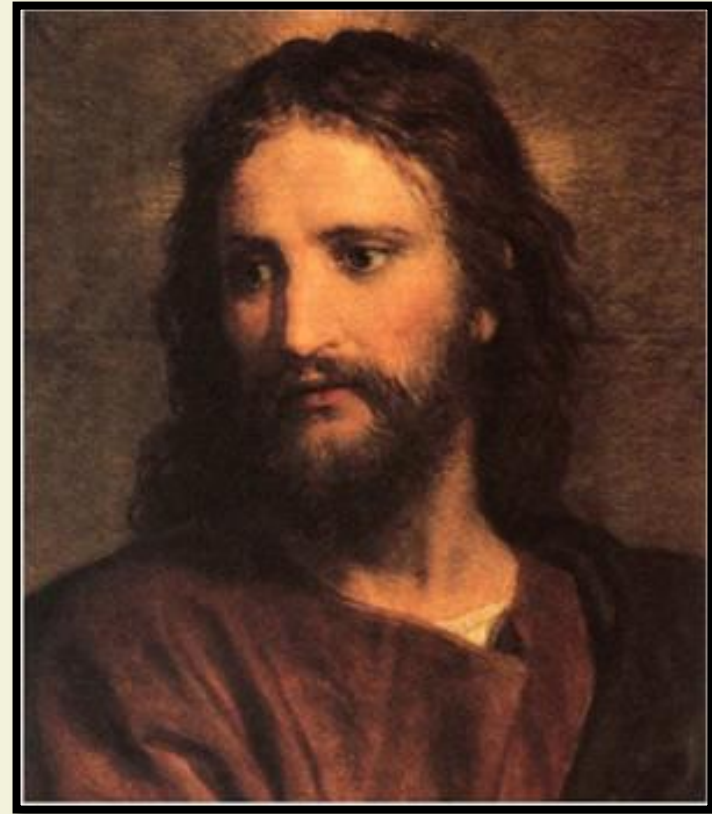
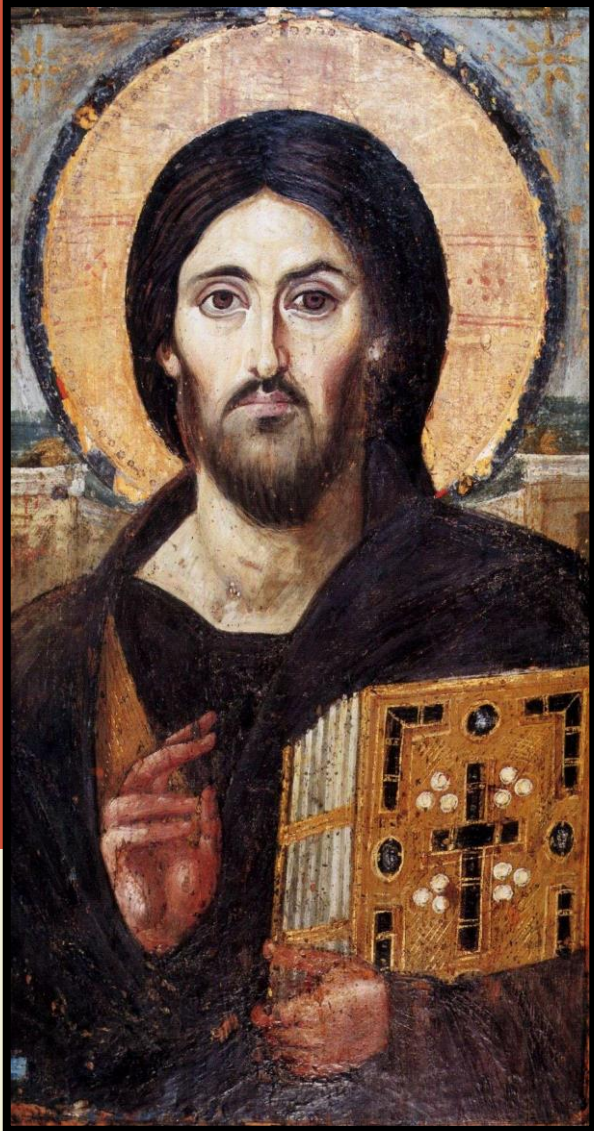




REDEMPTION AND THE MASS

Jesus, our Savior and Redeemer



WHO IS JESUS CHRIST?

The Purpose of the Incarnation:

- Why did God choose to become Man and suffer?
- The *immediate* purpose of the Incarnation is the **redemption of mankind.**
 - Mt 1:21-”and you shall call his name Jesus, **for he will save his people from their sins.**”
- John 1:29- “Behold, the Lamb of God, **who takes away the sin of the world!**”

“Every other person who ever came into this world came into it to live. He came into it to die.”

