

**Introduction to the Eucharist (CCC 1322-32)
(Tuesday Morning: Session 1)**

Syllabus Review

Introduction

1. The Importance of the Eucharist (CCC 1324-27)
 - a. Vatican II on the Eucharist: (CCC 1323; *Sacrosanctum Concilium* 47)
 - b. The “Source and Summit” of the Christian Life (CCC 1324✠; EE 1)
(*Lat totius vitae christianae fons et culmen*)
 - c. Cause and Sign of Communion in Life of the Trinity (CCC 1325; cf. CCC 260)
 - d. Unity with Heavenly Liturgy and Anticipation of Eternal Life (CCC 1326)
 - e. The “Sum and Summary of our Faith” (CCC 1327; cf. CCC 90)
(*Lat compendium et summa*)
 1. St. Irenaeus: “Our way of thinking is attuned to the Eucharist”
 2. Debate with Gnostic rejection of bodily resurrection (O’Connor, 24)

Break

The Names of the Eucharist

1. Richness of the Sacrament expressed in its Names (CCC 1328-1332)
 - a. Eucharist: “thanksgiving” (Gk *eucharisteo*), Jewish prayers and blessings
 - b. The Lord’s Supper
 - c. The “Breaking of the Bread”
 1. Jesus “Gave Thanks” and “Broke” the Bread (Matt 15:36; Luke 22:19)
 2. The earliest name of the Eucharist (Acts 2:42-46)
 - d. The Eucharistic Assembly (Gk *synaxis*): the gathering or “synagogue”
 - e. The Memorial: “remembrance” (Gk *anamnesis*) of Passion and Resurrection
 1. Recalls a specific event, usually a sacrifice
 2. Makes that event present
 3. Renews a covenant
 - f. The Holy Sacrifice:
 1. A Sign of Love: giving what is most precious, self-offering
 2. A Sign of Sorrow for Sin: propitiation and expiation
 - g. The Holy and Divine Liturgy: “public worship” (Gk *leitourgia*)
 - h. Sacred Mysteries: compare early Church “discipline of the secret”
(*Lat disciplina arcana*)
 - i. The Most Blessed Sacrament
 - j. Holy Communion
 - k. The Bread of Angels / Bread from Heaven (cf. Ps 76)
 - l. “Medicine of Immortality”: St. Ignatius of Antioch
 - m. *Viaticum*: food for the journey
 - n. The Holy Mass: “sending forth” (*Lat missio*)
2. John Paul II: Rekindling “Eucharistic ‘amazement’” with Year of the Eucharist (*Ecclesia de Eucharistia* 5-7) and banishing “dark clouds” (EE 10)

**The Eucharist in the Economy of Salvation (CCC 1333-34)
(Tuesday Afternoon: Session 2)**

The Fall of Adam and Eve (Gen 1-3)

1. “The story of the Mass begins in the Garden of Eden” (Nash, 23)
2. The Two Trees (Gen 2:8-9)
3. The Fall of Adam and Eve and the Eucharist
 - a. The Tree of Knowledge of Good and Evil: fruit brings Death (Gen 2:17)
 - b. Adam and Eve’s “eyes were opened” to sin (Gen 3:7; cf. Luke 24:31)
 - c. The Tree of Life: whoever eats will “live forever” (Gen 3:22; cf. John 6:58)
 - d. Adam and Eve banished from the Tree of Life (Gen 3:24; cf. Rev 22:1-2)

The Sacrifice of Abel (Gen 4)

1. Why does God not accept Cain’s offering?
 - a. First-fruits: the very best we have to offer (Gen 4:3-5)
 - b. God demands our first-fruits for our sake (Nash, 37)
3. The Murder of Abel: his blood “cries out” to God (Gen 4:10)

The Bread and Wine of Melchizedek (Gen 14:17-20)

1. *Two* Old Testament priesthoods: Natural and Levitical
 - a. Natural Priesthood: Fathers and sons offer sacrifice on behalf of family
 - b. Levitical Priesthood: 12 Tribes lost priesthood at Golden Calf (Exodus 32)
 - c. Differences: Permanent vs. temporary; universal vs. particular; Sinai vs. Zion
2. Melchizedek, Priest-King of Salem:
 - a. Identity of Melchizedek: Shem, son of Noah (Nash, 44)
 - b. Offering of Melchizedek: Bread and Wine
 - c. Mountain of Sacrifice: Jeru-*salem* (cf. Ps 76:1-2; 110)
 - d. Jesus, a priest according to the order of Melchizedek (Heb 5:9-10)

Break

The Sacrifice of Isaac (Genesis 22)

1. God’s Plan of Salvation: Threefold Promise to Abraham (Gen 12:1-3)
 - a. Descendants (cf. Gen 15)
 - b. Dynasty or Kingdom (a great “name”) (cf. Gen 17)
 - c. Universal Blessing for the Gentiles (cf. Gen 22)
2. Father Abraham takes his only beloved Son and offers him in sacrifice on a mountain
3. Isaac carries the wood of his own sacrifice up the mountain
4. Isaac asks: “Where is the Lamb?”
5. Abraham responds: “*God will provide himself the Lamb*” (Gen 22:8)
6. Isaac the Beloved Son goes willingly to his death
7. God stops Abraham from sacrificing his Son
8. Where did the Sacrifice of Isaac take place?
 - a. Mt. Moriah (cf. 2 Chron 3:1) or
 - b. Mt. where “The Lord will provide” (*YHWH yireh*; cf. Psa 76:1 for *salem*)
9. The “Sacrifice” of Isaac? (Nash, 60-61)

Tuesday Afternoon: Session 2 (Continued)

The Exodus and the Passover (Exodus 12-13, 24)

