

The Eucharist: Source and Summit

CC 1322: The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

CC1323: "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'"

CC 1324: The Eucharist is "the source and summit of the Christian life." "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."

CC 1325: "The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit."

CC 1326: Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all.

CC 1327: In brief, the Eucharist is the sum and summary of our faith: "Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking."

What is this sacrament called?

CC 1328: ...Eucharist, because it is an action of thanksgiving to God. The Greek words *eucharistein* and *eulogein* recall the Jewish blessings that proclaim—especially during a meal—God's works: creation, redemption, and sanctification.

CC 1329: The Lord's Supper, because of its connection with the supper which the Lord took with his disciples on the eve of his Passion... The *Breaking of Bread*, because Jesus used this rite, part of a Jewish meal,... The *Eucharistic assembly (synaxis)*, because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church.

CC 1330: The *memorial* of the Lord's Passion and Resurrection.

The *Holy Sacrifice*, because it makes present the one sacrifice of Christ the Savior and includes the Church's offering. The terms *holy sacrifice of the Mass*, "*sacrifice of praise*," *spiritual sacrifice*, *pure and holy sacrifice* are also used, since it completes and surpasses all the sacrifices of the Old Covenant.

The *Holy and Divine Liturgy*, because the Church's whole liturgy finds its center and most intense expression in the celebration of this sacrament; in the same sense we also call its celebration the *Sacred Mysteries*. We speak of the *Most Blessed Sacrament* because it is the Sacrament of sacraments. The Eucharistic species reserved in the tabernacle are designated by this same name.

CC 1331: *Holy Communion*, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body. We also call it: *the holy things (ta hagia; sancta)*—the first meaning of the phrase "communion of saints" in the Apostles' Creed—the *bread of angels*, *bread from heaven*, *medicine of immortality*, *viaticum*...

CC 1332: *Holy Mass (Missa)*, because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (*missio*) of the faithful, so that they may fulfill God's will in their daily lives.

Eucharist and the Economy of Salvation - Bread and Wine

You must have valid matter to have a valid Eucharist - Wheat flour, water / 12 to 18 % alcohol, grapes

Remembrances in Scripture of Bread and Wine

- Old Covenant first fruits
- Unleavened bread of the 1st Passover
- Live on bread alone
- Cup of Blessing
- Multiplication of the loaves
- Water into wine

CC 1336: The first announcement of the Eucharist divided the disciples, just as the announcement of the Passion scandalized them: "This is a hard saying; who can listen to it?" The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division. "Will you also go away?": the Lord's question echoes through the ages, as a loving invitation to discover that only he has "the words of eternal life" *and that to receive in faith the gift of his Eucharist is to receive the Lord himself.*

From the beginning the Eucharist has been a cause of division

CC 1337: The Lord, having loved those who were his own, loved them to the end. Knowing that the hour had come to leave this world and return to the Father, in the course of a meal he washed their feet and gave them the commandment of love. In order to leave them a pledge of this love, in order never to depart from his own and to make them sharers in his Passover, he instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return; "thereby he constituted them priests of the New Testament."

The Liturgical Celebration of Eucharist

CC 1346: The liturgy of the Eucharist unfolds according to a fundamental structure which has been preserved throughout the centuries down to our own day. It displays two great parts that form a fundamental unity:

- the gathering, the liturgy of the Word, with readings, homily, and general intercessions;
- the liturgy of the Eucharist, with the presentation of the bread and wine, the consecratory thanksgiving, and communion.

The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship"; the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.

Movement of the Celebration

CC 1348 – Gather – hymn, penitential rite

CC 1349 – Liturgy of the Word

CC 1350 – Offering

CC 1352 – Anaphora - heart of the Mass = The *anaphora*: with the Eucharistic Prayer—the prayer of thanksgiving and consecration—we come to the heart and summit of the celebration:

In the *preface*, the Church gives thanks to the Father, through Christ, in the Holy Spirit, for all his works: creation, redemption, and sanctification....

CC 1353 – Epiclesis - invocation of the Holy Spirit upon the gifts

In the *institution narrative*, the power of the words and the action of Christ, and the power of the Holy Spirit, make sacramentally present under the species of bread and wine Christ's body and blood, his sacrifice offered on the cross once for all.

CC 1354 – Anamnesis, Intercessions – prayers for all

CC 1358: We must therefore consider the Eucharist as:

- thanksgiving and praise to the *Father*;
- the sacrificial memorial of *Christ* and his Body;
- the presence of Christ by the power of his word and of his *Spirit*.

CC 1363: In the sense of Sacred Scripture the *memorial* is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, they become in a certain way present and real....

CC 1365: Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. The sacrificial character of the Eucharist is manifested in the very words of institution: "This is my body which is given for you" and "This cup which is poured out for you..."

CC 1366: The Eucharist is thus a sacrifice because it *re-presents* (makes present) the sacrifice of the cross, because it is its *memorial* and because it *applies* its fruit...

CC 1367: The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*:... And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner

The Presence of Christ

- Word
- Prayer
- His people
- Sacraments
- Ministers of the Sacraments
- Eucharistic Species

Eucharistic Presence – body, blood, soul and divinity

CC 1374: The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend." In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, *the whole Christ is truly, really, and substantially contained*." "This presence is called 'real'—by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a *substantial* presence by which Christ, God and man, makes himself wholly and entirely present."

CC 1375: It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament.

Transubstantiation – the essence is transformed into Christ totally

St. John Chrysostom: It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered.

St. Ambrose: Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed. . . . Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature.

CC 1376: "Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation."

Paschal Banquet

CC 1385 - Do not receive Jesus if you are aware of any grace sin

CC 1391- CC 1401 – Fruits of Holy Communion

- Unites us
- Separates us from sin
- Wipes away venial sins
- Spiritual food for our soul
- Preserves us from future mortal sins
- Unites the Mystical body of Christ