

## XI. EUCHARIST

*THESIS: Per azione dello Spirito Santo nell'anamnesi e nell'epiclesi eucaristiche, Cristo con la sua offerta unica al Padre si rende presente e si unisce ai suoi negli elementi trasmutati nel suo corpo e nel suo sangue glorioso, condivide con loro un banchetto di comunione fraterna, li stimola all'amore sociale per i più bisognosi e fornisce loro una preguistazione del convito celeste.*

### I. Eucharist and the Prophetic ô of Jesus:

#### A. Methodology:

**1. Deductive method:** begins with SS, enlightened by the Tradition, follows deductive reasoning within the light of Vatican II.

**2. Inductive reasoning** is also used: man's and his dynamism to self-gift.

a. Within panorama of universal revelation, we see that this dynamism of man's desire to give of himself is expressed by a **sacred meal** (all is from God and must be given back to Him)

1. religious act: (God stay with us)
2. Communitarian act: (group act -- experience unity)
3. ethical: must share the goods of the earth
4. pedagogical
5. intercultural

NB: ritual must have an ethical, political, etc. implication upon ordinary life.

#### b. Difficulties:

1. Man is comfortable only with magic (anti-social; seeks individual security and reject all else: [me --- God])

2. Prophecy is ritual that gives a rapport with God and as a result a relationship with the rest of the community.

#### 3. Jesus and Historical guarantee

a. In Jesus' donation of self, we have the historical evidence of one who has given Himself in a unique and prophetic way.

b. Revelation in Jesus Christ does not negate our transcendental experience but fulfills it. That is: **Our transcendental desire to donate-----Jesus' total gift**

**self to God and others-----of self**

c. Glorified Christ is also present to us to share with us in community. He does not leave glory but is present to us by transmutation of elements into his presence.

#### 4. Holy Spirit: acts in preparation of the Eucharist

**a. Epiclesis:** HS acts in the whole ecclesial act and affects both "elements" and "community" assembled together.

**b. Anamnesis:** HS helps in memory of the one definitive act of salvation in Jesus Christ.

### B. Eucharist as historical prolongation of Jesus' ô of self-donation:

#### 1. Character of ô as Jesus' self-donation at the Cenacle:

**a. extra-ordinary:** He reinterprets the elements. He broke silence and in an extra-ordinary way he reinterprets the bread in terms of his death.

**b. creates community:** fast

**c. provokes conversion:** is indicated by the request of his prayers. Jesus takes upon himself the sins of mankind to free us from sin.

**d. anticipates the future.**

**2. ô and Cross:** In a physical way at Calvary, Jesus fulfills his ot. The Eucharist is the link between the Cross and the eschatological fulfillment of the ô in the Parousia:

**Cross-----Eucharist -----Parousia.**

**3. Eucharist is the historical extension of Jesus' ô and not a repetition of his sacrifice.** We participate in that action in which the Messiah became sin to be an exchange of life for sin.

### **C. Transubstantiation and Ô:**

Why does the Church claim a change in the Eucharist and in no other sacrament? The answer lies in the fact that it is the most radical ô of Jesus' life. He does not speak in analogy but in the present indicative---Real Presence. **The Real Presence is the unity between the ô of the Cenacle and what we do.**

a. Transubstantiation is rooted in Aristotlean categories to avoid extreme realism or just symbolic interpretation. It speaks of substantial change. Christ remains in glory but the substance of bread changes into the substance of the **glorified body of Christ. In short, the accidents remain but metaphysical change occurs.**

**b. 20th century:** tried to show three other aspects in light of transubstantiation: Contemporary approaches to the substantial change of the elements:

**1. Transubstantiation:** (Literal Sense)

a. Ontological explanation: What is it?

b. Classical Metaphysics: follows #1

Transelementazione: (Fathers)\*change of elements to defend --  
ontologically and elements change.

**2. Trans-signification** (Allegorical Sense) (creates community) An existential explanation. That is, for modern man, a change of sense = a change of substantial reality. This is so because modern man does not speak in terms of being.

**3. Trans-socialization:** (Moral Sense) (Provokes Conversion) A Practical-social explanation. This approach is critical to categories of being.

**4. Trans-finalization** (Anagogical Sense: Transcreation) (Anticipates future with God)

The eschatological Explanation. If end is changed, the being is changed.

**NB: Being is manifest in Love, Justice and Hope.**

**NB: *Mysterium Fidei*** was very cautious with regard to other expressions; only transubstantiation was seen as sufficient to express the theological truth; the others are only partial.

