

Adult Catechism @ Immaculate Conception

Year 2 Sacraments

EUCCHARIST

Catechism Paragraphs 1322-1419

Aquinas College Online Catechist Formation Program VIDEO links Pt I 27:33 <https://vimeo.com/43124418>

Pt II 15:33 <https://vimeo.com/43190818> Pt III 15:54 <https://vimeo.com/43240005>

Any Seeds Planted? Any Memories Provoked? Any Questions Raised? Any Actions Prompted?

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**. _____

1323 *At the **Last Supper**, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood in order to perpetuate the sacrifice of the cross throughout the ages until he comes again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection.* _____

How holy this feast in which Christ is our food; his Passion is recalled; Grace fills our hearts; and we receive a Pledge of his Glory to come. Corpus Christi antiphon attributed to St. Thomas Aquinas

1345 The basic lines of the order of the Eucharistic celebration...have stayed the same:

*On the day we call **the day of the sun**, all who dwell in the city or country gather in the same place. The memoirs of the apostles and the writings of the prophets are read, as much as time permits. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.*

Then we all rise together and offer prayers for ourselves...and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.

When the prayers are concluded we exchange the kiss.

Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren.

He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: eucharistian) that we have been judged worthy of these gifts.

When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: 'Amen.'

When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the "eucharisted" bread, wine and water and take them to those who are absent. St. Justin Martyr, about 155 AD _____

1339B Jesus 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.* Lk 22:7-20; Cf. Mt 26:17-29; Mk 14:12-25; 1 Cor 11:23-26 _____

1324 The Eucharist is **the source and summit of the Christian life.** LG 11
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. _____

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 humans offer to Christ and through him to the Father in the Holy Spirit. _____

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. 1 Cor 15:28 _____

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. St. Irenaeus _____

1328 The inexhaustible richness of this sacrament is expressed in **the different names** we give it:

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. _____

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

and because it anticipates the wedding feast of the Lamb in the heavenly Jerusalem. _____

The Breaking of Bread, because Jesus used this rite, part of a Jewish meal when as master of the table he blessed and distributed the bread, above all at the Last Supper.

It is by this action that his disciples will recognize him after his Resurrection, and it is this expression that the first Christians will use to designate their Eucharistic assemblies; by doing so they signified that all who eat the one broken bread, Christ, enter into communion with him and form but one body in him.

The Eucharistic assembly (*synaxis*), because the Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church. _____

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. _____

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** (St. Ignatius of Antioch), **viaticum**.... _____

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

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. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion. The signs of bread and wine become, **in a way surpassing understanding, the Body and Blood of Christ**; they continue also to signify the goodness of creation. Thus in the Offertory we give thanks to the Creator for bread and wine, fruit of the work of human hands, but above all as fruit of the earth and of the vine - gifts of the Creator. The Church sees in the gesture of the king-priest Melchizedek, who *brought out bread and wine*, a prefiguring of her own offering. Gen 14:18; cf. Roman Missal _____

1334 **The context of the Exodus:** The unleavened bread that Israel eats every year at Passover commemorates the haste of the departure that liberated them from Egypt; the remembrance of the manna in the desert will always recall to Israel that it lives by the bread of the Word of God; their daily bread is the fruit of the promised land, the pledge of God's faithfulness to his promises. The **cup of blessing** at the end of the Jewish Passover meal adds to the festive joy of wine an eschatological dimension: the messianic expectation of the rebuilding of Jerusalem. _____

1335 The **miracles** of the multiplication of the loaves, when the Lord says the blessing, breaks and distributes the loaves through his disciples to feed the multitude, prefigure the superabundance of this unique bread of his Eucharist. The sign of water turned into wine at Cana already announces the Hour of Jesus' glorification. It makes manifest the fulfillment of the wedding feast in the Father's kingdom, where the faithful will drink the new wine that has become the Blood of Christ. _____

1336 **The first announcement of the Eucharist** (John 6, *Bread of Life Discourse*) 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. _____

