefedd*, on the other hand, means something much more: an inner peace unable to be upset by any outward turbulence whatsoever.

These two Welsh words are completely parallel to the single ancient Hebrew word for peace, *Shalom*, in all its etymological variations. *Shalom* means a condition where war is not prevailing; but it means much more. It means human nature complete in itself, in its relationships with God and in its relationships with its fellow men, both individually and in society. It carries an intimation of the delight which such wholesome and healthy relationships bring: that is why the Jews still use the word as a greeting and a blessing. But it is more even than all this: *Shalom* is a dynamic word, hinting at a progress forward, an advancement, an improvement: a still deeper relationship with God and still better relationships of justice and fairness within society.

In the Old Testament, *Shalom* would be realized when the Messiah should come (hence the implied expectation in the word):

*For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, everlasting Father, **Prince of Peace**. (Is.9:6)*

And when the Messiah did come, his constant message summing up his whole purpose was *Shalom Aleichem*, Peace be with you. Or, as our prayer quotes: *Peace I leave you; my peace I give you.*

After saying these words which our prayer quotes, Jesus added immediately: *I do not give peace to you as the world gives. (John 14:26-28)*

These words of Our Lord were spoken at the Last Supper, after He had washed the feet of the disciples and predicted the betrayal by Judas and the denial by Peter. The Peace he enjoyed and which he leaves to his Church is not the kind of peace the world can either recognize or shake, as the situation at the Last Supper so powerfully demonstrates.

2. How do we achieve this peace which Jesus leaves to his Church?

I think the prayer we are considering helps us to answer this question in its next sentence: *Look not on our sins but on the faith of your Church.*

Let us notice first of all that this is the only major prayer in the Mass that is directed not to the Father but to Jesus Himself. No longer is it Christ addressing his Father in heaven, as it is throughout the Mass, but the Church addressing Christ in her Sacrament. She asks that He look not upon our sins but upon the faith of his Church instead.

We are asking Jesus not to look upon us in our isolation and sinfulness but to see us in context, as members of his Mystical Body, the Church.

Soul of my Saviour, one of the most popular hymns in the British Catholic repertoire, is a translation of a prayer called *Anima Christi Sanctifica Me*, composed probably by Pope John XXII (1244 – 1334) at a time when spirituality was flourishing wonderfully in the Church. His famous prayer contains much rich medieval imagery, including: *Intra tua vulnera absconde me: in thy wounds, Lord, hide me*. The believing Christian prays that he might so hide himself within the Body of Christ that, when the Father looks for him for judgement, He may see only his own beloved Son, the Saviour.

If we were able to see ourselves just a little as the Father sees us, then we would be well on our way to experiencing something of that peace Christ offers. He *does* see his beloved Son Jesus Christ when he looks upon us; He *does* see us hidden within the wounds of Christ who endured his passion precisely for our peace and reconciliation; He *does* love us with and within that same infinite and passionate love with which he loves his Son.

To see ourselves thus is to see the Church for what she really is and ourselves for what we really are, part of her, no longer isolated and alienated but united with the communion of saints in heaven and on earth, all moving forward under the trusted providence of God to that future fullness, of which the peace of Christ here is only a starting point destined to terminate in the everlasting glory of God and the fulfilment of all his promises.

*You will be called by a new name
that the mouth of the Lord will bestow.
You will be a crown of splendour in the Lord's hand,
a royal diadem in the hand of your God.
No longer will they call you Deserted,
or name your land Desolate...
for the Lord will take delight in you,
and your land will be married.
As a young man marries a young woman,
so will the One who builds you marry you;
as a bridegroom rejoices over his bride,
so will your God rejoice over you. (Isaiah 62:2-5)*

This is the full meaning of *Salvation*; this is the dynamic *Shalom* of which we have spoken. *Look not on our sins but on the faith of your Church.*

The Sign of Peace

The Priest then offers this Peace of Christ to the congregation and invites them to share it among themselves: *The Peace of the Lord be with you always... Let us offer each other a sign of peace*. The Mass is moving on, with that dynamism implied in the word *Shalom*, to the moment when we shall receive Christ, the Prince and Giver of Peace, into the deepest reaches of our being.

