

The Holy Eucharist

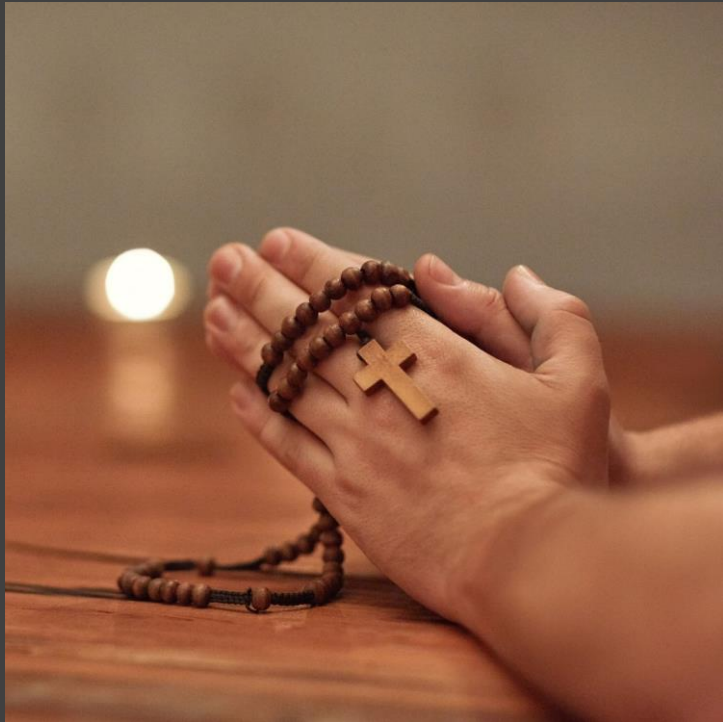


Jesus with the Eucharist at the Last Supper,
Juan de Juanes, mid-late 16th century

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Opening Prayer



Heavenly Father, we thank you for the gift of your Son, our Lord Jesus Christ, who promised to stay with us always, until the end of the age. Reawaken our wonder at His presence in the Most Holy Eucharist. May our hearts burn within us as He opens the Scriptures, breaks the bread and pours the cup.

Amen.

Sources of Information

Catechism of the Catholic Church

- Article 3: The Sacrament of the Eucharist, Paragraphs 1322 – 1419

Other Sources:

- Jimmy Akin, “The Fathers Know Best: Your Essential Guide To Early Christian Teaching”
- Dr. Scott Hahn, “The Lambs Supper: The Mass as Heaven on Earth”
- Dr. Scott Hahn, “The Fourth Cup”, <https://www.youtube.com/watch?v=v1yAvrVoYzo> and Catholic Answers website, <https://www.catholic.com/magazine/print-edition/hunt-for-the-fourth-cup>
- Joe Heschmeyer, “The Eucharist is Really Jesus”
- Dr. Brant Pitre, “Jesus and the Jewish Roots of the Eucharist”, (book and video - <https://www.youtube.com/watch?v=P45BHDRA7pU>)
- Dr. Brant Pitre, “The Lord’s Prayer and the New Exodus”, <https://ministryofstudy.files.wordpress.com/2021/03/c5175-lordsprayer26newexodus.pdf>
- Father William P. Saunders, “Why is the Mass structured the way it is?”, <https://catholicstraightanswers.com/why-is-the-mass-structured-the-way-it-is/>

The Catholic Belief

The Holy Eucharist

- Is Jesus - Body, Blood, Soul and Divinity
- His body is truly eaten; his blood truly drunk
- Heavenly food and drink – under the appearances of **Bread** and **Wine**
- The Source and Summit of the Catholic faith
- A Sacrament and Sacrifice
- The foundation of the Mass
- A memorial of His death and resurrection
- Completes Christian initiation

Terminology

Anamnesis

Eucharist

Substance

Host

Transubstantiation

Anaphora

Epicleses

Accidents

Terminology – The Eucharist

Eucharist – it is Jesus under the appearance of bread and wine. The term originates from the Greek word *Eucharistia*, meaning Thanksgiving, because at its institution at the Last Supper Christ "gave thanks"

- Luke 22:17, "Then he took a cup, gave thanks [*Eucharistos*], and said, "Take this and share it among yourselves;"

Expressed in different names:

- Holy Communion
- Lord's Supper
- Breaking of Bread
- Holy Sacrament
- The Most Blessed Sacrament
- The Holy Sacrifice of the Mass
- Bread of Life
- The Real Presence

Terminology – Accidents and Substance

Substance* – anything that exists in and of itself

Accident* – is what modifies a substance, i.e. the appearance, smell, taste, texture, color etc. These do not change.

- Example: A dog would be a substance. The appearance, smell, texture, color that make up the dog are accidents.

For the Eucharist:

- Substance is the bread and the wine
- Accidents are the shape, color, taste, feel and smell of bread and wine

*Theological terms based on Aristotelian Categories

Terminology – Transubstantiation

Transubstantiation – when the bread becomes Jesus' actual flesh, and the wine his actual blood. The substance has changed, but the accidents remain.

