



DIOCESE of
MANCHESTER

Christ Our Passover

Easter Series 2023

Sourcebook Readings



OFFICE OF THE BISHOP
DIOCESE OF MANCHESTER

Dear Brothers and Sisters in Christ:

“Christ our Passover has been sacrificed, alleluia; therefore let us keep the feast with the unleavened bread of purity and truth, alleluia, alleluia!”

St. Paul’s joyful declaration to the Christians of Corinth is echoed by the Church around the world in the Communion Antiphon for the Mass of Easter Sunday. How right and just this is, since “[t]he celebration of the Eucharist ... is in the fullest sense the Easter Sacrament; that is to say, the commemoration of the Sacrifice of the Cross and the presence of the risen Christ, the completion of Christian initiation, and the foretaste of the eternal *Pasch*.” *Paschale Solemnitatis (On Preparing and Celebrating the Paschal Feasts)*, Congregation for Divine Worship (1988).

As we make our way through Easter and hear the scriptures that take us to places like the Upper Room, Emmaus, and the shores of the Sea of Tiberias, we are reminded that Easter is indeed the true Season of the Eucharist. To help enrich your celebration of these Fifty Days, we have collected in this e-Book some excerpts on the Eucharist taken from the documents of the Second Vatican Council and the writings of Pope Francis, Pope Benedict, and Pope John Paul II. I hope this varied assortment of texts will help you to grow in the love of this most wondrous Sacrament of Love.

May our Easter celebrations draw all of us ever closer to the Crucified and Risen Lord who is truly here among us, now and forever.

Sincerely in Christ,

Most Reverend Peter A. Libasci, D.D.
Bishop of Manchester

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Second Vatican Council, Constitution on the Church (“Lumen Gentium”)

3. ...As often as the sacrifice of the cross in which Christ our Passover was sacrificed, is celebrated on the altar, the work of our redemption is carried on, and, in the sacrament of the Eucharistic bread, the unity of all believers who form one body in Christ is both expressed and brought about. All people are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and toward whom our whole life strains.

Second Vatican Council, Constitution on the Sacred Liturgy (“Sacrosanctum Concilium”)

7. ...Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, “the same now offering, through the ministry of priests, who formerly offered himself on the cross,” but especially under the Eucharistic species. By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes. He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: “Where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:20).

...[E]very liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

10. ...[T]he liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made children of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord’s supper.

The liturgy in its turn moves the faithful, filled with “the paschal sacraments,” to be “one in holiness”; it prays that “they may hold fast in their lives to what they have grasped by their faith”; the renewal in the Eucharist of the covenant between the Lord and men and women draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the Eucharist, as from a font, grace is poured forth upon us; and the sanctification of humanity in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

47. At the Last Supper, on the night when He was betrayed, our Savior instituted the Eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us.

Pope Francis, Apostolic Exhortation *Evangelii Gaudium* (“The Joy of the Gospel”)

13. ...Jesus leaves us the Eucharist as the Church’s daily remembrance of, and deeper sharing in, the event of his Passover (cf. Lk 22:19). The joy of evangelizing always arises from grateful remembrance: it is a grace which we constantly need to implore. The apostles never forgot the moment when Jesus touched their hearts: “It was about four o’clock in the afternoon” (Jn 1:39). Together with Jesus, this remembrance makes present to us “a great cloud of witnesses” (Heb 12:1), some of whom, as believers, we recall with great joy: “Remember your leaders, those who spoke to you the word of God” (Heb 13:7). Some of them were ordinary people who were close to us and introduced us to the life of faith: “I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice” (2 Tim 1:5). The believer is essentially “one who remembers.”

269. ...Jesus’ sacrifice on the cross is nothing else than the culmination of the way he lived his entire life. Moved by his example, we want to enter fully into the fabric of society, sharing the lives of all, listening to their concerns, helping them materially and spiritually in their needs, rejoicing with those who rejoice, weeping with those who weep; arm in arm with others, we are committed to building a new world. But we do so not from a sense of obligation, not as a burdensome duty, but as the result of a personal decision which brings us joy and gives meaning to our lives.

