



REMINDER: STANDARD TIME BEGINS SUNDAY, NOV. 5

SACRED HEART YOUTH MINISTRY

Sacred Heart Youth Ministry made the crosses for the Annual Bereavement Service that are handed out to the families who have lost loved ones this past year. The youth are also involved in making cards for the graduates, cooking for the soup supper, going to NCYC, participating with the PSR in praying the Rosary, having an eat stand at Roscoe Village Dulcimer Days, and other fund raisers. They also help out at Mass as servers, lectors, choir, the little children liturgy during Mass, and go to Columbus as a Diocesan Youth Council Member. If you do not know them, introduce yourself. *Pictured Left to Right: Vanessa, Rowan, Lacey, Josie, Nick, Anna, Connor & Sophia.*



CWC PUMPKIN ROLL FUND RAISER

Catholic Women's Club is once again selling delicious home-made Pumpkin Rolls for Fall. This fund raiser helps us to do various projects in our Church, School, and Community. Orders will be taken after Mass on November 11 & 12. Order forms can be found at the front and side doors of the church, or clip and use the coupon below. We are going to bake and sell the rolls on the weekend of November 18 & 19. Thank you for helping to make our fund raiser a success.

CWC PUMPKIN ROLL ORDER FORM:

Name: _____

Cell/Phone: _____

Ordered _____

*This order form along with your payment may be placed in the Collection Basket at Mass. Please label it Catholic Women's Club. Payment either by cash or check must be made with orders. **Pumpkin Rolls are \$10.00/each.***

Thank you for your support!

**I love you,
Lord, my strength.**

MASS SCHEDULE

MONDAY, OCTOBER 30

9:00am Communion Service

TUESDAY, OCTOBER 31

9:00am +Margie Winans (Winans Family)

7:00pm (Vigil Mass) +Margaret West (Mark West)

WEDNESDAY, NOVEMBER 1 Solemnity of All Saints

9:00am +June Kowall (Lester & LaVerne Stewart)

5:30pm +David L McCabe (Mary Lou McCabe)

THURSDAY, NOVEMBER 2 All Souls' Day

9:00am Parishioners & Benefactors

FIRST FRIDAY, NOVEMBER 3 Saint Martin de Porres

9:00am +David & Kathryn Clark (Charles & Ann Clark)

Eucharistic Adoration and Exposition follows Mass until 12:15pm closing with Benediction

SATURDAY, NOVEMBER 4 Saint Charles Borromeo

5:00pm +Robert & Mary Smith (Tank Smith)

THIRTY FIRST SUNDAY IN ORDINARY TIME, NOVEMBER 5

8:00am +Kathleen Unger (Joyce & Elaine Buerkel)

10:30am +Jerome & Caroline Stenner (Jerry & Mary Stenner)

PLEASE PRAY FOR OUR SICK

Pat & Jimm Alvarez, Patrick Anderson, Charlene Arnold, Eric Babcock, Dick Bachman, Jenny Bachman, Barbara Baker, Frankie Baker, Kathryn Barrick, Katy Berkley, Ron Bishop, Jennie Bordenkircher, John Bordenkircher, Ashleigh Bradford, Fred Bradford, Sandy Brill, Cara Brook, Braunson Buchanan, Mike Burr, Misty Bushatz, Charlie Carroll, Karen Clark, Carol & Robert Clark, Stuart Cline, Howard Cognion, Logan Cole, Ed Colgan, ZZ Alice Cox, Pam Crites, Ron Davis, Larry Dolick, Lisa Donovan, Mike Duda, Carolyn Edwards, Winnie Ellis, Dave & Verna Emerson, Mark & Lisë Emerson, Avie Ervin, Erika (Hoover) Ewing, Gypsy Fraelich, Tim France, Helen Furbee, Lou & Carol Gardina, Charles & John Gauerke, Jerry Gress, Vicki & Sue Hammerle, Louise Harding, John L Hill, Ed Hiltner, John Holehouse, Dick Jones, Gary Jones, Rosemarie Kettler, Jack Kochy, George Lahna, Cindy Larson, Janice Latham, Carol & Glenn Layton, Brenda Lozowski, Chris McCabe, Mary Lou McCabe, Martha McGrady, Terry McInerney, Doug McIntire, Irene McNichols, John & Susan Meredith, Janet Miskimens, Lora Slotter Moore, Max Moore, Joanie Moran, Herb & Betty Mould, Tim Muehler, Marissa (Berry) Mullet, Rita Myers, Louisa Newell, Tom & Mary Novak, Jeff Organ, Doris Parkhill, Warren Peitter, Jennifer Pierce, Angela & Robin Plummer, Reston Price, Joe & Kelli Prosek, Janet Rawlins, June Roof, Dan Ross, Marie Salmon, Mary Beth Smeyers, Bernice Smigelski, LaVerne Stewart, Leora Stimpert, Kathryn Stuart, Bob & Betty Sturtz, Susan (Longo) Tankow, Diane & Tim Tate, Mary Lou Thompson, Tom Thompson, Aimee Iaquinta Wagstaff, Leslie Waibel, Christa Walsh, Father Victor, Cassie Winters, Carolyn Woods and all those in need of prayer.