- *Coined by the Council of Trent, 1545-1563*
- *Remains a MYSTERY*

Terminology – Liturgy of the Eucharist



Anaphora – the Eucharistic prayer (heart of the Liturgy)

- Contains several parts: Preface, Sanctus, Benedictus of the Sanctus, The Canon, Closing Prayer

Canon – major body of the Eucharistic prayer divided into four elements: Epiclesis, Institution Narrative (Words of Consecration), Anamnesis and Supplices

- Epiclesis – priest extends his hands, palm sides down, over the bread and wine and the Church implores the Holy Spirit (Institution Narrative “This is my body”, “This is my cup of blood”) to consecrate the bread and wine (transubstantiation)
 - Transubstantiation begins at the beginning of the Institution Narrative
- Anamnesis – making a past event present, or remembrance. It’s a remembrance of the Passion, Death, Resurrection and Ascension of the Lord.

You are now in the presence of the Lord!

Terminology – Sacrament and Sacrifice

A Sacrament and Sacrifice

Sacrament

- One of the 7 Sacraments (Sacraments of Christian Initiation)

Sacrifice

- It is not a reenactment of the sacrifice of the Cross; this sacrifice cannot be repeated (Jesus died once for all)
- It's a re-presentation of Calvary (Golgotha)
- The Council of Trent: The Mass is the same sacrifice of Calvary with only the manner of the offering being different. The substance – Christ – is same; the manner is different.

Terminology – Host and Wine

Reference the Redemptionis
Sacramentum – the instruction on
the proper way to celebrate Mass
in the Roman Rite

Host: Bread is made of
unleavened wheat flour
and pure water



Sacramental Wine:
made only from grapes



Anything else that is used renders the
Mass invalid

The Bible and the Eucharist

How is Eucharistic Theology
developed from the Bible?

Let's examine some important
passages.

Typology

Refresher:

Typology – an aspect of bible interpretation; it's a foreshadowing of a future event

- The new is always greater than the old
- St. Augustine, “the New Testament lies hidden in the Old and the Old Testament is unveiled in the New.”

Genesis 14:17-18

(Melchizedek, King
and Priest)

(One of the five books of the Torah,
authored by Moses)

¹⁷ When Abram returned from his defeat of Chedorlaomer and the kings who were allied with him, the king of Sodom went out to greet him in the Valley of Shaveh (that is, the King's Valley).

¹⁸ Melchizedek, king of Salem*, brought out **bread and wine**. He was a **priest** of God Most High.

Typology: Melchizedek foreshadows Jesus the High Priest. Without a priest the Eucharist cannot become a reality. Reference Hebrews 7:1-3

** Reference to Jerusalem*

Exodus Chapter 12

(The Passover)

(One of the five books of the Torah
or Pentateuch, authored by
Moses)

*The Passover will be discussed in
more detail starting on slide 36*

Exodus

Chapter 16

(The Quail and the
Manna)

⁴ Then the Lord said to Moses, "I am going to rain **manna [bread]** from heaven for you, and each day the people shall go out and gather enough for that day.

⁸ Moses then said, 'This evening the Lord will give you **meat [flesh]** to eat, and tomorrow morning bread to your heart's content,...

¹³ That evening, quails flew in and covered the camp, and next morning there was a layer of dew all round the camp.

¹⁴ When the layer of dew lifted, there on the surface of the desert was something fine and granular, as fine as hoarfrost on the ground.

¹⁵ As soon as the Israelites saw this, they said to one another, 'What is that?' not knowing what it was. 'That', Moses told them, 'is the food which Yahweh has given you to eat.

** In Hebrew it's "Man-hu" meaning "What is it?"*

Question: Why is bread (manna) and meat (quail) mentioned?

The Synoptic
Gospels
and
The Epistles of
St. Paul

CCC 1338

The three synoptic* Gospels and St. Paul have handed on to us the account of the institution of the Eucharist

*Synoptic: Greek, “to see together,” pertains to Matthew, Mark and Luke because the content of their writings are very similar

The Gospel of Luke, 22:17-20

Also refer to Mark,
14:22-24 and
Matthew, 26:26-28

¹⁷ Then he took a cup, gave thanks, and said, “Take this and share it among yourselves;

¹⁸ 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.”

¹⁹ 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.”

²⁰ And likewise the cup after they had eaten, saying, “This **cup** is the new covenant¹ in my **blood**, which will be shed for you.

¹Covenant: OT used Hebrew word Berith. Greek translation is Diatheke. English translation is Covenant or Testament.

The Lord's Prayer

Matthew 6

⁹ “This is how you are to pray: Our Father in heaven,
hallowed be your name,

¹⁰ your kingdom come, your will be done, on earth as
in heaven.

¹¹ Give us today our **daily bread**;

¹² and forgive us our debts...”

Luke 11

² He said to them, “When you pray, say: Father,
hallowed be your name, your kingdom come.

³ Give us each day our **daily bread**

⁴ and forgive us our sins...”

The Lord's Prayer

Commentary

The Daily Bread is in reference to the manna of the first Exodus, which was no ordinary bread; it was miraculous “bread from Heaven”. In the Greek [*Epiousion*] it's rendered as the supersubstantial bread. The manna was to be eaten every day.

Jesus was teaching his disciples to pray for the new manna of the new Exodus, which is in reference to Passover and Jesus' passion, death, and resurrection.

Jewish tradition held that the new manna would return not just at any time, but at Passover.