1. Priests: fathers and “elders” of all families of Israel (Exod 12:1, 21), perhaps assisted by their “sons” (Exod 12:24).
2. Sacrifice: Unblemished, male lamb (Exod 12:5)
3. Several Steps:
 - a. Kill the Lamb: not a bone to be broken (12:6, 46)
 - b. Dip a Hyssop Branch in the Blood of the Lamb (21:21)
 - c. Sprinkle the blood on the doorposts (12:7, 22)
 - d. Eat the “flesh” of the Lamb (12:7-10)
 - e. Covenant “Sign”: The Blood of the Lamb (21:13)
 - f. The Day shall be a “memorial/remembrance” “forever” (Exod 12:14, 17, 22)
4. Passover and Feast of Unleavened Bread (Exod 12:14-20)
 - a. “Passover” (Hb *Pesach*): observed as an ordinance for ever (Exod 12:24)
 - b. “A Night of Watching” kept by Israel (Exod 12:40-42)
5. “What the Lord did for *me* when *I* came out of Egypt” (Exod 13:1-16)
6. The Eternal Passover and the Jewish Targums (Nash, 71-72)

The Sinai Covenant and The Ancient Tabernacle (Exodus 24-25)

1. The “Covenant” Sacrifice and the Communion Meal on Mt. Sinai
 - a. The 12 Priestly “young men” of 12 Tribes
 - b. The “Blood of the Covenant” (Exod 24:8)
 - c. Communion Meal: “they beheld God” and “ate and drank” (Exod 24:9)
2. The “Pattern” of the Tabernacle (Exodus 25)
 - a. The Ark of the Covenant
 - b. The Bread of the Presence
 - c. The Golden Lampstand
3. More Aspects of the Tabernacle (Exodus 30)
 - a. The Altar of Incense
 - b. The Holy Oil
 - c. The Incense
4. Several Old Testament Prototypes of the Eucharist (Nash, 105)
 - a. The Communion atop Mt. Sinai
 - b. The Passover Lamb
 - c. The Bread of the Presence in the Tabernacle
 - d. The Daily *Tamid* Lamb: perpetual sacrifice (Exod 29:38-43; Nash, 117-120)
 - e. The Day of Atonement (Leviticus 16; Nash, 120-22)

**The Eucharist in the Economy of Salvation (CCC 1335-1336)
(Wednesday Morning: Session 3)**

What were Jews waiting for at the Time of Jesus?

1. The Coming of the Messiah
2. The New Exodus
3. The New Temple
4. The Messianic Banquet
5. The New Covenant
6. The New Creation

The Wedding at Cana (John 2)

1. Mary's Request and Jesus' Response: "My hour has not yet come"
2. What is Jesus' "Hour"?
 - a. The Hour of his Crucifixion and Death (John 13:1; 12:22-23)
 - b. The Hour of Eucharistic Worship (John 4)
3. First Level of Meaning: the New Wine of the Messianic Banquet
 - a. Prophecies of the Messianic Banquet (Isa 25:6-8; 2 Baruch 29)
 - b. New Moses: Moses' First "Sign" Water into Blood (Exod 7:19; cf. 4:9)
4. Second Level of Meaning: The Messianic *Wedding* Banquet
 - a. Jesus the True Bridegroom (John 3:28-29)
 - b. The Exodus Covenant: A Marriage (Ezek 16:8-14)
 - c. The Bridegroom Messiah (Isaiah 61)
5. The Death of the Bridegroom and the New Wine (Mark 2:18-22)

The Sign in the Temple (John 2; Matthew 12)

1. The Jewish Temple
 - a. The dwelling place of God on earth.
 - b. The sole place of sacrificial worship.
 - c. The place of pilgrimage for Jews from all over the world.
2. Jesus and the Destruction of the Temple (Mark 13:2; 14:58; 15:29-30)
3. The New Temple
 - a. Jesus' Risen Body (John 2:19)
 - b. Something Greater than the Temple (Matt 12:1-8)

The Feedings of the 5000 and the 4000 (John 6; Matthew 14-15)

1. Prefigure "the *superabundance* of this unique bread" of the Eucharist (CCC 1335)
2. Parallels with the Eucharist:
 - a. "He blessed, he broke, he gave" (Matt 14:19; cf. Luke 22:19)
 - b. When he had "given thanks" (*eucharistesas*) (John 6:11)
3. Jewish Roots of the Eucharist
 - a. The New Moses, the Messiah, and the New Manna (John 6:14-15; 2 Baruch 29)
 - c. The Shepherd Messiah and the New Exodus (Ezekiel 34; Isaiah 35)
4. The Feeding of the 4000 on the Mountain (Matt 15)
 - a. A Place of Healing (Isaiah 35)
 - b. The Place of the Messianic Feast (Isaiah 25)
 - c. The Gathering of Israel *and* the Gentiles in New Exodus (Isaiah 25)

Break

Wednesday Morning: Session 3 (Continued)

The Eucharistic Discourse of Jesus (John 6)