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.** 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.* _____

1338 The three synoptic Gospels and St. Paul have handed on to us the account of the **institution of the Eucharist**; St. John (Chapter 6) reports the words of Jesus in the synagogue of Capernaum: **Christ calls himself the bread of life**, come down from heaven. _____

1339A **Jesus chose the time of Passover, the day of Unleavened Bread,** to fulfill what he had announced at Capernaum: giving his disciples his Body and his Blood. _____

1340 By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus' passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom. _____

1341 **The command of Jesus to repeat his actions and words** *until he comes* does not only ask us to remember Jesus and what he did. It is directed at the liturgical celebration, by the apostles and their successors, of the memorial of Christ, of his life, of his death, of his Resurrection, and of his intercession in the presence of the Father. _____

1342 The Church has been faithful to the Lord's command **to repeat his actions and words:** *They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.... Day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts.* Acts 2:42, 46 _____

1343 It was above all on **the first day of the week, Sunday, the day of Jesus' resurrection,** that the Christians met *to break bread.* _____

1344 **The pilgrim People of God** advances, *following the narrow way of the cross,* toward the heavenly banquet, when all the elect will be seated at the table of the kingdom. _____

1346 **A fundamental structure** which has been preserved throughout the centuries down to our own day, displays two great parts that form a fundamental unity, one single act of worship:

- 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 Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord.

1347 Is this not **the same movement** as the Paschal meal of the risen Jesus with his disciples?

Walking with them (to Emmaus) he explained the Scriptures to them;

sitting with them at table "*he took bread, blessed and broke it, and gave it to them.*" Lk 24:13-35

1348 **All gather together**. Christians come together in one place for the Eucharistic assembly.

Christ himself is the principal agent of the Eucharist. He is high priest of the New Covenant;

it is he himself who presides invisibly over every Eucharistic celebration. It is in representing him that

the bishop or priest acting in the person of Christ the head (*in persona Christi capitis*) presides over

the assembly, speaks after the readings, receives the offerings, and says the Eucharistic Prayer. All have

their own active parts to play in the celebration, each in his own way: readers, those who bring up the

offerings, those who give communion, and the whole people whose *Amen* manifests their participation.

1349 **The Liturgy of the Word** includes the writings of the prophets, that is, the Old Testament,

and the memoirs of the apostles (their letters and the Gospels). After the homily, which is

an exhortation to accept this Word as what it truly is, the Word of God, and to put it into practice,

come the intercessions for all humans.

1350 **The presentation of the offerings** (*the Offertory*).

The bread and wine are brought to the altar; they will be offered by the priest in the name of Christ in the Eucharistic sacrifice in which they will become his body and blood.

The Church alone offers this pure oblation to the Creator,

when she offers what comes forth from his creation with thanksgiving. St. Irenaeus

The presentation of the offerings at the altar commits the Creator's gifts into the hands of Christ

who, in his sacrifice, brings to perfection all human attempts to offer sacrifices.

1351 From the very beginning Christians have brought,

along with the bread and wine for the Eucharist, gifts to share with those in need.

This custom of **the collection** is inspired by the example of Christ who became poor to make us rich:

Those who are well off, and who are also willing, give as each chooses.

What is gathered is given to him who presides to assist orphans and widows,

those whom illness or any other cause has deprived of resources, prisoners, immigrants

and, in a word, all who are in need. St. Justin Martyr

1352 **The anaphora**: with the Eucharistic Prayer - the prayer of thanksgiving and consecration – we come to the heart and summit of the celebration.

1353 **In the epiclesis**, the Church asks the Father to send his Holy Spirit (or the power of his blessing)

on the bread and wine, so that by his power they may become the body and blood of Jesus Christ and so

that those who take part in the Eucharist may be one body and one spirit.

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.

1354 **In the anamnesis** that follows, the Church calls to mind the Passion, resurrection, and glorious

return of Christ Jesus; she presents to the Father the offering of his Son which reconciles us with him.