**I. Trinitarian - Doxological Aspects**

**II. Ontological**

**III. Existential**

**IV. Practical-Social**

**V. Eschatological**

**Preamble:** If theology is faith seeking understanding, we can discern four understandings of faith and four models of theology at work in the Council.

**1. Ontological:** Faith = the Truth. The role of theology, then is one of clarification for the mind.

**2. Existentialism:** Faith = Rapport with God and with others (in freedom and love). Theology then is an understanding of the dynamics of union and communion with God and others - -it is understanding the heart! (vision of Western Europe)

**3. Practical-Social Dimension:** Faith is a responsibility -- a response to the gift which God has offered us. Theology then is a commitment to social change -- an obligation to others (vision of the third world)

**4. Eschatological:** Faith = PROMISE. Theology is an understanding of the future hope, the absolute future to which we have been called. (vision of Eastern Europe).

We can see these four models at work in the council's description of the Eucharist in *Gaudium et Spes*, 38: "The Lord left behind a pledge of this hope and strength for life's journey [practical-social] in that sacrament of faith where natural elements refined by man are changed into his glorified body and blood [ontological], providing a meal of brotherly solidarity [existential] and a foretaste of the heavenly banquet [eschatological].

## **I. Trinitarian-Doxological aspects of the Eucharist:**

**A. Pneumatological:** "Through the **\*action of the Holy Spirit**, in the **\*anamnesis** and **\*epiclesis**, Christ is made present.

### **1. The work of the Holy Spirit in the life of the Church:**

a. In the analogy of the Church to the Word Incarnate, the Council draws out the role of the Spirit in the Church: "Just as the assumed nature inseparably united to the Divine Word serves Him as a living instrument of salvation, so, in a similar way, does the communal structure of the Church serve Christ's Spirit who vivifies it by building up the Body" (*Lumen Gentium*, 8); The Spirit does not enter into the Church as a new hypostatic union. The work of the Spirit in the Trinity unites person to person. The work of the Spirit in the Church is to unite person to person and person to Christ. The Holy Spirit is the soul animating the Mystical Body (LG7).

b. As we know, the Church is not just the prolongation of the Incarnation (Christological event) but it is also to be seen as a pneumatological event, born in the event of the cross and resurrection. The universal mediating function of the Spirit in the Scriptures becomes most transparent in the concrete person, work, message and fate of Jesus of Nazareth; for in **Jesus, the Spirit of God was in work to create an ontologically** different form of human existence; this act of the Spirit accounts for the uniqueness of Jesus' being and mission. But the Spirit also inaugurates in Jesus' resurrection a whole new way in which men can participate in the Triune life. Thus, the universal love-intention of God (Spirit) has its locus in the person of the risen Christ, the center and head of all creation. The risen one can draw all things to himself, his mission can be universalized, through the Spirit. God's triune life is now open to all men and women who must subjectively respond to God's invitation to them through the power of the Spirit of the risen Jesus.

c. Rosato's thesis (cf. "spirit Christology: Ambiguity and Promise" in *Theological Studies*, 38:423-449.): Rosato sees the work of the Holy Spirit as God's love intention at work

in the world, picturing it as **two spiraling cones that meet in the resurrection**. At the paschal event, a human being enters totally into the dimension of God through the power of God's Spirit, that is through God's self-communicating mediation of himself to History in freedom and love.

**“The activity of the Spirit of the Father and the Son could be understood as a spiraling cone of energy which fills in the fullness of time before the person of Jesus, and at the point of the resurrection wholly includes his history into its own, opens up his History as a possibility for all men, and through the unique fate of one man embraces all of natural and human history in a spiraling motion towards future union in the kingdom.”**

If you take the centrality of the resurrection, as the unique manifestation of the Spirit who raised Jesus from the dead, then one understands the entire passion, life, birth, conception and pre-history of Jesus to be a Spirit-guided history expressing the love-intention of the triune God. In the future thrust, the Spirit will lead all to Christ as the summation of human and cosmic possibility; the Spirit will lead all to the Son, and the Son will hand over everything to the Father.

## **2. Anamnesis:**

The aspect of the Eucharistic celebration that is memorial, remembrance, commemoration. It is not only a noetic remembering of a past event. Here, the past (the supreme sacrifice of the cross) is made actual through the work of the Spirit.

**How is the Eucharist a memorial of the one sacrifice of the Cross? --how does it make it present anamnetically?**

### **a. The problem:**

Since apostolic times, the Eucharist has taken on the meaning of a sacrifice (present in the Eucharistic words); in the first centuries, it is seen as the fulfillment of the prophecy of Mal. 1 (“a pure sacrifice of praise from the rising of the sun to its setting”). Yet, there has always been the conviction that the sacrifice of the Cross is unrepeatable, entirely sufficient -- there is no other lawful sacrifice. The contradiction is **overcome by connection** -- the one sacrifice is made present in these other sacrifices. **Anamnesis, then is not repetition or renewal**. The death on Golgotha cannot be repeated, nor does it need to be renewed.