1. The Context: Passover (John 6:1; see Exodus 12)
2. The Multiplied Loaves: the New Moses (Deut 18:15-19)
3. Jesus Walks on Water: “I AM, do not be afraid” (John 6:20; Exod 3:14)
4. The Demand for a Sign: Moses and the Manna (John 6:30-33; Exodus 16)
5. The Bread of Life Discourse (John 6:35-59): Two Interpretations
 - a. Metaphorical Interpretation: Eating Bread of Life a metaphor for believing
 - b. Sacramental Interpretation: Eating Bread of Life refers to the Eucharist
6. The Bread of Life Discourse, Part One: The Invitation to Faith (John 6:35-47)
 - a. Importance of Belief in the Son (John 6:39-40, 47)
 - b. Faith is a Gift from the Father (John 6:44, 65)
7. The Bread of Life Discourse, Part Two: The Invitation to the Eucharist (John 6:48-58)
 - a. The New Manna: “comes down from heaven,” gives “eternal life”
 - b. The New Bread “*is* my flesh” (John 6:51)
 - c. The Jews recognize that he is speaking *literally*: Jesus does not correct them
 - d. The Necessity of Eating His Flesh and Drinking His Blood (cf. Deut 32:42)
 - e. “My flesh is real food, and my blood is real drink” (John 6:55; cf. NIV!)
 - f. The Disciples’ Response: a “hard saying,” all leave except the 12 (John 6:66)
 - g. The Key: The Resurrection and Ascension—Jesus’ *risen* body and blood
 1. Jesus repeatedly speaks of the *bodily resurrection* (John 6:39, 44, 54)
 2. The Eucharist is the Risen Flesh of Christ (JPII, EE 18; CCC 1392)
 - h. “Flesh” and “Spirit”: Old Creation (Flesh) and New Creation (Spirit) (6:63)

**The Eucharist in the Economy of Salvation (CCC 1337-1344)
(Wednesday Afternoon: Session 4)**

The Last Supper: The Institution of the Eucharist

1. Jesus' last days in Jerusalem:
 - a. The Sign in the Temple Repeated (Mark 11)
 - b. The Discourse on the Temple from the Mount of Olives (Mark 13)
2. The Background of the Last Supper: the Jewish Passover (Gk *Pascha*) (Exodus 16)
 - a. Kill the lamb: not a bone to be broken (Exod 12:6, 46)
 - b. Dip a Hyssop Branch in the Blood of the Lamb (Exod 12:21)
 - c. Sprinkle the Blood on the Doorposts and Lintel (Exod 12:7, 22)
 - d. Eat the "flesh" of the Lamb (Exod 12:7-10)
 - e. "Sign" of the Covenant: Blood of the Lamb (Exod 21:13; cf. Ezek 9; Rev 7)
 - f. Passover: A Day of "Remembering" to be observed forever (Exod 12:14, 24)
 - g. "A Night of Watching" (Exod 12:40-42)
3. Jesus' New Passover and the New Exodus (Luke 22; Matt 26)
 - a. The New Passover Lamb: Jesus
 - b. The New Passover Sacrifice: Bread and Wine, Body and Blood
 - c. The New Priesthood: Jesus and the 12 Apostles (see CCC 1337)
 - d. The New Covenant and the New Exodus (see Jer 31:31-33; Luke 22:28-30)
 - e. The Suffering Servant: "Poured out for Many" (see Isaiah 53)
 - f. The Messianic Banquet: Drinking New in the "Kingdom"
4. The Last Supper as "the new Passover" (✪CCC 1340)

Break

The Fourth Cup, the Crucifixion, and the Eucharist

1. Jewish Passover Liturgy: The Four Cups (Mishnah, *Pesachim*; cf. Luke 22:14-22)
 - a. 3rd Cup: "The Cup of Blessing" (cf. 1 Cor 10:16-17)
 - b. Singing of the Final Hallel Psalm (Psalm 116)
 - c. 4th Cup: "The Cup of Consummation"
2. Jesus does not complete the Passover!
 - a. He Vows *Not* to Drink of the Fruit of the Vine Again (Matt 26:29)
 - f. They sing "the hymn," but leave! (Matt 26:30)
3. Jesus' Prayer in Gethsemane: "Take this Cup" (Matt 26:36-46)
4. Jesus does not Drink on the Road to the Cross (Matt 27:34)
5. The Crucifixion (John 19:25-30)
 - a. Jesus Now Says: "I thirst"
 - b. They give him "common wine" (a.k.a. "vinegar")
 - c. He Drinks: "It is consummated" (Lat *consummatum est*)
6. Jesus
 - a. The Messiah: He is Pierced (Zech 12:10)
 - b. The New Adam: He Falls Asleep: Blood from His Side (John 19:34; Gen 2:21-25)
 - c. The Bridegroom: dies for His Bride (Eph 5:21-33)
 - d. The New Passover Lamb: His Legs are Not Broken (John 19:36; Exod 12:46)

**The Liturgical Celebration of the Eucharist (CCC 1345-1355)
(Thursday Morning: Session 5)**

The Structure and Movement of the Mass

1. The Most Ancient Description of the Mass (St. Justin Martyr; CCC 1345)
2. The Fundamental Structure: 2 Parts (CCC 1346-47)
 - a. The Liturgy of the Word: “the table of the Word of God”
 - b. The Liturgy of the Eucharist: “the table of the Body of the Lord”
3. The Liturgy of the Word (CCC 1348-49)
 - a. Gathering
 - b. Scriptures (Old Testament, Psalms, New Testament, Gospel)
 - c. Homily
 - d. Intercessions for all
4. The Liturgy of the Eucharist (CCC 1350-55; cf. Eucharistic Prayer II)
 - a. Presentation of Offerings (Offertory) and Collection
 - b. The *Anaphora* (Eucharistic Prayer)
 1. Preface
 2. *Epiclesis* (calling upon of the Holy Spirit)
 3. Institution Narrative (“consecration”)
 4. *Anamnesis* (“memorial”)
 5. Intercessions for the dead

The Mass of the New Testament Church

1. The First Mass: The Road to Emmaus (Luke 24; CCC 1347)
2. The Mass in the Book of Acts
 - a. The “Breaking of the Bread and the Prayers” (Acts 2:42)
 - b. The Deadly Homilies of St. Paul (Acts 20:7-12)