~Fulton Sheen~

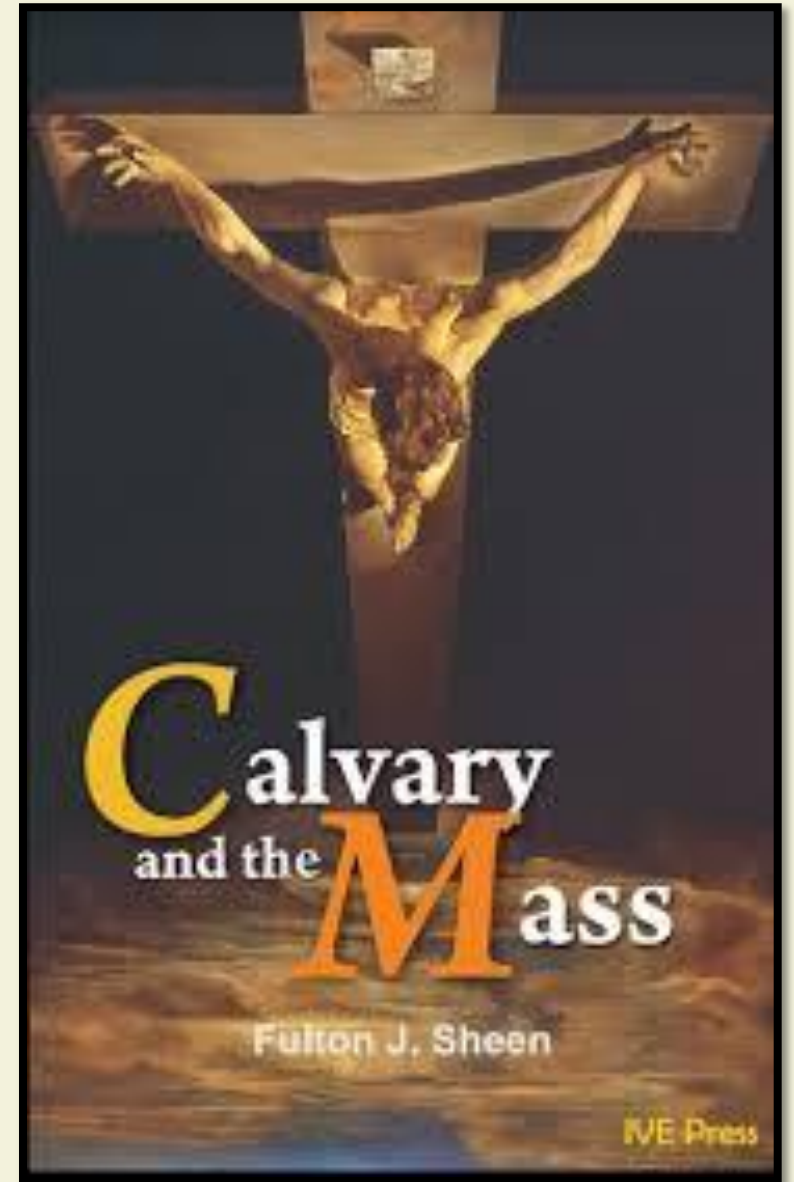
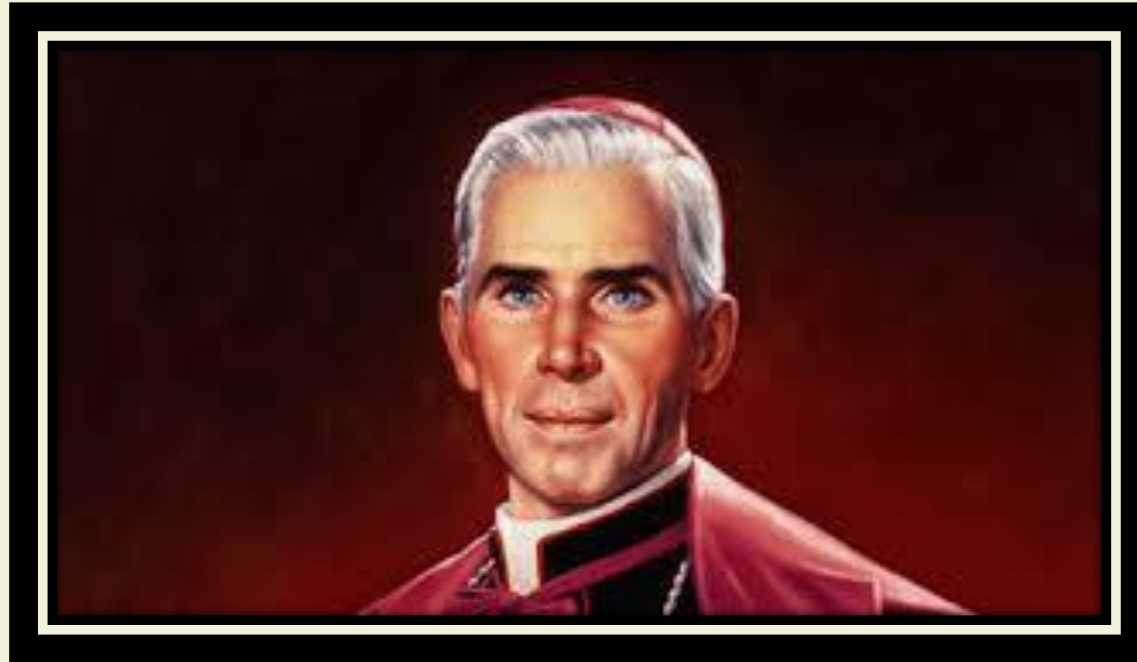


