
OFFER CHRIST + RECEIVE CHRIST

PART I

Zacchaeus (Luke 19) presents a model for preparing for Holy Communion: *repentance, humility, and joy*. Christ says to him: "Today, salvation has come to this house." But before receiving Christ, Zacchaeus climbs up a tree, a symbol of Christ's cross (Acts 5:30, 10:39)

PART II

WHAT DID PIUS XII SEEK TO ACHIEVE BY HIS 1947 LETTER, *MEDIATOR DEI (MD)*?
. . . to get the faithful everywhere to *fill the churches and crowd around the altars* so that they may be restored by the graces of the sacraments and joined as living members to their divine Head, and with Him and through Him celebrate *together the august sacrifice* that gives due tribute of praise to the Eternal Father (*MD*, "On the Sacred Liturgy," 204).

WHAT DID PIUS XII WANT THE FAITHFUL TO DO AT MASS?

Let the faithful, therefore, consider to what a high dignity they are raised *by the sacrament of baptism*. . . let them further, in keeping with the spirit of the sacred liturgy, be most closely united with the High Priest and His earthly minister, i) *at the time* the consecration of the **divine Victim** is enacted, and ii) *at that time* especially when those solemn words are pronounced, "*Through Him and with Him and in Him is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honour and glory for ever and ever*";[End of the Roman Canon] to these words in fact the people answer, "*Amen*." Nor should Christians forget to offer themselves, their cares, their sorrows, their distress and their necessities in union with their divine Saviour upon the cross (*MD*, 104; See also CCC 1368).

IN WHAT SENSE DO THE FAITHFUL OFFER THE EUCHARISTIC SACRIFICE?

The faithful participate in the oblation, understood in this limited sense, after their own fashion and in a twofold manner, namely, because they not only offer the sacrifice *by the hands of the priest*, but also, to a certain extent, *in union with him* (*MD* 91-92).

MASS TEXTS

"PRAY, BRETHREN, THAT MY SACRIFICE AND YOURS" –

"WE, YOUR SERVANTS AND HOLY PEOPLE, OFFER TO YOUR GLORIOUS MAJESTY, FROM THE GIFTS THAT YOU HAVE GIVEN US, THIS PURE VICTIM . . ."

WHEN IS CHRIST'S SACRIFICE MADE PRESENT ON THE ALTAR?

For by the "transubstantiation" of bread into the body of Christ and of wine into His blood, His body and blood are both really present: now the eucharistic species under which He is present symbolize the actual separation of His body and blood. Thus the commemorative representation of His death, which actually took place on Calvary, is repeated in every sacrifice of the altar, seeing that Jesus Christ is symbolically shown by *separate symbols* to be in a state of victimhood (*MD 70*).

CONCLUSION