Break

The Mass of the New Testament Church (Cont’d)

1. Mass Confusion in the Church at Corinth (1 Corinthians 10-11)
 - a. The Wilderness Generation: Prototypes of the Eucharist
 - b. The Eucharist, the Temple sacrifices, and Pagan Idolatry:
 1. A “Communion” (Gk *koinonia*) in the Blood of Christ (10:16)
 2. A “Communion” (Gk *koinonia*) in the Body of Christ (10:17)
 3. The Altar of Sacrifice in the Temple
 4. Pagan Sacrifice: “the table of Demons” (10:19-21)
 - c. Liturgical Dress: The Custom of Veiling Women
 - d. Abuse of the Eucharist:
 1. Heresies and Factions in the Church
 2. The Pre-Mass Meal
 3. The Earliest Recorded Words of Jesus: The Words of Institution!
 4. “Let a man examine himself”: Eating and Drinking Judgment
 5. Worthy Reception of the Eucharist (CCC 1385-87)

Thursday Morning: Session 5 (Cont'd)

The Heavenly Mass

1. John is “in the Spirit” on Sunday (“the Lord’s Day”) (Rev 1:10)
2. John’s Vision of the Heavenly Liturgy (Revelation 4-5)
 - a. A Throne with Someone seated on it
 - b. Priests/Elders (Gk *presbyters*) in White Robes with Crowns
 - c. Candles (“seven torches of fire”) and a Crystal Floor around the Throne
 - d. Angels (“four living creatures”; the Seraphim)
 - e. Angels Singing: “Holy, holy, holy!”
 - g. The People fall down in worship, singing Hymns of Praise
 - h. A Sacred Book (the “Scroll” no one is worthy to open)
 - i. The Lamb standing as if Slain
 - j. Incense (“The Prayers of the Saints”) offered by Angels and Saints
 - k. They Sing a “New Song”: “Worthy is the Lamb”
 - l. They say “Amen” and fall down again in worship
 - m. 144,000 Celibate Priests who follow the Lamb (Rev 14:1-5)
3. The Heavenly Mass in the Book of Revelation (Revelation 4-5)

**The Sacramental Sacrifice:
Thanksgiving, Memorial, Presence (CCC 1356-72)
(Thursday Afternoon: Session 6)**

The Eucharist as a “Thanksgiving” to the Father

1. Threefold Dimension of the Eucharist (CCC 1358)
2. The Eucharist: First of all, “A Sacrifice of Praise in Thanksgiving”
 - a. The “Whole of Creation loved by God is presented to the Father” (CCC 1359)
 - b. Pope John Paul the Great: “*Cosmic*” Dimension of the Eucharist (EE 8)
 - c. Offered to the Father through Christ, with Christ, and in Christ (CCC 1361)
3. The Eucharist as a *Todah* (Heb “thanksgiving”) Sacrifice (Tim Gray)
 - a. Various Kinds of Jewish Sacrifices: Burnt offerings, holocausts, sin offerings...
 - b. The *Todah* “Thanksgiving” Offering
 1. Thanksgiving for deliverance from peril; Gratitude to God
 2. Sacrificial Lamb along with Bread and Wine (Lev 7:11-18; 1 Chron 16)
 3. The Eucharist: Jesus’ “Gave Thanks” (*eucharisteo*) (John 6:11; Matt 26:27)

The Eucharist as a Sacrifice and Memorial

1. The Eucharist is the Sacrifice of Christ:
 - a. It is a memorial (Gk *anamnesis*) of Christ’s Passover (CCC 1362-66)
 1. Jewish Passover: Not merely a recollection of past events (Exod 12:14)
 2. A making present of these past events (see Exod 13:18)
 - b. The Eucharist *re-presents* (makes present) the Sacrifice of the Cross (CCC 1366)
 - c. The Eucharist and Christ’s Sacrifice are *one single sacrifice* (CCC 1367)
2. The Eucharist is also the Sacrifice of the whole Church:
 - a. The Church *participates* in the Sacrifice of Christ (CCC 1368)
 - b. Offered in *communion* with the Church Triumphant (CCC 1370)
 - c. Offered *for* the Church Suffering (CCC 1371)
 - d. St. Augustine: complete *participation* in Christ’s Sacrifice (CCC 1372)

Break

Objections to the Mass as a Sacrifice

1. Martin Luther: German Augustinian Monk (ca. 1530) (O’Connor, 140-41)
 - a. The Mass has been made into a “good work”
 - b. The Mass is “a promise and not a sacrifice”
 - c. The Sacrifice of the Mass “an abomination” meriting hell-fire!
 - d. The Cruc: Participation, “Faith alone,” and Post-Baptismal Sin
2. John Calvin: aspiring monk turned reformer (ca. 1560) (O’Connor, 149)
 - a. Devil deceived the world into thinking Mass a sacrifice
 - b. Church Fathers: too “Jewish” in calling Mass a sacrifice!
3. Anglican 39 Articles: Church of England, founded by Henry VIII (1553)
 - a. View of Mass as Sacrifice: “Blasphemous imaginings” (O’Connor, 152)
4. Modern Objections
 - a. God is not a “God of Vengeance” who Demands Sacrifice
 - b. Loss of Understanding of “Sacrifice” and awareness of Sin

Thursday Afternoon: Session 6 (Continued)