Pope Francis, Homily on the Solemnity of the Most Holy Body and Blood of Christ (2021)

...A third image from the Gospel is that of Jesus breaking the bread. This is the Eucharistic gesture par excellence. It is the distinctive sign of our faith and the place where we encounter the Lord who offers himself so that we can be reborn to new life. This gesture also challenges us. Up to that point, lambs were sacrificed and offered to God. Now Jesus becomes the lamb, offering himself in sacrifice in order to give us life. In the Eucharist, we contemplate and worship the God of love. The Lord who breaks no one, yet allows himself to be broken. The Lord who does not demand



*“The bread I will give
is my flesh, for the life
of the world” (Jn 6:51)*

sacrifices, but sacrifices himself. The Lord who asks nothing but gives everything. In celebrating and experiencing the Eucharist, we too are called to share in this love. For we cannot break bread on Sunday if our hearts are closed to our brothers and sisters. We cannot partake of that Bread if we do not give bread to the hungry. We cannot share that Bread unless we share the sufferings of our brothers and sisters in need. In the end, and the end of our solemn Eucharistic liturgies as well, only love will remain. Even now, our Eucharistic celebrations are transforming the world to the extent that we are allowing ourselves to be transformed and to become bread broken for others.

Pope Emeritus Benedict, Apostolic Exhortation *Sacramentum Caritatis* (“The Sacrament of Love”)

6. “The mystery of faith!” With these words, spoken immediately after the words of consecration, the priest proclaims the mystery being celebrated and expresses his wonder before the substantial change of bread and wine into the body and blood of the Lord Jesus, a reality which surpasses all human understanding. The Eucharist is a “mystery of faith” par excellence: “the sum and summary of our faith.” The Church’s faith is essentially a Eucharistic faith, and it is especially nourished at the table of the Eucharist. ...

11. ...Jesus “draws us into himself.” The substantial conversion of bread and wine into his body and blood introduces within creation the principle of a radical change, a sort of “nuclear fission,” to use an image familiar to us today, which penetrates to the heart of all being, a change meant to set off a process which transforms reality, a process leading ultimately to the transfiguration of the entire world, to the point where God will be all in all (cf. 1 Cor 15:28).

36. ...“The bread you see on the altar, sanctified by the word of God, is the body of Christ. The chalice, or rather, what the chalice contains, sanctified by the word of God, is the blood of Christ. In these signs, Christ the Lord willed to entrust to us his body and the blood which he shed for the forgiveness of our sins. If you have received them properly, you yourselves are what you have received.” Consequently, “not only have we become Christians, we have become Christ himself.”

37. ...The celebration of the Eucharist implies and involves the living Tradition. The Church celebrates the eucharistic sacrifice in obedience to Christ’s command, based on her experience of the Risen Lord and the outpouring of the Holy Spirit. For this reason, from the beginning, the Christian community has gathered for the *fractio panis* on the Lord’s Day. Sunday, the day Christ rose from the dead, is also the first day of the week, the day which the Old Testament tradition saw as the beginning of God’s work of creation. The day of creation has now become the day of the “new creation,” the day of our liberation, when we commemorate Christ who died and rose again.

55. ...There can be no *actuosa participatio* in the sacred mysteries without an accompanying effort to participate actively in the life of the Church as a whole, including a missionary commitment to bring Christ’s love into the life of society.