It does not take much to connect these ancient Jewish expectations with Jesus' own actions during Passover at the Last Supper, when he gave the disciples the “bread” of the coming “kingdom” of God and declared it to be his “body.”

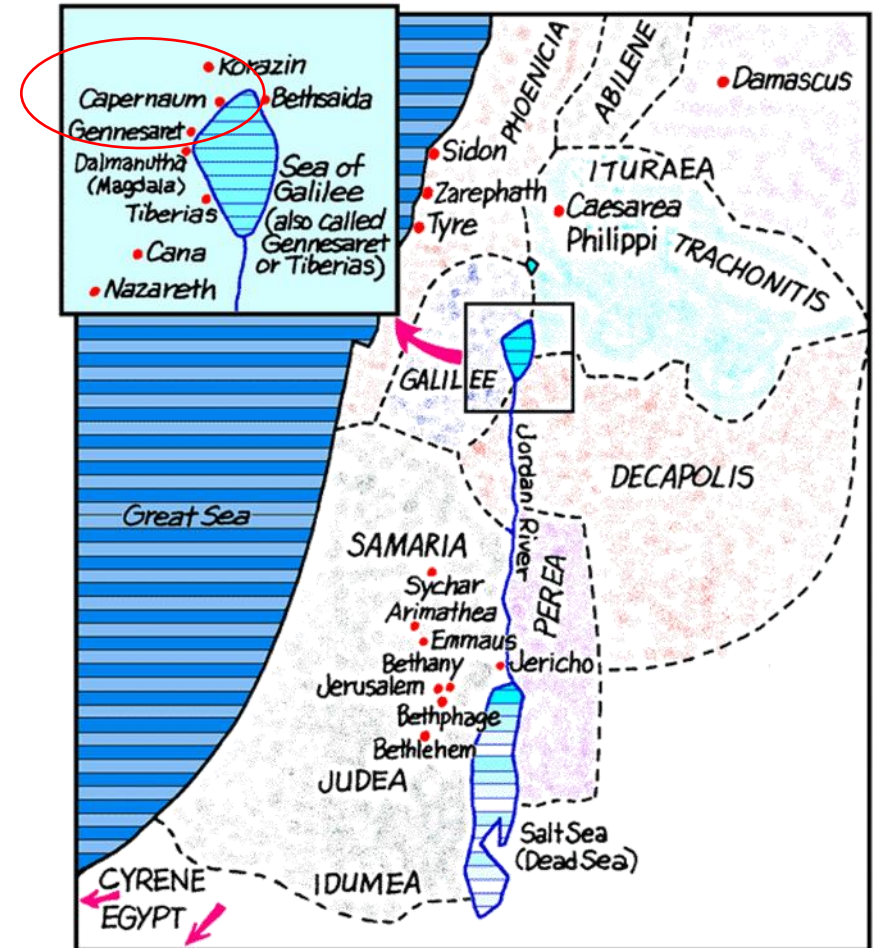
The Gospel of John

The Bread of Life Discourse

6:30-67

CCC 1338

St. John, for his part, reports the words of Jesus in the synagogue of Capernaum that prepare for the institution of the Eucharist at Passover



The Bread of Life Discourse



³⁰ So they said, 'What sign will you yourself do, the sight of which will make us believe in you? What work will you do?'

³¹ Our fathers ate manna in the desert; as scripture says: He gave them **bread** from heaven to eat.'

³² Jesus answered them: In all truth I tell you, it was not Moses who gave you the **bread** from heaven, it is my Father who gives you the **bread** from heaven, the true **bread**;

³³ for the **bread** of God is the **bread** which comes down from heaven and gives life to the world.

³⁴ 'Sir,' they said, 'give us that **bread** always.'

Bread of Life Discourse

³⁵ Jesus answered them: I am the **bread** of life. No one who comes to me will ever hunger; no one who believes in me will ever thirst. ...

⁴¹ Meanwhile the Jews were complaining to each other about him, because he had said, 'I am the **bread** that has come down from heaven.'

⁴² They were saying, 'Surely this is Jesus son of Joseph, whose father and mother we know. How can he now say, "I have come down from heaven?" '

Bread of Life Discourse

⁴⁷ Amen, amen, I say to you, whoever believes has eternal life.

⁴⁸ I am the **bread** of life.

⁴⁹ Your fathers ate **manna** in the desert and they are dead;

⁵⁰ but this is the **bread** which comes down from heaven, so that a person may eat *[phago]* it and not die.

Bread of Life Discourse

⁵¹ I am the **living bread** which has come down from heaven. Anyone who **eats this bread** will live for ever; and the **bread** that I shall give is my **flesh**, for the life of the world.'

⁵² Then the Jews started arguing among themselves, 'How can this man give us his flesh to eat?'

⁵³ Jesus replied to them: In all truth I tell you, **if you do not eat [trógó] the flesh** of the Son of man and **drink his blood**, you have no life in you.

Bread of Life Discourse

⁵⁴ Anyone who does eat my **flesh** and drink my **blood** has eternal life, and I shall raise that person up on the last day.

⁵⁵ For my **flesh** is real food and my **blood** is real drink.

⁵⁶ Whoever eats my **flesh** and drinks my **blood** lives in me and I live in that person.