Response to Objections: Scripture, Tradition, Magisterium

1. Ancient Church Fathers referred to Mass as Sacrifice
 - a. St. Ignatius of Antioch (110 A.D.)
 1. *Letter to the Philadelphians* 4
 2. Eucharistic “altar of sacrifice” (O’Connor, 17)
 - b. St. Justin Martyr (ca. 150 A.D.)
 1. *Dialogue with Trypho the Jew* 41
 2. Gentile Sacrifice of Malachi 1:11 fulfilled in Eucharist (O’Connor 21-22)
 - c. St. Cyril of Jerusalem (ca. 400 A.D.)
 - a. *Mystagogic Catechesis* 5.7-8
 - b. Mass offered as a sacrifice for the Dead (O’Connor, 31; cf. 2 Macc 12:39-45)
2. The Council of Trent on the Eucharist as a Sacrifice (ca. 1550 A.D.)
 - a. Views Under Discussion (O’Connor, 230-31)
 1. Mass is not a sacrificed but only a commemoration
 2. Mass was not instituted by Christ but is a man-made idolatry
 3. Mass as sacrifice is blasphemous; Christ did not ordain apostles to offer the sacrifice of the Mass
 4. The Mass is of no value as a sacrifice for the living and the dead; it cannot be applied to sins
 - b. All of these views condemned as heretical (O’Connor, 232)
 - c. Council Decree on the Eucharist as a Sacrifice (1562) (O’Connor, 233-5)
 1. Jesus a priest *forever* after the order of Melchizedek (Heb 7:24-27)
 2. Bloody Sacrifice of Cross “represented” until end of the world
 3. Constituted Apostles “priests of the New Covenant” (Luke 22:19; 1 Cor 11:24)
 4. Eucharist was “the New Passover”
 5. Eucharist is the “clean oblation” offered among Gentiles (Mal 1:11)
 6. St. Paul speaks of the “altar” of the Eucharist (1 Cor 10:21)
 7. The offering is one and the same as the Cross and thus propitiatory
3. Other Arguments from Scripture
 - a. Christ in Heaven is a “Lamb, standing as though Slain” (Rev 5:6)
 - b. Christ *is* High Priest Now Offering Himself in Heaven
 1. He has a sacrifice to offer: himself (Heb 8:1-5)
 2. Blood of Christ offered in Heavenly Tabernacle (Heb 9:11-13)
 3. An Offering “Once and for all time” (Heb 9:23-28; 10:11-18)
 - c. Mass as Participation in the Heavenly Sacrifice (Heb 12:18-24; 13:8-10)

**The Sacramental Sacrifice (Cont'd):
Thanksgiving, Memorial, Presence (CCC 1373-77)
(Friday Morning: Session 7)**

The Doctrines of the Real Presence and Transubstantiation

1. What does the Church Teach? Two Doctrines (cf. O'Connor, 222)
2. The Real Presence: *Who* and *What* is Present (CCC 1373-74)
 - a. Christ's Presence in the Eucharist is Unique
 - b. The Whole Christ is present: "Body, Blood, Soul, Divinity" (✠CCC 1374)
 - c. A Substantial Presence: "Truly, Really, Substantially Contained"
3. Transubstantiation: *How* this Presence comes about (CCC 1375-77)
 - a. The "conversion" of Bread and Wine into Christ's Body and Blood (CCC 1375)
 - b. Transubstantiation: No More Bread and Wine (✠CCC 1376)
 - c. A Permanent Change: as long as the Eucharistic Species Subsist (CCC 1377)

Objections to the Real Presence and Transubstantiation: 3 Theories

1. Symbolic Presence: the Eucharist is nothing but a *memorial*, purely symbolic
 - a. The early Gnostics (ca. 110 and 180 A.D.):
 1. Denial that the Eucharist is "the flesh of Christ (O'Connor, 15)
 2. Denial of Resurrection of the Body (O'Connor, 22)
 3. The Eucharist and the Resurrection (O'Connor, 24)
 - b. Berengarius of Tours: Archdeacon in France (1054 A.D.) (O'Connor, 100-101)
 1. They are the Body and Blood "for faith and understanding"
 2. The Bread and Wine Remain: the change is "intellectual"
 - c. Ulrich Zwingli: former Swiss priest (1523 A.D.)
 1. "Nothing but a commemoration" (O'Connor, 143)
 2. John 6:63 proves symbolic interpretation (O'Connor, 143-44)
 - d. Modern Period: Baptists, many non-denominational Protestants
2. Spiritual Presence: Christ's *spirit* (not body) is present in the Eucharist
 - a. John Calvin: aspiring monk turned reformer (1560 A.D.)
 1. Eucharist is like Baptism: the water is not changed (O'Connor, 147)
 2. Spiritual Presence of Risen Christ: "Spirit alone" (O'Connor, 148)
 - b. Anglican Church:
 1. Truly a "communion" of Body and Blood of Christ
 2. Present only in "a heavenly and spiritual sense" (O'Connor, 151)
 - c. Modern Period:
 1. Many non-denominational Protestants
 2. Modernist Catholics: condemned by Pius XII (O'Connor, 255)
3. Consubstantiation: Christ's Body and Blood exist *alongside* the bread and wine
 - a. Martin Luther and Lutherans:
 1. Strongly rejected symbolic view of Zwingli ("the prince of hell's poison")
 2. Real Presence, but bread and wine remain
 3. Parallel to Incarnation (O'Connor, 208)
 - b. Some Anglicans

Break

Friday Morning: Session 7 (Cont'd)