71. Christianity’s new worship includes and transfigures every aspect of life: “Whether you eat or drink, or whatever you do, do all to the glory of God” (1 Cor 10:31). Christians, in all their actions, are called to offer true worship to God. Here the intrinsically eucharistic nature of Christian life begins to take shape. The Eucharist, since it embraces the concrete, everyday existence of the believer, makes possible, day by day, the progressive transfiguration of all those called by grace to reflect the image of the Son of God (cf. Rom 8:29ff.). There is nothing authentically human – our thoughts and affections, our words and deeds – that does not find in the sacrament of the Eucharist the form it needs to be lived to the full. Here we can see the full human import of the radical newness brought by Christ in the Eucharist: the worship of God in our lives cannot be relegated to something private and individual, but tends by its nature to permeate every aspect of our existence. Worship pleasing to God thus becomes a new way of living our whole life, each particular moment of which is lifted up, since it is lived as part of a relationship with Christ and as an offering to God. The glory of God is the living man (cf. 1 Cor 10:31). And the life of man is the vision of God.

76. ...Secularization, with its inherent emphasis on individualism, has its most negative effects on individuals who are isolated and lack a sense of belonging. Christianity, from its very beginning, has meant fellowship, a network of relationships constantly strengthened by hearing God's word and sharing in the Eucharist, and enlivened by the Holy Spirit.

77. ...Today there is a need to rediscover that Jesus Christ is not just a private conviction or an abstract idea, but a real person, whose becoming part of human history is capable of renewing the life of every man and woman. Hence the Eucharist, as the source and summit of the Church's life and mission, must be translated into spirituality, into a life lived "according to the Spirit" (Rom 8:4ff.; cf. Gal 5:16, 25).

82. In discovering the beauty of the eucharistic form of the Christian life, we are also led to reflect on the moral energy it provides for sustaining the authentic freedom of the children of God. ... A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented" .

...The moral transformation implicit in the new worship instituted by Christ is a heartfelt yearning to respond to the Lord's love with one's whole being, while remaining ever conscious of one's own weakness. This is clearly reflected in the Gospel story of Zacchaeus (cf. Lk 19:1-10). After welcoming Jesus to his home, the tax collector is completely changed: he decides to give half of his possessions to the poor and to repay fourfold those whom he had defrauded. The moral urgency born of welcoming Jesus into our lives is the fruit of gratitude for having experienced the Lord's unmerited closeness.

83. ...Worship pleasing to God can never be a purely private matter, without consequences for our relationships with others: it demands a public witness to our faith.

84. ...The love that we celebrate in the sacrament is not something we can keep to ourselves. By its very nature it demands to be shared with all. What the world needs is God's love; it needs to encounter Christ and to believe in him. The Eucharist is thus the source and summit not only of the Church's life, but also of her mission: "an authentically eucharistic Church is a missionary Church." We too must be able to tell our brothers and sisters with conviction: "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us" (1 Jn 1:3). Truly, nothing is more beautiful than to know Christ and to make him known to others. The institution of the Eucharist, for that matter, anticipates the very heart of Jesus' mission: he is the one sent by the Father for the redemption of the world (cf. Jn 3:16-17; Rom 8:32). At the Last Supper, Jesus entrusts to his disciples the sacrament which makes present his self-sacrifice for the salvation of us all, in obedience to the Father's will. We cannot approach the eucharistic table without being drawn into the mission which, beginning in the very heart of God, is meant to reach all people. Missionary outreach is thus an essential part of the eucharistic form of the Christian life.

85. The first and fundamental mission that we receive from the sacred mysteries we celebrate is that of bearing witness by our lives. The wonder we experience at the gift God has made to us in Christ gives new impulse to our lives and commits us to becoming witnesses of his love.

86. The more ardent the love for the Eucharist in the hearts of the Christian people, the more clearly will they recognize the goal of all mission: to bring Christ to others. Not just a theory or a way of life inspired by Christ, but the gift of his very person.