⁵⁷ As the living Father sent me and I draw life from the Father, so whoever **eats me** will also draw life from me.

Bread of Life Discourse

⁵⁸ This is the **bread** which has come down from heaven; it is not like the **bread** our ancestors ate: they are dead, but anyone who **eats this bread** will live for ever.

⁵⁹ This is what he taught at Capernaum in the synagogue.

⁶⁰ After hearing it, many of his followers said, 'This is intolerable language.* How could anyone accept it?'

⁶¹ Jesus was aware that his followers were complaining about it and said, 'Does this disturb you?'

**Leviticus 17:12: That is why I have told the Israelites: No one among you, not even a resident alien, may consume blood.*

Bread of Life Discourse

⁶³ 'It is the spirit that gives life,* the flesh has nothing to offer. The words I have spoken to you are spirit and they are life.

⁶⁴ 'But there are some of you who do not believe.' For Jesus knew from the outset who did not believe and who was to betray him.

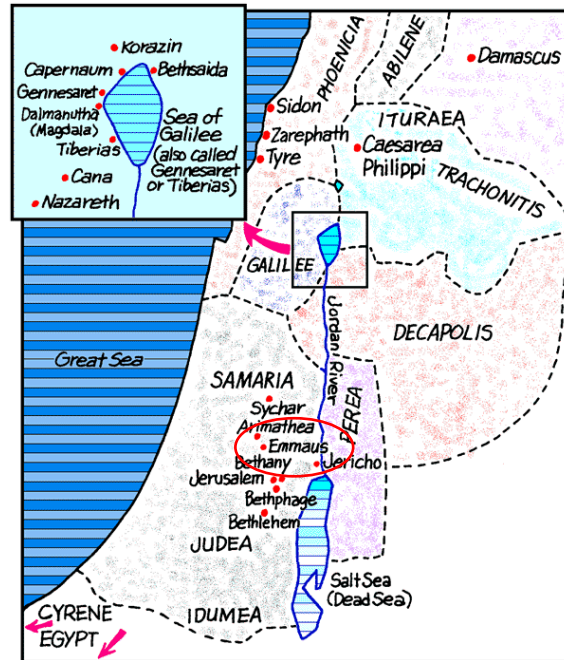
⁶⁵ He went on, 'This is why I told you that no one could come to me except by the gift of the Father.'

⁶⁶ After this, many of his disciples went away and accompanied him no more.

** Where else in Scripture did the Holy Spirit give life?
(Luke 1:35 – And the angel said to her in reply, “The holy Spirit will come upon you,...the child to be born...)*

The Road to Emmaus

Gospel of Luke, 24:13-32



Two disciples were on the road to Emmaus when Jesus joins them. They didn't recognize Jesus even though he "opened the scriptures" to them.

When they got to Emmaus, they asked Jesus to stay with them for the night, and Jesus accepted.

When did the disciples recognize Jesus?

- 30 And it happened that, while he was with them at table, he took **bread**, said the blessing, broke it, and gave it to them.
- 31 With that their eyes were opened and they recognized him, but he vanished from their sight.
- 35 Then the two recounted what had taken place on the way and how he was made known to them in the breaking of the **bread**.

Comment: Luke purposefully uses the same description of Jesus' actions—"he took bread, said a blessing, broke it, and gave it to them"—as he does in his account of the Last Supper. The disciples certainly recognized that gesture, and it was intimately linked with the reality of the Eucharist. Which is why they later told the others how Christ "was made known to them in the breaking of bread."

The First Letter of
St. Paul to the
Corinthians

10:16-17

¹⁶ The **cup** of blessing that we bless, is it not a sharing in the **blood** of Christ? The **bread** that we break, is it not a sharing in the **body** of Christ?

¹⁷ Because there is one **bread**^{*}, we who are many are one **body**^{*}, for we all partake of the one **bread**.

* The one bread is in reference to Jesus, the head of the Church, and the one body is in reference to the Church

The First Letter of St. Paul to the Corinthians

11:23-29

²³ For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of **bread**,

²⁴ and when he had given thanks, he broke it and said, "This is my **body** that is for you. Do this in remembrance* of me."

*Note: Remembrance = Anamnesis

²⁵ In the same way he took the **cup** also, after supper, saying, "This **cup** is the new covenant in my **blood**. Do this, as often as you drink it, in remembrance of me."

(continued)

The First Letter of
St. Paul to the
Corinthians
(Grave Sin Warning)

²⁶ For as often as you eat this **bread** and drink the **cup**, you proclaim the Lord's death until he comes.

