

## New and Corrected Translation of the Mass – Part 19

### The Consecration

The Consecration is the high-point of the Mass. It is the reason for the Mass, and also the oldest part of the Mass. The words and actions of Jesus at the Last Supper, which He commanded us to do, form the core of the Mass – that is, the consecration of the Body and Blood of Christ. The words of consecration, in all the different rites of the Catholic Church (the Latin one is only one of twenty-three rites that go back to the Apostles), never completely match each other, and none of them match the words of Our Lord in the Bible exactly either. The reason for this is that these particular words of the Mass have been said right from the beginning, from the time of Jesus and His Apostles, before the New Testament was written. In their core, they are, of course, identical.

At the consecration the priest's gestures begin to match Our Lord's, so that it is more evident that Christ is the High Priest who offers the sacrifice of Himself. He takes the bread (the priest takes it), looks up to His Father (the priest looks up), blesses (the priest blesses the bread), offers (the priest offers), and says the words (the same words of consecration the priest must say). The same applies to the chalice filled with wine mixed with water. The Body and Blood of Christ, which manifests the sacrifice and death of Christ, are consecrated separately because His suffering and death on the Cross separated His Blood from His Body. Notice that the priest's words declare that Christ broke the bread, yet the priest's action of breaking the bread is delayed a little. The fraction (its technical term for breaking the Host) symbolises the sacrifice and death of Christ, and the addition of a little portion of the Host to the Precious Blood symbolises the Resurrection (since Body and Blood are reunited).

At each consecration, the priest elevates the Body and Blood of Christ high above, symbolizing His Ascension, to give glory to God, to offer the sacrifice of the Son to God the Father, and for us to look upon them with faith (that is, what appears to be mere bread and wine, but what is really, truly and substantially the Body and Blood of Christ Himself), to reverence and to adore Him. Pope St Pius X indulgenced the act of looking upon the Sacred Species and saying quietly the words of St Thomas, *'My Lord and my God!'* In Spain there is an ancient liturgical tradition of saying at the elevation of the Host, *'My Lord and my God, we adore Thee, Body of our Lord Jesus Christ, because by Thy holy Cross Thou hast redeemed the world.'* And at the elevation of the consecrated chalice, *'My Lord and my God, we adore Thee, sacred Blood of our Lord Jesus Christ, which was shed on the Cross for the salvation of the world.'*