The shaking of hands is an outward sign of peace. The person standing next to you represents Everyman; you are proclaiming that you are at peace, as far as within you lies, with all people on earth. If you are not, then heed the words of the Lord: *Leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.* (Matthew 5:23-25).

 CHAPTER 45 THE AGNUS DEI

The Agnus Dei

When the exchange of peace has finished, Priest and People say or sing together the *Agnus Dei*, yet another part of the Mass set to music by so many of the great western composers.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

Referring to Christ as the Lamb of God (Agnus Dei) takes no one by surprise. He is prophesied as the Lamb of God by Isaiah (Isaiah 53:7); pointed out as such by St John the Baptist whose very words the Priest later quotes (Jn 1:29); and referred to frequently by St John in his Apocalypse, where Christ is depicted as a Lion-Lamb, sacrificed to achieve our salvation and risen victoriously to deliver it.

Mercy

Here we ask for mercy as we did at the Penitential Rite. What exactly does the Church understand by that word?

You are threatened by with an armed intruder. “Have mercy” you are likely to cry out. “Don’t do it to me”. Is this what we are asking for, that the Lord might not inflict on us what we rightly deserve?

Mercy in the Bible translates the Latin Vulgate’s *Misericordia* which in turn translates the Hebrew *Chesed*. This latter word is almost untranslatable and means far more than its English equivalent. As far as I can understand, it means all the good that God is able give; it means his entire loving-kindness in action. When we pray that the Lamb of God have mercy on us, we are asking for all the blessings that he is able to bestow: on our past, present and future actions; on our physical and social well-being; on our spiritual life and our relationship with God; on our eternal salvation. And for this mercy we appeal to the Lion-Lamb who was slain out of love for us but who rose victoriously to devour our death, to take our iniquities from us and to give us everything possible we ultimately need.

You take away the sins of the world.

In the course of considering the Memorial Prayer, we frequently alluded to the Sacrifice Jesus was making of Himself on the Cross. It was a Sacrifice because He was offering Himself in the fullness of human and divine love to his Father, but what exactly was the outcome of that Sacrifice and how did he, thereby, take away the sins of the world? Reference to Jesus as the One who takes away the sins of the world occurs six times in the Mass: twice in the Gloria, three times here at the *Lamb of God* and once when the Priest shows the sacred Host to the people before reception of Holy Communion. What exactly do these words mean?

No one could presume to answer that question adequately, but, with the help of the Scriptures, we can try.

In the Book of the Prophet Isaiah, in the midst of other prophecies, there are scattered what have become known as the four *Songs of the Suffering Servant*.

They tell of a Servant of the Lord chosen by God and filled with his Spirit who would go about doing God's work quietly and gently until he *establishes justice upon the earth* (First Song: Is 42:1-4).

He was called to his life's work when still in his mother's womb and endowed with a penetrating power of prophetic oratory, *making his mouth like a sharpened sword*. His work was not to be confined to within the borders of Israel but he would be *made a light for the Gentiles, that God's salvation might reach to the ends of the earth*. Though discouraged at times, he recognises that *his reward is in the Lord's hands* (Second Song: Is 49:1-6).

Not only has he a well-instructed tongue, but *the Lord wakes him morning by morning like one being instructed*. Like all the prophets he meets opposition, but he does not turn away: *I offered my back to those who beat me, my cheeks to those who pulled out my beard. I did not hide my face from mocking and spitting. Because the Sovereign Lord helps me, I will not be disgraced. Therefore have I set my face like flint, and I know I will not be put to shame*. They will bring legal charges against him but he is unafraid. (Third Song: Is 50:4-9).

He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and held in low esteem... Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all... He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. (Fourth Song: Is 53)

These passages from the Prophet Isaiah, neglected by the Jews who, in their expectation of a mighty and conquering Messiah could make little sense of them, must have leapt out of the page at the early Christians when they first read them. In the light of their own experience of Christ, it was as though the great Isaiah were speaking as one closer to the action even than they had been themselves as eye-witnesses. He speaks as one privy to the conversation between the Father and Christ, a dialogue hitherto hidden in the depths of God. As an inspired prophet, he was speaking in the Spirit, the same Spirit that had come down upon Jesus and taken possession of Him. *Who knows a person's thoughts except their own spirit within them? asks St Paul. In the same way no one knows the thoughts of God except the Spirit of God (1 Corinthians 2:11)*. This same Spirit who knows the thoughts of God, both of Father and of Son, makes them known through the inspired prophet Isaiah.