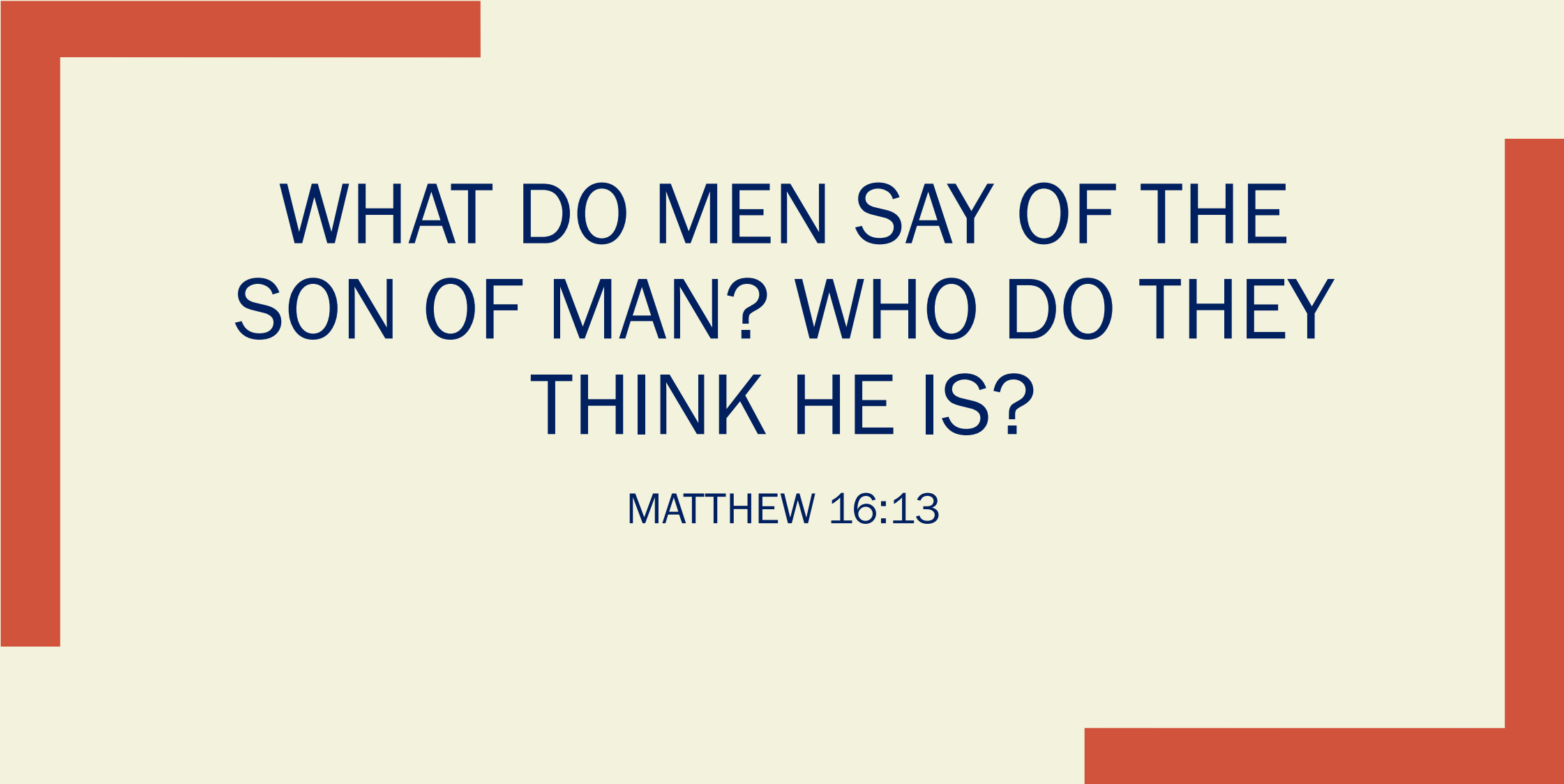
The Purpose of the Incarnation:

- Catechism of the Catholic Church #599: Jesus' violent death was **not the result of chance in an unfortunate coincidence of circumstances**, but is part of the mystery of God's plan, as St. Peter explains to the Jews of Jerusalem in his first sermon on Pentecost: **"This Jesus [was] delivered up according to the definite plan and foreknowledge of God."**
- Fulton Sheen: The 'Impatience of the Word" for Redemption