MISSION STATEMENT... For 150 years, Sacred Heart Parish and its missions have served the Coshocton County Community. Our Catholic Family is based upon faith and love. We apply Christian values to the continued spiritual growth of our parish family by our words and actions, and by involved parishioners who support our church and school.

DEDICATION & BLESSING OF MARY

This Sunday, October 29, following the 10:30 Mass Father Victor will dedicate and bless the new statue of our Blessed Mother, Our Lady of Lourdes, at the Grotto. There will be a procession with the Blessed Sacrament to the Grotto for the blessing, and all those present will assist in praying the Rosary (Glorious Mysteries) for this dedication. We hope to make this a very solemn and holy occasion.

IN PRAYERFUL REMEMBRANCE

Sacred Heart Parish extends prayerful condolences to the family of **Sarah M. Lahna**, sister of Pat (John) Harsh who died on October 5, 2017 in Toledo Ohio.
May she rest in peace!

COMMUNITY THANKSGIVING DINNER

On **Thursday, November 16th** Coshocton High School will host the **14th Annual Thanksgiving Community Dinner**. Please come join us at CHS for a traditional holiday meal. The music department will provide entertainment during dinner and the CHS Music Department will present their Fall Production at 7pm in McKinley Auditorium.

ANNUAL SPAGHETTI DINNER

The Annual Spaghetti dinner will be Friday, November 3rd from 5-7 pm. Meals can be purchased for \$5 and \$10 the night of the dinner. This year's venue will include **homemade sauce** by *Victor Cardenzana*. The meal also includes salad, bread, drink and dessert. All proceeds benefit the school.

What: Turkey Dinner

Where: St. Ann/St. Mary Parish Hall Dresden, OH

When: Sunday, Nov 5th 11am to 2pm

Menu: Turkey, Dressing, Mashed Potatoes, Gravy, Green Beans, Roll, Applesauce or Cranberry Sauce, Dessert, & Drink

Cost: \$8.00 Adults \$5.00 Children Carry-out Available

CAN YOU HELP?

Sacred Heart School is in need of the red embroidered shirts that the Sacred Heart Youth Choir and Ensemble wore when Fr. Bill Hritsko was the Youth Choir Director at the school. If any parent still has their shirt and is willing to donate it back to the school, please call the school office at 740-622-3728. Thank you!

PRAYER SHAWL GROUP

The Prayer Shawl Group meets the First and Third Tuesdays of the month at 10am in the Parish Ministry Center. Our next meetings will be 11/7; 11/21; and 12/5. A big thanks to the core group of knitters and crocheters. It is never to late to join the Group! Knitting or crocheting is a great way to pass the winter months. Call Tomma Bordenkircher at 740-622-0009.

YOUNG ADULTS AWAY FROM HOME

In an effort to "keep in touch", we would like to remember the young adults from our parish who leave Coshocton to go on to further schooling or enter the military with a "Care Package" at Christmas this year. If you know of a young member of our parish who is away at school or serving in the military, please put their name and mailing address in the collection basket or call Nancy Hatem at 740-824-4128/nancyhatem@yahoo.com. Packages will be put in the mail in mid November.