### **b. The Fathers of the Church:**

In the East, anamnesis was understood in terms of Neo-platonic metaphysics **prototype and image**. Just as, metaphysically speaking, **the original is always made present in the image**, so too Christ is made present (as the Logos fashioned himself a new body, he makes himself present in the bread and wine); **the presence of the body of Christ as a sacrificial body and the blood as a sacrificial blood is the presence of the event itself**. In this ritual and effective making present of what once took place in the past, we who are remote in time and space from the event can be directly confronted with it here and now.

## **3. Epiclesis:**

### **a. Two Epiclesis:**

**1. Consecratory epiclesis:** the petition that the Holy Spirit transform the bread and wine into the body and blood of Christ.

**2. Communion epiclesis:** the Spirit gather us who share this bread and wine into the one body of Christ.

**b. Both are really related.** In the transformation of the elements, there is the representation of the saving work of Christ. Christ as the Risen One is only present to his Church in and through the Holy Spirit. That saving work is none other than the gathering of all of mankind into one. (Cf. LG 48: “He sent his life-giving Spirit upon his disciples and through this Spirit has established his Body, the Church as the universal sacrament of salvation.”) Through the power of the Spirit, we are gathered in Christ, united with Him, as a single offering of praise to the Father. **Thus, the communion epiclesis of unity is realized through the real incorporation into the “real presence” of the body and blood of Christ made present in the consecratory epiclesis.**

#### **B . Christological dimension:**

1. The saving action of Christ, his sacrifice, is the focus of the ritual celebration. The purpose of the meal is that we may become incorporated into the sacrifice of Christ, so that what was **objectively achieved** for us and for our salvation may be **subjectively appropriated** through our participation.

2 . In the Eucharist, the risen Lord makes present His sacrificial body and blood as the sacramental symbol within the Church. This is done **“in the Spirit”**, for it was in the Spirit that he sacrificed himself (Heb 9:14) and it is in and through the Spirit that he makes Himself present to us now in the life of the Church.

#### **C. Doxological character -- to the Father:**

**1. The one sacrifice is directed to the Father;** our participation in that sacrifice is likewise a participation in faith and in love that manifests itself in our own sacrifice “to the Father.”

**2. The Eucharist begins and ends with the Father;** ultimately it is God the Father who brings about the “making present” -- his eternal act of creation was directed “for Christ” (“all things were created through Him and for Him. “ -- Col 1:16). As the Father has revealed Himself to us in the Son and the Son has breathed forth his Spirit to us, now the Spirit gathers us as the Body of the Son. Thus, in the Spirit we are members of that one Body, who is Christ, through whom we give praise to the Father forever. **In the Spirit, through the Son to the Father.**

#### **D. Soteriological aspect:**

**1. The Event of Salvation: Christ’s self-offering to the Father in the Holy Spirit.** Because the Eucharist is an anamnetic representation of that one sacrifice, it has been analyzed as a prayer of praise (berukah), thanksgiving and expiation. Trent emphasized the expiatory character of the Eucharist making present the “merits” of Calvary.

2. In coming to the Eucharist in a spirit of worship, praise and thanksgiving, **the Church is received more fully into the love of God and is increasingly freed from sin.** The Eucharist unites us more closely to Christ and to others. In the Eucharistic communion, are more fully incorporated into Christ and the Church and more intensely united with God the Father.

**II. Ontological Dimension: Christ is made present, and is united to us in the elements that have been transformed into his glorious body and blood.**

**The doctrine of the Real Presence:**

**A. History of the doctrine:**

**1. The Fathers** accepted the notion of real presence according to the framework of **prototype and image**. In both the Antiochene and Alexandrian school, the real presence was explained according to the **analogy of the Incarnation**. [The consequence for the Alexandrian School -- the Logos fashions for himself a body-- it becomes the means through which we are united to the Logos - In the Antiochene school, as the Word assumed a whole man, so Christ came to dwell in the elements of bread and wine -- the presence was understood in terms of consubstantiation.

a. St. Augustine: Christocentric and ecclesial focus -- Word is united to elements by Word spoken by the presider and becomes the sacrament of unity between Christ and the Church.

b. St. John Chrysostom: Pneumatic and practic-social -- The Holy Spirit transforms both the elements and the Church.

