

Module Two, Lesson #5: The Sacrament of the Eucharist Part One, nn.1322-1381

Basic Outline:

Introduction	1322-1323	
I. Eucharist—Source and Summit of Ecclesial Life	1324-1327	(Role in the Church)
II. What Is This Sacrament Called?	1328-1332	(Names)
III. The Eucharist in the Economy of Salvation	1333-1344	(Old Covenant to New Covenant)
IV. The Liturgical Celebration of the Eucharist	1345-1355	(Structure of the Signs)
V. Sacramental Sacrifice: Thanksgiving, Memorial, Presence	1356-1381	
(The Unchanging Inner Work / Action of the Triune God. n.b. presumes Section One, Chapter One, Article One: The Liturgy, Work of the Holy Trinity (nn. 1077-1112))		

Next Week: Part Two, nn. 1382-1419

VI. The Paschal Banquet	1382-1401	(Participation & Fruit)
VII. The Eucharist—“Pledge of the Glory to Come”	1402-1405	(Already in Glory...but Not Yet)

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Introduction 1322-1323 “The most important part of the week...”

1322	Completion of Initiation, already...but not yet
1323	READ quotation of <i>Sacrosanctum Concilium</i> , 47. The trans-temporal nature (cf. 1130)

I. Eucharist—Source and Summit of Ecclesial Life 1324-1327 (Role in the Church)

Source: Father, Son, Spirit in Communion of Outpouring Love...

...This eternal Communion breaking into time by the Incarnate Word...

...completely emptied out for our sake (Paschal Mystery, Philippians 2:4-11)...

...for the outpouring and infusion of the Holy Spirit (John 14-17; Romans 5:5)...

...to constitute us One New Man in Him: The Body of the Head, the Bride of the Bridegroom...

...that we might be taken up through Him with Him and Him, in the unity of the Holy Spirit, to see His Face (Revelation 22:4), united with the heavenly liturgy and anticipating eternal life, when God will be all in all (I Cor 15:28) = Summit Also: from Christ (source) to Christ (summit) **SC, 10**

Sacrosanctum Concilium, 10
Lumen Gentium, 11

Therefore: “Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking” (Irenaeus, 2nd cen). **The Eucharist IS the Church**: We think and see reality *Eucharistically*.

The Church is most herself in the Eucharist.

The Eucharistic Liturgy = liturgy *par excellence*, the action of the Church *par excellence*.

II. What Is This Sacrament Called? 1328-1332 (Names)

The Sacred Mysteries, the Holy and Divine Liturgy, the Holy Sacrifice, the Sacred Memorial, the Breaking of the Bread, the Lord’s Supper (points to specific origin of Last Supper and ultimate Wedding Feast of Heaven)... “the Mass” is least descriptive of the total action!

The names hint at the deeper reality: what’s really going on here? Who designed the Liturgy?

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Question #1 on the significance of the names in light of all you’ve read.

Question #4 on what we mean by calling the Eucharistic Liturgy a “memorial.”

IV. The Liturgical Celebration of the Eucharist 1345-1355 (Structure of the Signs)

- An ancient pattern of **double movement**: Liturgy of the Word, Liturgy of the Eucharist...
- Based on **THE double movement**: ascent (and assent) built on God’s descent / condescension toward us...
- **Making present to us** (or, us becoming present to) **what God** (Father, Son, Holy Spirit) **is ALWAYS about**.
 - ONE: Gathering. Dialogue of the Word: Old Testament (usually), Response (psalm / canticle), New Testament, verse, Gospel & Homily, Profession of Faith & Petitions for Salvation [catechumens, penitents leave]
 - TWO: Presentation of offerings, Anaphora (Eucharistic prayer): preface + trisagion, epiclesis, intercession w/ Institution narrative, anamnesis (memorial) and intercessions = “**remember to God**” **what He has done / does**. COMMUNION (with Lord’s Prayer and fraction of the “Eucharistized” bread & wine) & DISMISSAL / Sending.

Real Action, Real Presence, Real Participation, Real Effect

From and To the Father,
Through the Son
In the Holy Spirit

Old Covenant

Israel
The lamb

Historical anticipation

Pre-figurement (types),
preparatory participation
shadow & Law

New Covenant: Reality

Messianic Israel & Gentiles
The Lamb Jesus

History (Center of time)
“Fullness of time”

Event / True Image
salvific acts, “It is finished”
true pattern

Sacrament

The Church (Body)
The Head

Liturgy *now*
“already, not yet”

Re-presentation,
actuating memorial
image & Gospel

Eschaton: Glory

The Bride &
The Bridegroom

Heavenly “marriage”