What the Spirit reveals through Isaiah is the inner meaning of Christ's suffering, the reason why the sacrifice was redemptive, why it saves us, brings us forgiveness and opens for us the gates of heaven. The revelation was that Christ was freely suffering *on our behalf*. He was taking our sins, both original and personal, upon himself and paying the death penalty for them, so that we ourselves should not have to, but rather go free and live.

Vicarious suffering, the kind of suffering Isaiah speaks about in his Songs of the Servant, is well illustrated by the story of Maximilian Kolbe (1894-1941), a Polish priest who was sent to Auschwitz concentration camp, Prisoner No 18870, on 28 May 1941 for the critical stance his magazine was taking towards the Nazi Party. In the July of that year, three prisoners escaped the camp, and to deter further defections, the deputy Camp Commander, Karl Fritsch, ordered ten inmates to be executed by starvation in an underground bunker. Kolbe was not one of those randomly chosen to die, but when a young man, one of the ten, began to plead with the Commandant that he had a wife and children to care for, Maximilian stepped forward and volunteered to take his place. He did indeed take his place and was the last of the ten to die. When starvation had surrounded Kolbe with nine corpses, he was finally executed by an injection of sulphuric acid.

Maximilian Kolbe was canonised by Pope John Paul in Rome on 10 October 1982, with the man he saved, Franciszek Gajowniczek, actually present at the ceremony.

Franciszek Gajowniczek should have died but he didn't because Kolbe died instead of him. We should die on account of our sins, for St Paul tells us repeatedly that the penalty of sin is death, but we live into eternity because Christ underwent the penalty of death instead of us. *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord (Romans 6:22-23). For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures (1 Corinthians 15:2-4)*

There is one aspect, though, where this comparison between Maximilian Kolbe's death and Christ's falls down. Franciszek Gajowniczek and Kolbe were not enemies. Kolbe died for someone who had done him no harm. Christ on the other hand died for us when we were still alienated from God because of original sin and personal sin, when our relationship, our friendship with God, as it was meant to be, was shattered to pieces. This fact makes Christ's death for us all the more startling, the Mass all the more wonderful: *But God demonstrates his own love for us in this: while we were still sinners, Christ died for us (Romans 5:8).*

CHAPTER 46 THE BREAKING OF THE BREAD

While *the Lamb of God* is being recited, the Priest takes up the sacred Host and proceeds to break it. This part of the Mass is not surprisingly known as the *Breaking of the Bread* or the *Fractio*, its Latin equivalent, a term which in the very early Church referred to the entire Eucharist, as we have already noted. Though the accounts of the Last Supper state that Jesus broke the bread before he pronounced the words of consecration, tradition has reversed this sequence.

The Mingling of the Body and Blood

Having broken the consecrated Bread into pieces, a biblical and symbolic gesture (*because there is one loaf, we, who are many, are one body, for we all share the one loaf. (1 Corinthians 10:17)*), the Priest then goes on to drop a tiny fragment of the consecrated Host into the Chalice with the words: *may the mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.*

I well remember one ill-instructed Catholic telling me that this was the most important moment in the Mass, for the coming together of Christ's Body and Blood restored the Lord to life and wholeness! We, who have now studied the meaning of the Memorial, know better than that!

But this liturgical detail does have an interesting history behind it. It was once the custom in Rome for the Pope to send particles of the Host consecrated at his Mass to his Cardinals celebrating in the other chief churches of the city. These particles from the *one loaf* would be mingled with the Precious Blood in the Cardinals' chalices as a sign of their unity with the Pope. So, far from bringing Christ back to life, which was what the Father did at that ineffable moment of the Resurrection, this little liturgical detail speaks of unity between ourselves and the Holy Father, and therefore is symbolic of the unity which, through the Eucharist, we enjoy with the entire Church.