88. "The bread I will give is my flesh, for the life of the world" (Jn 6:51). In these words the Lord reveals the true meaning of the gift of his life for all people. These words also reveal his deep compassion for every man and woman. The Gospels frequently speak of Jesus' feelings towards others, especially the suffering and sinners (cf. Mt 20:34; Mk 6:34; Lk 19:41). Through a profoundly human sensibility he expresses God's saving will for all people – that they may have true life. Each celebration of the Eucharist makes sacramentally present the gift that the crucified Lord made of his life, for us and for the whole world. In the Eucharist Jesus also makes us witnesses of God's compassion towards all our brothers and sisters. The Eucharistic mystery thus gives rise to a service of charity towards neighbor, which "consists in the very fact that, in God and with God, I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, affecting even my feelings. Then I learn to look on this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ." In all those I meet, I recognize brothers or sisters for whom the Lord gave his life, loving them "to the end" (Jn 13:1). Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and that the Eucharist thus compels all who believe in him to become "bread that is broken" for others, and to work for the building of a more just and fraternal world. Keeping in mind the multiplication of the loaves and fishes, we need to realize that Christ continues today to exhort his disciples to become personally engaged: "You yourselves, give them something to eat" (Mt 14:16). Each of us is truly called, together with Jesus, to be bread broken for the life of the world.

89. ...Precisely because of the mystery we celebrate, we must denounce situations contrary to human dignity, since Christ shed his blood for all, and at the same time affirm the inestimable value of each individual person.

94. Jesus' gift of himself in the sacrament, which is the memorial of his passion, tells us that the success of our lives is found in our participation in the trinitarian life offered to us truly and definitively in Him. The celebration and worship of the Eucharist enable us to draw near to God's love and to persevere in that love until we are united with the Lord whom we love. The offering of our lives, our fellowship with the whole community of believers and our solidarity with all men and women are essential aspects of that *logiké latreía*, spiritual worship, holy and pleasing to God (cf. Rom 12:1), which transforms every aspect of our human existence, to the glory of God.

Pope John Paul II, Apostolic Letter *Dies Domini* ("The Day of the Lord")

32. The Eucharist is not only a particularly intense expression of the reality of the Church's life, but also in a sense its "fountain-head." The Eucharist feeds and forms the Church: "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor 10:17). Because of this vital link with the sacrament of the Body and Blood of the Lord, the mystery of the Church is savored, proclaimed, and lived supremely in the Eucharist...

33. At Sunday Mass, Christians relive with particular intensity the experience of the Apostles on the evening of Easter when the Risen Lord appeared to them as they were gathered together (cf. Jn 20:19). In a sense, the People of God of all times were present in that small nucleus of disciples, the first fruits of the Church. Through their testimony, every generation of believers hears



the greeting of Christ, rich with the messianic gift of peace, won by his blood and offered with his Spirit: "Peace be with you!". Christ's return among them "a week later" (Jn 20:26) can be seen as a radical prefiguring of the Christian community's practice of coming together every seven days, on "the Lord's Day" or Sunday, in order to profess faith in his Resurrection and to receive the blessing which he had promised: "Blessed are those who have not seen and yet believe" (Jn 20:29). This close connection between the appearance of the Risen Lord and the Eucharist is suggested in the Gospel of Luke in the story of the two disciples of Emmaus, whom Christ approached and led to understand the Scriptures and then sat with them at table. They recognized him when he "took the bread, said the blessing, broke it and gave it to them" (24:30). The gestures of Jesus in this account are his gestures at the Last Supper, with the clear allusion to the "breaking of bread," as the Eucharist was called by the first generation of Christians.

43. ...The Mass in fact truly makes present the sacrifice of the Cross. Under the species of bread and wine, upon which has been invoked the outpouring of the Spirit who works with absolutely unique power in the words of consecration, Christ offers himself to the Father in the same act of sacrifice by which he offered himself on the Cross. "In this divine sacrifice which is accomplished in the Mass, the same Christ who offered himself once and for all in a bloody manner on the altar of the Cross is contained and is offered in an unbloody manner." To his sacrifice Christ unites the sacrifice of the Church: "In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer and work, are united with those of Christ and with his total offering, and so acquire a new value." The truth that the whole community

shares in Christ's sacrifice is especially evident in the Sunday gathering, which makes it possible to bring to the altar the week that has passed, with all its human burdens.