Fulfillment, consumma-
tion, new paradise
Reality & heaven

Abrahamic Covenant, *Melchizedek*, **Exodus Passover** (defeat of Pharaoh, plundering of Egypt, lamb, blood, bread, plunge into Red Sea of death, victory) and all associated with sojourn in wilderness (pillars, **manna**, water from rock, etc), giving of Law, establishment of Tabernacle after **pattern (type)** in heaven, entry to Promised Land, establishment of Temple and Jerusalem and sacrificial system & Aaronic priest-hood & offerings (sin, thanksgiving, consecration, communion), and prophetic anticipation of messianic fulfillment => **Preparatory Covenant(s) with the LORD through redeeming (though limited) events, always memorialized, participated in, and hoped for via yearly Passover supper and immolation of the lamb in Temple...**

The **True Passover**, True Adam (Man) & True Lamb Immolated, defeat of Satan & freedom from slavery to sin, the ONE offering of the **Life (Body & Blood of Lamb standing (alive) who has been slain)** in the Heavenly Temple (Ascension) by True High Priest, Holy of Holies opened, Spirit of Life poured forth (Pentecost) & welling up within, True Bread from Heaven, New Law of Love, Beatitudes => **New & Eternal Covenant with the TRIUNE LORD through the completely effective, sufficient, unlimited salvific acts in time and space of the Incarnation & Paschal Mystery & Outpouring of Spirit...**

Already...but not yet:
Baptismal plunge into the Death of Christ and born again according to 2nd Adam to New Life, **infused with the Holy Spirit to divinize us** and give birth to the Church (the Promised Land, Temple), with priesthood of Christ for **memorial-that-makes-present** and for **communion in the Sacrifice** to become the Body (militant, suffering, triumphant) of the Head, to live life of on-going sanctification according to New Law of Love & Holy Spirit = **Same New Covenant & saving work(s) of God in a sacramental mode**, made present in the **Lord’s Day** (Eighth Day) and yearly in **Christian Passover** (Triduum), anticipating...

Complete fulfillment of Promise to Abraham (land, a great people). The **marriage supper of the Lamb**: The Holy City, the New Jerusalem with the Tree of Life and river of Life...prepared as a bride adorned for her husband...the wife of the Lamb. Its **temple IS the Lord God the Almighty** and the **Lamb**...His servants will worship him, and they shall see his Face...The **Spirit** and the bride say “Come.” = **Blessing, Beatitude** (cf. Revelation 19-22). The **Covenant** is realized in our **divinization**, our “**one-flesh**” union within **Father, Son, Spirit**.

III. The Eucharist in the Economy of Salvation 1333-1344 (Old Covenant to New Covenant)

- **The main types (foreshadowings, pre-figurations based on yet-to-come true pattern) of the Eucharist:**
 - Act of creation 1333
 - Offering of Melchi-zedek 1333
 - First Fruits offerings of grain and wine in Temple 1334
 - Unleavened bread of Exodus departure 1334
 - Manna in the desert 1334
 - Annual Passover celebration & Messianic anticipation of New Jerusalem 1334
 - Nourishment of Elijah (I Kings 19)

Note, too, beyond the Exodus / Tabernacle / Temple sacrifice, the types of the Paschal Mystery as a whole: Abraham's sacrifice of Isaac, the selling of Joseph, water from the rock, the lifting up of the bronze serpent, the persecution of Jeremiah, the Servant Songs of Isaiah...
- **Jesus' pedagogy (deeds and words) on the Eucharistic Gift:** 1335-1336
 - Wedding Feast at Cana (inauguration of the New Covenant at Jesus' hour)
 - Miracles of multiplication of the loaves
 - The Eucharistic Discourse on the True Manna (John 6)
- **Jesus' institution of New Passover (his *pasch*, his Self-gift) in which we Eucharistically participate:**

John 12ff; I Corinthians 11:23-26 (earliest account); Matthew 26:17-29; Mark 14:12-25; Luke 22:7-20 + teaching on road to Emmaus Luke 24:13-35. *Cf. Letter to the Hebrews, read last two weeks of Lent.*