CHAPTER 47 RECEIVING HOLY COMMUNION

Having received Holy Communion himself, the Priest proceeds to distribute the Sacrament to the congregation. He lifts the sacred Host and showing it to the people says:

Behold the Lamb of God; behold Him who takes away the sins of the world. Blessed are those called to the Supper of the Lamb.

Saying the very words St John the Baptist used to alert his followers that Jesus was standing in their midst (*John 1:29*), the Priest adds: *Blessed are those called to the Supper of the Lamb*

The Supper of the Lamb

These words, *the Supper of the Lamb*, occur in the nineteenth chapter of St John's Apocalypse where we hear the news of the fall of Babylon, the symbolic city that stood for ancient Rome whose emperors were the terror of the Christians. It is a triumphant chapter describing the victory of the Lamb, the victory of the Crucified Christ over the powers of the world:

*Halleluiah. Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come and his bride has made herself ready. Then the angel said to me, "Write this: **Blessed are those who are invited to the wedding supper of the Lamb!**" (19:6-9)*

A victory has been achieved; a wedding is to be celebrated. It is the wedding of the Triumphant Lamb. The *Bride who has made herself ready* is his Church. The Wedding Supper is the Eucharist.

Like a bridegroom giving himself away totally and unconditionally to his bride, Christ has given himself to us totally on the Cross, where he won the victory over sin and death. There his love for us was revealed and utterly expressed. This self-giving of Christ to his Bride the Church is made present in the Mass as his Sacrifice is re-presented in the Memorial. At the moment of Holy Communion, however, this self-giving of Christ is individualised – He gives Himself to *me*, while I am given the golden opportunity of giving myself totally to Him in return. Uniquely, therefore, the Mass becomes the Wedding Ceremony between Christ and his People, both collectively and individually.

But the Sacrament, which makes present this mutual love and self-giving on Christ's part and ours, is encapsulated in food, in Bread and Wine, the stuff of feasts. It is the *Wedding Supper of the Lamb*. The Mass is, therefore, not only the *Wedding Ceremony* between Christ and his Church but also the *Wedding Feast* that celebrate it.

The Body of Christ, the Blood of Christ

The short statements, *The Body of Christ, The Blood of Christ*, which the Priest says as he gives us Holy Communion, are a challenge: Do you really believe that this, which looks like bread and tastes like bread, which looks like wine and tastes like wine, is really the Body, the Blood of Christ? Our *Amen* is our *Yes*.

But these words are more than a challenge to our faith: they also invite from us a response of loving commitment. A wedding contract requires faith and love and total commitment on both sides. We can be utterly certain of Christ's faith in us, love for us and commitment to us. On our part, by saying *Amen* to the self-giving Christ at the reception of Holy Communion, we

are declaring our determination to reflect the Love being shown us here and to be faithful to our Bridegroom as He is faithful to us. This *Amen* express with regard to the Lord what is expressed by the binding *I will* of the wedding ceremony and its consequent vows.

The word *Communion* says it all. We are in total communion with God, one with Him who betroths us to himself , fulfilling the words of the Prophet Hosea, *I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion (2:19)..* This is a return to the spiritual paradise depicted in Genesis where the relationship between God and Adam and Eve was perfect and unsullied. This is God's purpose in history fulfilled. This is the achievement of Christ's Sacrifice. This is the workings of the Holy Spirit accomplished. Blessed indeed are those called to the Supper of the Lamb!

 CHAPTER 48 THE BLESSING AND THE DISMISSAL

The Post Communion Prayer

After the distribution of Holy Communion, the priest returns to his chair where, after a period of silent thanksgiving, he stands to read the Post Communion Prayer. This is the last *proper* prayer of the Mass, determined by the feast or season, and matches the Collect and the Prayer over the Gifts. Just as the Collect concludes the initial rites of the Mass and the Prayer over the Gifts the Offertory, so the Post Communion Prayer brings the Liturgy of the Eucharist to its close.

