

# New Evangelisation Pastoral Programme 2015/2016 Mass Channel



## Episode 1 The Mass Understanding its Significance

Our Lord commanded "DO THIS IN MEMORY OF ME" and so this - the Mass - is what we Catholics do. The words of Jesus - "this is my body" and "this is my blood" - have been meticulously preserved and repeated over bread and wine all over the world for 2,000 years.

Jesus himself is personally present in the Mass as our crucified and risen Saviour. And when we participate in the Mass, we share in Christ's saving sacrifice, his death and resurrection.

We come to Mass to be empowered by God and sent forth again. We re-enter the world with a mission to serve Christ and to bear witness through our Christian living.

Active participation in the Mass is the very soul of participation in the life of the Church. Every Mass is a unique privilege of a personal encounter with Christ. It is our opportunity to meet Him, to listen to Him and to receive Him.

When Jesus meets people in the gospels, their lives are invariably changed forever. But then there are also those who came face-to-face with our Lord but let pass an opportunity to bring their needs before Him.

What about us? How many times have we met with Christ in Holy Communion and what has changed in our lives?

If we believe that Jesus is God and that He is really present in the Eucharist, then we will make sure that we are well prepared when we go to receive Him. Let us come to each Mass to greet Jesus with three gifts - our offerings of joy, love and faith.

The Mass is rich and complex; every word and gesture has a history, a significance, a meaning. The more we know of the profound significance of each part of the Mass, the more we can give ourselves to Christ.

We have been called by Christ to faith and to conversion. We come together to praise God, to take part in Christ's sacrifice and to eat the Lord's Supper. When we come for Mass, we come with our whole selves and our whole lives.



Episode 1  
Significance of  
the Mass



Episode 2  
The Introductory Rites



Episode 3  
The Liturgy of  
the Word



Episode 4  
Preparation of Gifts,  
Preface, *Sanctus*



Episode 5  
The Eucharistic Prayer



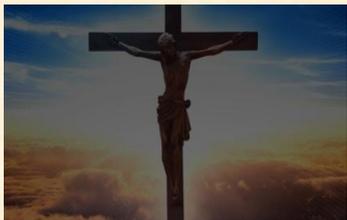
Episode 6  
Communion Rite,  
Dismissal

*"Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day."*

*(John 6:53-54)*



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## Episode 2 The Introductory Rites

Upon entering the church, our immediate focus should be on the tabernacle which houses the Blessed Sacrament - the Real Presence of Jesus Christ. We make the Sign of the Cross with holy water to remind us of our baptism, which forever marked us as belonging to Christ.

At the head of the procession is the crucifer, an alter server bearing a cross. It reminds us that Jesus is our *"leader to salvation ... made perfect through suffering"* (Heb 2:10).

By the form of the cross, we also acknowledge the means of our redemption: the cross of Calvary, whose sacrifice is made present for us in the Mass. The sign of the cross is also our reminder of the extent of our Lord's love for us which we should remember and rejoice as we begin the Mass.

We are consecrating the next hour of our lives to the Lord and everything we do in the Mass - our thoughts, prayers and actions - we do *"in the name of the Father and of the Son and of the Holy Spirit"*.

When we respond with *"And with your Spirit"*, we are acknowledging the role of the Holy Spirit in the Mass. We are addressing Jesus Christ, who is the true priest presiding over every Mass.

The Penitential Rite gives us a chance to recognise our failings and ask God to cleanse us of all that might hold us back from this great celebration. The prayer of absolution is a great gift of mercy, given by the Church through the merits of Jesus Christ.

In the *Gloria*, we joyfully praise God's greatness and we proclaim that God is our God!

Christian worship is always offered to God through Jesus Christ and in the power of the Holy Spirit. Our prayer has value only to the extent that it is united to Christ's own prayer and self-offering to His heavenly Father.

The Introductory Rites bring us into God's presence with ears open to listen to God's words and hearts open to participate in the saving sacrifice of Christ.



