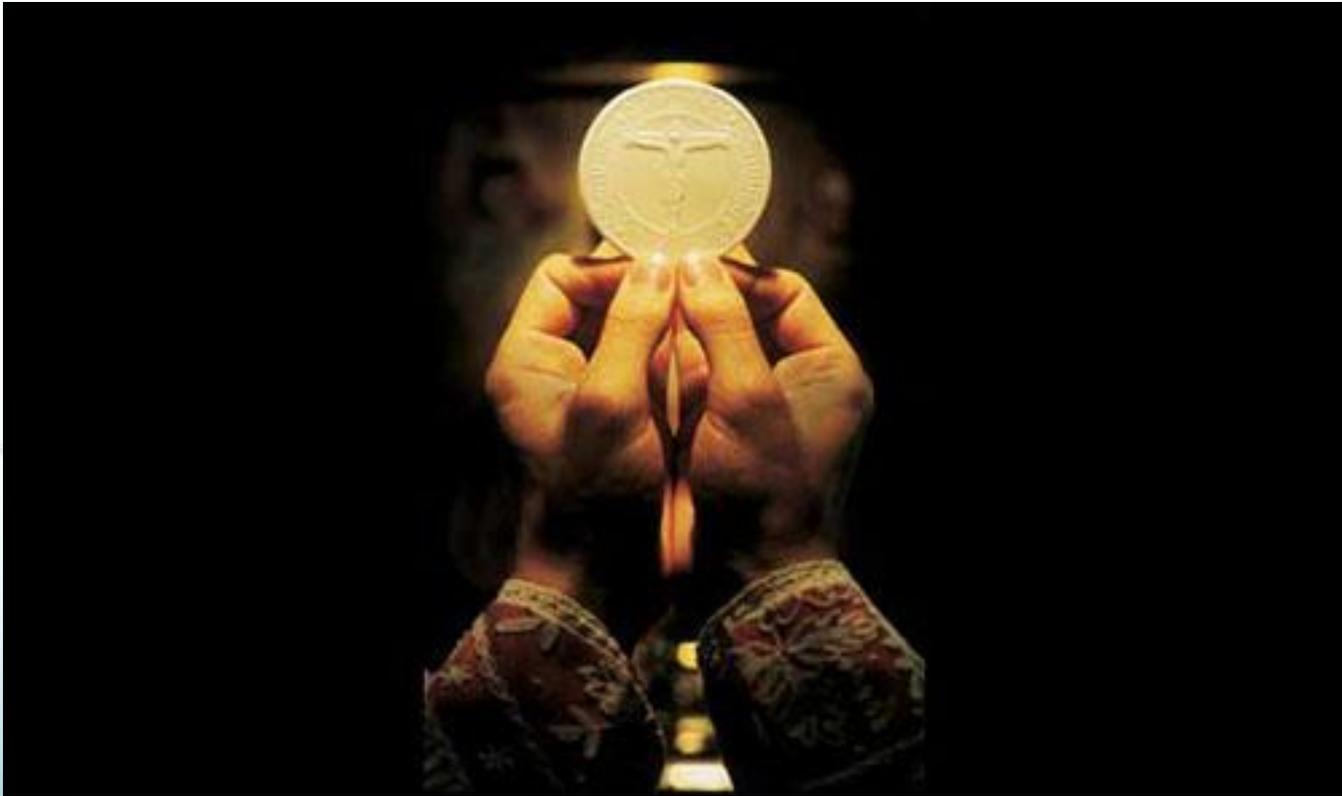


The Sacrament of the Eucharist



The Sacrament of the Eucharist

- Completes Sacraments of Initiation
- Review – sacrament
- Sacrament of Love Bond of Charity
- Eucharist is source and summit of the Christian life.
(Lumen Gentium 11) (Mass)
- In it is contained whole spiritual good of the Church –
namely Christ Himself. (CCC1324)

The Sacrament of the Eucharist

- **Matter:** wheat bread (leavened or unleavened) and natural grape wine
- **Form:** Words spoken over the Bread “**take this, all of you, and eat of it, for this is my Body, which will be given up for you.**” and Wine “**take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.**”