## **2. The issue of real presence in the Middle Ages:**

### **a. Early Middle Ages:**

Western thought came under the German view of reality (“**thingly realism**”). In a sense, what was lost was the patristic notion of sacramental presence (according to prototype and image). For this viewpoint, the question was, “**How can something be a reality if it is only an image?**”

**1. Paschasius Radbertus (9th century)** tended to equate the historical and sacramental presence of Christ -- no real difference in the mode of being. He calls the Eucharistic body of Christ veritas. The senses see the image, the reality is perceived in faith -- but it is really there.

**2. Ratramnus** -- bread and wine are **figurae** of the body and blood of Christ -- the bread and wine, remaining truly bread and wine, **veil** the reality of Christ’s presence. But what is the connection between reality and image? Unclear.

### **b. Berengarius and Lanfranc (11th century).**

**1. Berengarius:** In reaction to a very “thingly” concept of Eucharistic presence produced an extreme reaction toward symbolic thinking --extends Ratramnus’ approach to its logical conclusion: Bread and wine are not the true body and blood but only **figura or similitudo**. Since **substance = the sum of the sensible properties**; therefore, the substance of bread did not change! (At this time, the questions concerning the nature of the change and when it takes place are raised in the Church). Needless to say, in 1059, Berengarius was forced to burn his books before Nicholas II. [interestingly, the confession that Berengarius was forced to sign stated that the Christ is present not only in sacrament but also in reality!! As if the sacramental presence wasn’t a real presence!]

**2. Lanfranc:** To move beyond the categories of “thingly realism” he poses a different understanding of **substance, distinguishing it from species (appearances)** -- the invisible substance is changed into the essence of the Lord’s body. He is able to affirm realism and still preserve the fact that the elements are figura.

## **3. High Middle Ages: The debate took place on how to understand the process of change.**

### **a. Three major understanding the change:**

**1. Consubstantiation:** the addition of the body and blood to the bread and wine.

**2. Annihilation:** the substance of bread and wine are destroyed. The body and blood exist sub species.

**3. Conversion:** the substance of bread and wine are changed into the substance of the body and blood. Eventually, as Aristotelian categories became better understood, transubstantiation gained favor with most theologians of the 13th century (e.g., Aquinas and Bonaventure).

**b. Summary:** Real presence is guaranteed. But what was lost? In the patristic notion of prototype-image, not only is the Lord really present in his image, but also his saving activity is present as well. Thus, the anamnesis recalls what Christ has done as something he is doing now through his real presence! Transubstantiation lost that soteriological aspect of the real presence and made real presence something far more static and objective. The separation becomes most apparent in Trent when the subject of real presence is treated in the 13th session (1551) and the Holy Sacrifice of the Mass is treated in the 22nd session (1562).

#### **4. Protestant teachings:**

**a. Luther** taught the doctrine of the real presence of Christ but rejected transubstantiation. He taught that the omnipresent body of Christ becomes one with the bread and wine because of the words of faith spoken at the Eucharist. The body of Christ is **consubstantially** present in, on and under the bread and wine. Christ is present **in usu**, that is within the context of the celebration (what he opposed was liturgical forms of veneration of the Eucharist, not associated directly with the Lord's supper).

**b. Calvin** proclaimed the reality of the Eucharist, but affirmed that it was not the body and blood of Christ that was made present but the **saving power** of the Lord. The real presence is in the believer, not in the elements.

#### **5. The response of Trent concerning Real Presence (13th session, 1551):**

a. "To begin with, the holy council teaches and openly professes that in the Blessed Sacrament of the holy Eucharist after the consecration of the bread and wine, our Lord Jesus Christ, true God and true man, is **truly, really and substantially** contained under the appearances of those perceptible realities."

b."...by the consecration of the bread and wine there takes place a **change of the whole substance** of bread into the substance of the body of Christ our Lord and of the whole substance of wine into the substance of His blood. This change, the holy Catholic Church has fittingly and properly named **transubstantiation.**"

c. "If anyone denies that in the sacrament of the most Holy Eucharist **the body and blood, together with the soul and divinity** of the Lord Jesus Christ and therefore the whole Christ is truly, really and substantially contained, but says that he is in it only as in a sign or figure [Zwingli] or by his power [Calvin], anathema sit. (Canon 1)

d. "If anyone says that in the holy sacrament of the Eucharist the substance of bread and wine remain together with the body and blood of our Lord Jesus Christ. . . anathema sit. (Canon 2).

e. If anyone says that after the consecration the body and blood of our Lord Jesus Christ are not in the marvelous sacrament of the Eucharist but that they are there only in the use of the sacrament (in usu), while it is being received, and not before or after, and that in the consecrated hosts or particles which are preserved or are left over after communion the true body of the Lord does not remain, anathema sit. (Canon 4)

#### **6. Paul VI: *Mysterium Fidei*:**

He reaffirms that transubstantiation is an “**apt**” way to understand the change that takes place in the Eucharist. He did not definitively exclude transignification or transfinalization, but points out that they are terms inadequate to the reality. There would be a failure to the depth of the mystery if we did not accept a miraculous transformation of the substances.