## Episode 3 The Liturgy of the Word

Just as we receive the Body of Christ with care lest any bit of it falls from our hands to the ground, we should be just as careful not to let slip from our hearts the Word of God.

The First Reading is chosen because it relates to the Gospel reading of the day and we should pay special attention to it in anticipation of the Gospel.

The Psalms were used in the time of Jesus in worship services. It is the prayer of Jesus and His Body, the Church.

In the Second Reading, we hear of the problems and the progress of the early Church, how they struggled to be faithful to the Gospel amid a hostile pagan culture and even persecution. We want to be as faithful as that first generation, even as we are undergoing own trials and opposition.

The proclamation of the Gospel is the most sacred moment of the Liturgy of the Word. Jesus is present in the midst of the assembly and is now speaking personally to each one of us. *"Praise to you, Lord Jesus Christ"* - We praise Jesus for revealing God to us and in opening the way of salvation for us.

The homily explains the biblical texts and applies their message to the present day. It helps us to interpret Scriptures and to truly hear it as God's word addressed to us in our times and circumstances.

When we stand to profess our faith, we express our readiness to be God's people, our desire to grow in our faith to God and to live in a way that is worthy of the faith we are proclaiming.

In baptism, each and every Christian receives a share in Christ's priesthood. Living in Christ, we stand as a mediator between God and the world. The intercessions train us to look not only after our own interests but also that of others especially the poor, the sick and those oppressed by any burden. We, as disciples of Christ, have complete trust that we can make a difference in the world by offering our prayers to God.



## Episode 4 Preparation of Gifts, Preface, *Sanctus*

Our bringing of the gifts of bread and wine in a procession to the priest emphasizes the fact that we are offering ourselves together with our gifts in the Eucharistic celebration.

We offer our lives as a living sacrifice, giving ourselves, all that we have and all that we do to God and to live our lives for God's glory and honour. Contributing to the collection also expresses the giving of our lives to God. Our money embodies hours of our lives and hard work, which we now offer to God.

The priest accepts our gifts and they are then brought to the altar where Christ's perfect sacrifice is made present. It is only by joining ourselves to Christ that our imperfect sacrifices are sanctified, perfected and made truly acceptable to the Father.

*"Pray, brethren, that my sacrifice and yours may be acceptable to God, the Almighty Father."* "My sacrifice" points to Christ's sacrifice which will be made present through the priest who acts "in the person of Christ". The "yours" part of the sacrifice refers to the entire Church offering itself in union with Christ in the Mass.

As the priest offers our gifts, so we offer ourselves - our everyday living in bearing Christian witness, our work, prayers, family life and even our hardships, cares and worries - and join them to the perfect sacrifice of Christ for the salvation of the world.

And as the gifts of bread and wine are going to be transformed into the Body and Blood of Christ, we pray that our lives are also transformed by the grace of God.

"Lift up your hearts" is a summon to give God our fullest attention and we should now set aside all other concerns and lift up our thoughts, our love and our hope to God.

We sing "Holy, Holy, Holy". It a hymn that the angels sing forever in heaven as described by Prophet Isaiah and St John. We also sing the words of praise given to Jesus as he entered Jerusalem: *"Blessed is he who comes in the name of the Lord; hosanna in the highest"*. "Hosanna" essentially means "save us, we pray". It is the recognition that Jesus is the Messiah and Lord, and it is a cry for our own salvation.

As soon as we finish singing, we fall to our knees in reverence as we welcome our King, the all-holy divine Lord, who will with us in the Real Presence of the Eucharist.



## Episode 5 The Eucharistic Prayer

In the *epiclesis*, the priest places his hands, palms down, over the bread and wine to evoke the hovering of the Holy Spirit, as at the baptism of Jesus. The gifts can only be transformed by the power of God and not by any human means. It is God who acts through the priest.

After the bread has become the Body of Christ through the power of the Holy Spirit, the priest elevates it, then places it back on the altar and genuflects in adoration of our Lord. He does the same when the wine in the chalice becomes the Blood of Christ. At each elevation, we should adore the Lord in a special way with an act of reverence.