Catholic Response to Objections

1. Sacred Tradition: the early Church Fathers
 - a. St. Ignatius of Antioch and St. Irenaeus (cited above)
 - b. St. Hilary of Poitiers (ca. 350 A.D.) (O'Connor, 26)
 1. We receive the humanity *and* divinity of Christ in the Eucharist
 2. Divinization of our Nature and Eucharist (cf. CCC 460)
 - c. St. Gregory of Nyssa (ca. 381 A.D.)
 1. Analogy: How bread can become flesh and blood (O'Connor, 33-34)
 - d. St. John Chrysostom and St. Ambrose (ca. 400 A.D.) (CCC 1375)
 1. The Word of Blessing transforms the bread and wine
 2. The Consecration changes the “nature” of the bread and wine
 - e. St. Augustine (ca. 400 A.D.)
 1. Christ “carried himself in his own hands” at the Last Supper (O'Connor, 57)
2. The Council of Trent (1551 A.D.) (O'Connor 213-16)
 - a. Chapter 1: On the Real Presence
 1. Christ is truly, really, substantially contained
 2. In heaven in his “natural mode” but “sacramentally present” in Eucharist
 - b. Chapter 3: On the Excellence of the Eucharist
 1. The Eucharist is different from other sacraments
 2. Body, Blood, Soul and Divinity
 3. Present under the “appearance” (Lat *species*) of bread and wine
 4. Body and Blood present in both bread and wine
 - c. Chapter 4: On Transubstantiation
 1. Through Consecration a “conversion” is made
 2. Whole substance of Bread and Wine into substance of the Body and Blood
 3. This conversion is called “transubstantiation”
3. Sacred Scripture:
 1. “This *is* My Body” and “This *is* my blood” (Matt 26:26-28)
 2. “The Bread I shall give... *is* my flesh” (John 6:51)
 3. “My flesh is real food and my blood is real drink” (John 6:55)
 4. The New Passover: you had to *eat* the Lamb (Exod 12:8; John 1:29)
 5. A “Communion” in the “Body” and “Blood” of Christ (1 Cor 10:16)
 6. Profaning “the Body and Blood of the Lord” (1 Cor 11:27)
 7. “What if you to see the Son of Man ascending?” (John 6:62)
4. St. Thomas Aquinas: *Adoro te devote* (CCC 1381)

**The Sacramental Sacrifice (Cont'd):
Thanksgiving, Memorial, Presence (CCC 1377-81)
(Friday Afternoon: Session 8)**

The Worship of the Eucharist

1. Enduring Presence of Christ (CCC 1377)
2. Worship of the Eucharist flows from truth of Real Presence (✚CCC 1378)
 - a. Genuflection or Bowing Deeply
 - b. Worship due to God alone: “the cult of adoration” (Lat *latria*)
 - c. Reservation and Veneration of the Eucharist outside Mass
3. The Tabernacle: sign of the Real Presence and place of adoration (CCC 1379)
4. Why the Real Presence? To remain with us forever (CCC 1380)
5. Pope John Paul II: Perpetual Eucharistic Worship and Adoration (✚ CCC 1380)

Objections to Worship of the Eucharist

1. John Wycliffe: English priest, father of Reformation (1380 A.D.)
 - a. Against adoring “the bread and wine” (O’Connor, 128)
 - b. Great infidelity to believe that the “sign” of the Eucharist “is God”
2. Martin Luther (O’Connor, 137)
 - a. Rejected reservation and adoration
 - b. Eucharist was to be consumed immediately
3. John Calvin (O’Connor, 148-49)
 - a. “Superstitious worship” of the Eucharist
 - b. Worshipping Bread
4. Anglican Church: Article 28 prohibited 4 revealing elements (O’Connor, 152)
 - a. Reservation
 - b. Procession
 - c. Elevation
 - d. Adoration
5. Modern Objections
 - a. Christ present in the world and the community (cited by Groeschel, 148)
 - b. Isolates “Eucharist” from community and liturgy (cited by Groeschel, 150)
 - c. Misguided “personal” view of God (cited by Groeschel, 165)

Break

Eucharistic Devotion in the Early Church

1. St. Justin Martyr (ca. 150 A.D.) (CCC 1345)
 - a. Eucharistic Reservation
 - b. The Eucharist taken to the Sick
2. Origen: greatest patristic biblical scholar (ca. 200 A.D.)
 - a. Christ present in every particle of the Eucharist (Groeschel, 180)
3. St. Augustine (ca. 400 A.D.)
 - a. We sin if we do not adore the Eucharist (Groeschel, 180)
 - b. Bowing and Prostrating before the Eucharist (Groeschel, 180)

Friday Afternoon: Session 8 (Cont'd)

Eucharistic Devotion in the Early Church (Cont'd)

4. Reasons Eucharistic Devotion did not develop in Early Church (Groeschel, 181)
 - a. Eucharist was kept secret: “discipline of the secret” (*disciplina arcana*)
 - b. Dismissal of Catechumens before Consecration: not due to less reverence!
 - c. Persecutions increased danger of sacrilege against reserved Eucharist

Eucharistic Devotion from the Middle Ages to the Reformation

1. Basic Early Developments (all page numbers from Groeschel)
 - a. Reservation in Sacristy and by Baptistry (6th-7th centuries) (189-90)
 - b. Eucharistic processions begin (7th century) (195)
 - c. Earliest Tabernacles developed (“golden doves”) (8th century) (190-91)
 - d. Pyxes kept above the Altar locked (10th-11th centuries) (191)
 - e. Altar Lamps (“the sleepless light”) used in East (10th-11th centuries) (200)
 - f. 40 Hours Prayer before Eucharist during Holy Week (1177) (203)
2. Biblical Justification: Old Testament Tabernacle (204)
 - a. Reserved Eucharist called “mercy seat” (*propitiatorium*) of Ark (Honorius)
 - b. Adoration compared with Temple of Solomon (Bishop Durandus)
 - c. Compare Heb 4:16
3. St. Francis of Assisi and the Eucharistic Renaissance (12th-13th centuries)
 - a. Prayer of Adoration to Jesus “in all the churches” (Groeschel, 211)
 - b. Lateran IV mandated Eucharistic reservation in churches (2112)
 - c. Taught brothers to kneel before Blessed Sacrament carried to sick (213)
4. St. Charles Borromeo
 - a. Archbishop of Milan
 - b. Regulations for “Holy Hour” and Benediction (1577 A.D.)
 - c. Early Description of Benediction (Groeschel, 244-45)
5. St. Rose of Lima (1615 A.D.)
 - a. Perpetual adoration: 24 hours of kneeling before the Blessed Sacrament