**B. The struggle over the centuries is how to understand this presence of Christ.**

The ontological categories stress the real -- and yet, we must beware of an ultra-realist sense. **Something can be real without being biologically, chemically, physically present.** The change can be understood without the application of Aristotelian categories -- yet what always need to be affirmed is that there is a change in the fundamental being, the kernel or essence of the thing.

Transubstantiation does not exclude the view that there is a change in the meaning and end of bread and wine -- that they now take on a new meaning and a signification as the saving sign of Christ’s presence. **Transubstantiation includes transignification and transfinalization.** Finally, while the original focus of the debate in the middle ages through the reformation was limited to understanding the presence of Christ in the Eucharist (in a way that tended to be static and objective understanding of that presence),

we can **expand transubstantiation to include the dynamic element**, the insight of the Fathers, that what is made present is the saving reality and the saving action of Christ. **NB: According to *Mysterium Fidei*, transignification and transfinalization can only have any meaning because of transubstantiation.**

**C. “He is united to us in the elements that have been transformed”:** Consuming the Eucharist is not only the acceptance of a material gift but an **encounter with Christ.** Christ gives himself to the communicant. This self-gift goes beyond any self-giving of one person to another that we can experience. Just as the presence is real and bodily, so too the union is bodily. Christ not only gives us his thoughts or his love -- the gift is his **very self**, his life. And in that sharing of life in the form of food comes **full union.** Of course, this **res tantum of union** is only accomplished when the communicant responds fully and faithfully to Jesus’ gift of Himself. In giving ourselves to Him, just as he unreservedly gives Himself to us, the union is more complete and intense.

**[NB: From 11th century on, Augustinian schema prevailed (deLubac):**

**bread/wine: sacramentum tantum: the outward sign**

**body/blood: sacramentum et res: the deeper reality contained in the sign**

**unity of Church: res tantum**

**III. Existential Dimension: “sharing with them a banquet of fraternal communion.”**

**NB: Elements are transmuted by participation in the mystery of Christ so to establish a community of faith and rapport with the world.**

**A. Understanding the relationship between the Eucharist as sacrifice and the Eucharist as meal.**

**1. The polemic of the Reformation:** There was a denial in the Reformers’ teaching concerning the sacrificial aspects of the Eucharist. The notion of the Eucharist as sacrifice seemed to compromise the once-for-all value of the Cross of Christ as presented in Hebrews (Heb 10:1-18). Furthermore, it seemed that the Mass was a kind of work which merited salvation (as



those merits came to be applied to specific individuals living and deceased). **The meal aspect of the Eucharist was highlighted as its principle significance** (commemoration which arouses faith).

**2. In the polemic, Trent tended to emphasize the sacrificial aspect of the Mass.** The relationship between the one sacrifice of Christ and the sacrifice of the Eucharist is found in the will of Christ who established the Eucharist at the Last Supper as the ritual reenactment of Calvary. Thus, in the 22nd session (1562) we read, “He, then, 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 for them an everlasting redemption. But... in order to leave to His beloved Spouse the Church a visible sacrifice, by which the bloody sacrifice which He once for all to accomplish on the cross would be represented. . . He offered his Body and Blood under the species of bread and wine to God the Father, and under the same signs, gave them to partake of to the disciples.”

**3. The meal aspect of the Eucharist was treated by Trent in the thirteenth session (1551);** thus, later theology always spoke of **the Eucharist as sacrifice and a meal --but the interrelation of the two aspects was not drawn out.** What we get, instead, are looking at the fruits of the sacrifice of the Mass, which one can participate in without receiving the meal (a “spiritual communion”), and the fruits of reception of communion. (Nevertheless, the meal aspect was never neglected -- at least the priest always had to receive communion at Mass).

**4. In the early Church Fathers, the relation of sacrifice and meal was joined together by the notion of the commemorative real presence of the Lord.** In the celebration of the rite, the salvific activity of Christ was truly present **on the level of the rite itself**; the rite is the anamnetic representation of the saving work of Christ’s death and resurrection (in the eastern Church, this aspect is preserved in allegorically interpreting the rite in terms of the life of Christ. Once again, the image makes the prototype present).

