

Module Two, Lesson #6: The Sacrament of the Eucharist Part Two, nn.1381-1419

Last Week: Real Action, Real Presence (1322-1381)

Today: Real Participation, Real Transformation, 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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A few more notes on Real Action, Real Presence

The Real Action: A double fulfillment

- **Fulfillment of the Exodus**, the deliverance of Israel from slavery in Egypt under Pharaoh (a particular and limited redemption)...
...AND **fulfillment of the still necessary more radical and ongoing deliverance from the slavery from sin and death under Satan** (a universal and definitive redemption awaited by Israel).
- Therefore, Jesus fulfills BOTH the **paschal lamb of Passover**, AND ALSO **the daily and yearly lamb of sacrifice / holocaust offering / scapegoat for atonement** of Israel's sin that allowed Israel to draw near to God in worship (this is the theme of the Letter to the Hebrews). By virtue of Jesus' offering, we might draw so near to God that we might gaze on Him and be like Him, capable of Loving as He loves, capable of union with Him as "friends," by adoption as sons, and in "marriage" (cf. Hebrews 8-12).
- This is a **New and Eternal Covenant** that **replaces the old and limited** (in scope and time) covenant. As with the Old Covenant and its ministrations, the New Covenant and its ministrations is sealed with blood of the life that has been offered. The **Eternal High Priest** of the New Covenant surpasses the priesthood of the Old Covenant; the ongoing sacrifice of the Old Covenant is fulfilled in the **once-for-all Sacrifice** of the New Covenant through the "veil of his flesh" (Hebrews 10:20; cf all of chaps. 5-10). Only the **Divine-Human Person** could make an offering that is both sufficient and effective for what we are, an offering rooted in **perfect obedience of love** (cf. Hebrews 10:5-18, quoting Psalm 40:6-8 in Septuagint).
- "*Figura transit in veritatem*" (the foreshadowing has given way to the truth).
Just as in the Incarnation, the **Holy Spirit is central to the Action!** (and to the fruits of the action...)

The Real Presence based on the Real Action: further note on "transubstantiation"

- Note: Though Christ Jesus is entirely here, physically & bodily, with His human soul and His entire Divinity (for the Divine cannot be divided or in parts), the Church avoids describing this simply as "physical" presence, but opts for "sacramental" and "substantial" (therefore, "real" and entirely—not merely by sign or in one dimension—and "true," not "figuratively"), by virtue of Holy Spirit who works in same fashion (but different mode) as in Incarnation. Not simply physical body, but entire substance of Christ is here, and body is here sacramentally and not as in a place by extension of his parts ("dimensionally"). We eat the flesh sacramentally, not cannibalistically. Because sacramental, dynamic: transforms us spiritually, not (mainly) physically.
- The whole Christ—glorified—is present, albeit under sacramental veil in the manner of food (cf. Jesus' own teaching in John 6).

Real Participation: Active [Actual] Participation

• SC, 14 “Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active [actual] participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as a ‘chosen race, a royal priesthood, a holy nation, a redeemed people (I Peter 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.”

VI. The Paschal Banquet: the basis for Real Participation

1382

n.b. Chiefly the character of a **banquet meal...but a sacrificial meal** for particular purpose. The table is altar, the altar is Christ (victim and priest). “To receive communion is to receive Christ himself who has offered himself for us.”

Purpose of the offering = Real Action of freeing us from slavery to sin & death & Satan...and freeing us FOR LIFE IN HIM, FOR COMMUNION WITH HIM IN THE TRINITY:

- Cf. “**The Real Presence of Jesus Christ in the Sacrament of the Eucharist**” (USCCB, 2001)
<http://www.usccb.org/dpp/realpresence.htm>
Question #1: Why does Jesus give himself to us as food and drink?
 “...because he loves us....In being united to the humanity of Christ we are at the same time united to his divinity....By being united to Christ through the power of the Holy Spirit dwelling in us, we are drawn up into the eternal relationship of love among the Father, the Son, and the Holy Spirit....The ultimate promise of the Gospel is that we will share in the life of the Holy Trinity....[T]his participation in the divine life [is called] ‘**divinization**’ (*theosis*).”
- CCC 1129: “The fruit of the sacramental life is that the Spirit of adoption makes the faithful **partakers of the divine nature** by uniting them in a living union with the only Son, the Savior.”
- **Sacramentum Caritatis, 70-72**
 1. We become what we eat: Unlike with physical food that as we eat is changed into us, by consuming the Eucharist, we are changed into him (St. Augustine, Confessions, VII, 10, 16). He draws us into himself and into his offering of love! We commune in the sacrifice by consuming the sacrifice. “The Eucharist draws us into Jesus’ act of self-oblation. More than just statically receiving the incarnate Logos, **we enter into the very dynamic of his self-giving**”
 (Benedict XVI, *Deus Caritas Est*, 13; quoted again by him in *Sacramentum Caritatis*, 11)
 2. We now worship in Spirit and in Truth (John 4). Just as Jesus does, we too offer our lives / bodies in worship: Romans 12:1 “I appeal to you therefore, my brothers, by the mercies of God, to **present your bodies as a living sacrifice**, holy and acceptable to God, which is your spiritual worship [*logiké latreía* = reasonable / rational / according to True form worship].”
 3. Worship takes on a concrete “incarnate” form within an incarnate body (the Church) and with incarnate, concrete, daily consequences: a new pattern of relationships, a new moral life, a new spiritual life, a new set of standards and behaviors, a new orientation to existence, a new sense of liberation, a new public stance and mission: we **now live “according to the Lord’s Day.”** Our offering is not “mystical” or poetic; it is concrete consequences = *acts* of love (*not feelings*).
 Cf. John Paul II’s Apostolic Letter *Dies Domini* (“On the Lord’s Day,” 1998).

Real Participation is realized first in interior embrace of this “union in offering”

- **Not mere external activity during the celebration**, but first greater awareness of the mystery being celebrated (the Real Action) and its relationship to daily life.
See *Sacramentum Caritatis*, 52, 55-58, and 64-65 on mystagogical catechesis necessary for true participation,
- Awareness of and **reception** of the Gift of God’s love for me...
...and return **willingness to offer** all that I am and have (even in my spiritual poverty, sin, failing)...
...and **willingness therefore to be changed**, to be, as it were, impregnated with the supernatural life of God himself...to love as He loves: **“Yes! Fiat! Amen!”**
- Thus **Mary is our Model for Participation**. (See CCC 484ff, 494, 721-725, 963-972) See John Paul II *Ecclesia de Eucharistia*, (2003), chapter six (nn. 53ff): “At the school of Mary ‘Woman of the Eucharist’”

“Do whatever he tells you.”

Gaze upon, contemplate, accompany Him...

“Behold, I am the handmaid of the Lord; let it be done to me according to your word.”

1. *Ave verum corpus natum de Maria Virgine*: “Hail, true body born of the Virgin Mary.” She “gives milk to our Bread” (St. Augustine). Apart from her **assent**, there is no Incarnation
2. Yet “Mary is more blessed because she embraces faith in Christ than because she conceives the flesh of Christ” (St. Augustine, CCC 506). Thus, **spiritual communion goes hand in hand with physical communion**: assent allows tangible fruition.
3. Mary is therefore “Mother to us in the order of grace.” *Lumen Gentium*, 61. (CCC 968-970) Her participation continues by virtue of her unique status and effective intercession. Just as she was the womb that united God-head and flesh, so is she the nuptial chamber in which is united the Bridegroom (Christ) and his Bride (the Church). (CCC 969, quoting *Lumen Gentium*, 62). **There is a real, if virtual, contact with Mary in the Eucharist** who is now present by virtue of her Assumption. “Mother of mercy and love...you stood by your Son as he hung dying on the Cross. Stand also by me, a poor sinner, and by all the priests who are offering Mass today here and though the entire Church.”

Real Participation is fully realized and manifested by external communion

...well prepared for

1384-1390

“O Lord, I believe and profess that You are truly Christ, the Son of the Living God, who came into the world to save sinners, of whom I am the first...”

