



# 6.82

## THE SACRIFICE OF THE MASS



Name: \_\_\_\_\_ Date: \_\_\_\_\_

The Catholic Church has always taught that the Mass is a \_\_\_\_\_, or better yet, a participation in the one \_\_\_\_\_ of Christ.

### Scriptural Foundations

"And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; \_\_\_\_\_.' In the same way, after the supper he took the cup, saying, ' \_\_\_\_\_, which is poured out for you.'" Luke 22:19-20

"Moses then took the blood, sprinkled it on the people and said, ' \_\_\_\_\_ that the Lord has made with you in accordance with all these words.'" Exodus 24:8

The Catholic Church responded (to Reformers) by affirming that there is only \_\_\_\_\_ saving sacrifice, that of Christ crucified, but that the \_\_\_\_\_ allows us to \_\_\_\_\_ in this saving sacrifice.

### THE SACRIFICE OF THE MASS

1. Represents the \_\_\_\_\_ of \_\_\_\_\_

**Symbolism of separation:** The \_\_\_\_\_ is presented in distinction from, and in a sense in separation from the \_\_\_\_\_ in a \_\_\_\_\_ consecration. This is symbolic of the \_\_\_\_\_ of Christ crucified, whose blood was separated from his body.

#### Eucharistic Concomitance:

- Christ is not \_\_\_\_\_.
- Where His \_\_\_\_\_ is, there too is His \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
- Where His \_\_\_\_\_ is, there too is His \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

So in the Eucharistic host, and in the \_\_\_\_\_, the \_\_\_\_\_ Christ is \_\_\_\_\_.



**2. Applies the grace \_\_\_\_\_ by the \_\_\_\_\_ of Christ**

- You might say that the Mass, as a sacrifice, \_\_\_\_\_ the power of the Cross operatively, to \_\_\_\_\_ it to our lives.
- Christ dies for us, and in doing so \_\_\_\_\_ the grace of salvation we receive. This grace is given to us or \_\_\_\_\_ to our lives chronologically after the event of the sacrifice of Christ, which has already transpired.
- But the Eucharist not only symbolizes to us where the grace comes from, but is the \_\_\_\_\_ in and through which the grace of salvation is \_\_\_\_\_ to us in a particular way.
- Aquinas notes also in the Summa that the Eucharist contains Christ Himself, and therefore, the full power of the \_\_\_\_\_ of Christ Himself is deployed in this Sacrament.
- One dimension of the mystery of the Passion is the \_\_\_\_\_ of Christ's grace which can change us. Another is the \_\_\_\_\_ of Christ that He makes on behalf of all.

This is indeed a beautiful \_\_\_\_\_. Daily participation in the sacrifice of the Mass teaches us to inscribe the grace of the \_\_\_\_\_ at the \_\_\_\_\_ of our lives. It also teaches us to \_\_\_\_\_ to Christ, with Him, and in Him, for \_\_\_\_\_.

**Comprehension question:** What are some ways we can enter more consciously and deeply into what is taking place in the Mass?