



# EUCHARIST

Helping our parish to grow in faith, worship and love  
for the real presence of Jesus Christ in the Sacrament of the Altar

---

## Part V: Introduction

As a Diocese, we desire to grow in our worship, love and devotion of Jesus Christ. Each week you will discover some of the great treasures of our Church in regards to the Eucharist. Notably you will find the Scriptures that tell of the Real Presence of Jesus, some of the great teachings of the doctors of the Church, the faith of the saints, famous prayers, liturgical practices and much more. It is the intention of Father John that you read, reflect and learn from this series with the ardent desire that you grow in your faith in the Blessed Sacrament.

---

### Sacred Scripture

#### The Gospel of Mark 14:22-24

And as they were eating, he took bread, and blessed and broke it, and gave it to them, and said, "**Take; this is my body.**" And he took a cup, and when he had given thanks he gave it to them, "**This is my blood of the covenant, which is poured out for many.**"

#### The book of Revelation 1:5-8

[Grace and peace to you] from Jesus Christ the faithful witness, the first-born from the dead and ruler of the kings of earth. To him who loves us and freed us from our sins by his own blood, who has made us a royal nation of priests in the service of his God and Father -- to him be glory and power forever and ever! Amen.

See, he comes amid the clouds!  
Every eye shall see him,  
even of those who pierced him.  
All the peoples of the earth  
shall lament him bitterly.  
So it is to be! Amen!

The Lord God says, "I am the Alpha and the Omega, the One who is and who was and who is to come, the Almighty!"

### Sacred Tradition

The term "patristic" refers to the teachings of the early Church immediately following the Apostles. With the death of St. Augustine and St. Jerome in the early 5th century the patristic period came to an end. However, the teachings of these early Church fathers are invaluable to Christians today since they give us a glimpse into the beliefs and practices of the early Church.

- **St. Ignatius of Antioch (c.107AD):** "They abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father, in His graciousness, raised from the dead." (*Letter to the Smyrnaeans*)
- **St. Ignatius:** "I no longer take pleasure in perishable food or in the delights of this world. I want only God's bread, which is the flesh of Jesus Christ, formed of the seed of David, and for drink I crave his blood, which is love that cannot perish." (*Letter to the Romans*)
- **St. Irenaeus of Lyons (c. 180AD):** "For just as the bread which comes from the earth, having received the invocation of God, is no longer ordinary bread, but the Eucharist, consisting of two realities, earthly and heavenly, so our bodies, having received the Eucharist, are no longer corruptible, because they have the hope of the resurrection." (*Five Books on the Unmasking and Refutation of the Falsely named Gnosis*).

# The Structure & Meaning of the Mass

## Part II: The Liturgy of the Word & The Offertory

*The Lord is present to his Church in His Word*

Sequence	Significance
First Reading Responsorial psalm Second Reading	The Lord reveals His will, love, mercy, justice, and plan of salvation. He comes to us in His Word.
Gospel Acclamation: Alleluia or Lenten acclamation	Always sung. It acts as a transition from the readings to the Gospel echoing the praise of heaven.
Gospel	Jesus is truly present in his Word. The community receives Him with ready faith and reflects on the proclamation.
Homily	The proclaimed actuates the Word in the concrete here and now.
Creed General Intercessions	The community responds ( <i>in the profession of faith</i> ) and in priestly intercession for the salvation of the world.
Preparation of the Gifts	The altar is prepared
Procession with the Gifts Presentation of the Gifts at the Altar	The gifts presented symbolize the community's will to give itself, for the gifts are both God's gift and the fruit of human labor.
Private prayer of priest / washing of hands	Self giving requires humility and purity, so that the gifts may become the Body and Blood of Christ.
Prayer over the Gifts	<i>"Pray, sisters and brothers that these gifts . . ."</i>

Chart from "The Eucharist" by Johannes H. Emminghaus, The Liturgical Press, Collegeville, Minn. 1978.

### *The Eucharist is Unique!*

From our belief in the Real Presence through transubstantiation we find that the Eucharist is unique.

There is no other example in the order of nature or grace. It is a mystery of faith in the proper sense. It is one of a kind, singular, solitary, particular, peerless, unrivaled, unequaled, unmatched, uncommon, unusual and rare. It is a **MIRACLE of GOD.**

## Glossary of Terms

**Liturgical Year:** The seasonal celebration of the life of Christ in the liturgy: Advent; Christmas; Lent; Easter; and Ordinary Time.

**Liturgy:** (*Greek: work of the people*). The public worship of the Church in its various forms; i.e., Mass, Liturgy of the Hours, Communion; Prayer Services; Anointing, ect.

**Meditation:** Actively using the mind and intellect to reflect upon sacred images, words, symbols and themes. Concentrating on the Divine.

**Paten:** The dish or small plate used during the Mass to hold the Hosts.

**Penance:** 1) an ascetical practice used to assist in the separating of oneself from sin; 2) an act to restore a sense of balance to one's relationship with God; 3) an act which expresses contrition and sorrow for one's sins.

**Person:** (*Latin: persona*) 1) To sound (*sona*) through (*per*). 2) An authentic human being. "God's will and love sounding through."

## Liturgy Q & A

- Q:** Is it permissible for me to dip the Host into the chalice at communion?
- A:** The short answer to this question is no. This practice is known as "intinction" and is used in some parts of the world and in the Eastern Churches. The general ritual is for the priest to place the Host into the Precious Blood and then place it in the mouth of the communicant. Sometimes this is even done with a spoon. The practice you mention is different from the traditional one in the sense that the communicant does the dipping rather than the minister. Again, by practice and tradition the only person who can communicate oneself is the priest (*by virtue of 'in persona Christi'*). This form of intinction is taking (*rather than receiving*) communion. Also, it bypasses the intention of Jesus that we "eat his body and drink his blood."