1. Awareness of and assent to the Real Action.
 2. Preparation by humility and fasting, repentance and sacramental confession (1385-1387)
 - NOTE: USCCB “**Happy Are Those Who Are Called to His Supper: On Preparing to Receive Christ Worthily in the Eucharist**” (2006). <http://www.usccb.org/dpp/Eucharist.pdf>
 - NOTE: Prayer before communion in Liturgy of St. John Chrysostom.
 3. Conscious involvement of mind, heart (intention, will), and senses (body) in the liturgy.
 - The greater the intimacy, the greater the reverence**: these are not opposites.
 - Note the appropriate times of silence, especially after communion (GIRM, 45).
 4. Communing in the sacrifice (1388).
 5. Gratitude, for this is the meaning of Eucharist.
- **Recall who is present** at this Paschal Banquet: READ 1137, 1138, 1369-1370
 - Thomas Howard quotation of Chaldean Liturgy prayer:

The REAL Fruits of Holy Communion (Real Participation) = “A Mystery to Be Lived”

Benedict XVI *Sacramentum Caritatis* (2007), Part III: “The Eucharist, A Mystery to Be Lived”

- The Eucharistic Form of the Christian Life
- The Eucharist, A Mystery to Be Proclaimed
- The Eucharist, A Mystery to Be Offered to the World

• Fruit / effect of Participation: (All by virtue of the Holy Spirit, CCC 1091-1109) TRANSFORMATION

1. **Union with Christ:** we can love as Christ loves. “Now too are life and resurrection conferred on whoever receives Christ.” (1391-1392) **JOHN 6**

2. **Separation from sin,** forgiveness of venial sin, preservation from mortal sin: in the offering, we become crucified to the world. (1393-1395)

3. **Union with the Church, the Body of Christ** (1396, 1398). “The Eucharist makes the Church, The Church makes the Eucharist” (both by power of Holy Spirit). Not simply “Jesus and me.”
Eucharist is both sign and cause of unity = *the norm for unity*.
(*Ecclesia de Eucharistia*, 34-46; *Sacramentum Caritatis*, 56; CCC 1401 on who can participate)

“Adoration must become union with the living Lord AND with His mystical Body” (Benedict XVI, March 13, 2009)

“Because there is one bread, we who are many are one body, for we all partake of the one bread” (I Corinthians 10:17). “As this broken bread, scattered upon the mountains, has been gathered together to be one, so may your church be gathered together in the same manner from the ends of the earth into your kingdom” (*Didache*, section 9.5). “We walk ‘with Christ’ to the extent that we are in relationship ‘with his body’” (MND, 20).

4. **Commitment to the poor, the separated, the needy, the imprisoned, the immigrant, the sick & dying, the unborn, the environment:** we see as Christ sees (1397). “We cannot delude ourselves: by our mutual love and, in a particular, by our concern for those in need we will be recognized as true followers of Christ (cf. John 13:35; Matthew 25:31-46). This will be the criterion by which the authenticity of our Eucharistic celebrations is judged” (John Paul II, *Mane Nobiscum Domine*, 28). Love of God cannot be separated from love of neighbor.

5. **Principle and Plan of Mission: “We have seen the Risen Lord!” Evangelization, martyrdom, suffering united with Jesus’ suffering, bearing the burdens of the persecuted, creation of a Eucharistic culture.**

“Once we have truly met the Risen One by partaking of his body and blood, we cannot keep to ourselves the joy we have experienced. Entering into communion with Christ in the memorial of his Pasch also means sensing the duty to be a missionary of the event made present in that rite. The dismissal at the end of each Mass is a charge given to Christians, inviting them to work for the spread of the Gospel and the imbuing of society with Christian values” (MND, 24).

“Bread broken for the life of the world” [n.b. Role of Deacon to make Eucharistic charity concrete]

We who are the body now become “bread broken for the life of the world” (John Paul II, Message for World Mission Sunday, October 23, 2005). “To evangelize the world there is need of apostles who are ‘experts’ in the celebration, adoration and contemplation of the Eucharist.” We must invite all: “Come and see” (John 1:46).

Participation in the Eucharist, then, radiates outward: impelled by the love of Christ, we can now live in such a manner that the Holy Spirit gives rise to a truly human and divinized culture. This is the culture of life, a culture of holiness, a “culture of the Eucharist” (MND, 26). Here is mission at its broadest, but here the mission is most necessarily rooted in the source which is the Eucharist.

“Apart from me you can do nothing. ...My Father is glorified by this, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love.... Love, as I have loved you.”

VII. The Eucharist, “Pledge of the Glory to Come”: A foretaste now of heaven, the life of the Age to Come. “We proclaim your death until you come...” 1402-1405

- We will recognize heaven, for it is what we will have been used to. (1107, 1402-1405).
- “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.” (Euch. Prayer III, prayer for the dead)
- “Maranatha! Come, Lord Jesus! The Spirit and the Bride say ‘Come!’” **AMEN! SO BE IT!**