

Class 15 Outline
The Holy Eucharist

1. Review of a Sacrament
 - a. A sacrament is an efficacious sign instituted by Christ to give grace
2. Importance of the Eucharist
 - a. The Eucharist is the “source and summit of the Christian life. 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.” (CCC 1324)
 - b. It is the heart of who we are as Catholics
3. In Sacred Scripture
 - a. Prefiguration in the Old Testament
 - i. Passover
 - ii. The Manna in the desert
 - b. Prefiguration in the New Testament
 - i. Feeding of the 5,000
 - c. Statement of Necessity
 - i. And when they found him across the sea they said to him, “Rabbi, when did you get here?” Jesus answered them and said, “Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you., ...” So Jesus said to them, “Amen, amen, I say to you, it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.” So they said to him, “Sir, give us this bread always.” Jesus said to them, **“I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst. ...** The Jews murmured about him because he said, “I am the bread that came down from heaven,” and they said, “Is this not Jesus, the son of Joseph? Do we not know his father and mother? Then how can he say, ‘I have come down from heaven?’” ...’ Everyone who listens to my Father and learns from him comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Amen, amen, I say to you, whoever believes has eternal life. **I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.**” The Jews quarreled among themselves, saying, “How can this man give us [his] flesh to eat?” Jesus said to them, **“Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink.**

Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.” (Jn 6:25 – 58)

d. Institution

- i. When the hour came, he took his place at table with the apostles. He said to them, “I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it [again] until there is fulfillment in the kingdom of God.” Then he took a cup, gave thanks, and said, “Take this and share it among yourselves; for I tell you [that] from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.” Then he took the bread, said the blessing, broke it, and gave it to them, saying, “This is my body, which will be given for you; do this in memory of me.” And likewise, the cup after they had eaten, saying, “This cup is the new covenant in my blood, which will be shed for you. (Lk 22:14-20)
 1. Jesus says this is my body not this is a representation of my body or this is something that makes you think of my body
 2. Jesus gives His apostles a command to “do this in memory of me”
 - a. They are to do what He just did for them
 - b. If He commanded them to do it, He must also give them the power to do it.

4. The Real Presence

- a. Jesus instituted the Eucharist and told us that it is His Body and Blood
- b. ““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.”” (CCC, 1376)
- c. Transubstantiation = the word used to describe the change from bread/wine to the Body and Blood of Jesus Christ
 - i. Trans = across or from one to another
 - ii. Substantiation = the substance
 - iii. We are talking about a change from one substance to another
- d. Substance and Accidents
 - i. The substance = what a thing is
 - ii. The Accidents = how a thing is
 - iii. Accidents can change without the substance changing
 - iv. If the Substance changes then we have a new thing
- e. The Holy Eucharist is a miraculous conversion from the substance of bread into the substance of Christ’s Body, Blood, Soul and Divinity, while the accidents of the bread remain the same
 - i. Once the substance changes it continues until the accidents no longer exist

1. The Eucharist continues to be Jesus Christ until the host is consumed & broken down in one's body.
- f. 3 miracles of the Eucharist
 - i. The substance of the bread and the substance of the wine are changed into the Body, Blood, Soul and Divinity of Jesus Christ
 - ii. The accidents of the bread and wine remain and are miraculously suspended.
 - iii. The matter of the old substance remains and becomes the matter of a new substance
5. The Sacrament
 - a. Matter, Form, Minister
 - i. Matter = Wheat bread and wine made from grapes
 - ii. Form = "This is my Body" and This is the chalice of my Blood"
 - iii. Minister = Any validly ordained bishop or priest
 - iv. Recipient
 1. Any Catholic in a state of grace
 2. Necessary conditions
 - a. Catholic
 - i. When one receives Holy Communion their actions say that they are in complete union (communion) with the Holy Catholic Church
 - b. State of Grace
 - i. Being free from mortal sin
 1. When we sin mortally we tell God that we prefer other things to Him, so we are not in a state to receive Him until we have gone to Confessions and received absolution.
6. Effects of receiving the Eucharist
 - a. When we consume food, our body turns that food into part of us (energy) but when we receive the Eucharist we are transformed into Christ
 - b. Graces of Holy Communion
 - i. Strengthens and increases our intimate union with Christ begun at baptism
 - ii. Reinforces the unity of the Church as the Mystical Body of Christ
 - iii. Increases the graces and virtues within the soul
 - iv. Pardons venial sins
 - v. Helps preserve us from sin by strengthening us against temptation with actual grace
 - vi. Decreases temporal punishment due to sin already committed
 - c. The graces received depend upon our personal disposition
7. The Mass
 - a. The Mass is a sacrifice
 - i. Jesus is the one being sacrificed
 - ii. Jesus Christ in the person of the priest is the one offering the sacrifice
 - iii. The Mass is offered for 5 reasons
 1. To give supreme glory to God (adoration)
 2. To give thanks (thanksgiving)

3. To satisfy for all sin (reparation)
 4. To make supplication for all our needs (petition)
 - b. The Mass is the representation of Calvary
 - i. Every time we attend Mass we are transported to Calvary Hill and have the Crucifixion of Jesus represented before us
 - ii. The sacrifice of the Mass is identical with Calvary because it contains the same Victim, Jesus Christ, and is offered by the same High Priest, Jesus Christ,
 - c. How do we participate in this sacrifice
 - i. We must offer ourselves to God in union with Christ Who is offering Himself to God.
 - ii. Disposition is important
 1. Interior
 - a. We choose to offer interior acts of adoration, thanksgiving, reparation, and petition.
 2. Exterior
 - a. Every movement, every word, every sensible aspect of the Mass is intended to foster the interior participation
 - i. This includes the art, dress, candles, rituals etc.
 - b. Words
 - i. The prayers of the Mass cover all four types of prayer
 - c. Gestures
 - i. Standing, kneeling, genuflecting, etc. are exterior actions that are intended to foster our interior participation
 - iii. Suggestions for improved participation
 1. Arrive early for Mass to allow time to be recollected
 2. Read the readings, etc. ahead of time
 3. Attend Mass frequently as it helps deepen our understanding and participation
 4. Our own daily routine of prayer ties back to the Mass
8. Eucharistic Adoration
- a. Jesus did not only wish to remain present at the moment of the Mass but to remain present with us
 - i. We give Him an exalted place in the tabernacle, before which we can come to pray.
 1. Prayer before the Blessed Sacrament is called Eucharistic Adoration
 - a. It is an intensifying and deepening of the grace received at Mass
9. Summary
- a. The Holy Eucharist is truly the Body, Blood, Soul and Divinity of Jesus Christ
 - b. The Mass is the same sacrifice of Calvary represented for our benefit
 - c. We are called to offer ourselves with the sacrifice every time we attend Mass.