Eucharistic Devotion in the Modern Period

1. St. Alphonsus Ligurori (1745 A.D.)
 - a. Adoration and intimate conversation with Jesus (Groeschel, 259)
2. St. Elizabeth Ann Seton (1800 A.D.)
 - a. Convert to Catholicism from Episcopalian Church, widow, mother
 - b. The treasure Catholics possess: intimacy with God (Groeschel, 259-60)
3. St. John Vianney, the Curé of Ars (1825 A.D.)
 - a. Parish priest, not known for his “intelligence”
 - b. Adoration and the Simple farmer (Groeschel, 262)
4. John Henry Cardinal Newman (1850-90 A.D.) (Groeschel 260-61)
 - a. Anglican priest and intellectual; converted and became Cardinal
 - b. The Real Absence of Christ
 - c. A Catholic Church is different from all other buildings
 - d. Unity of All Churches because of reserved Sacrament

Friday Afternoon: Session 8 (Cont'd)

5. St. Peter Julian Eymard (ca. 1860 A.D.) (Groeschel, 263)
 - a. “One of the greatest apostles of eucharistic worship” in Church history
 - b. Founder of Society of the Most Blessed Sacrament
 - c. Totally devoted to perpetual adoration
 - d. Promoter of the daily Holy Hour for priests
 - e. Eucharistic evangelization: “ambassador of the Eucharistic Christ”
6. St. Thérèse of Lisieux (ca. 1890 A.D.)
 - a. Personal Dimension of Adoration: for you alone (Groeschel, 264)
 - b. Communion of Saints and with one another
7. In the Saints “the theology of the Eucharist” becomes “contagious” (EE 62)

Eucharistic Adoration since Vatican II

1. Pope Paul VI (1965) (all references to Groeschel)
 - a. *Mysterium Fidei*: encyclical on the Eucharist
 - b. Issued during the Council
 - c. No one should neglect to visit the Blessed Sacrament daily (268)
 - d. Eucharistic adoration: “nothing more efficacious” to advance in holiness (269)
2. Blessed Teresa of Calcutta (1976)
 - a. International Eucharistic Congress in Philadelphia
 - b. Importance of Holy Hour for her order and service to the poor (271-72)
3. Code of Canon Law (1983)
 - a. Corpus Christi processions should continue
 - b. Requirement; Churches be open each day for prayer to Blessed Sacrament (273)
4. Pope John Paul the Great (1980, 1994, 2003)
 - a. *Dominicae Cena*: apostolic letter on the Eucharist
 - b. “Let our adoration never cease!” (272; cf. CCC 1380)
 - c. Adoration strengthens Families (275)
 - d. Adoration: an “extension” of the Mass and “preparation” for next (277)
5. Sacred Congregation for Divine Worship (2004)
 - a. *Redemptionis Sacramentum*: Instruction on Eucharistic abuses
 - b. Faithful have a right to visitation and adoration of the Eucharist (134-39)

**The Paschal Banquet (CCC 1382-1401)
(Friday Morning: Session 9)**

Our Response: Reception and Communion (CCC 1382-1390)

1. The Mass both “sacrifice” and “sacred banquet” (CCC 1382)
2. The sacrifice is “wholly directed toward” the “intimate union” with Christ (CCC 1382)
3. This entails that we respond to the Lord’s gift in appropriate ways (CCC 1384)
 - a. Preparation and Examination of Conscience (CCC 1385; 1 Cor 11:27-29)
 - b. Refraining from Communion if “conscious of a grave sin” (CCC 1385)
 - c. Admitting our unworthiness: “Lord I am not worthy to receive you...” (CCC 1386)
 - d. Observing the required (1 hour) fast (CCC 1387)
 - e. Bodily demeanor, gestures, and clothing (CCC 1387)
 - f. Reception of Communion at Mass (cf. Jansenism) (CCC 1388)
 - g. Sunday Obligation and Holy Days of Obligation (CCC 1389)
 - h. Reception of Eucharist at least once a year (CCC 1389; cf. 2042 3rd precept)
 - i. Daily Communion: strongly encouraged (CCC 1389)
 - j. Communion under one species: legitimate, but both recommended (CCC 1390)

The Fruits of Holy Communion (CCC 1391-1401)

1. Augments our union with Christ (CCC 1391-92)
 - a. Principle Fruit: “*Intimate union* with Christ Jesus” (CCC 1391; cf. John 6:56-57)
 - b. Spiritual Nourishment: Food for preservation, increase, and renewal of grace
2. Separates us from sin (CCC 1393-96)
 - a. Eucharist and sin: Christ’s blood shed “for the forgiveness of sins” (Matt 26:28)
 - b. “Wipes away *venial* sins”: breaks our disordered attachments (CCC 1394)
 - c. “Preserves us from future *mortal* sins” (CCC 1395)
 1. Note: the Eucharist is not ordered to the forgiveness of mortal sins
 2. It is “the sacrament of those in full communion with the Church” (CCC 1395)
 - d. Reception and Eventual Freedom from Sin: (O’Connor 351)
3. The Eucharist Brings Unity of the Church (CCC 1396)
 - a. Renews, strengthens, and deepens incorporation into the Church of Baptism
 - b. St. Augustine: “Be then a member of the Body of Christ...” (CCC 1396)
4. The Eucharist Commits us to the Poor (CCC 1397)
 - a. Recognize Christ in the poor
 - b. We must become merciful as he (St. John Chrysostom; Cf. 1 Cor 11)
5. The Unity of all Christians (CCC 1398-1401)
 - a. A Pledge of Unity among Christians
 - b. True Sacraments and priesthood of Eastern Churches
 - c. Eucharistic intercommunion with Reformation ecclesial communities not possible
 - d. *Emergency* dispensation of Sacraments (CCC 1401)

