

THE CATECHISM OF THE CATHOLIC CHURCH
THE CELEBRATION OF THE CHRISTIAN MYSTERY

Chapter One

The Paschal Mystery in the Age of the Church

Article 1

THE LITURGY—WORK OF THE HOLY TRINITY

III. The Holy Spirit and the Church in the Liturgy

1096 Jewish liturgy and Christian liturgy. A better knowledge of the Jewish people's faith and religious life as professed and lived even now can help our better understanding of certain aspects of Christian liturgy. For both Jews and Christians Sacred Scripture is an essential part of their respective liturgies: in the proclamation of the Word of God, the response to this word, prayer of praise and intercession for the living and the dead, invocation of God's mercy. In its characteristic structure the Liturgy of the Word originates in Jewish prayer. The Liturgy of the Hours and other liturgical texts and formularies, as well as those of our most venerable prayers, including the Lord's Prayer, have parallels in Jewish prayer. The Eucharistic Prayers also draw their inspiration from the Jewish tradition. The relationship between Jewish liturgy and Christian liturgy, but also their differences in content, are particularly evident in the great feasts of the liturgical year, such as Passover. Christians and Jews both celebrate the Passover. For Jews, it is the Passover of history, tending toward the future; for Christians, it is the Passover fulfilled in the death and Resurrection of Christ, though always in expectation of its definitive consummation.

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1097 In the liturgy of the New Covenant every liturgical action, especially the celebration of the Eucharist and the sacraments, is an encounter between Christ and the Church. The liturgical assembly derives its unity from the "communion of the Holy Spirit" who gathers the children of God into the one Body of Christ. This assembly transcends racial, cultural, social—indeed, all human affinities.