Jesus is now really and substantially present on the altar under the appearances of bread and wine. It is a reality that we accept in faith because we cannot possibly comprehend it just by human reason. The priest exclaims that this truly is *"The mystery of faith"*!

When Jesus commands the apostles, *"Do this in memory of me"*, He is instructing them to celebrate the Last Supper as a liturgical memorial where God's saving actions, accomplished in Christ, are remembered, not as past events, but as events that continue to accomplish their effects here and now. Jesus' one and perfect sacrifice, as priest and victim, is not repeated but is re-presented at every Mass so that we are able to enter it and draw spiritual nourishment from it.

The Church joins in Christ's total self-offering to the Father in the Holy Spirit. The sacrifice of Christ becomes also the sacrifice of the members of his Body. Our lives, work, sufferings and prayers are united with those of Christ. In doing so, day by day through Christ's mediation, we are drawn into ever more perfect unity with the Father and with each other.

The Eucharistic prayer culminates with an expression of praise. The priest raises the Body and Blood of Christ. God the Father is offered the Son through the power of the Holy Spirit; all of us are presented to God through the Son, in the unity of his Spirit who abides in us.

In the Great Amen, we affirm that all glory and honour is indeed God's and we give our AMEN to all that the priest has been praying. In Jesus' time, AMEN was pronounced as the affirmation of an oath, a pledge of full and unreserved faith. Similarly, we must fully and actively live out in our daily life all that we give our AMEN to.



## Episode 6 Communion Rite, Dismissal

We call God "Our Father" because of the intimate relationship we now have with God through Jesus' work of salvation. Through our union in Christ, God has truly become our Father. The word "Our" points to the deep unity we have together by virtue of our common heavenly Father. All who are united in Christ are truly brothers and sisters in him.

Peace is something personal and spiritual, an inner wholeness and well-being when we entrust all that we are and all that we have to God. Going against God's will, however, leads to a loss of peace. The peace of Christ is Christ himself. Peace is not the absence of disappointments, trials and sufferings; it is the presence of Christ in our life. This peace is now given to us freely. We should open our hearts to it and make this a real encounter with Jesus Christ.

The "breaking of bread" by the priest symbolises the unity of Christians when we partake of the one Body of Christ (1 Cor 10:16-17). The priest then places a small fragment of the host into the chalice while quietly saying, "*May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it.*"

Like the centurion in the Gospel, we kneel and acknowledge our complete unworthiness to receive our Lord. But at the same time, we demonstrate our faith and express our confidence that Jesus has the power to cure our spiritual and moral ills if we ask Him to heal us.

When we go forward to receive Holy Communion, we should do so in a dignified and reserved manner, contemplating the great moment that is about to take place. We should keep our focus on Jesus and prepare ourselves for an intimate encounter with Him.

We say Amen in response to "The Body of Christ" to declare our belief that Jesus Christ is truly present under the appearance of the bread that we receive. Our Amen is also our YES to Christ and to all who are joined to Him.

We are dismissed with a mission. Our Lord has formed us through His Word, He has given us His Peace and He has nourished us with His Body and Blood. We are renewed and send forth to bring the joy of the gospel into the world. We are to serve Christ and to bear witness through our daily Christian living so that through us, all shall come to seek Him and have eternal life in our Lord ...JESUS CHRIST!

*Through the centuries, the saints have found words to express the inexpressible:  
Jesus, fully present, Body, Blood, soul and divinity,  
offers himself to humanity in the mystery of the Eucharist.*

On the night of that Last Supper  
Seated with His chosen band,  
He the Paschal victim eating,  
First fulfils the Law's command;  
Then as Food to His Apostle  
Gives Himself with His own hand.

Word-made-flesh, the bread of nature  
By His word to Flesh He turns;  
wine into His Blood He changes;  
what though sense no change discerns?  
Only be the heart in earnest,  
faith her lesson quickly learns.