May almighty God bless you, the Father, and the Son, and the Holy Spirit

The Mass ends with the blessing. Have you ever stopped to think what exactly we mean by the word *blessing*? The Scriptures are full of reference to blessings and the Church keeps the tradition alive and well.

The English language uses two words: *Blessing* and *Benediction*, the former deriving from Old English and the latter from Latin.

Bless. According to the Oxford English Dictionary, the word *Bless* comes from the Old English word “*bledsian* based on *blod* ‘blood’”. Now this takes us back to our earlier discussion of the ancient practice of blood rites (cf. Chapter 33). We saw that those who engaged in these blood sharing rites, when blood was mixed or shared, created a special relationship between themselves, of brotherhood, of pledged friendship. They would be on each other’s side should trouble break out in their neighbourhood or country; they would be supportive and defensive of each other as true friends and brothers.

As the word *blood* developed into the word *bless* this underlying meaning carried through. Thus to be blessed by God was to receive his friendship and support and the assurance of prosperity. When God blesses mankind in the book of Genesis, just one example out of many, He supports them and assures them of future prosperity by sharing with mankind qualities which belong essentially to Himself: *God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground”.* (Gen 1:27-28)

Benediction. This other word for blessing derives from Latin *benedicere* which is a combination of the verb *dicere* meaning *to say* and the adverb *bene* meaning *well*: thus, *to speak well*.

According to an ancient mentality which finds frequent expression in the Bible, there is a fundamental difference between the Word of God and the word of man. Man’s word is feeble and fallible, but once spoken, God’s word is irrevocable; it cannot be stopped or recalled; it has to fulfill its purpose. This lies at the heart of our understanding of blessing. Let us consider just two examples from Scripture, which illustrate this point:

As the rain and the snow come down from heaven and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it (Isaiah 55:10-11)

The word of God once uttered, like the rain once released from the clouds, gets about its business until its purpose is fully achieved.

The other example of the irrevocable word of God is the story of the blessing of Jacob and his brother Esau. Esau was Isaac's eldest son, and Jacob was his twin; but Esau was the first to be born. As the firstborn, Esau had the right to his father's blessing. Jacob, with the aid of his mother Rebecca, pretends to be Esau and tricks his blind father into giving him the blessing instead. His mother prepares the old man his favourite meal and gives it Jacob to take in to him. Because Esau was "a hairy man" his mother advises Jacob to cover his hands and arms with the skin of the slaughtered animal and to put on Esau's clothing. We take up the story in Genesis 27:11-35, 41 –

Jacob said to Rebecca his mother, "But my brother Esau is a hairy man while I have smooth skin. What if my father touches me? I would appear to be tricking him and would bring down a curse on myself rather than a blessing."

His mother said to him, "My son, let the curse fall on me. Just do what I say; go and get them (game) for me."

So he went and got them and brought them to his mother, and she prepared some tasty food, just the way his father liked it. Then Rebecca took the best clothes of Esau her older son, which she had in the house, and put them on her younger son Jacob. She also covered his hands and the smooth part of his neck with the goatskins. Then she handed to her son Jacob the tasty food and the bread she had made.

He went to his father and said, "My father." "Yes, my son," he answered. "Who is it?"

Jacob said to his father, "I am Esau your firstborn. I have done as you told me. Please sit up and eat some of my game, so that you may give me your blessing."

Isaac asked his son, "How did you find it so quickly, my son?" "The Lord your God gave me success" he replied.

Then Isaac said to Jacob, "Come near so I can touch you, my son, to know whether you really are my son Esau or not."

Jacob went close to his father Isaac, who touched him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau." He did not recognize him, for his hands were hairy like those of his brother Esau; so he proceeded to bless him.

"Are you really my son Esau?" he asked. "I am," he replied.

Then he said, "My son, bring me some of your game to eat, so that I may give you my blessing."

Jacob brought it to him and he ate; and he brought some wine and he drank. Then his father Isaac said to him, "Come here, my son, and kiss me." So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him and said,

*"Ah, the smell of my son
is like the smell of a field
that the Lord has blessed.
May God give you heaven's dew*

*and earth's richness —
 an abundance of grain and new wine.
 May nations serve you
 and peoples bow down to you.
 Be lord over your brothers,
 and may the sons of your mother bow down to you.
 May those who curse you be cursed
 and those who bless you be blessed. ”*

After Isaac finished blessing him, and Jacob had scarcely left his father's presence, his brother Esau came in from hunting. He too prepared some tasty food and brought it to his father. Then he said to him, “My father, please sit up and eat some of my game, so that you may give me your blessing.”