**5. In Augustine, the unity of sacrifice and meal is clearly brought out:**

**a. The Eucharist is both the sacrifice of Christ and the sacrifice of the Church.**

What the Church does as her central act of worship of the Father as the memorial act of thanksgiving for the redemptive work of Christ serves as the transparency for what the High Priest is doing in virtue of his once and for all sacrifice. In short, the whole Christ offers to the Father -- Head and members.

**b.** What does this sacrifice entail for the members? The community offers itself, meaning **that it offers what it has become in virtue of the caritas Christi.** In other words, the daily sacrifices that Christians make upon the altar of their hearts become an acceptable sacrifice since they are “burnt” by the flame of charity, which is the charity of Christ. In the celebration of the Eucharist, the Church offers herself, what she has become, in virtue of the animation of the Caritas Christi. “This is the sacrifice of Christians -- that many should be one body in Christ.”

**c. In turn, what is received are the fruits of this loving union:** Christ as vivifier and the community (as goal for deeper communion). Augustine expresses it so succinctly in one of his sermons: “Therefore, if you are the body of Christ and his members, then your own mystery (sacramentum) lies on the altar. **Be what you see and receive what you are.**” **It is not that we receive Christ in the Eucharist, but that He receives us into Himself more deeply.**

**B. The horizontal in the vertical:**

**1. There is no opposition then between the Eucharist as sacrifice and the Eucharist as meal.** The Church, in union with its head, pronounces the words of its Head at the Eucharist. The Church constitutes with Christ the total subject of the Eucharist (directing the sacrifice to the Father) and the total object of the Eucharist (the sacrifice offered, the communion of faith and love).

**2. The Eucharist would have no meaning if the participants did not rise to God the Father through Christ in love and turn towards our brothers and sisters in love.** The Eucharist is only salvific when it is offered in love - a love that is inflamed by the Holy Spirit who joins all persons together and joins us together with Christ our Head.

**3. The unifying power of the meal:** By baptism and through the power of the Holy Spirit, we form one body. The Eucharistic sacrifice is the expression of that unity, the self-representation of this close connection. But at the same time, the community becomes more united at a deeper level with the reception of the sacrament. Any meal exercises a unifying power. But the Eucharistic meal has a further effect: those who receive the Eucharistic food, by virtue of their union with Christ, deepen the bonds of love with each other on a **supernatural level**. As we shall see, the Eucharist is commitment to strengthen those bonds through sacrifice. The sacrifice is fulfilled in the meal and the meal is a pledge to further sacrifice.

#### **IV. The Practical-Social Dimensions: “stimulate social love for the needy.”**

**A. Mysterium Fidei:** The Eucharist is “the font of life that cleanses us, strengthens us to live not for ourselves but for God and to be united to each other by the closest ties of love.” Christ dwells in the Eucharist: “He raises the level of morals, fosters virtue, comforts the sorrowful, strengthens the weak and stirs up all those who draw near to Him to imitate him, so that they may learn from His example to be meek and humble of heart, and to seek not their own interests but those of God.” “Devotion to the Eucharist exerts a great influence upon the soul in the direction of fostering a ‘social’ love, in which we put the common good ahead of private good, take up the cause of the community, the parish, the universal Church and extend our charity to the whole world because we know that there are members of Christ everywhere.”

**B. John Paul II: *Domenicae Cena*:** “If our Eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person.”

**C. Position of liberation theology:** Our understanding of the Eucharist, the dynamics of Christ’s activity, cannot be fully understood without a commitment to liberating praxis. In this extent, it is a lie for Christians to celebrate a mystery which they are not attempting to imitate in their lives. Not only does the Eucharist stimulate unity, it can only be fruitfully entered into with that prior commitment to make that unity real in day to day living. Thus, Segundo reflects upon Corinthians 11, the situation of Christians gathering at Eucharist, but excluding one another from the meal previous. Paul’s judgment is severe --they have invalidated the sacrament (eaten and drunk unworthily) and have brought judgment upon themselves because they “fail to discern the body of the Lord.” (not just a matter of recognizing real presence -- but seeing truly what the body of the Lord means in the practicalsocial level). The celebration of the sacrament calls the community into question (are we what we say we are) and motivates it to social responsibility.

**D. Dussel's Article:** "The Bread of the Eucharistic Celebration as a Sign of Justice in the Community"

Three types of bread: bread of labor, bread of the offering, body of the martyr as Eucharistic bread. It is a meditation on Ecclesiasticus 34. The point is that the bread of the Eucharist is the fruit of someone's labor. God cannot accept bread for the Eucharist that is stolen from the poor. Only in justice is the Eucharist possible.