In the intercessions, the Church indicates that the Eucharist is celebrated in communion with the whole Church in heaven and on earth, the living and the dead, and in communion with the pastors of the Church, the Pope, the diocesan bishop, his presbyterium and his deacons, and all the bishops of the whole world together with their Churches. _

1355 **In the communion**, preceded by the Lord's prayer and the breaking of the bread, the faithful receive *the bread of heaven* and *the cup of salvation*, the body and blood of Christ who offered himself *for the life of the world*:

Because this bread and wine have been made Eucharist ('eucharisted,' according to an ancient expression), we call this food Eucharist, and no one may take part in it unless he believes that what we teach is true, has received baptism for the forgiveness of sins and new birth, and lives in keeping with what Christ taught. St. Justin _____

1356 If from the beginning Christians have celebrated the Eucharist and in a form whose substance has not changed despite the great diversity of times and liturgies, it is because we know ourselves to be bound by the command the Lord gave on the eve of his Passion: *Do this in remembrance of me.* _____

1357 **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 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.** _____

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 humanity. In the liturgical celebration of these events, they become in a certain way present and real. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them. _____

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. *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.* _____

1365 Because it is the memorial of Christ's Passover, the Eucharist is **also a sacrifice**. *This is my body which is given for you* and *This cup which is poured out for you is the New Covenant in my blood*. In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he *poured out for many for the forgiveness of sins.* _____

1366 The Eucharist is thus a sacrifice because **it re-presents** (makes present) the sacrifice of the cross.

1367 The sacrifice of Christ and the sacrifice of the Eucharist are **one single sacrifice**: The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different. 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...this sacrifice is truly propitiatory. The Council of Trent _____

1368 **The Eucharist is also the sacrifice of the Church.** The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all humans. 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. Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering. In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all humans. _____

1370 To the offering of Christ are united not only the members still here on earth, but also **those already in the glory of heaven.** In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice. In the Eucharist the Church is as it were at the foot of the cross with Mary, united with the offering and intercession of Christ. _____

1371 The Eucharistic sacrifice is also offered **for the faithful departed** who *have died in Christ but are not yet wholly purified,* so that they may be able to enter into the light and peace of Christ: Put this body anywhere! Don't trouble yourselves about it! I simply ask you to remember me at the Lord's altar wherever you are. St. Monica, before her death, to her sons, St. Augustine and his brother *Then, we pray [in the anaphora] for the holy fathers and bishops who have fallen asleep, and in general for all who have fallen asleep before us, in the belief that it is a great benefit to the souls on whose behalf the supplication is offered, while the holy and tremendous Victim is present.... By offering to God our supplications for those who have fallen asleep, if they have sinned, we...offer Christ sacrificed for the sins of all, and so render favorable, for them and for us, the God who loves man.* St. Cyril of Jerusalem _____

1373 Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us, is present in many ways to his Church: in his word, in his Church's prayer, where two or three are gathered in my name, in the poor, the sick, and the imprisoned, in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But he is present...most especially in the Eucharistic species. SC 7 _____

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. St. Thomas Aquinas
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. Trent **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 human, makes himself wholly and entirely present. Pope Paul VI _____

1375 It is by **the conversion of the bread and wine into Christ's body and blood** that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. *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. John Chrysostom *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.* St. Ambrose _____

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**. The Council of Trent _____

1377 **The Eucharistic presence of Christ**

begins at the moment of the consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ. _____

1378 **Worship of the Eucharist.** In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. *The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.* Paul VI _____

1379 **The tabernacle** was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent outside of Mass. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. _____

1380 It is highly fitting that Christ should have wanted to remain present to his Church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us *to the end*, even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate this love: *The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us...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.* St. Pope John Paul II _____

1381 *That in this sacrament are the true Body of Christ and his true Blood is something that 'cannot be apprehended by the senses,' says St. Thomas Aquinas, 'but only by faith, which relies on divine authority.' For this reason, in a commentary on Luke 22:19 ('This is my body which is given for you. '), St. Cyril of Alexandria says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since he is the truth, he cannot lie.'* _____

1382 **The Mass** is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood. The Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us.