 - The Passover Meal and His Teaching:
 - **Jesus' Hour:** Gentiles seek + "Unless grain of wheat fall to ground and die..." + Father's approval / Son's glorification of Father + New Bronze Serpent / Isaiah's Suffering Servant + obedient submission to Father's will => mediation of the Father (John 12 = Johanne Gethsemane)
 - washing of feet => Servant character + ordination into his ministry (John 13)
 - New Commandment: "**As I have loved you...unto death**" = Commandments ordered toward abiding Love...and **made possible by outpouring of Holy Spirit** Who takes us up into the bosom of the Trinity...
 - that we now become "friends" of God (like him, participants in him, divinized)...(John 13-15)
 - who can share in his suffering...(John 16)
 - that is fruitful in communion of the Trinity: the High Priestly Eucharistic Prayer of Jesus to the Father for our consecration in Truth & Love (Spirit).
 - The Battle with Satan; the Free-will Love offering to the Father: Gethsemane, **the drama in the Garden that recapitulates the drama in the Garden of Eden with Adam & Eve** (the Philippians 2:4-11 reversal: *kenosis* of love vs. grasping)
 - The Immolation on the Cross: The arrest, trial, torture, crucifixion, descent, burial = the **Likeness of the True Adam is now refashioned**, restored, re-engraved.
 - The First Fruits: the opening of Paradise, the Harrowing of Hell, Adam & Eve raised from the realm of the dead, an **anticipation of the Resurrection of the Dead.**
- **When Jesus says to the Church (apostles) "do THIS in memory of me," the THIS is:**
 - 1) the THIS of the Passover meal with new and fulfilled meaning, which meaning anticipates
 - 2) the THIS of the Self-offering to the Father in Gethsemane and
 - 3) the THIS of the sacrifice on the cross, all three of which by virtue of the ascension and outpouring of the Spirit dwelling in us via sacramental action, now anticipate, participate in, and take us up into...
 - 4) the THIS of the heavenly fulfillment when our communion in THIS is fully realized: One-Flesh Covenant.

V. The Sacramental Sacrifice: Thanksgiving, Memorial, Presence 1356-1381

The Unchanging Inner Work / Action of the Triune God. (n.b. presumes Section One, Chapter One, Article One: The Liturgy, Work of the Holy Trinity (nn. 1077-1112))

- “The Eucharistic liturgy is essentially an *actio Dei* which draws us into Christ through the Holy Spirit.” (Benedict XVI, *Sacramentum Caritatis*, 37)
- **KEYS:** READ again 1085, 1104-1105, 1363-64, 1366, 1367 = **THE ONE SACRIFICE** beyond time and space “re-presented” within our time and space, remaining beyond time eternally.
- **What’s the Gift** (offering, sacrifice = make over, make holy)? Jesus
- **To whom is the Gift offered?**
 - From the Father, the Word (Proto-gift = Love, eternal begetting). 1359-1361
 - From the Father, to us: Jesus (Incarnation & Paschal Mystery).
 - From Jesus to the Father: Himself (Paschal Mystery).
 - From Jesus to the Father, with us “in Him”: us (initiation into his Body). 1368-1372
 - From us to the Father: **Thanksgiving** (*eucharistein*) for all the previous, based on the **Memorial** (*anamnesis*) of all the previous.
- **How is the Gift offered?** In the Holy Spirit (*epiklesis*) Who makes the Gift trans-temporally and trans-spatially **Present** so the Offering may be True.

Thus, in the Liturgy, by the on-going action of the Triune God and specifically through the work of the Holy Spirit (note how much the Holy Spirit is central to liturgy! cf. *Sacramentum Caritatis*, 13), **we are offering our “being-divinized” selves in and as part of the offering of Jesus to the Father.**

“In what she offers, she herself is offered” (Augustine, quoted in 1372).

We are **“in the New Covenant of Love”** (God Himself) and have passed / are passing from death to Life.

• **Note on the relation to baptism and marriage:** As an immolation of Love, the Sacrifice “breaks open” the Love of God (H Spirit) in us who are baptized and “eucharistized” (from pierced side of Jesus). The **cross is the wedding bed** upon which the marriage between God and Man is consummated, and it is immediately fruitful (from pierced heart, flowing wound), giving birth at full term (Pentecost). We now participate by baptism and by the “doing THIS” in memory of Him. cf. CCC 1617 “Baptism...is a nuptial mystery; it is so to speak the nuptial bath which precedes the wedding feast, the Eucharist. Christian marriage in its turn becomes an efficacious sign, the sacrament of the covenant of Christ and the Church” = “the New Covenant.”

Real Presence...based on the Real Action

- In the Eucharist, a **unique presence** “whole Christ [body, soul, humanity, Divinity] truly, really, substantially contained” (Trent, DS 1651): 1374
 - **by the power of the Holy Spirit**...not magic...but just as in creation and in the Incarnation 1375
 - On “**transubstantiation**”: a philosophical description taken up by theology to “get a handle on” the reality of what is going on: not the only way to describe the reality, but a supremely fitting way; any other way must be commensurate with this way (say as much, if not more, but certainly not less, and in no way denigrating this).
- The unique Presence was long recognized and meant long before the formal adoption of the philosophical description, even if other words, categories, and concepts were used, for “In the Eucharist Jesus does not give us a ‘thing,’ but himself; he offers his own body and pours out his own blood.” *Sacramentum Caritatis*, 7.

“I am the bread of life....Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood abide in me, and I in them....The one who eats this bread will live forever.”

For your lectio divina: John 6 / Letter to the Hebrews. Adoro te devote 1381

The Real Presence of Jesus Christ in the Eucharist: Basic Q & A (USCCB, 2001).