UPCOMING MEETINGS & ACTIVITIES

Oct 28: Parish Soup Supper/ School Gym / 6:15pm

Oct 29: Annual Memorial Service / Church / 2pm

Oct 31: *All Saints Day Vigil Mass / 7pm*

Nov 1: *All Saints Day Mass / 9am & 5:30pm*

"The Bible & the Sacraments" 8 / Cafeteria / 6:30pm

Nov 3: Spaghetti Dinner / School Gym / 5-7pm

Nov 7: Prayer Shawl Group / PMC / 10am

Nov 8: Parish Council / PMR / 6:15pm

Nov 9: School Advisory Board / PMR / 6pm

Catholic Women's Club / SH Cafeteria / 6:30pm

Nov 15: *"The Bible & the Sacraments" 9 / Cafeteria / 6:30pm*



SUNDAY MORNING GET -TOGETHER

Coffee & Donuts in the school cafeteria after 8am Mass. Everyone Welcome!

OFFERTORY SUMMARY ~ OCTOBER 21/22

Envelopes	\$4,502.00	School Support	\$80.00
Loose	472.00	World Mission Sunday:	
Children	9.00		\$913.00
Total	\$ 4,983.00	Mass Count -	338

BULLETIN SPONSOR OF THE WEEK

**BRILLHARTS
BODY SHOP**

NOV 4/5	LECTOR	SERVERS	HOLY COMMUNION	GIFT BEARERS
5:00 PM	Barb Daugherty	Jonathan Vu Colston Lauvray	Joyce Corbett Jack Timmons	Need Volunteers
8:00 AM	Josie Fornara	Chuck Fornara Need Volunteer	Nancy Hatem Tammy Dovenbarger	Tony & Nancy Hatem
10:30 AM	PSR Students	PSR Students	Roxann McCann John Ellis	PSR Students

THE BIBLE *and the* SACRAMENTS

SESSION 5: *The* SACRIFICIAL OFFERING

When as Christians we study the cognitive meaning of the sacraments, we may garner knowledge about the Old Testament prefiguring of the New Testament sacraments, but do we experience the heart felt awareness and appreciation of the depth of love God has, to put all this together for us? This emotional reaction impacted me after the 5th session, when the group discussed how gratifying it is to learn, share with classmates, and to embrace the desire to expand this holy frontier to others outside of our class... It truly felt like God was with us as a group, nurturing us in our attempts to understand His commitment to ALL of us. Sustaining this feeling, I reviewed Scott Hahn's (*Swear to God*) discussion of the term COVENANT that God has with us. Hahn explains that the ancient people understood covenant as an exchange of persons ("You shall be my people and I shall be your God") (Ezek 36:28), that incorporated all aspects of their lives: public, professional, recreational, religious, personal; *everything*. The covenant rites did not invite God's people to periodically withdraw from the swift current of their lives to transcending worship. Instead the covenant rites became the channel through which the stream of their faith, which was their lives, flowed. Hahn defined Israel's worship as a driving force in history, to now be carefully studied to help reveal our modern-day all-encompassing faith-purpose in our lives!

God designed creation itself as His Temple, with a liturgical cycle and "sign" of the covenant between God and the human race. That sign is the seventh day of creation or the Sabbath; where God rested, or was refreshed (Ex 31:13, 17). To observe the Sabbath was to keep the covenant with the Lord. In the world of biblical faith, the covenant was the legal ritual way to welcome new family members and the ordinary, periodic way for established family members to renew their bonds. The covenant defined your relationship with others regarding your choice of profession, who you married, where you lived; overall your role in society. Individualism was an unknown concept in ancient times. Covenants, used to seal treaties, marriages or adoptions, shared three components: 1) the solemn swearing of an oath, 2) the offering of a sacrifice, and 3) the sharing of a common meal. These three elements often compose the traditional signs of the covenants, which are the sacraments of the Old Covenant and of the New.

First, oaths are not the same as vows or promises. Promises, at most, place at risk one's reputation if they are not kept. A vow is more potent than a promise as it is made directly to God. An oath is a promise with great impact as God becomes an active partner in the transaction; the promise is sealed "in God's name" for example. Ancient oaths bore dual consequences: blessings if fulfilled, but curses if broken. Not always were oaths verbal; oaths-in-action could be symbolized by a physical sign, like circumcision.

