

### *Twice Mine*

Sometimes it is good for us to remember the basics of our faith. The human race was created to live in communion with God, in whom alone we find happiness.

This is our fundamental purpose in life as stated in the Catechism this way:

***The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for:<sup>1</sup>***

This is the reason why nothing else in the world satisfies our deepest desires.

- Not money, because money runs out.
- Not pleasure, because pleasure wears off.
- Not power, because power can corrupt
- Not Honour, because not everyone like us

We are made to love and be loved with an eternal love, and that can only come from God. But Adam and Eve distrusted God and the human race became lost and fell under the power of the devil. We couldn't save ourselves, so Jesus came to rescue us. As true man and true God, he was able to end mankind's rebellion against God and re-establish our communion with God, a relationship celebrated in a special way at Holy Communion which the Catechism considers in this sentence:

***The dignity of man rests above all on the fact that he is called to communion with God.<sup>2</sup>***

Think about it this way:

There once was a boy who spent many hours building a model sailboat. When he put it in the local river, however, it moved away from him quickly. He chased it along the bank, but the strong wind and current carried the boat away. The heartbroken boy knew how hard he would have to work to build another sailboat. Downriver, a man found the beautiful boat, took it to town, and sold it to a toy store. Later, the boy was walking through town and noticed the boat in the store window. He explained the situation, but the shopkeeper didn't believe him and said that the only way to get the boat back was to buy it. The boy wanted it back so much that he did exactly that. Then he looked at the boat and said,

***"Little boat, now you're twice mine: I made you and I bought you."***

---

<sup>1</sup> Catholic Church. (2000). [\*Catechism of the Catholic Church\*](#) (2nd Ed., p. 13). United States Catholic Conference.

<sup>2</sup> Catholic Church. (2000). [\*Catechism of the Catholic Church\*](#) (2nd Ed., p. 13). United States Catholic Conference.

That's what God did for us - we are twice his. He created us and bought us back when we were lost, but instead of paying cash, he paid with his blood - the blood of the Lamb of God. When we come to a deepening realization that this is our God, the one who made us and bought us back it inspires how we live.

Between now and Ash Wednesday, on February 22<sup>nd</sup> I am going to be preaching at all the Masses on four of these six Sundays. This is because I want to have the opportunity to consider with you the Mission of St. Peter's. As we join in this mission we are responding to the Lamb of God who declares that we are twice his. This Mission can be classified under three main headings that are extensions of the Mission of Jesus Christ: Prophet, Priest and King.

As we discover our mission is aligned to that of Jesus Christ we will then be living out intentionally our baptism. The newly baptized are anointed with the Oil of Chrism. These words are addressed them - be they babies, children or adults as they are anointed. It goes as follows:

***He now anoints you with the chrism of salvation.  
As Christ was anointed Priest, Prophet, and King,  
so may you live always as a member of his body,  
sharing everlasting life.***

- The prophetic mission is tied to evangelization and the teaching of the faith, a theme we will consider in four weeks.
- The kingly ministry is associated with the mission of service, a topic we will consider in two weeks.
- The priestly mission is aligned to worship, the theme we will consider today.

Our life of worship is a sharing in the priestly ministry of Jesus. It is appropriate that in St John's Gospel John the Baptist introduces Jesus with words the priest declares to the faithful before we come and receive Jesus in the Eucharist:

***“Behold the Lamb of God”***

St John begins his presentation of Jesus with this Eucharistic announcement to help us the readers know that worship in the Eucharist is how we enter into relationship with Jesus.

St John the Baptist then goes onto declare that he understands that Jesus is truly man and truly God when he states:

***After me comes a man who ranks ahead of me because he was before me.***<sup>3</sup>

Although chronologically St John the Baptist was older than Jesus, he here affirms that Jesus was before John, because he is the eternal Son of God. What we want to always remember is that in our worship at the Mass we are entering into the space that is described here in the first chapter

---

<sup>3</sup> [\*The Holy Bible: New Revised Standard Version, Catholic Edition\*](#) (Jn 1:30). (1993). National Council of Churches of Christ.

of John's Gospel. We find ourselves transported to John's Gospel into the presence of the Eternal One.

There is another thing this passage highlights. At first John the Baptist declares that he didn't know Jesus. This is an odd thing to say, especially when we consider they were cousins. It is believed that John was entrusted to a desert community by his parents, known as the Essenes, from the time he was a young boy and did not grow up in Nazareth with Jesus. Therefore he did not know him. Now however he is convinced that:

***I myself have seen and have testified that this is the Son of God.*<sup>4</sup>**

The same thing can happen to us. We come to a conversion where we recognize Jesus in the Eucharist is the Lamb of God and when we do so we are invited to remember Christ's self-sacrificial, self-forgetful love is so central to our faith. The Church reminds us of it every time Mass is celebrated by praying:

***"Lamb of God, you take away the sins of the world, have mercy on us."***

And when we receive Holy Communion, we are receiving the Lamb of God, partaking of the saving Lamb, just as the Jews of the Old Covenant partook of the Passover Lamb. And when we receive the Lamb of God with a lively faith, he strengthens us to follow his example so that our Worship at the Mass inspires us in how we choose to live when we are not at Mass.

Every day of our lives this fallen world is filled with struggles and hardships, big and little, that can become instruments of salvation. By offering himself on the cross, Jesus reconciled sinners to God. Whenever we join with Jesus in the Worship of the Mass we share in this offering. By offering ourselves on our crosses, we can do the same thing. When we offer our daily sufferings to God in prayer, they become channels of grace for the conversion and sanctification of the world. All of this flows from the Mass and then brings us back to the Mass.

This is at the heart of worship. Pope Benedict XVI invited all Catholics to renew this ancient devotion of offering up our sufferings in union with Christ's as a form of worship. Here is how he put it:

***There used to be a form of devotion... that included the idea of "offering up" the minor daily hardships that continually strike at us like irritating "jabs", thereby giving them a meaning... Those who did so were convinced that they could insert these little annoyances into Christ's great "com-passion" so that they somehow became part of the treasury of compassion so greatly needed by the human race. In this way, even the small inconveniences of daily life could acquire meaning and contribute to the economy of good and of human love. (Spe salvi, 40).***

---

<sup>4</sup> [\*The Holy Bible: New Revised Standard Version, Catholic Edition\*](#) (Jn 1:34). (1993). National Council of Churches of Christ.

The boy with his lost boat was inconvenienced until he found it again and then it was even more important to him because it was now twice his. When we ponder that this is how Jesus looks upon us then we will be inspired to Worship Him in the Mass and by the offering we make each day with the hardship we face they too become forms of loving worship and devotion to the Lamb of God who takes away the sins of the world and declares at ever Mass we are “Twice Mine”.