Break

The Eucharist – “Pledge of the Glory to Come” (CCC 1402-1405)

The Eucharist, the Resurrection, and the New Creation

1. “The Eucharist is also an anticipation of the heavenly glory” (CCC 1402)
2. The Last Supper and the Messianic Banquet (CCC 1403)
 - a. Jesus’ Vow not to drink again (Matt 26:29)
 - b. The Eucharist and the Second Coming: “Until you come in glory!”
3. The Present *Parousia*: Jesus’ Comes in every Mass (CCC 1404)
 - a. True Meaning of *Parousia*: “Presence”
 - b. “The Kingdom has been coming since the Last Supper...” (☛CCC 2816)
4. The Hope for the New Creation (CCC 1405)
 - a. The *Five Last Things*: the New Creation (CCC 1042-1050)
 1. The End of Time and the Renewal of Universe (CCC 1042-43)
 2. The Beatific Vision (CCC 1045)
 3. Cosmos will share in Destiny of Resurrection (CCC 1046; Romans 8)
 4. “God will be all in all” (CCC 1060)
 - b. The New Heavens and the New Earth (Revelation 21-22)
 - c. “No surer pledge or clearer sign” of New Creation than the Eucharist

The Eucharist and the Blessed Virgin Mary

1. Pope John Paul the Great: “At the School of Mary, ‘Woman of the Eucharist’”
 - a. “Mary can guide us toward” the Eucharist (EE 53)
 - b. Mary has “a profound relationship” with the Eucharist
 - c. “Mary is a woman of the Eucharist in her whole life”
2. Mary at the Wedding of Cana (John 2)
 - a. “Do whatever he tells you”: Total Abandonment to Christ
 - b. Trust Jesus: “If he can turn water into wine...” (EE 54)
3. The Annunciation and Incarnation (Luke 1-2)
 - a. Mary Offers her virginal womb for the Incarnation
 - b. Eucharistic Analogy: conceiving his body and blood within her (EE 54)
 - c. Mary’s *Fiat* and our *Amen* in receiving the Eucharist
 - d. Mary became “*the first ‘tabernacle’ in history*” (EE 55)
 - e. The “enraptured gaze” of Mary at the Face of the Newborn Christ
 - f. The Flesh and Blood of Jesus: her own flesh and blood (EE 56)
 - g. Eucharist as “Body born from the Virgin Mary” (O’Connor, 350)
 1. *Ave verum corpus natum de Maria Virgine*
 2. Protects continuity with the earthly body of Jesus (O’Connor, 350)
 3. Flesh of Eucharist is assumed from Virgin Mary (Paul VI, MF 75)
3. Mary at the Foot of the Cross (cf. CCC 1370)
 - a. Foreshadowed in the Presentation in the Temple (Luke 2)
 - b. Mary’s Unique role in cooperating with her Son (O’Connor, 354; LG 61)
 - c. Imagine Mary’s First Eucharist! What must she have felt! (EE 56)
 - d. We Receive Mary as Mother at the Cross and in the Eucharist (EE 57)
4. Mary’s Bodily Assumption into Heaven (CCC 972)

Mary, Ark of the New Covenant

When the prophet Jeremiah hid the Ark of the Covenant, he said:
“The place [of the Ark] shall be unknown *until God gathers his people again and shows his mercy*. And then the Lord will disclose these things, and the glory of the Lord and the cloud will appear, as they were shown in the case of Moses...” (2 Maccabees 2:7-8)

Mary’s Magnificat

“My soul magnifies the Lord,
and my spirit rejoices in God my savior...
He has helped his servant Israel,
in remembrance of his mercy,
as he spoke to our fathers,
to Abraham and his posterity forever.” (Luke 1:46-55)

The Ark of the Old Covenant

The glory of the Lord and the cloud cover the Tabernacle (containing the Ark) and “overshadow” (*episkiazēn*) them (Exod 40:34-35, cf. v. 3)

David “*arose and went*” to the hill country of *Judah* to bring up “the ark of God” (2 Samuel 6:2)

David admits his unworthiness to receive the Ark by exclaiming: “How can *the ark of the Lord come to me?*” (2 Samuel 6:9)

David “*leaped*” before the Ark as it was brought in “*with shouting*” (2 Samuel 6:15-16)

The Ark remained in the hill country, in the house of Obed-Edom, for “*three months*” (2 Samuel 6:11)

Mary (Ark of the New Covenant)

The Holy Spirit comes upon Mary and the power of the Most High “overshadows” (*episkiasei*) her (Luke 1:35)

Mary “*arose and went*” into the hill country of *Judah* to visit Elizabeth (Luke 1:39)

Elizabeth admits her unworthiness to receive Mary by exclaiming: “And why is this granted to me, that *the mother of my Lord* should *come to me?*” (Luke 1:43)

John “*leapt*” in Elizabeth’s womb at the sound of Mary’s voice and Elizabeth cried “*with a loud shout*”: “Blessed are you among women, and blessed in the fruit of your womb!” (Luke 1:41-42)

Mary remained in the hill country, in Elizabeth’s house, “*three months*” (Luke 1:56)