²⁷ *Whoever, therefore, eats the **bread** or drinks the **cup** of the Lord in an unworthy manner will be answerable for the **body** and **blood** of the Lord.*

²⁸ *Examine yourselves, and only then eat of the bread and drink of the cup.*

²⁹ *For all who eat and drink without discerning the body, eat and drink judgment against themselves.*

Passover

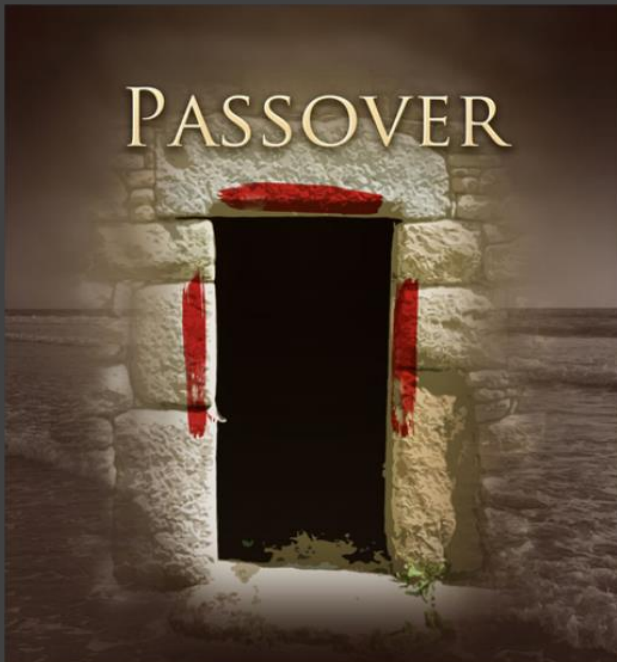


CCC 1339

Jesus chose the time of Passover to fulfill what he had announced at Capernaum: giving his disciples his Body and his Blood

Passover Reference: Book of Exodus

Last Supper



Started on Holy Thursday “the night on which he was betrayed,” as he celebrated the Last Supper with his apostles

What was the Last Supper?

- Took place hours before the Lord’s crucifixion – was a Seder Passover observance
- That Thursday night, Jesus revealed the messianic significance of two symbols: bread and wine (Eucharist)

The Seder Meal



Jesus celebrated the Passover (Seder) meal in the upper room with his disciples at the Last Supper

The Passover meal probably included unleavened bread, wine, some herbs, and an unblemished lamb

The ceremony consists of 15 steps subdivided into four parts, each involving a cup of wine

- Kiddush: blessing, lighting candles, first cup (Sanctification), appetizer
- Maggid: Exodus story, blessing, meal, second cup (Proclamation)
- Barech: a recitation, blessing, third cup (Blessing)
- Hallel: Psalms 113-118 are *sung*, blessing, fourth cup (Praise)

The Mount of Olives (Garden of Gethsemane)

Also reference Luke 22:17-18
and John 18:11

Matthew 26

²⁷ Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you,

²⁸ for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.

²⁹ ***I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father.”***

³⁰ ***Then, after singing a hymn, they went out to the Mount of Olives.***

Mark 14

²³ Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

²⁴ He said to them, “This is my blood of the covenant, which will be shed for many.

²⁵ ***Amen, I say to you, I shall not drink again the fruit of the vine until the day when I drink it new in the kingdom of God.”***

²⁶ ***Then, after singing a hymn, they went out to the Mount of Olives.***

The Garden of Gethsemane (Mount of Olives)

Luke 22

⁴¹ After withdrawing about a stone's throw from them and kneeling, he prayed,

⁴² saying, "Father, if you are willing, **take this cup away** from me; still, not my will but yours be done.

Matthew 26

³⁹ He advanced a little and fell prostrate in prayer, saying, "My Father, if it is possible, **let this cup pass from me**; yet, not as I will, but as you will."

Mark 14

³⁵ He advanced a little and fell to the ground and prayed that if it were possible the hour might pass by him;

³⁶ he said, "Abba, Father, all things are possible to you. **Take this cup away from me**, but not what I will but what you will."

John 18

¹¹ Jesus said to Peter, "Put your sword into its scabbard. **Shall I not drink the cup** that the Father gave me?"

The Passover and Last Supper

Questions

- Q: Did you notice something was missing?
- A: After singing a hymn, the Fourth Cup was not consumed.

- Q: So, when did Jesus drink the Fourth Cup?
- A: On the cross.

- Q: How did he drink the wine?
- A: Hyssop branch dipped in wine.

- Q: What was concluded?
- A: Tetelestai (It is finished)...the Passover was concluded.

Early Beliefs

From the beginning Christians took Jesus at his word and believed the Eucharist was truly Jesus' body and blood, and not just a symbol.

First known disagreement was in 11th century when Berengar (aka Berengarius), a monk in France, disagreed with Eucharistic theology

Let's examine what the early Christians, particularly the Church Fathers,* believed about the Eucharist

*Church Fathers: the most respected pastors and theologians of their day. For the first thousand years of the Church there was a broad consensus among the Fathers on the tenet of the Eucharist. The early Church Fathers fall into three basic categories: Apostolic Fathers, ante-Nicene Church Fathers, and post-Nicene Church Fathers.

- Apostolic Fathers: learned from the Apostles
- Ante-Nicene Fathers (prior to Council of Nicea, 325 AD)
- Post-Nicene Fathers (subsequent to Council of Nicea)

The Didache - The Teaching of the Twelve Apostles, 50 – 100 AD

Likely written around the time the Gospels were being written (50 – 75 AD) and written by more than one author. It's like an early church catechism.

Chapter 9:

“And concerning the Eucharist, hold Eucharist thus:

First concerning the **Cup**, "We give thanks to thee, our Father, for the Holy Vine of David thy child, which, thou didst make known to us through Jesus thy Child;"

And concerning the broken **Bread**: "We give thee thanks, our Father, for the life and knowledge which thou didst make known to us through Jesus thy Child.”