Second, the act of sacrifice was a recognition of God's sovereignty over creation (Ps 24:1). It can symbolize thanksgiving, sorrow for one's sins, and of greatest impact, the sacrifice signified the forging of a covenant. Bloody animal

sacrifice offered the connotation that if the covenant was violated, the contracting parties deserved to suffer the same fate as the sacrificed animals. Circumcision also symbolized severe consequences; the failure of generative power or an end of a family's line of descendants, if the covenant was not honored.

Third, consumption of the blood sacrifice was the purpose and end goal of that blood sacrifice. It signified the forging or restoration of family bonds. The Passover meal exemplified this to the point that those who did not eat the paschal lamb awakened to find their firstborn dead. In Mt 26:28 the explicit connection was made by Jesus between the Passover seder and the Eucharist of the Mass. Jesus established forever the Eucharist meal in God's presence; for the Eucharist is the "Lord's Supper" (1 Cor 11:20).

When we receive the sacraments, we make a covenant with God, where we bind ourselves to live by divinely ordered law. The Latin word "*sacramentum*" was the sacred oath sworn by Roman men as they enlisted in the military. The Roman soldier became totally subjugated to the military power structure until death or demobilization. The Roman *sacramentum* was the most sacred of oaths of the highest degree of binding power and gravity; and equivalent to the covenant oaths of Israel. Pliny the Younger, a Roman imperial official who lived during the apostles' lifespan, had observed the Christians' Sunday worship. Pliny described the Mass, and claimed the Christians bound themselves by a solemn oath or "*sacramentum*." Two generations later, Tertullian, the Romans' greatest attorney, converted to Christianity and in his writings also alluded to the Christian baptism and Eucharist as "*sacramentums*," or sacred oaths that sealed, renewed, and signified membership in God's covenant family. How could the modern-day Mass possibly correspond to the ancient Christian worship as reported by Pliny and Tertullian? An oath engages the Lord's name (CCC 2150), and that is what happens at the beginning of every Mass, as we perform the sign of the cross while saying "In the name of the Father, Son, and Holy Ghost, Amen." The "Amen" means "yes, or I do," or "so be it," and the "Amen" oath was a common oath used in Israel. The ancient rabbis decreed legal validity of every blessing only happened when it was met with the "Amen" response. In our Mass introductory rites, did you realize that when we state the names of the Trinity and "Amen", we have consented to the terms of the covenant as every Mass is an oath sworn in God's name?

In the U.S., separation of church and state has been the decree but this was not true in ancient times. For the Israelites and the early Christians, the Romans realized when they persecuted the Christians, to overturn the covenant the Christians made with God, they needed to swear an oath to the Roman emperor god, or to his false gods. The Romans fulfilled the terms of the oath to new Christians: life for those who swore the oath to the emperor, and death to those who would not.

THE BIBLE *and the* SACRAMENTS

SESSION 5 CONT'D: *The* SACRIFICIAL OFFERING

The early Christians believed the oaths binding and covenantal, as 4th century St. Cyril told his converts, “When you renounce Satan, you trample underfoot your entire covenant with him, and abrogate your former treaty with hell.” Thus, “The renunciation of Satan”, that is in the Baptismal vows today (The rite of renunciation today is called “exorcism”, from the Greek meaning, “to oath out”). We have bound ourselves to a covenant, and the covenant implies a law. Law and liturgy are inseparable; the purpose of liturgy is for us to gain holiness, and the law exists to protect and preserve the holiness of the liturgy. Catholic law exists primarily to protect the sanctity of the sacraments and liturgy. So in our time, what does the covenant oath of the Mass involve for us? We admit to our sins in the penitential rite, we acknowledge holy truth in the Scripture readings at Mass, and we pledge to accept and obey all Catholic teachings when we profess the words, “I believe in one holy, Catholic, and apostolic Church” in the Nicene Creed. Finally, we accept the covenant of becoming one with God and each other when we celebrate the greatest of the 7 sacraments; “the source and summit of the Christian life,” the Holy Eucharist (CCC1324).

Eucharist derives from the Greek word *eucharistia*, meaning thankfulness or gratitude. Jacob Wood (*Speaking the Love of God*) declares that in the central moment of the Eucharist, when the priest says, “This is my body” and “This is my blood”, the bread and wine in the transubstantiation still looks like bread and wine, but is now the Body and Blood of Christ, offered as a sacrifice to God the Father as a re-presentation of the Sacrifice of Jesus on Calvary.