44. The communal character of the Eucharist emerges in a special way when it is seen as the Easter banquet, in which Christ himself becomes our nourishment. In fact, "for this purpose Christ entrusted to the Church this sacrifice: so that the faithful might share in it, both spiritually, in faith and charity, and sacramentally, in the banquet of Holy Communion. Sharing in the Lord's Supper is always communion with Christ, who offers himself for us in sacrifice to the Father"...

It is also important to be ever mindful that communion with Christ is deeply tied to communion with our brothers and sisters. The Sunday Eucharistic gathering is an experience of brotherhood, which the celebration should demonstrate clearly, while ever respecting the nature of the liturgical action...

45. Receiving the Bread of Life, the disciples of Christ ready themselves to undertake with the strength of the Risen Lord and his Spirit the tasks which await them in their ordinary life. For the faithful who have understood the meaning of what they have done, the Eucharistic celebration does not stop at the church door. Like the first witnesses of the Resurrection, Christians who gather each Sunday to experience and proclaim the presence of the Risen Lord are called to evangelize and bear witness in their daily lives. ... Once the assembly disperses, Christ's disciples return to their everyday surroundings with the commitment to make their whole life a gift, a spiritual sacrifice pleasing to God (cf. Rom 12:1). They feel indebted to their brothers and sisters because of what they have received in the celebration, not unlike the disciples of Emmaus who, once they had recognized the Risen Christ "in the breaking of the bread" (cf. Lk 24:30-32), felt the need to return immediately to share with their brothers and sisters the joy of meeting the Lord (cf. Lk 24:33-35).

69. ...The Sunday Eucharist, therefore, not only does not absolve the faithful from the duties of charity, but on the contrary commits them even more "to all the works of charity, of mercy, of apostolic outreach, by means of which it is seen that the faithful of Christ are not of this world and yet are the light of the world, giving glory to the Father in the presence of men."

70. ...In the Sunday Eucharist, the believing heart opens wide to embrace all aspects of the Church. But the full range of the apostolic summons needs to be accepted: far from trying to create a narrow "gift" mentality, Paul calls rather for a demanding culture of sharing, to be lived not only among the members of the community itself but also in society as a whole. More than ever, we need to listen once again to the stern warning which Paul addresses to the community at Corinth, guilty of having humiliated the poor in the fraternal agape which accompanied "the Lord's Supper": "When you meet together, it is not the Lord's Supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. What! Do you not have houses to eat and drink in? Or do you despise the Church of God and humiliate those who have nothing?" (1 Cor 11:20-22). James is equally forceful in what he writes: "If a man with gold rings and in fine clothing comes into your assembly and a poor man in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, 'Take a seat here, please,' while you say to the poor man, 'Stand there,' or, 'Sit at my feet,' have you not made distinctions among yourselves, and become judges with evil thoughts?" (2:2-4).

71. The teachings of the Apostles struck a sympathetic chord from the earliest centuries, and evoked strong echoes in the preaching of the Fathers of the Church. Saint Ambrose addressed words of fire to the rich who presumed to fulfil their religious obligations by attending church without sharing their goods with the poor, and who perhaps even exploited them: “You who are rich, do you hear what the Lord God says? Yet you come into church not to give to the poor but to take instead.” Saint John Chrysostom is no less demanding: “Do you wish to honor the body of Christ? Do not ignore him when he is naked. Do not pay him homage in the temple clad in silk only then to neglect him outside where he suffers cold and nakedness. He who said: ‘This is my body’ is the same One who said: ‘You saw me hungry and you gave me no food’, and ‘Whatever you did to the least of my brothers you did also to me’ ... What good is it if the Eucharistic table is overloaded with golden chalices, when he is dying of hunger? Start by satisfying his hunger, and then with what is left you may adorn the altar as well”...