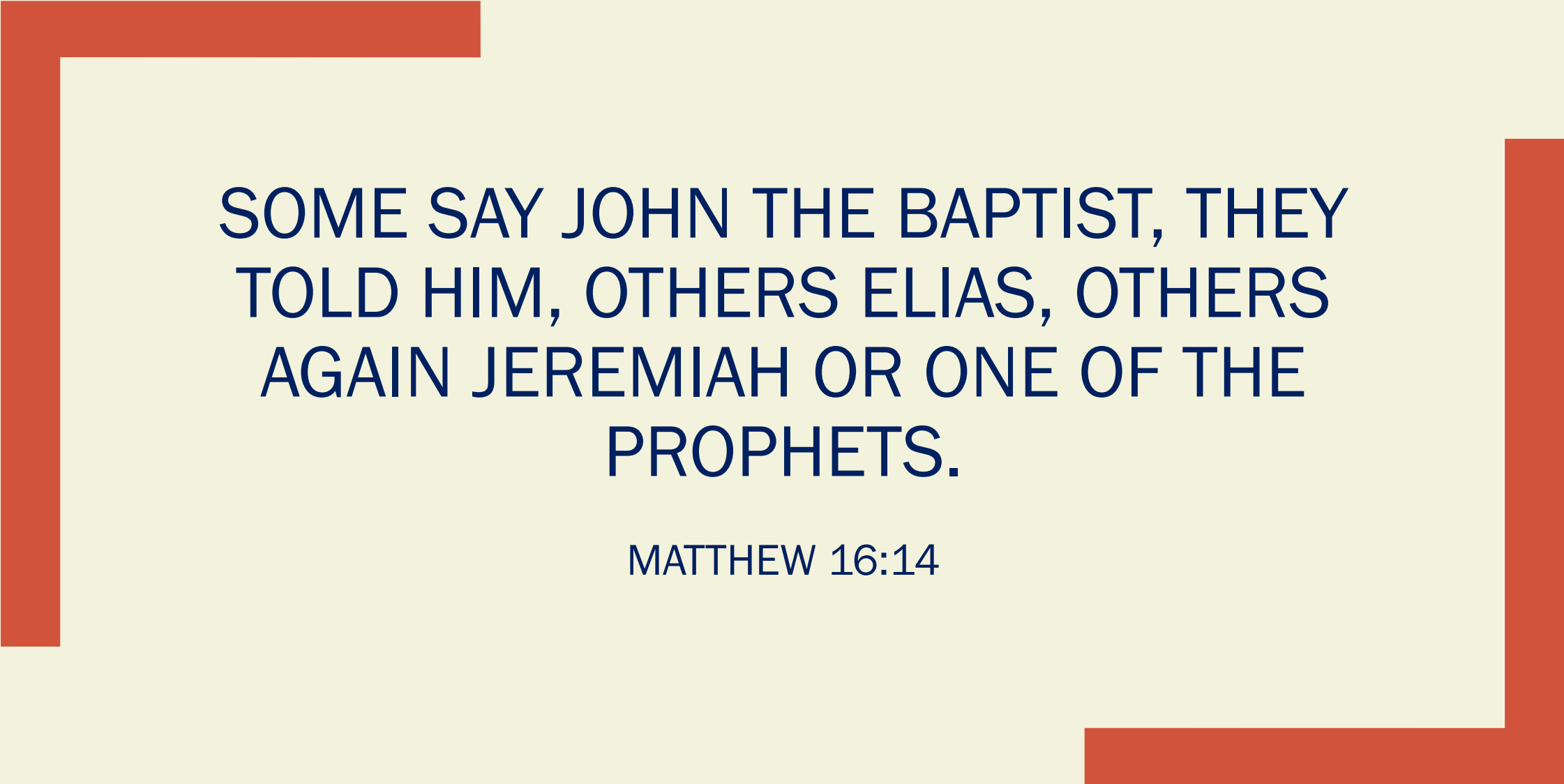
Venerable Fulton Sheen's “Calvary and the Mass”






WHAT DO MEN SAY OF THE
SON OF MAN? WHO DO THEY
THINK HE IS?

MATTHEW 16:13



SOME SAY JOHN THE BAPTIST, THEY
TOLD HIM, OTHERS ELIAS, OTHERS
AGAIN JEREMIAH OR ONE OF THE
PROPHETS.