His father Isaac asked him, “Who are you?” “I am your son,” he answered, “your firstborn, Esau.”

Isaac trembled violently and said, “Who was it, then, that hunted game and brought it to me? I ate it just before you came and I blessed him—and indeed he will be blessed! ”

When Esau heard his father's words, he burst out with a loud and bitter cry and said to his father, “Bless me—me too, my father!”

But he said, “Your brother came deceitfully and took your blessing.”

Can we find a more powerful example than this to demonstrate the point that once God has spoken, his Word is irrevocable and the blessing will inevitably come about, as indeed it eventually did? The fact that Rebecca and Jacob acted deceitfully seems to make no difference at all, even though it was treachery between wife and husband, son and father, even deceitfully claiming God's intervention to account for Jacob's speed in getting the meal ready. In fact, it all just emphasizes that ancient understanding of the irrevocability of God's word; once spoken it cannot be withdrawn.

The story, of course, reflects the ancient mentality of the Hebrews, an understanding of morality that has been refined over the centuries of revelation. The Church today would hardly approve such deceitful behaviour, but the story demonstrates the principle of the irrevocability, the staying power of God's word. Jesus said, *Heaven and earth will pass away, but my words will never pass away (Matthew 24:35)*

God's word is creative; God's blessings materialise

When God speaks, it happens. God said “*Let there be light,*” and there was light... The expression *Let there be ...and so it was* runs through the first creation account in Genesis like the refrain of a hymn. God's word is not only irrevocable but also creative: it achieves what it says. Thus, when God speaks well of us (*bene-dicere*) the benefits happen, though we cannot always detect it, for God's ways are not our ways nor his thoughts our thoughts.

Christ the Source of Blessing

The Christian tradition, retained in all the major denominations, is that only the ordained minister may bless in the name of God. In Catholicism, blessings are restricted to bishops and priests, ordained ministers of the Church. Even the deacon has no faculty to bless.

This is because the bishop and priest act officially in the name of the Church. In giving his blessing, the priest or bishop speaks in the name of the Church, the Body of Christ. It is Christ who blesses, acting in and through the ordained priest or bishop. When a mother blesses her child, perhaps with the Sign of the Cross on its forehead, there can be no doubt but that this action finds God's approved and favour, and the prayer, which it effectively is, is heard. But this is of a different order from the official blessings of the Church.

May Almighty God bless you, the Father, and of the Son, and of the Holy Spirit

The Mass ends as it began with the Sign of the Cross, and the blessing is given in the Name of the Blessed Trinity.

The Dismissal:

Have you noticed that within the word *dismissal* is the word *missal*, the name we give to our Mass book? It seems that somehow the Mass got its name from this final sending out of the congregation. *Mass* derives from the Latin word *missa*, which occurs in this final dismissal of the congregation, *Ite missa est* (Go, it is the dismissal). *Missa* is part of the verb *mittere* to send. How it happened, that the Eucharist should get its name from the dismissal, no-one seems to know!

Is there a hint here that this sending out is more than just a *dismissal*, but a *commission*, a sending out with a job to do, a mission to fulfil?

The Mass made present for us, under the form of Sacrament, the focal and decisive events of world history, the Death and Resurrection of the Lord. We were as really present to these events as Our Lady and St John were to the Crucifixion and Mary Magdalene and the Apostles to the Resurrection. As they became witnesses to the world, so we become witnesses to the world too. It is as witnesses to these things that we are commissioned by the Church to go out and tell the world what we have experienced in preached Word and celebrated Sacrament, that God loved the world so much that He sent his only begotten Son among us, who died on a Cross and rose from the dead to bring us deliverance and life. We are witnesses who have the message the world needs and longs to hear. This commission is a solemn duty laid on our shoulders as followers of Christ; we must strive in every imaginable way to bring to the minds and hearts of our friends and families the wonders in which we have been personally involved.

