This weekend we celebrate the feast of the Transfiguration of the Lord. As we listen to the story of how the Apostles were made more aware of whom Jesus was, on a mountain it is a good time to reflect on how Jesus is present to us in the celebration of the Mass. The Mass is the memorial of Jesus' ongoing presence in the world. At Mass, we gather to share the scriptures and partake of the Eucharist – the Holy Communion. We bless and celebrate our call to service. We all share in the blessing of service given us and to celebrate the fruits of the Spirit bestowed on us for the good of the community, in service to the Body of Christ. As servants in word and deed we not only live out our baptismal call, but we become a sign of God's presence in the world an icon of God's son, an icon of Christ. We serve as Jesus taught his disciples, not to lord their position over others, “Rather, whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave.” (Matthew 20: 26-27) The Church uses a Greek word for servant, Diakonos.

Diakonia is expressed in three ways in our Eucharistic celebrations:

FIRST: We share this role when we serve as ministers of hospitality and invite and welcome people into the church. In this way, we make real the presence of Christ in the assembly as the community gathers for Mass. As Jesus said, “For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18: 20) This is the first way we experience the Body of Christ in our celebrations.
SECOND: When we proclaim sacred scripture, God is made manifest to the community. God's word is alive in our proclamation, and God's power is present in our midst. Reading the word of God is good and necessary in our personal spiritual growth. What is different when the Word is proclaimed in the assembly is that it serves to develop our corporate spirituality. In this way, we obey God's command when he says, “This is my beloved Son, with whom I am well pleased; listen to him.” (Matthew 1: 5b) When we listen carefully, God's word becomes alive and active and holds in it the power to rescue us from our sins.

THIRD: In the action of the Priest in concert with the whole community the Body and Blood of Christ become present in the gifts of bread and wine. Jesus' invitation to eat this Bread and drink this Cup is brought to fruition by the actions of the priest and in the service of the Eucharistic ministers. In this way we come to share the unity that Jesus prayed for when he said, “I pray not only for them but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me.” (John 17: 20-21)

It is in this divine indwelling that we experience the real presence of Christ. Keep in mind that we along with Peter, James, and John are more than spectators of this reality of divine indwelling; we are in fact active participants in the presence of Christ in the world and builders of the Kingdom of God. The real presence that we receive at Mass, we are to share in the world at large, the Spirit of hospitality, the Word of God, and the Body of Christ.