Down in adoration falling,  
Lo! the sacred Host we hail,  
Lo! o'er ancient forms departing,  
newer rites of grace prevail;  
faith for all defects supplying,  
Where the feeble senses fail.

O boundless charity!  
Just as you gave us yourself,  
wholly God and wholly man,  
so you left us all of yourself as food  
so that while we are pilgrims in this life  
we might not collapse in our weariness  
but be strengthened by you, heavenly food.

O mercenary people!  
And what has your God left you?  
He has left you himself,  
wholly God and wholly man,  
hidden under the whiteness of this bread.  
O fire of love!



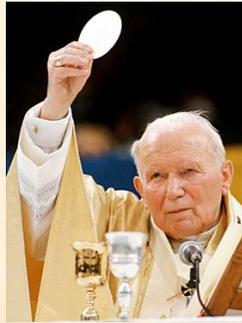
--- St. Thomas Aquinas

Was it not enough to gift us  
with creation in your image and likeness,  
and to create us anew to grace in your  
Son's blood,  
without giving us yourself as food,  
the whole of divine being,  
the whole of God?  
What drove you?  
Nothing but your charity,  
mad with love as you are!

--- St. Catherine of Siena

The Eucharist is the secret of my day. It gives strength and meaning to all my activities of service to the Church and to the whole world. . . . Let Jesus in the Blessed Sacrament speak to your hearts. It is he who is the true answer of life that you seek. He stays here with us: he is God with us. Seek him without tiring, welcome him without reserve, love him without interruption: today, tomorrow, forever.

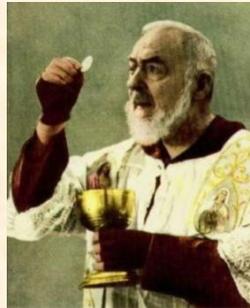
--- St. John Paul II



When we work hard, we must eat well. What a joy, that you can receive Holy Communion often! It's our life and support in this life – Receive Communion often, and Jesus will change you into Himself." --- Saint Peter Julian Eymard

"Always remain close to the Catholic Church, because it alone can give you true peace, since it alone possesses Jesus in the Blessed Sacrament, the true Prince of Peace."

--- St. Padre Pio



Every Holy Mass, heard with devotion, produces in our souls marvellous effects, abundant spiritual and material graces which we ourselves, do not know."

--- St. Padre Pio



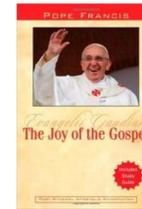
"Oh Mary, Mother of Jesus, give me your heart, so beautiful, so pure, so immaculate, so full of love and humility, that I may be able to receive Jesus in the Bread of Life, love Him as you love Him, and serve Him in the distressing disguise of the Poorest of the Poor. Amen." --- Bl. Mother Teresa

"On the Cross, Jesus said 'I thirst'. From the Blessed Sacrament Jesus continues to say to each of us 'I thirst'. He thirsts for our personal love, our intimacy, our union with Him in the Blessed Sacrament." --- Bl. Mother Teresa

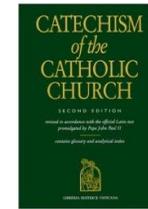
"How many of you say: I should like to see His face, His garments, His shoes. You do see Him, you touch Him, you eat Him. He gives Himself to you, not only that you may see Him, but also to be your food and nourishment."

--- St. John Chrysostom

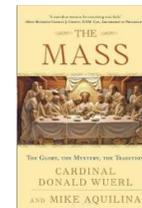
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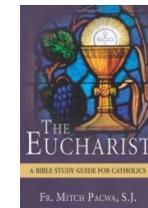
The Joy of the Gospel  
Pope Francis



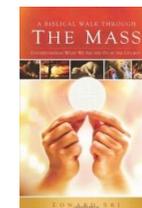
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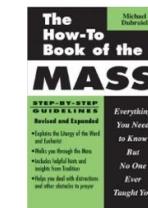
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