

# The Eucharist, Work of Our Redemption: An Exploration of the Mass

Federation of Diocesan Liturgical Commissions

## Glorifying the Lord by Your Life: The Concluding Rites

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### Select Quotes

- “In the liturgy of the Church, it is principally his own Paschal mystery that Christ signifies and makes present. During his earthly life Jesus announced his Paschal mystery by his teaching and anticipated it by his actions. When his Hour comes, he lives out the unique event of history which does not pass away: Jesus dies, is buried, rises from the dead, and is seated at the right hand of the Father "once for all." His Paschal mystery is a real event that occurred in our history, but it is unique: all other historical events happen once, and then they pass away, swallowed up in the past. The Paschal mystery of Christ, by contrast, cannot remain only in the past, because by his death he destroyed death, and all that Christ is - all that he did and suffered for all men - participates in the divine eternity, and so transcends all times while being made present in them all. The event of the Cross and Resurrection abides and draws everything toward life.”  
- *Catechism of the Catholic (CCC) 1085.*
- “Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit. This He did that, by preaching the gospel to every creature, they might proclaim that the Son of God, by His death and resurrection, had freed us from the power of Satan and from death, and brought us into the kingdom of His Father. His purpose also was that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves. Thus by baptism men are plunged into the paschal mystery of Christ: they die with Him, are buried with Him, and rise with Him; they receive the spirit of adoption as sons "in which we cry: Abba, Father" (Rom. 8 :15), and thus become true adorers whom the Father seeks. In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until He comes. For that reason, on the very day of Pentecost, when the Church appeared before the world, "those who received the word" of Peter "were baptized." And "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers . . . praising God and being in favor with all the people" (Acts 2:41-47). From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the scriptures concerning him" (Luke 24:27), celebrating the eucharist in which "the victory and triumph of his death are again made present", and at the same time giving thanks "to God for his unspeakable gift" (2 Cor. 9:15) in Christ Jesus, "in praise of his glory" (Eph. 1:12), through the power of the Holy Spirit."  
- *Sacrosanctum Concilium 6.*
- “To the Concluding Rites belong the following:
  - a) brief announcements, should they be necessary;
  - b) the Priest’s Greeting and Blessing, which on certain days and occasions is expanded and expressed by the Prayer over the People or another more solemn formula;
  - c) the Dismissal of the people by the Deacon or the Priest, so that each may go back to doing good works, praising and blessing God;
  - d) the kissing of the altar by the Priest and the Deacon, followed by a profound bow to the altar by the Priest, the Deacon, and the other ministers.”

- *General Instruction of the Roman Missal (GIRM) 90.*

- “By signing ourselves with the Cross, we place ourselves under the protection of the Cross, hold it in front of us like a shield that will guard us in all the distress of daily life and give us the courage to go on.”  
- *The Spirit of the Liturgy*, Joseph Cardinal Ratzinger, IV. 2. B.
- “Nevertheless the 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 sons 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 man 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 men 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.”  
- *Sacrosanctum Concilium 10.*
- “After the blessing, the deacon or the priest dismisses the people with the words: *Ite, missa est*. These words help us to grasp the relationship between the Mass just celebrated and the mission of Christians in the world. In antiquity, *missa* simply meant "dismissal." However in Christian usage it gradually took on a deeper meaning. The word "dismissal" has come to imply a "mission." These few words succinctly express the missionary nature of the Church. The People of God might be helped to understand more clearly this essential dimension of the Church's life, taking the dismissal as a starting- point. In this context, it might also be helpful to provide new texts, duly approved, for the prayer over the people and the final blessing, in order to make this connection clear.”  
- *Sacramentum Caritas*, Pope Benedict XVI, 51.
- “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. Given this, the Prayer after Communion and the Concluding Rite — the Final Blessing and the Dismissal — need to be better valued and appreciated, so that all who have shared in the Eucharist may come to a deeper sense of the responsibility which is entrusted to them. 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*).”  
- *Dies Domini*, Pope John Paul II, 45.
- “Every liturgical celebration always concludes with the mission. What we live and celebrate leads us to go out towards others, to encounter the world that surrounds us, to encounter the joys and the needs of many who perhaps live without knowing the gift of God. The genuine liturgical life, especially the Eucharist, always impels us to charity, which is above all openness and attention to others. “  
- *Address of His Holiness Pope Francis to Teachers and Students of the Pontifical Liturgical Institute*, Pope Francis, 7 May 2022.

- “As the time made new by the mystery of His Death and Resurrection flows on, every eighth day the Church celebrates in the Lord’s day the event of our salvation. Sunday, before being a precept, is a gift that God makes for his people; and for this reason the Church safeguards it with a precept. The Sunday celebration offers to the Christian community the possibility of being formed by the Eucharist. From Sunday to Sunday the word of the Risen Lord illuminates our existence, wanting to achieve in us the end for which it was sent. (Cf. Is 55:10-11) From Sunday to Sunday communion in the Body and Blood of Christ wants to make also of our lives a sacrifice pleasing to the Father, in the fraternal communion of sharing, of hospitality, of service. From Sunday to Sunday the energy of the Bread broken sustains us in announcing the Gospel in which the authenticity of our celebration shows itself.”  
 - *Desiderio Desideravi*, Pope Francis, 65.
- “Evangelization takes place in obedience to the missionary mandate of Jesus: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (*Mt 28:19-20*). In these verses we see how the risen Christ sent his followers to preach the Gospel in every time and place, so that faith in him might spread to every corner of the earth.”  
 - *Evangelii Gaudium*, Pope Francis, 19.
- “In my homily at the eucharistic celebration solemnly inaugurating my Petrine ministry, I said that “there is nothing more beautiful than to be surprised by the Gospel, by the encounter with Christ. There is nothing more beautiful than to know him and to speak to others of our friendship with him.” These words are all the more significant if we think of the mystery of the Eucharist. 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.”  
 - *Sacramentum Caritas*, Pope Benedict XVI, 84.

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