MATTHEW 16:14



**AND WHAT OF YOU?
WHO DO YOU SAY THAT I AM?**

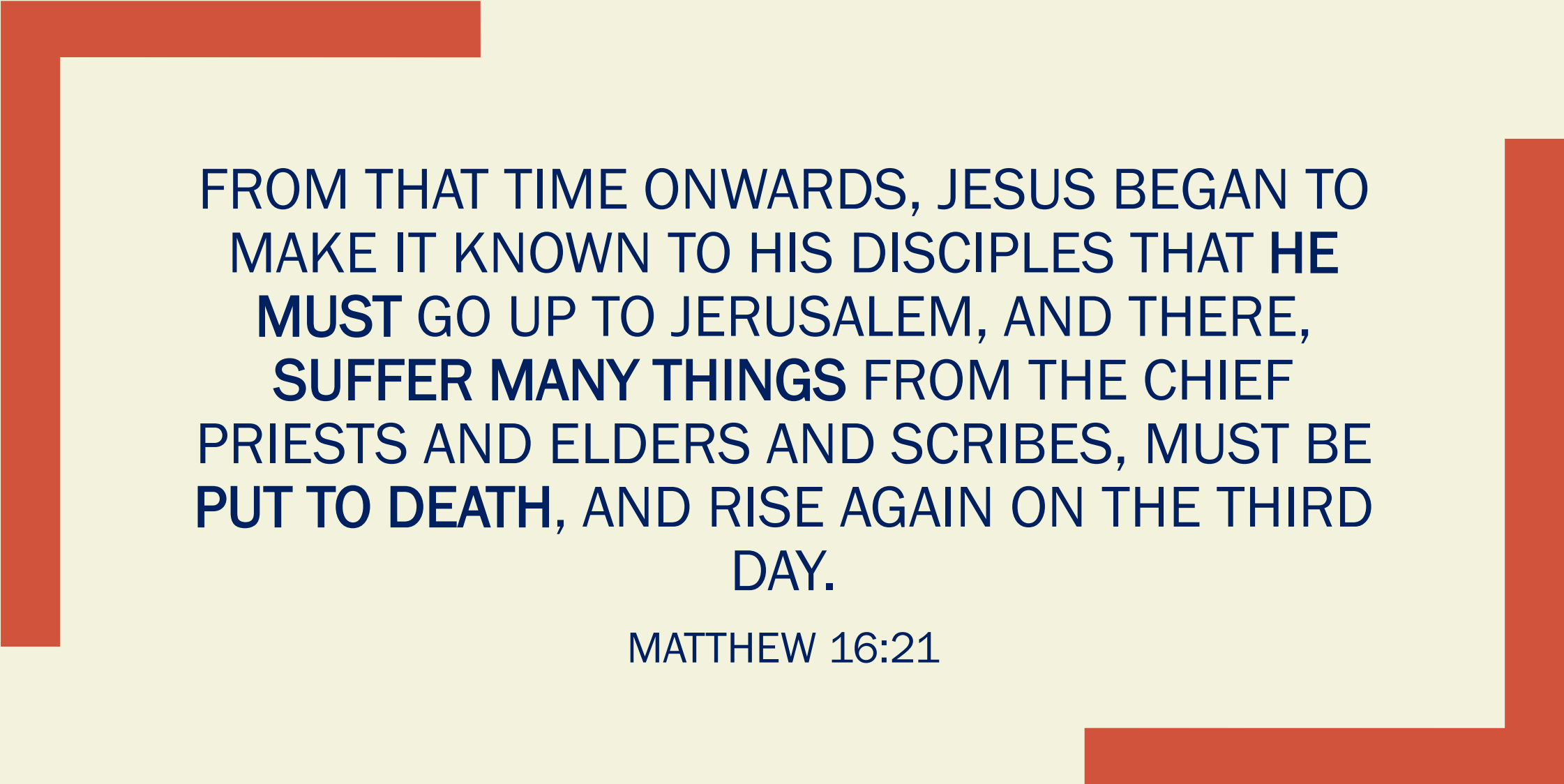
MATTHEW 16:15





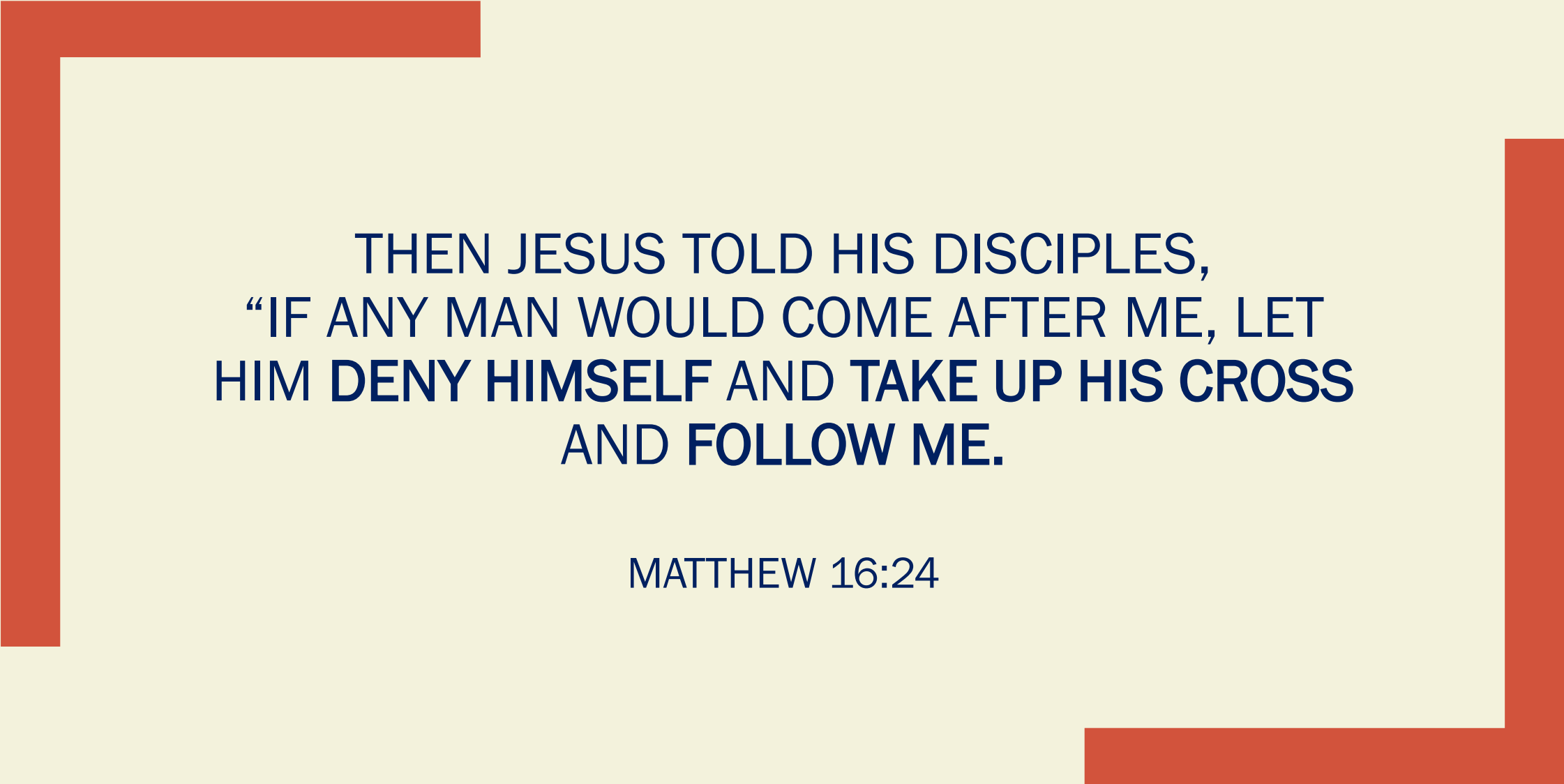
**THOU ART THE CHRIST, THE SON OF
THE LIVING GOD.**

MATTHEW 16:16



FROM THAT TIME ONWARDS, JESUS BEGAN TO
MAKE IT KNOWN TO HIS DISCIPLES THAT **HE
MUST GO UP TO JERUSALEM, AND THERE,
SUFFER MANY THINGS** FROM THE CHIEF
PRIESTS AND ELDERS AND SCRIBES, MUST BE
**PUT TO DEATH, AND RISE AGAIN ON THE THIRD
DAY.**

MATTHEW 16:21



**THEN JESUS TOLD HIS DISCIPLES,
“IF ANY MAN WOULD COME AFTER ME, LET
HIM DENY HIMSELF AND TAKE UP HIS CROSS
AND FOLLOW ME.**

MATTHEW 16:24



CALVARY AND THE MASS

What is the Mass?

[At the Last Supper]

- He offered the Victim **to be immolated**; we offer it **as immolated of old**. We offer the eternal Victim of the Cross, **once made and forever enduring....** The Mass is a sacrifice because it is **our oblation of the Victim once immolated**, even as the Supper was the oblation of the Victim to be immolated." The Mass is not only a commemoration; **it is a living representation of the sacrifice of the cross.**
- "In this Divine Sacrifice which takes place at the Mass is contained and immolated, in an unbloody manner, **the same Christ** that was offered once for all in blood upon the Cross . . . It is one and **the same Victim**, one and **the same High Priest**, who made the offering through the ministry of His priests today, after having offered Himself upon the cross yesterday; only **the manner of the oblation** is different"