1383 **The altar**, around which the Church is gathered in the celebration of the Eucharist, represents the two aspects of the same mystery: the altar of the sacrifice and the table of the Lord. This is all the more so since the Christian altar is the symbol of Christ himself, present in the midst of the assembly of his faithful, both as the victim offered for our reconciliation and as food from heaven who is giving himself to us. *For what is the altar of Christ if not the image of the Body of Christ? ...The altar represents the body [of Christ] and the Body of Christ is on the altar.* St. Ambrose _____

The Roman Church prays in its anaphora:

We ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing. _____

1384 **The Lord invites us**, urging us to receive him in the sacrament of the Eucharist. _____

1385 To respond to this invitation we **prepare ourselves** for so great and so holy a moment. St. Paul urges us to examine our conscience: *Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a human examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself.* Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to communion. _____

1386 **Lord, I am not worthy** that you should enter under my roof, but only say the word and my soul will be healed. The Centurion
O Son of God, bring me into communion today with your mystical supper. I shall not tell your enemies the secret, nor kiss you with Judas' kiss. But like the good thief I cry, 'Jesus, remember me when you come into your kingdom.' Divine Liturgy of St. John Chrysostom _____

1387 To prepare for worthy reception of this sacrament, the faithful observe **the fast** required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest. _____

1388 It is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions, receive communion when they participate in the Mass. *The faithful may receive the Holy Eucharist only a second time on the same day. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's Body from the same sacrifice, is warmly recommended.* Vatican II _____

1389 The Church obliges the faithful to take part in the Divine Liturgy on Sundays and feast days and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season. But the Church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days, or more often still, even daily. _____

1390 Christ is sacramentally present under each of the species...
The sign of communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly. _____

1391 **Holy Communion augments our union with Christ.**
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*.
On the feasts of the Lord, when the faithful receive the Body of the Son, they proclaim to one another the Good News that the first fruits of life have been given, as when the angel said to Mary Magdalene, 'Christ is risen!'
Now too are life and resurrection conferred on whoever receives Christ. Fanqith, Syriac Office of Antioch _

1392 What material food produces in our bodily life, Holy Communion achieves in our spiritual life. Communion with **the flesh of the risen Christ**, *given life and giving life through the Holy Spirit*, preserves and increases and renews the life of grace received at Baptism. This growth needs the nourishment of Communion, the bread for our pilgrimage to our dying days, when it is given to us as viaticum. _____

1393 **Holy Communion separates us from sin.**

The body of Christ we receive in Holy Communion is *given up for us*, and the blood we drink *shed for the many for the forgiveness of sins*.

For this reason the Eucharist cannot unite us to Christ

without at the same time cleansing us from past sins and preserving us from future sins:

For as often as we eat this bread and drink the cup, we proclaim the death of the Lord.

If we proclaim the Lord's death, we proclaim the forgiveness of sins.

If, as often as his blood is poured out, it is poured for the forgiveness of sins,

I should always receive it, so that it may always forgive my sins.

Because I always sin, I should always have a remedy. St. Ambrose _____

1394 **As bodily nourishment restores lost strength, so the Eucharist strengthens our charity,** which tends to be weakened in daily life; and this living charity wipes away venial sins.

By giving himself to us Christ revives our love

and enables us to break our disordered attachments to creatures and root ourselves in him:

Having received the gift of love, let us die to sin and live for God. St. Fulgentius of Ruspe _____

1395 **By the same charity** that it enkindles in us, the Eucharist **preserves us from future mortal sins**.

The more we share the life of Christ and progress in his friendship,

the more difficult it is to break away from him by mortal sin.

The Eucharist is not ordered to the forgiveness of mortal sins (proper to the sacrament of Reconciliation).