Wood states that sacrifice was the fundamental form of worship of God since the time of creation. Sacrificial worship involved offering some good thing back to God for His saving actions, especially those prefiguring Baptism and Confirmation. For example, sacrifices were offered to God by Noah and the Israelites who walked unscathed through the parted Red Sea. Through these two events, God had given spiritual life back to those people who had lost it; and their sacrifices to God offered a portion of that rescued life back to God. The most important Old Testament sacrifices were involved with God's covenants with man. In return for the land, children, and blessing God promised Abraham, He asked Abraham for the sacrifice of circumcision, (Abraham would offer back to God a small, symbolic portion of the means by which he would receive the blessing of his children) (Gen 17:9-14), and the offer of the sacrifice of his son Isaac. Isaac prefigured Jesus: he was Abraham's only son; he carried the wood for his own sacrifice; he was to be sacrificed in the hills of Moriah, which was part of the same area of Jerusalem where Jesus was crucified; and both fathers got their sons back on the third day.

God saved the Israelites by the sacrifice of the Paschal lamb from the angel of death who killed the first born of their Egyptian captors to enable the Israelites to enter into a covenant with Him. At Mount Sinai, the freed Israelites formed the covenant with God by a sacrifice in preparation for reception of the Law of God (Ex 24:1-8). In the Old Testament, people attempted to offer spiritual thanks to God for the spiritual life He had given them, but they were imperfect sacrifices. They could only feed a few people at a time, could not make the past present again, and they

could not constitute a person's spiritual life to God. God realized these imperfect sacrifices could be offered with an unthankful and even an evil heart.

God foreshadowed the coming of a new sacrifice that would continually feed the entirety of His people. Initially in the Old Testament, He provided manna to the Israelites in the desert. Through the priest-king Melchizedek who offered bread and wine as a priest prior to the Mosaic law as an everlasting priestly order, God foreshadowed a sacrifice whose saving action would be ever present to His people (Gen 14:17-24). The Old Testament sacrifices represented the restoration of the Israelites to spiritual life.

In the New Testament, Jesus gave His people new spiritual life, as He initially showed the people the sign He could feed the crowd of 5,000 with five loaves and two fish on the feast of Passover, a year before the Last Supper (Jn 6:1-15). This miracle prefigured His ultimate intention of feeding His people forever with true Passover food that would liberate them from sin and give them eternal life. Jesus would sacrifice Himself as the people would eat His flesh and drink His blood because God was offering His own life back to them (Jn 6:53-58).

Jesus instituted the Eucharist at the Last Supper, which was on the commemorative Passover, the meal that celebrated God's liberation of His people through the blood of the Paschal lamb that purified them from sin. The Last Supper took place a year after His Bread of Life discourse when Jesus said, “The bread which I will give for the life of the world is My flesh” (Jn 6:51). At the last Supper Jesus celebrated the Passover meal. He was offering the ceremonial cups of wine: the first began the ritual, the second recalled the Exodus, the third was the cup of blessing which was preceded by the blessing of unleavened bread and the consumption of the Paschal lamb. Through the context of the ceremony, Jesus tells His apostles He is the Paschal lamb. When He gives to His disciples His body as the unleavened bread, and His blood as the cup of blessing, just as they are to eat the Paschal lamb, Jesus is telling them He is the Paschal lamb they are about to eat, and His



blood is the blessing they are going to receive. The fourth Passover cup of wine concludes the Passover meal. When Jesus announced to His apostles that He would not drink the fourth cup with them until the Kingdom of God comes, He informs them that the Eucharist is a never-ending Passover that will be further celebrated in heaven. Just as God had previously ordered His people to celebrate the Passover to commemorate God's setting the Israelites free from the slavery to the Egyptians, Jesus now tells His apostles to celebrate the Eucharist: “Do this in remembrance of Me” (Lk 22:19). This new sacrifice is in remembrance of Christ's liberating us from SLAVERY TO SIN. Only by “partaking of the sacrificial presence of Jesus in the Eucharist, do we fulfill the Greatest Commandments: to be united to Him and to one another in love” (Jacob Wood).

AN APOLOGETIC EXPLANATION OF THE **SACRAMENT OF THE EUCHARIST**

What are the benefits of receiving the Eucharist?