**V. The eschatological dimension: "...and furnishes them with a foretaste of the heavenly banquet."**

**A. The fulfillment of the Eucharist:** What we participate in signs points to the future day of seeing face to face. The banquet prepares us for the heavenly banquet. The Holy spirit is central to Christian hope, for as "downpayment" he exercises in us now what we will enjoy fully in the future.

**B. Thoughts from tradition:** The Church Fathers associate salvation with resurrection from the dead into eternal life. Because the Eucharist, the sacrament of Christ's Body and Blood, strengthens and nourishes the union with the already Risen One (a union first established in baptism), Eucharist is seen as the **seed** of bodily resurrection.

**1. Irenaeus:** In the Eucharist, a seed of bodily immortality is planted within man. Incorporation into the Eucharistic Christ takes place with the resurrection in view.

**2. Ignatius of Antioch:** Eucharist is the "saving means" of immortality.

**3. Medieval theology** held that the Eucharist gave man a pledge of bodily resurrection.

**C. The Eucharist is ordered towards the final bodily sharing in the life of the risen Lord within the community.** The Eucharistic community is the root from which that heavenly community is growing wherein man, made perfect, will be gathered around God through Christ in the Holy Spirit. Far from any spiritualistic or individualistic interpretation, the Eucharistic celebration is an image in time of a perfected humanity gathered around God. The affirmation of the future is a constitutive part of the present celebration.

**D. The eschatological tension of the already and not yet**

**1. In the Eucharist, the Church celebrates the cross of Christ.** Before us is present the not-yet of evil and rejection. Our own present sufferings are joined to that suffering Christ who is present with us -- to offer us Hope. We proclaim the death of the Lord until he comes -- a proclamation of his victory over death in embracing the brokenness of humanity. In some way that final victory is already anticipated in this foretaste.

**2. Just as the Kingdom of God is seen as both a gift and a task, so too the Eucharist may be seen as gift and task.** Our hope for the future does not remove us from the present struggles (cf. G.S., 39); Eucharist in this sense is commitment for world-transformation. The successes (and failures in brokenness) to work for that Kingdom become the offering made with the cross of Christ. The gift of the Kingdom, on the other hand, signifies the radical otherness of the Kingdom which only the power of God can bestow upon us in life. That gift of union and communion is given us now in the bestowal of life. "He who eats my flesh and drinks my blood already has eternal life in him and my Father will raise Him up on the last day."

**3. Sacrosanctum Concilium, 47:** "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic Sacrifice of Body and Blood. He did this in order to

perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to his beloved spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given us.”

## **The Eucharist, Sacrament of the Paschal Sacrifice (M. Hunt)**

### **I. Lk. 22: 14-18**

#### A. Palestinian Jewish/Christian Community

1. The people were under pressure from the occupation of their land by Rome. They may have lived on “their land” but they had no control of it. The Saducees grappled for some control which was a spiritual control accomplished through an intensification of legal observances.
2. Text itself
  - a. clearly associates the disciples with Jesus.
  - b. Passover celebration which involves not only thanksgiving, but a petition for the Father’s protection of the kingdom amidst trouble, tribulation, and persecution.
  - c. Eucharist prepares one for the Kingdom as one moves on the journey toward the Kingdom.

### **II. I Cor. 11:23-29 and Lk. 22:19-20**

#### A. Focal points

1. Actions of Bread and Cup [Bread action: action of solidarity gathering all in unity with the host. Cup Action: bestowal of love and benevolence; the receiving of the kaine covenant.]
  - a. solidarity with God
  - b. entering into a covenant relationship with God
  - c. unique and special relationship that binds
2. body and blood
  - a. paradox of the suffering servant
  - b. only condition is that one brings one’s human weakness and flesh before the Father.

#### B. Corinth

1. Displaced ownership: in their gifts they forgot the giver. They were a torn and broken community, torn by factions and unable to do any good: Moral Impotence.
  - a. not valuing the assembly as God’s - contempt for the Church is the sin at root here
  - b. some of the members of the community have been made “red faced,” - embarrassed to the point where they felt that they did not belong because they “had not.”
2. Eucharist is “done” in the memory of the Lord Jesus so that he may come again and for no other reason!

3. The AMNESIS is proclaimed so that he might come again
4. one must “examine oneself” weighing on the specific historical impacts to the community. The end of this process is to lead to the recognition of the body gathered to partake of Eucharist.