(Council of Trent. Sess. 22)

“DO THIS IN REMEMBRANCE OF ME”





OUR PARTICIPATION IN THE MASS

Sacramental Economy

- Compendium of the Catechism #220: In what does the **sacramental economy** consist?
 - The sacramental economy consists in the **communication of the fruits** of Christ's redemption through the celebration of the sacraments of the Church, most especially that of the Eucharist, "until he comes" (1 Corinthians 11:26).
- St. Pius X Catechism: When asking "to be **saved is it enough** that Jesus Christ died for us?" and he responds:
- It is *not enough* for our salvation that Jesus Christ has died for us; it is also *necessary that the fruit of His Passion and death be applied to each one of us*, which is accomplished especially by means of the sacraments instituted for this end by Jesus Christ Himself.

“WE TAKE FOR GRANTED THAT THE SON OF GOD THROUGH HIS DEATH HAS REDEEMED MANKIND IN GENERAL AND HAS SATISFIED FOR SIN; WE KNOW THAT IN CHRIST THERE IS PLENTIFUL REDEMPTION...BUT THE UNIVERSAL TRUTHS...LEAVE UNTOUCHED THE OTHER PROBLEM OF OUR OWN INDIVIDUAL SHARE IN THE TREASURES OF REDEMPTION

**HOW DO INDIVIDUAL MEN COME INTO CONTACT WITH THAT GREAT CHRIST WHO IS OUR REDEMPTION PERSONIFIED?
...THE URGENT PROBLEM IS, HOW AM I TO BE LINKED UP EFFECTIVELY WITH THAT GREAT MYSTERY OF CHRIST’S DEATH?**

WHEN SHALL I KNOW THAT CHRIST IS NOT ONLY THE REDEEMER BUT ALSO MY REDEEMER?...