CHAPTER 49 THE ONGOING MASS

The Mass doesn't exactly stop when the Priest sends the congregation out as missionaries. It continues in various ways. It continues, in a way, because of the real and abiding presence of Christ in those who have shared in the Eucharist. It continues, in a way, because of the hosts consecrated at Mass and reserved in the tabernacle.

It is the ideal, but an impossible ideal, to consecrate the exact number of altar-breads needed for each Mass. In many churches, worshippers coming into Mass and wanting to receive Holy Communion put an altar bread into a conveniently placed *ciborium* (the vessel that holds them), to be brought up to the altar at the Presentation of the Gifts. But people forget and others come in late, so the exact number is rarely achieved. So what does one do with too many or too few consecrated Hosts? If there is a surplus of Hosts after the distribution of Holy Communion they are put into the tabernacle; and if extra are needed it is from the tabernacle they are taken.

Tabernacle

The word *tabernacle* comes from the Latin word *tabernaculum* meaning *tent*. When the Israelites were wandering in the wilderness in search of the Promised Land, God dwelt with them in the *Tent of Meeting*, where Moses would go to consult the Lord. The tabernacle in our churches is where the Blessed Sacrament is reserved, where God dwells among his people today as really as He lived among the Israelites of old, and where we can go as readily as Moses did to consult the Lord. Usually the tabernacle is on or behind the high altar, though in many churches it has a chapel of its own.

Communion to the Sick

From very early times, ministers have taken the Blessed Sacrament to the sick, the housebound and the dying. In those days they called these ministers *acolytes*, today we call them *Extraordinary Ministers of the Eucharist* (the bishop, priest or deacon is the *ordinary* minister). This ancient practice was revived by the Second Vatican Council.

Access to the Blessed Sacrament independent of Mass times is essential for the pastoral care of the sick and particularly of the dying, who may need the Eucharist at any time. This is the first and main reason why the Blessed Sacrament is reserved in the tabernacle.

Benediction

Another reason is to make possible the celebration of Benediction. Benediction is the service which puts the Blessed Sacrament on view so that the faithful may spend prayerful time before it and enter into its mystery. Many people to my knowledge first felt the call to become Catholic because of an extraordinary sense of God they experienced while attending Benediction.

Christ present in our churches

The presence of Christ in the tabernacle ensures the ongoing presence of Christ in the church. How empty the church feels on Good Friday and Holy Saturday when the Blessed Sacrament is not there! The quiet sanctuary in the heart of a noisy town is more dynamic than the high street itself. What is going on in the busy thoroughfares cannot compare with what is going on in the silent sanctuary. The reserved Sacrament in the tabernacle is exactly what it was in

the Mass, the presence of Christ in the moment of his dying and rising, when his supreme Sacrifice gives the Father all honour and glory and reconciles the world to God. To enter that presence is to enter that mystery. The old fashioned idea of *visiting the Blessed Sacrament* is not so stuffy as some may think, nor can it ever be an out-dated devotion. The Eucharistic Presence of Christ in our churches is uninterrupted worship of God by Christ Himself. It brings a new dimension to the cosmos itself, God present dynamically in this blue and vulnerable earth of ours, a presence unique in the entire Universe.

The Eucharistic Presence in Us

We may visit the Blessed Sacrament spending a little time before it, but the Blessed Sacrament doesn't *visit* us; it *stays* with us, dwells with us. In one sense, it makes us living tabernacles ourselves. But that gives the wrong impression; we are not just an outward tent in which Christ dwells; the Sacrament is far more dynamic than that. It changes us on the inside, turns us progressively into the likeness of Christ. But even more: it turns us *into* Christ. As the term Holy *Communion* implies, it makes us one with Him. Our Christian journey is a progressive growth into this oneness with Christ; a transformation, a transfiguration, a mystery that will only become fully evident when we see Him face to face, when, I am sure, we shall fall down before Him, thanking Him first and foremost for the Mass in our lives and for what it celebrated.



May we know Christ
more clearly,
Love Him more dearly &
Follow Him more nearly