### **III. Mk. 14:22-24 and Mt. 26:26-28**

#### A. Characteristics

1. once and for all
2. universal
3. Body AND blood; where the BLOOD is the binding reality

#### B. Sacrifice

1. Jesus is able to accomplish all of this [A, 1-3] because it is His BLOOD which will be poured out for all. Jesus’ sacrifice cleanses conscience and thus gains us access to the Father.
2. the binding that occurs through the Blood of Jesus was the Father’s binding unto mercy. In the background of merely binding is the prophetic denunciation of empty worship. The blood binding ultimately refers to the Father’s mercy and hence the cleansing of conscience.
3. no command to renew: the emphasis thus is on the once and for allness
4. for you.... for all
5. Emphasis on drinking the blood counters:
  - a. disdain for the Son of God
  - b. blood is not unclean
  - c. insult to the Spirit of grace

### **IV. John**

#### A. The purposes of the Eucharist in the Gospel of John

1. The purpose of the Eucharist in the Gospel of John centers around the theme of service. Couched in Baptismal imagery, Jn. 13, highlights an important aspect of Eucharist: all must share the gift that all receive from the Father. Eucharist empowers and impels all who partake to actively be Eucharist for each other in the community through a life that is branded through and through with service for the neighbor.
2. There is a unity expressed in the one loaf and one cup.

### **V. Trent: [Doctrine on the Most Holy Eucharist... (done in various sessions)]**

#### A. Trent’s purposes of the Eucharist (must be elucidated from the Council’s intention against the teachings of the ‘Reformers.’)

1. Luther
  - a. avid defender of the real presence
  - b. attached the practice of only receive the bread
  - c. attached the sacrificial nature of everyone offering the Eucharist. He insisted that in the Eucharist people should capture an experience of God’s grace and forgiveness instead of ‘working’ to offer the sacrifice.
2. Zwingli and Calvin

- a. argued against any transformation of the bread and wine
- b. they stressed a ‘spiritual presence’ over a ‘real presence’

#### B. Teachings of Trent

1. Communion under one form is fully communion [Session 13 and 21]
  - a. Church has the authority to regulate ritual
2. In the Eucharist, Christ’s unique and all-sufficient sacrifice is made present again in his Church [Session 22]
3. In response to Zwingli and Calvin, Trent defined that the bread and wine after the consecration, “Our Lord Jesus Christ, true God and true man, is truly, really and substantially contained under the appearances of those perceptible realities.” [Session 13]

#### C. Conclusions:

To be true and authentic to the Teachings of the Council of Trent, one must constantly remember the *sitz im leben* of the Council. The Eucharist was an aspect of Church life which the Reformers violently attacked. The silence, or almost silence of Trent on some issues NOW connected with the Eucharist is NOT an attempt of the Council to see them as unimportant, eg. meal aspect of Eucharist. Trent responded strongly on those issues which the reformers attacked. Hence, this explains why the Council leans heavily on clearly enunciating an understanding of the Presence and Sacrificial aspects of Eucharist.

## VI. Vatican II

The Eucharistic Theology that the Council of Trent put forth was clearly aimed at the various attacks the Reformers levied upon the sacrament. Since Trent’s purpose was to address the tenets of the Reformation, Vatican II’s Eucharistic theology is formulated in or along the lines of balancing the Theology that Trent taught. Another approach to analyzing Vatican II’s purpose of the Eucharist is to elucidate its teaching from its emphasis placed upon the mystical/transformational elements of Church life as taught through its approach to ecclesiology [Church = People of God] Specifically, the Vatican Council views the Eucharist in the following manner:

1. the Eucharist is the communication of the Father’s love to the world and the drawing back of the world to the Father.
2. the Father’s love is the source of all liberating love in those who join themselves to Christ.
3. The “Good News” is truly lived out in the Eucharist.
4. the Eucharist therefore reveals the Church
5. The Eucharist thus obliges all who participate in it to cooperate in the ministry of Jesus.
6. Priestly ministry deals principally with the Eucharist as the source of perfecting the Church for the mission of Jesus. Therefore all Gospel preaching is directed toward the Eucharist and derives its power from the Eucharist.
7. Since the Eucharist calls all to join the sacrifice of their lives to the sacrifice of Jesus the whole of life is consecrated to the Father.

8. Thus the Eucharist is the origin of all true education to community and renewed life .
9. The celebration of the Cross in the Eucharist carries on the work of the Cross expressing and causing the unity of all believers.
10. While Christ is present in many ways in all the activity of the Church, He is present especially in the Eucharist.

In summary then, Vatican II re-affirms the teachings of Trent on Eucharist, (real presence [#11] and on the sacrifice [#’s 8 & 10] . Additionally, Vatican II views the Eucharist as revelatory of the Father, source and power for the life and activity of the Church, especially in service to the members of the community (cf. John 13), a call to participate in the ministry of Jesus, and the call to be transformed (and empowered) to live the “Good News.”

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