

1365 Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: "This is My body which is given for you" and "This cup which is poured out for you is the New Covenant in My blood." In the Eucharist Christ gives us the very body which He gave up for us on the cross, the very blood which He "poured out for many for the forgiveness of sins."

1366 The Eucharist is thus a sacrifice because it *re-presents* (makes present) the sacrifice of the cross, because it is its *memorial* and because it *applies* its fruit:

[Christ], our Lord and God, was once and for all to offer Himself to God the Father by His death on the altar of the cross, to accomplish there an everlasting redemption. But because His priesthood was not to end with His death, at the Last Supper "on the night when He was betrayed," [He wanted] to leave to His beloved spouse the Church a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which He was to accomplish once and for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit.

Say the Following Eucharistic Prayers Daily

Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys, and sufferings of

this day for all the intentions of Your Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all my associates, and that priests may be imbued with apostolic zeal in the Vineyard of the Master. *Glory be to the Father, etc. (three times).*

Daily Offering

O My Jesus, I include myself in all the Holy Masses which are celebrated this day throughout the world, and offer them to You in union with the intentions of Your Sacred Heart. I implore You to reserve for me, from each Holy Mass, Your most precious Blood to atone for my sins and their punishment.

Grant me also the grace of obtaining through the merits of every holy sacrifice the release of one poor soul from the pains of purgatory, the conversion of one sinner, and also that one soul in the agony of death may obtain mercy, and that one mortal sin, which is so painful to Your Sacred Heart, may be prevented. Amen.

Offering to the Eternal Father

Eternal Father, we offer You the Blood, the Passion, and Death of Jesus Christ in satisfaction for our sins, in aid of the holy souls in purgatory, for the needs of holy Mother Church, and for the conversion of sinners. Amen.



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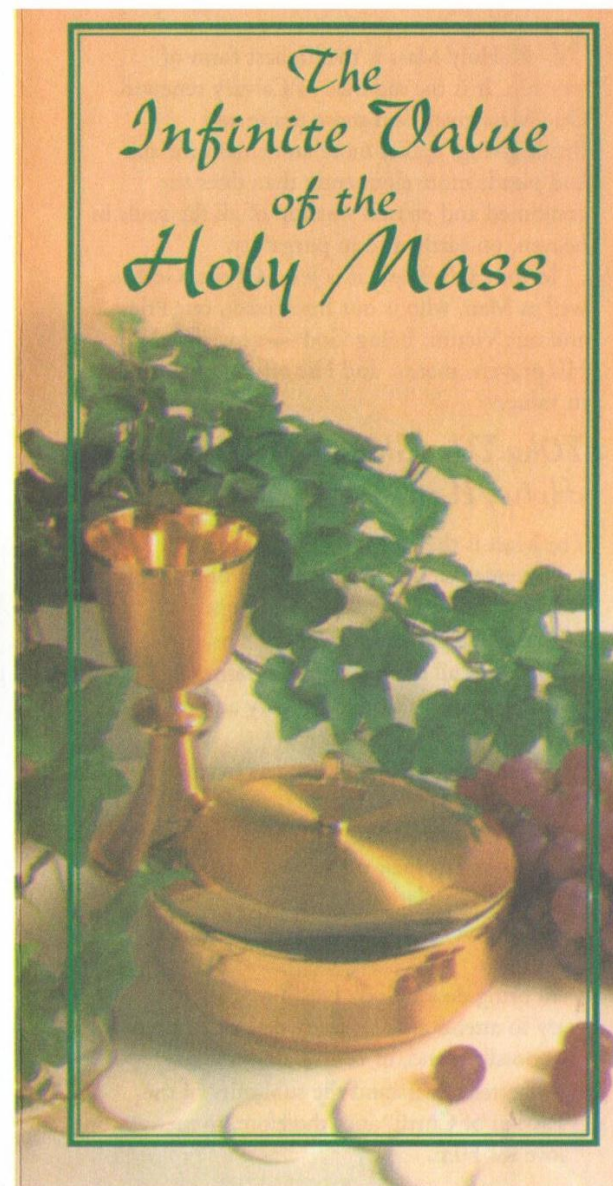
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The Holy Mass is the highest form of worship. It is the sacrifice of Calvary renewed. One Mass gives God more praise and thanksgiving, makes more atonement for sin, and pleads more eloquently than does the combined and eternal worship of all the souls in heaven, on earth, and in purgatory.

In the Holy Mass, it is Jesus Christ, God as well as Man, who is our Intercessor, our Priest, and our Victim. Being God — as well as Man — His prayers, merits, and His offerings are infinite in value.

Why We Should Attend Holy Mass

The Mass is the best means we have:

- To render God the highest form of worship.
- To thank Him for all His blessings.
- To make reparation for all our sins.
- To obtain all the blessings we desire.
- To release souls from purgatory and to shorten our own time there.
- To preserve us from all dangers to soul and body.
- To be consoled at the hour of death, for at that moment their memory will be our greatest consolation.
- To intercede for us at the Judgment Seat of God.
- To bring down God's blessings; therefore, try to attend at Mass every day, or as often as possible, and, of course, on Sundays.
- To better understand the sublimity of the Passion of Christ, and, therefore, to increase our love for Him.

How to Participate at Holy Mass

It is a common practice to limit our prayers to petition. This is a mistake. We owe God, first of all, adoration; secondly, gratitude. We can never thank Him sufficiently, though we were to employ eternity in so doing, for the innumerable gifts, material and spiritual, temporal and eternal, which He bestows upon us. Life, redemption, our Catholic faith, preservation from grave sin, the grace of conversion, health, relatives, and friends — these are but a few of God's gifts. Let us rejoice, therefore, to thank God by means of the Holy Mass. After adoration and thanksgiving comes atonement. Prostrate at the foot of Calvary's cross, down which the most precious Blood of Jesus Christ flows from His gaping wounds, we should beg pardon for our sins, which have thus nailed Christ to the cross. Let us ask Him to pour His precious Blood over our souls that they may be cleansed from their polluting stains. Prayer of petition should not be forgotten. In it, we beg of God for the favors of which we stand in need.

The Infinite Value of the Eucharist from the CATECHISM OF THE CATHOLIC CHURCH

1324 The Eucharist is "the source and summit of the Christian life." "The other Sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ Himself, our Pasch."

1325 "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through Him to the Father in the Holy Spirit."

1326 Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all.

1362 The Eucharist is the memorial of Christ's Passover, the making present and the sacramental offering of His unique sacrifice, in the liturgy of the Church which is His body. In all the Eucharistic Prayers we find after the words of institution a prayer called the *anamnesis* or memorial.

1363 In the sense of Sacred Scripture the *memorial* is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, they become in a certain way present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them.

1364 In the New Testament, the memorial takes on new meaning. When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present: the sacrifice Christ offered once for all on the cross remains ever present. "As often as the sacrifice of the cross by which 'Christ our Pasch has been sacrificed' is celebrated on the altar, the work of our redemption is carried out."