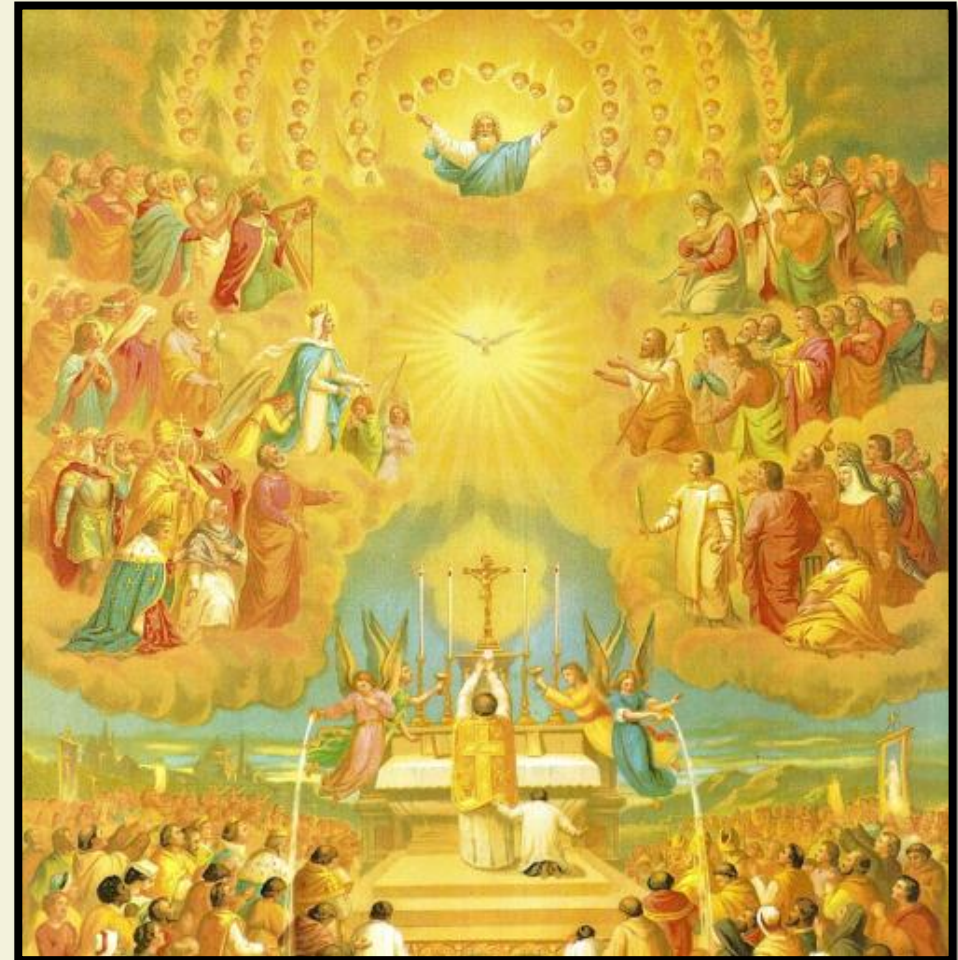


WHAT HAPPENED THERE ON THE CROSS
THAT DAY IS HAPPENING NOW IN THE
MASS, WITH THIS DIFFERENCE: ON THE
CROSS THE SAVIOR WAS ALONE; IN THE
MASS HE IS WITH US.

HE CANNOT SUFFER AGAIN IN HIS OWN
HUMAN NATURE WHICH IS IN HEAVEN
ENJOYING BEATITUDE, BUT HE CAN
SUFFER AGAIN IN OUR HUMAN NATURES.
HE CANNOT RENEW CALVARY IN HIS
PHYSICAL BODY, BUT **HE CAN RENEW IT
IN HIS MYSTICAL BODY - THE CHURCH.**

SO THE CHRIST GOES OUT INTO THE WORLD GATHERING UP OTHER HUMAN NATURES WHO ARE WILLING TO BE **CHRISTS**.

IN ORDER THAT OUR SACRIFICES, OUR SORROWS, OUR GOLGOTHAS, OUR CRUCIFIXIONS, MAY NOT BE ISOLATED, DISJOINTED, AND UNCONNECTED, THE CHURCH COLLECTS THEM, HARVESTS THEM, UNIFIES THEM, COALESCES THEM, MASSES THEM, AND THIS MASSING OF ALL OUR SACRIFICES OF OUR INDIVIDUAL HUMAN NATURES IS UNITED WITH THE **GREAT SACRIFICE OF CHRIST ON THE CROSS IN THE MASS.**



How do we better participate in the Mass?



- Sacrosanctum Concilium #14: Mother Church earnestly desires that all the faithful should be led to that **fully conscious, and active participation** in liturgical celebrations which is demanded by the very nature of the liturgy.