Jesus said to [the Jews], “Truly, truly I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him.” (Jn 6:53–56)



The Holy Eucharist, in which the faithful receive the Body and Blood of Christ, is the ultimate sign of our sharing in the divine life of Christ as well as of our status as one Body in Christ.

In the Gospel of St. John, Christ identified himself as the “bread which came down from heaven” (Jn 6:41). At the Last Supper he took the bread and the cup filled with wine and said, “This is my body. . . . This is my blood of the covenant” (Mt 26:27–28). Each time a bishop or priest repeats these words of consecration in the Mass, the substance of the bread and wine is changed into the Body and Blood of Christ [and Soul and Divinity] by the power of the Holy Spirit. (Cf. CCC 1365, 1374, 1376)

Because the members of the Church are one Body in Christ, we partake of the one bread, the Body of Christ, in the Eucharist, “The fount and apex of the whole Christian life” (LG 11). Holy Communion is thus a rich symbol of our unity in Christ and of Christ’s presence dwelling within us. (Cf. CCC 805, 1384, 2120)

Though every Catholic is required to receive the Eucharist at least once yearly, he or she should receive it as often as possible, even daily, as long as he or she is properly disposed. (Cf. CCC 1388–1389, 1417)

The person who receives the Eucharist is blessed with many graces. The Eucharist . . .

- ✘ Maintains and increases intimate union with Christ. (Cf. CCC 1325, 1391)
- ✘ Reinforces the unity of the Church as the Mystical Body of Christ. (Cf. CCC 1396, 1398)
- ✘ Removes venial sins and increases charity toward God and neighbor. (Cf. CCC 1394)
- ✘ Strengthens the recipient from grave sins. (Cf. CCC 1395)
- ✘ Decreases temporal punishment due to sin. (Cf. CCC 1414)
- ✘ Helps the recipient to avoid temptation and control concupiscence. (Cf. CCC 1393)

In the Eastern Churches, as in the early Church, the three Sacraments of Initiation—Baptism, Confirmation, and Communion—are given to even to infants in one continuous liturgical celebration. (Cf. CCC 1233, 1285, 1322, 1533)

The *Catechism of the Catholic Church* addresses this question in paragraphs 1360 and 1374.

AN APOLOGETIC EXPLANATION OF THE **MASS AS THE NEW PASSOVER**

Why is the Mass called a “New Passover”?

[Jesus] said to [the apostles], “I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God.” And he took a chalice, and when he had given thanks he said, “Take this, and divide it among yourselves; for I tell you that from now on I shall not drink from the fruit of the vine until the kingdom of God comes.” And he took bread, and when he had given thanks he broke it and gave it to them saying, “This is my body which is given for you. Do this in remembrance of me.” And likewise the chalice after supper, saying, “This chalice which is poured out for you is the new covenant in my blood.” (Lk 22:15-20)



At the Last Supper, which was a celebration of Passover, Christ instituted the Sacrament of the Eucharist to commemorate his Sacrifice on the Cross and Resurrection, which was the definitive Passover that delivered his people from their sins.

The celebration of Passover was a Jewish feast commemorating the day God had delivered the Israelites out of their slavery in Egypt. His own Passion, Death, and Resurrection, and Ascension are the New Passover of the New Covenant by which the faithful are saved from their bondage to sin and enter new life in Heaven. In consecrating the bread and cup at the meal and directing his Apostles to repeat this act as a memorial of his Death and Resurrection, Christ established the celebration of the Eucharist, the Holy Sacrifice of the Mass, as the celebration of this New Passover. (Cf. CCC 1339, 13622)

The liturgical celebration of the Eucharist makes the New Passover of Christ present again in three ways:

- ✘ It is a sharing the Sacrifice of Christ, which is expressed most fully by the reception of Holy Communion.
- ✘ It is a sharing in the Death and Resurrection of Christ.
- ✘ It anticipates the ultimate fulfillment of the Passover in the Kingdom of God.

This threefold commemoration of the Eucharist is reflected in the various prayers of the Memorial Acclamation, for example: “When we eat this Bread and drink this Cup, / we proclaim your Death, O Lord, / until you come again.” (Cf. CCC 1403,1409)

The *Catechism of the Catholic Church* addresses this question in paragraph 1340.