...But let none **eat** or **drink** of your **Eucharist** except those who have been baptized in the Lord's Name."

St. Ignatius of Antioch

CA 50 – 110AD

(Knew St. John the Apostle)

[Letter to the Romans 7:3,
c. 110 AD]

I have no taste for corruptible food
nor for the pleasures of this life. I
desire the **bread** of God, which is the
flesh of Jesus Christ, who was of the
seed of David; and for **drink** I desire
his **blood**, which is love incorruptible.

St. Justin Martyr

CA 100 – 165 AD

[First Apology, 66, c. 151 AD]

For not as common **bread** nor common **drink** do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both **flesh** and **blood** for our salvation, so too, as we have been taught, the food which has been made into the **Eucharist** by the Eucharistic prayer set down by Him, and by the change of which our blood and flesh is nourished, is both the **flesh** and the **blood** of that incarnated Jesus.

St. Irenaeus of Lyons

CA 125 – 202 AD

(A pupil of Polycarp who had been taught by St. John the Apostle)

[Against Heresies 4:33:2,
c. 189 AD]

If the Lord were from other than the Father, how could he rightly take **bread**, which is of the same creation as our own, and confess it to be his **body** and affirm that the mixture in the **cup** is his **blood**?

Origen of Alexandria

CA 185 – 253 AD

[Homilies on Numbers 7:2,
c. 239 AD]

“Formerly, in an obscure way, there was manna for food; now, however, in full view, there is the true food, the **flesh** of the Word of God, as he himself says: “My **flesh** is true food, and my **blood** is true drink.”

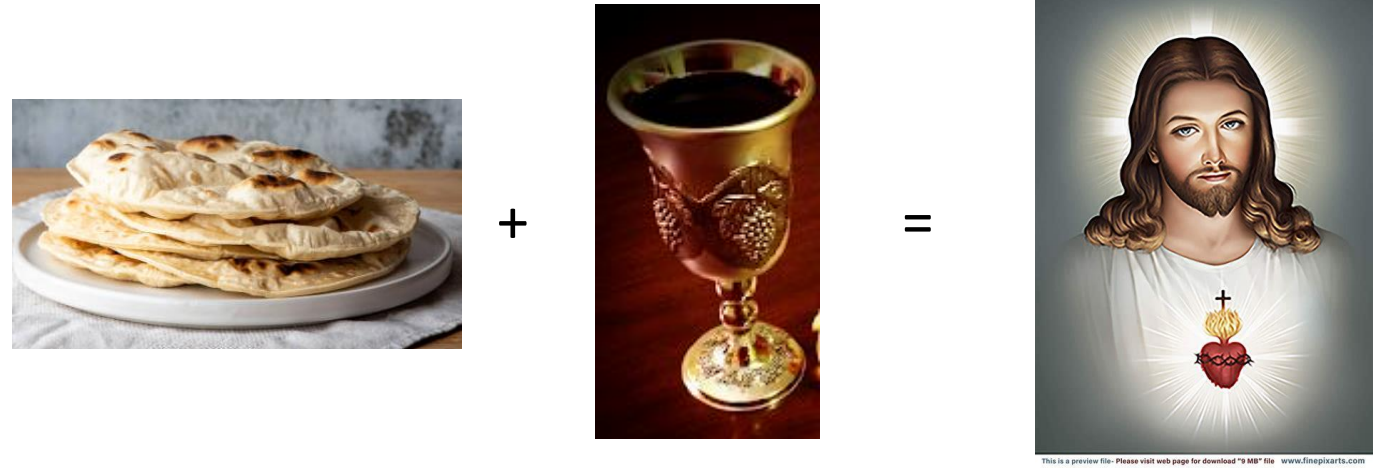
Church Fathers

A very small sample of other Church Fathers:

- St. Clement of Alexandria
[Instructor of Children, c. 197 AD]
- St. Cyprian of Carthage
[The Lapsed (Treatise 3), c. 251 AD]
- St. Aphrahat the Persian Sage
[Demonstrations 12:6, c. 340 AD]
- St. Cyril of Jerusalem
[Catechetical Lectures 19:7, c. 350 AD]
- St. John Chrysostom
[The Priesthood 3:4:177, 387 AD]
- St. Augustine of Hippo
[Explanation of the Psalms 33:1, c. 405 AD]

Awareness Check

Before we continue, let's contemplate what we have learned. I hope you now understand that:



And not:



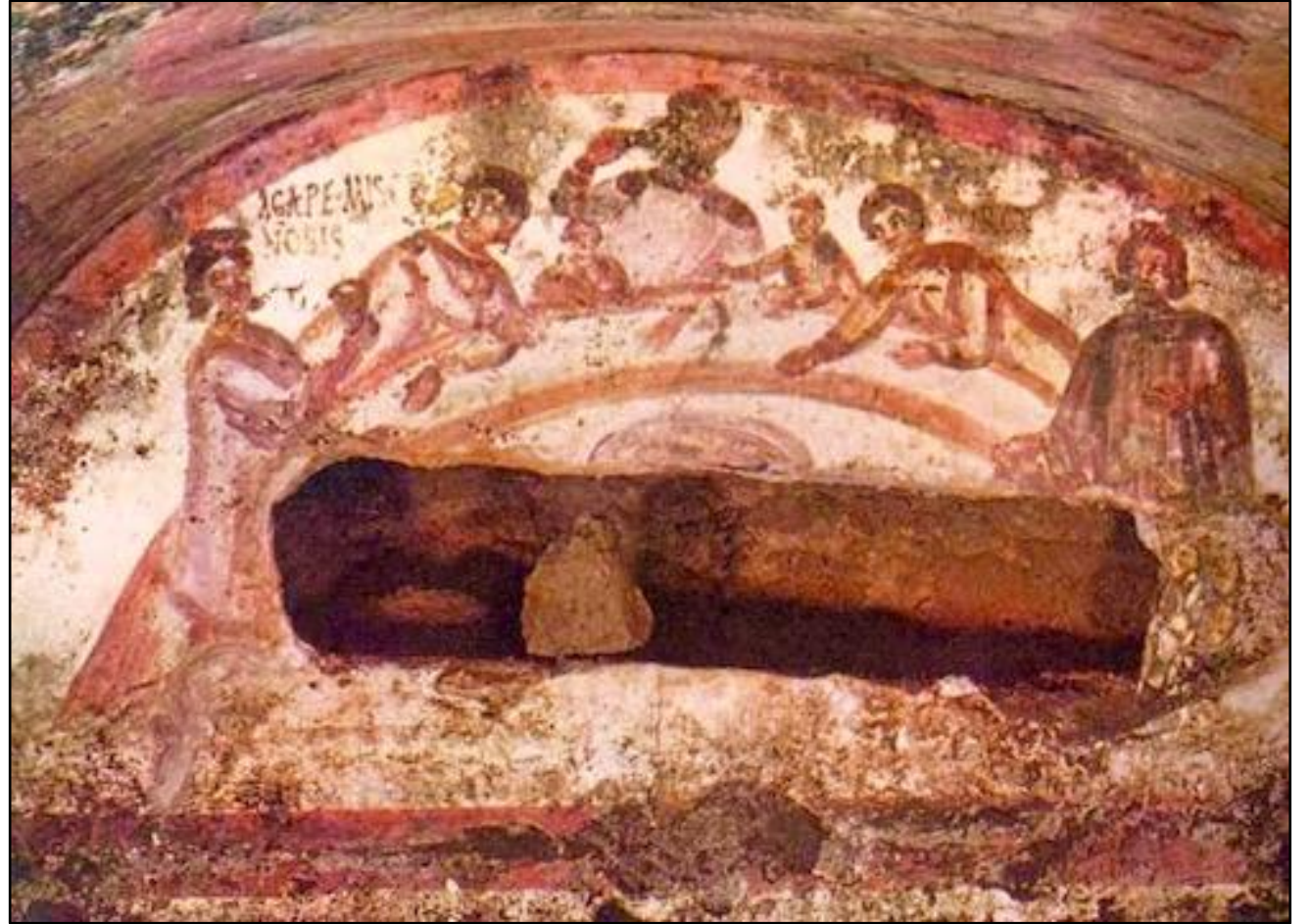
Paintings

The Eucharist has been portrayed in paintings. Let's examine a few of them.

Note: all were completed prior to the Protestant Reformation.

Painting, 100s

The Fractio Panis fresco is the clearest example we have in catacomb art of the ritual of the Eucharist in the first two hundred years of the Gentile Church in Rome.



