

On the Mystery and Worship of the Eucharist

Two documents given to the church from the pope to all the bishops in the world in 1980.

1. **Dominicae Cenaee (On the Mystery and Worship of the Eucharist)** followed by an
2. **Instruction on the Eucharist concerning worship of the Eucharistic Mystery** by the sacred congregation for the sacraments of divine worship

Adoration of the Eucharist is highly thought of.

Worship of the Eucharistic Mystery #3: Adoration of Christ in this sacrament of love must also find expression in various forms of Eucharistic devotion: personal prayer before the Blessed Sacrament, Hours of Adoration, periods of exposition-short, prolonged and annual (Forty Hours)-Eucharistic benediction, Eucharistic processions, Eucharistic congresses.

Let us be generous with our time in going to meet Him in adoration and in contemplation that is full of faith and ready to make reparation for the great faults and crimes of the world may our adoration never cease.

Eucharist and the Church #4: The Church is brought into being when, in that fraternal union and communion, we celebrate the sacrifice of the cross of Christ, when we proclaim “the Lord’s death until he comes,”

Therefore in Eucharistic Communion we receive Christ, Christ Himself; and our union with Him, which is a gift and grace for each individual, brings it about that in Him we are also associated in the unity of His body which is the Church.

Church gives us fellowship and community which we need.

Yet, the #1 reason to come to church is to perpetuate that redemptive sacrifice of the Lord.

Enter into the vertical relationship with Christ, and then we can work on the horizontal relationship with others by giving us the grace we need.

Eucharist and Charity #5:

Eucharist and our Neighbor #6: If our Eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person. The awareness of that dignity becomes the deepest motive of our relationship with our neighbor.

Why must we respect others? Because of who they are, a human person created by our Father in His likeness.

Corporal Works of Mercy

1. Feed the hungry
2. Give drink to the thirsty
3. Clothe the naked
4. Shelter the homeless
5. Comfort the imprisoned
6. Visit the sick
7. Bury the dead

Spiritual Works of Mercy

1. Admonish sinners
2. Instruct the uniformed
3. Counsel the doubtful
4. Comfort the sorrowful
5. Be patient with those in error
6. Forgive offenses
7. Praying for the living and the dead.

The Sacred Character of the Eucharist and Sacrifice

Sacred Character #8: Holy and sacred, because in it are the continual presence and action of Christ, “the Holy One” of God, “anointed with the Holy Spirit,” “consecrated by the Father” to lay down His life of His own accord and to take it up again...

The priest offers the holy Sacrifice in persona Christi; this means more than offering “in the name of” or “in place of” Christ. In persona means in specific sacramental identification with “the eternal High Priest” who is the author and principal subject of this sacrifice of His, a sacrifice in which, in truth, nobody can take His place. Only He-only Christ-was able and is always able to be the true and effective “expiation for our sins and...for the sins of the whole world.” Only His sacrifice-and no one else’s-was able to have a “propitiatory power” before God, the Trinity...

If separated from its distinctive sacrificial and sacramental nature, the Eucharistic Mystery simply ceases to be. It admits of no “profane” imitation, an imitation that would very easily (indeed regularly) become a profanation. This must always be remembered, perhaps above all in our time, when we see a tendency to do away with the distinction between the “sacred” and “profane,” given the widespread tendency, at least in some places, to desecralize everything.

In view of this fact, the Church has a special duty to safeguard and strengthen the sacredness of the Eucharist. In our pluralistic and often deliberately secularized society, the living faith of the Christian community- a faith always aware of its rights vis-à-vis those who do not share that faith-ensures respect for this sacredness.

We do not repeat the sacrifice, we enter into it.

Sacrifice #9: The Eucharist is above all else a sacrifice.

For the bread and wine presented at the altar and accompanied by the devotion and the spiritual sacrifices of the participants are finally consecrated, so as to become truly, really and substantially Christ’s own body that is given up and His blood that is shed. Thus, by virtue of the consecration, the species of bread and wine represent in a sacramental, unbloody manner the bloody propitiatory sacrifice offered by Him on the cross to His Father for the salvation of the world.

The Two Tables of the Lord and the Common Possession of the Church

Table of the Word and Table of the Bread are one.

Table of the Word of God #10: The fact that these texts are read and sung in the vernacular enables everyone to participate with fuller understanding.

Nevertheless, there are also those people who, having been educated on the basis of the old liturgy in Latin, experience the lack of this “one language,” which in all the world was an expression of the unity of the Church and through its dignified character elicited a profound sense of the Eucharistic Mystery. It is therefore necessary to show not only understanding but also full respect towards these sentiments and desires. As far as possible these sentiments and desires are to be accommodated, as is moreover provided for in the new dispositions. The Roman Church has special obligations toward Latin, the splendid language of ancient Rome, and she must manifest them whenever the occasion presents itself.