The Eucharist is properly the sacrament of those who are in full communion with the Church. _____

1396 **The unity of the Mystical Body: the Eucharist makes the Church.**

In Baptism we have been called to form but one body. The Eucharist fulfills this call:

The cup of blessing which we bless, is it not a participation in the blood of Christ?

The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (St. Paul):

If you are the body and members of Christ,

then it is your sacrament that is placed on the table of the Lord,... your sacrament that you receive.

To that which you are you respond 'Amen ('yes, it is true!') and by responding to it you assent to it.

For you hear the words, 'the Body of Christ' and respond 'Amen.'

Be then a member of the Body of Christ that your Amen may be true. St. Augustine _____

1397 **The Eucharist commits us to the poor.** To receive in truth

the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his siblings:

You have tasted the Blood of the Lord, yet you do not recognize your brother.... St. John Chrysostom _____

1398 **The Eucharist and the unity of Christians.** Before the greatness of this mystery

St. Augustine exclaims, *O sacrament of devotion! O sign of unity! O bond of charity!*

The more painful the experience of the divisions in the Church which

break the common participation in the table of the Lord, the more urgent are our prayers to the Lord

that the time of complete unity among all who believe in him may return. _____

1399 **The Eastern churches** that are not in full communion with the Catholic Church celebrate the

Eucharist with great love. *These Churches, although separated from us, yet possess true sacraments,*

above all - by apostolic succession - the priesthood and the Eucharist, whereby they are still joined to us

in closest intimacy. A certain communion in sacris, and so in the Eucharist, given suitable circumstances

and the approval of Church authority, is not merely possible but is encouraged. _____

1400 **Ecclesial communities** derived from the Reformation and separated from the Catholic Church, *have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders.* It is for this reason that for the Catholic Church Eucharistic intercommunion with these communities is not possible. However these ecclesial communities, *when they commemorate the Lord's death and resurrection in the Holy Supper...profess that it signifies life in communion with Christ and await his coming in glory.*

1401 When, in the Ordinary's judgment, a grave necessity arises, Catholic ministers may give the sacraments of Eucharist, Penance, and Anointing of the Sick to other Christians not in full communion with the Catholic Church, who ask for them of their own will, provided they give evidence of holding the Catholic faith regarding these sacraments and possess the required dispositions. CIC, can. 844 # 4 _____

1402 If the Eucharist is the memorial of the Passover of the Lord Jesus, if by our communion at the altar we are filled *with every heavenly blessing and grace,* then the Eucharist is also an anticipation of the heavenly glory.

1403 At the Last Supper the Lord himself directed his disciples' attention toward the fulfillment of the Passover in the kingdom of God: *I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.* Whenever the Church celebrates the Eucharist she remembers this promise and turns her gaze *to him who is to come: Marana tha! Come, Lord Jesus!* _____

1404 The Church knows that the Lord comes even now in his Eucharist and that he is there in our midst. However, his presence is veiled. *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.* _____

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.* St. Ignatius of Antioch _____

1408 The Eucharistic celebration always includes:
the proclamation of the Word of God;
thanksgiving to God the Father for all his benefits, above all the gift of his Son;
the consecration of bread and wine;
and participation in the liturgical banquet by receiving the Lord's body and blood.
These elements constitute one single act of worship. _____

1409 **The Eucharist is the memorial of Christ's Passover,** that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action.

1410 It is **Christ himself,** the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And it is **the same Christ,** really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice. _____

1412 **The essential signs** of the Eucharistic sacrament are wheat bread and grape wine, on which the blessing of the Holy Spirit is invoked and the priest pronounces the words of consecration spoken by Jesus during the Last Supper: *This is my body which will be given up for you... This is the cup...* _____

1419 Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice **identifies us with his Heart, sustains our strength along the pilgrimage of this life, makes us long for eternal life, and unites us even now to the Church in heaven,** the Blessed Virgin Mary, and all the saints. _____