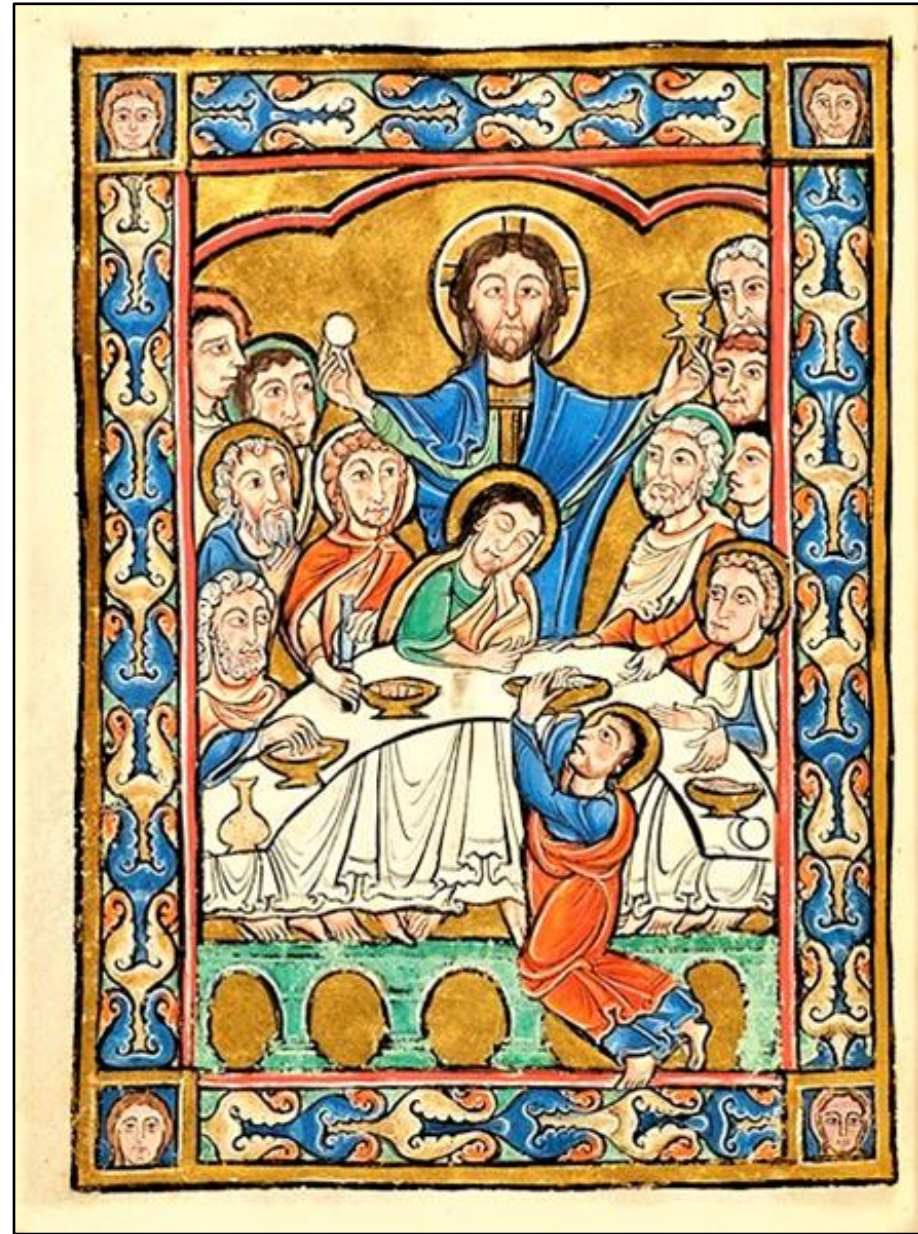
Painting, 300s

Catacomb of Callixtus in the
Cubicles of the Sacraments:
imposito manum, “the laying
on of hands,” the blessing of
the Communion bread



Painting, 1175 AD

Anonymous, Last
Supper/Institution of the
Eucharist



Painting, ca 1423

Stefano di Giovanni, A
Miracle of the Eucharist



Painting, 1445 AD

Book of hours for the use of Rome; written and illuminated in Northern France or Flanders

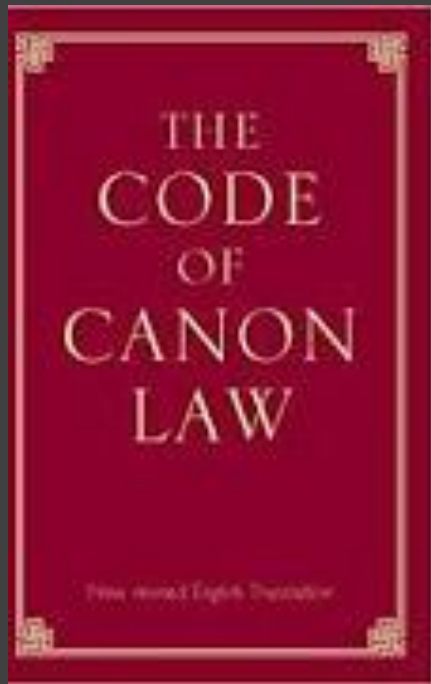


Painting, ca 1460

The Adoration of the
Eucharist, Willem Vrelant



Code of Canon Law



Are there rules associated with the Holy Eucharist?

Let's look at what The Code of Canon Law says.

Code of Canon Law

Article 2. PARTICIPATION IN THE MOST HOLY EUCHARIST

Can. 912 Any baptized [Catholic] person not prohibited by law can and must be admitted to holy communion

Can. 916 Cannot receive the body of the Lord if conscience of grave sin – must first go to confession (*remember what St. Paul said in 1 Cor 11:27*)

Can. 917 Can receive twice in same day

Can. 919 §1. Abstain at least one hour before holy communion from food and drink (before mass starts)

Can. 920 §1. Obligated to receive holy communion at least once a year

Code of Canon Law

Article 3. THE RITES AND CEREMONIES OF THE EUCHARISTIC CELEBRATION

Can. 924 §1. The most Holy Eucharistic sacrifice must be offered with bread and wine in which a little water must be mixed.

§2. The bread must be only wheat and made so that there is no danger of spoiling.

§3. The wine must be natural from the fruit of the vine and not spoiled.

Code of Canon Law

Can. 925 Holy communion is to be given under the form of bread alone, or under bread and wine (wine alone only in a case of necessity)

Can. 926 The priest is to use unleavened bread in the eucharistic celebration whenever he offers it

“To be Catholic, or not to be Catholic: that is the question”

CLOSING COMMENT

Do you believe the bread and wine are Jesus' body and blood?

If you do not believe then do not become Catholic.

Closing Prayer

I thank You, O holy Lord, almighty Father, eternal God, who have deigned, not through any merits of mine, but out of the condescension of Your goodness, to satisfy me a sinner, Your unworthy servant, with the precious Body and Blood of Your Son, our Lord Jesus Christ.

Amen.