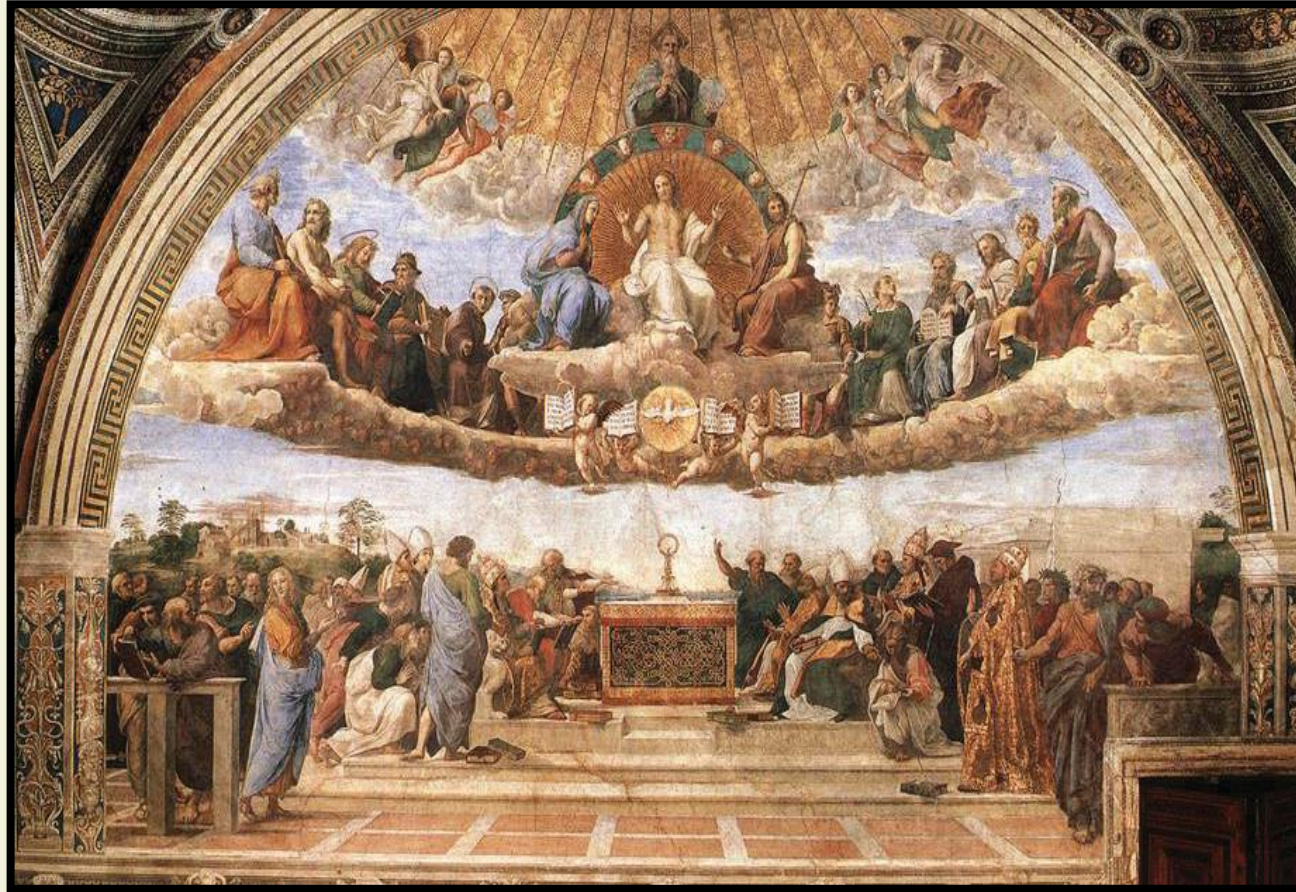
Compendium # 189. How do the lay faithful participate in the **priestly office** of Christ?

- They participate in it especially in the Eucharist by offering ... their own lives with **all of their works, their prayers, their apostolic undertakings, their family life, their daily work and hardships borne with patience and even their consolations of spirit and body.**

How do we better participate in the Mass?

One learns to participate in the Holy **Mass** by **participating in it.**

- **Full participation** means that must be exterior – attitudes, gestures, prayers, songs...
 - as well as in the interior, with **firm will of uniting oneself with Christ** and with the whole mystical body.
- **Conscious participation** means that one knows what is going and why it is happening. It is not enough to have a negligent, distracted attendance.
- **Active participation** means that everyone must take part: “...Christ's faithful (...) should not be there as strangers or silent spectators...;” acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes must be promoted.
- **Fruitful participation** is the “most perfect participation,” it is the Summit of the liturgical participation; the highest and most effective, is the **sacramental Communion.**



“...we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, **provided we suffer with him** in order that we may also be **glorified with him.**”

I consider that the sufferings of this present time are not worth **comparing with the glory that is to be revealed to us.**”

Romans 8:17-18

WHO IS JESUS CHRIST?