72. The Eucharist is an event and program of true brotherhood. From the Sunday Mass there flows a tide of charity destined to spread into the whole life of the faithful, beginning by inspiring the very way in which they live the rest of Sunday. If Sunday is a day of joy, Christians should declare by their actual behavior that we cannot be happy “on our own.” They look around to find people who may need their help.

73. Lived in this way, not only the Sunday Eucharist but the whole of Sunday becomes a great school of charity, justice and peace. The presence of the Risen Lord in the midst of his people becomes an undertaking of solidarity, a compelling force for inner renewal, an inspiration to change the structures of sin in which individuals, communities and, at times, entire peoples are entangled. Far from being an escape, the Christian Sunday is a “prophecy” inscribed on time itself, a prophecy obliging the faithful to follow in the footsteps of the One who came “to preach good news to the poor, to proclaim release to captives and new sight to the blind, to set at liberty those who are oppressed, and to proclaim the acceptable year of the Lord” (Lk 4:18-19). In the Sunday commemoration of Easter, believers learn from Christ, and remembering his promise: “I leave you peace, my peace I give you” (Jn 14:27), they become in their turn builders of peace.

Pope Francis, Apostolic Letter *Desiderio Desideravi* (“I Have Earnestly Desired”)

2. “I have earnestly desired to eat this Passover with you before I suffer.” (Lk 22:15) These words of Jesus, with which the account of the Last Supper opens, are the crevice through which we are given the surprising possibility of intuiting the depth of the love of the persons of the Most Holy Trinity for us.

3. Peter and John were sent to make preparations to eat that Passover, but in actual fact, all of creation, all of history — which at last was on the verge of revealing itself as the history of salvation — was a huge preparation for that Supper. Peter and the others are present at that table, unaware and yet necessary. Necessary because every gift, to be gift, must have someone disposed to receive it. In this case, the disproportion between the immensity of the gift and the smallness of the one who receives it is infinite, and it cannot fail to surprise us. Nonetheless, through the mercy of the Lord, the gift is entrusted to the Apostles so that it might be carried to every man and woman.

4. No one had earned a place at that Supper. All had been invited. Or better said: all had been drawn there by the burning desire that Jesus had to eat that Passover with them. He knows that he is the Lamb of that Passover meal; he knows that he is the Passover. This is the absolute newness, the absolute

originality, of that Supper, the only truly new thing in history, which renders that Supper unique and for this reason “the Last Supper,” unrepeatable. Nonetheless, his infinite desire to re-establish that communion with us that was and remains his original design, will not be satisfied until every man and woman, from every tribe, tongue, people and nation (Rev 5:9), shall have eaten his Body and drunk his Blood. And for this reason that same Supper will be made present in the celebration of the Eucharist until he returns again.

5. The world still does not know it, but everyone is invited to the supper of the wedding of the Lamb (Rev 19:9). To be admitted to the feast all that is required is the wedding garment of faith which comes from the hearing of his Word (cf. Rom 10:17). The Church tailors such a garment to fit each one with the whiteness of a garment bathed in the blood of the Lamb. (Rev 7:14). We must not allow ourselves even a moment of rest, knowing that still not everyone has received an invitation to this Supper or knowing that others have forgotten it or have got lost along the way in the twists and turns of human living. This is what I spoke of when I said, “I dream of a ‘missionary option’, that is, a missionary impulse capable of transforming everything, so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelization of today’s world rather than for her self-preservation.” (*Evangelii Gaudium*, n. 27). I want this so that all can be seated at the Supper of the sacrifice of the Lamb and live from Him.

6. Before our response to his invitation — well before! — there is his desire for us. We may not even be aware of it, but every time we go to Mass, the first reason is that we are drawn there by his desire for us. For our part, the possible response — which is also the most demanding asceticism — is, as always, that surrender to this love, that letting ourselves be drawn by him. Indeed, every reception of communion of the Body and Blood of Christ was already desired by him in the Last Supper.

Acknowledgements

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