

Eucharist – based on CCC 1322-1405

John 1:29 The next day he saw Jesus coming toward him and said, "Behold, the Lamb of God,* who takes away the sin of the world.

35The next day John was there again with two of his disciples,
36and as he watched Jesus walk by, he said, "Behold, the Lamb of God."*

37The two disciples* heard what he said and followed Jesus.

The history of sacrifices

During the time of Moses, the people of Israel; God's chosen people; were *slaves in Egypt*

God's solution – the *Passover*

CCC 1334 – the Exodus of Israel out of Egypt

God told the Israelites to put the ***blood of the lamb*** over the door posts of every Jewish household

Every household that had the blood of the lamb over their door was saved by God

Their firstborn sons lived that night

All of the Egyptians who did not have the blood of the lamb over their door lost their firstborn sons

They all died that night

This is called the Passover of the lamb

Israel was freed from ***bondage to slavery***

They were literally spared from death

Remembrance of the Passover

Every year, Jews were required by law to celebrate the *Passover meal* –

The priest shed the blood of an unblemished lamb

They told the story of the Passover

They broke bread

They shared the cup

CCC 1339 – as a good Jew, Jesus chose the *Passover meal* to institute the *perpetual sacrifice* of his *Body and Blood*!

Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, “Go and prepare the passover meal for us, that we may eat it....” They went... and prepared the passover. And when the hour came, he sat at table, and the apostles with him. And he said to them, “I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it again until it is fulfilled in the kingdom of God...” And he took bread, and when he had given thanks he broke it and gave it to them, saying, “This is my body which is given for you. Do this in remembrance of me.” And likewise the cup after supper, saying, “This cup which is poured out for you is the New Covenant in my blood.”

CCC 1340 - Jesus gave the Jewish Passover its definitive meaning

CCC 1364 - When the Church celebrates the Eucharist, she commemorates *Christ’s Passover*, and it is *made present*: the sacrifice Christ offered *once for all* on the cross remains *ever present*.¹⁸⁵ “As often as the sacrifice of the Cross by which ‘Christ our Pasch has been sacrificed’ is celebrated on the altar, the work of our redemption is carried out.”

1366 – The Eucharist *re-presents* the sacrifice of the cross

[Christ], our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption.

1367 - The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice

1368 - In the Eucharist, the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value.

1) Eucharist as a memorial of his passion

1330 - The Mass is called **“the holy Sacrifice”** –

Why? Because it makes present the one sacrifice of the cross!

1333 - At the heart of the Eucharistic celebration are ***the bread and wine*** that, by the ***words of Christ*** and the ***invocation of the Holy Spirit***, become ***Christ’s Body and Blood***.

1337 - In order to leave them a pledge of this love, he instituted the Eucharist as the ***memorial of his death and Resurrection***

1370 – In the Eucharist, not only are the members ***still here on earth*** offering sacrifice, but also ***those already in the glory of heaven***. The sacrifice is being offered ***in communion with the Blessed Virgin Mary and all the saints***. In the Eucharist, the Church is ***at the foot of the cross with Mary***, united with the offering and intercession of Christ.

2) Eucharist as the sacrament of all sacraments

1324 The Eucharist is ***“the source and summit of the Christian life.”***¹³⁶ “The other sacraments, and all ministries and works of the Church, 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.”

1327 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.”

1330 We speak of the *Most Blessed Sacrament* because it is the ***Sacrament of sacraments***.

1374 The Eucharist is above all the sacraments as ***“the perfection of the spiritual life and the end to which all the sacraments tend.”***²⁰¹ In the most blessed sacrament of the Eucharist ***“the body, blood, soul, and divinity of our Lord Jesus Christ is truly, really, and substantially contained.”***

3) The real presence of Jesus in the Eucharist

1377 The Eucharistic presence of Christ begins at the *moment of the consecration* and endures as long as the Eucharistic species subsist.

Miracle at Lanciano

1378 In the liturgy of the Mass we *express our faith in the real presence* of Christ

AMEN – “I believe” – or “so it is”

1380 In his Eucharistic presence *he remains mysteriously in our midst* as the one who loved us and gave himself up for us

Let us *not refuse the time to go to meet him in adoration*, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.

1381 “The fact that the blessed sacrament is the *true Body of Christ* and *his true Blood* ‘cannot be apprehended by the senses,’ says St. Thomas, ‘but *only by faith*,

4) The Eucharist as a command

1357 We carry out this command of the Lord by celebrating the *memorial of his sacrifice*. In so doing, *we offer to the Father* what he has himself given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. Christ is thus really and mysteriously made *present*.

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*.

1384 “Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you.”

Mass – do this in remembrance of me!

5) Fruits of the Eucharist

1391 The principal fruit of receiving the Eucharist in Holy Communion is *an intimate union with Christ Jesus*. Indeed, the Lord said: “He who eats my flesh and drinks my blood abides in me, and I in him.”²²⁶ Life in Christ has its foundation in the Eucharistic banquet:

1393 *Holy Communion separates us from sin*. The Eucharist cannot unite us to Christ without at the same time *cleansing us from past sins* and *preserving us from future sins*: (613)

1394 the Eucharist *strengthens our charity*, which tends to be weakened in daily life; and this living charity *wipes away venial sins*.²³¹ Having received the gift of love, let us die to sin and live for God.²³²

1395 the Eucharist *preserves us from future mortal sins*.

6) Future glory – the heavenly feast – we shall see God as he is

1326 By the Eucharistic celebration we already *unite ourselves with the heavenly liturgy* and *anticipate eternal life*, when God will be all in all.

1402 the Eucharist is also an *anticipation of the heavenly glory*

1404 we celebrate the Eucharist “awaiting the blessed hope and the coming of our Savior, Jesus Christ,”²⁴⁶ asking “to share in your glory when every tear will be wiped away. On that day we shall see you, our God, as you are. We shall become like you and praise you for ever through Christ our Lord.”

7) Work of redemption

1405 Every time this mystery is celebrated, “*the work of our redemption is carried on*” and we “break the one bread that provides the medicine of immortality, the antidote for death, and the food that makes us live for ever in Jesus Christ.”

8) praise

1359 The Eucharist is also a *sacrifice of praise in thanksgiving* for the work of creation. In the Eucharistic sacrifice the *whole of creation loved by God* is *presented to the Father* through the death and the Resurrection of Christ. Through

Christ the Church can offer the *sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just* in creation and in humanity.

9) Thanksgiving

1360 The Eucharist is a sacrifice of thanksgiving to the Father, a blessing by which the Church expresses her gratitude to God for all his benefits, for all that he has accomplished through creation, redemption, and sanctification. Eucharist means first of all “thanksgiving.”