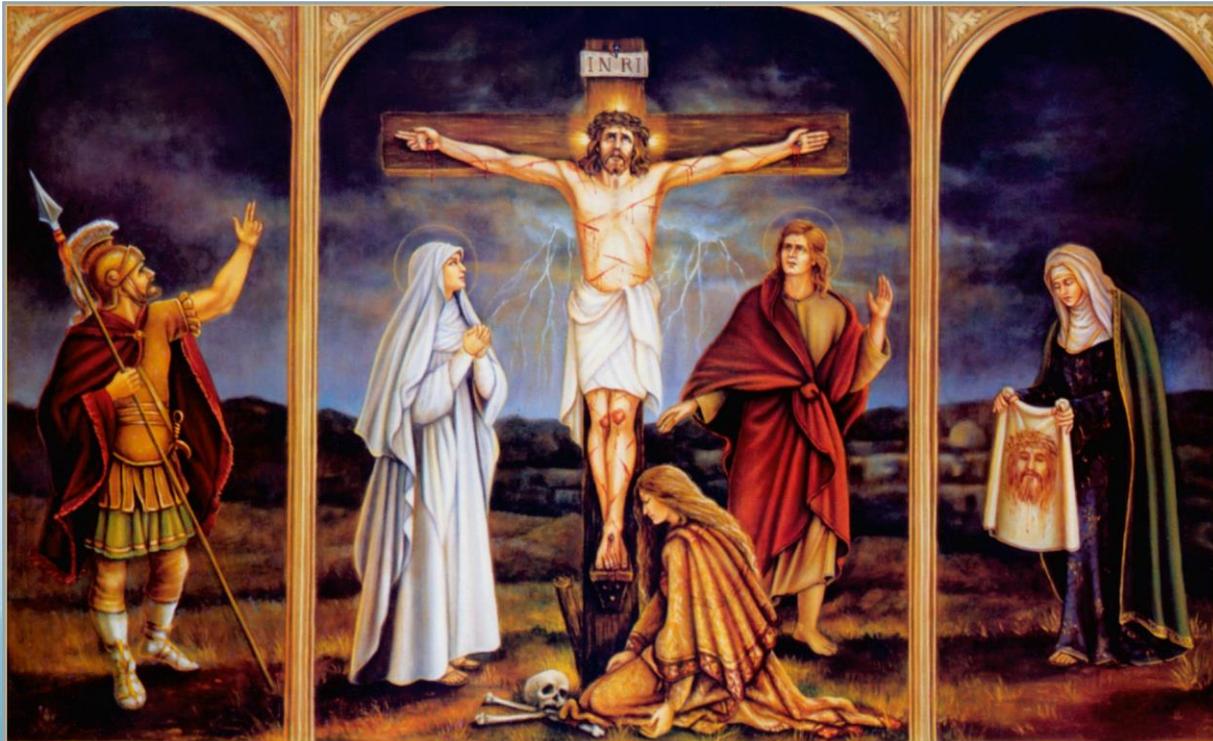
(Mk 14:22-24; Mt26;26-30; Lk 22:14-23)

The Sacrament of the Eucharist

- **Minister:** A priest or bishop, validly ordained.
- **Extraordinary minister:** None. Though lay people may assist the bishop, priest, or deacon with the distribution of the Sacrament, only a bishop or priest can confect it.

The Sacrament of the Eucharist

- In the Eucharist Jesus Christ is present body, blood, soul, and divinity, truly present sacramentally.
 - The matter of bread and wine are **Transubstantiated** to become Jesus the Lord.



Meaning of Eucharist

- Primary meaning of Eucharist--**thanksgiving**” – given to the Father(God) through, with & in Christ (through the sacramental priest). (CCC 1359-1361)
- **Eucharist** is the sacrificial memorial of Christ and of His Body, the Church --a real, living, visible **re-presentation** of the sacrifice of the Cross. (CCC 1362-71)

The Sacrament of the Eucharist

- Who can receive?
 - A baptized Catholic who has reached the age of reason. (7years old, the person must be able to distinguish the Body of Christ from ordinary food & be able to receive Holy Communion reverently.)
 - In a state of grace, free from being conscious of mortal sin.
 - Has fasted from food and drink (water and medicine excepted) for 1 hour prior to receiving.

The Sacrament of the Eucharist

- How often can you receive?
 - Catholics are obliged to receive Holy Communion once a year during the Easter season (Ash Wednesday until Pentecost) with the required dispositions.
 - The faithful are encouraged to receive Holy Communion as often as they attend and participate in Mass.
 - A Catholic may receive up to twice a day, if participating in the Mass.



Eucharist – Sacrament

Holy Spirit

Ordained priest

(Unleavened) bread

Wine

The Eucharist is known as...

1) Eucharist – Thanksgiving

2) Lord's Supper (Cf I Cor 11:20; Rev19:9)

Passover Meal



The Eucharist is known as...

3) Breaking of Bread

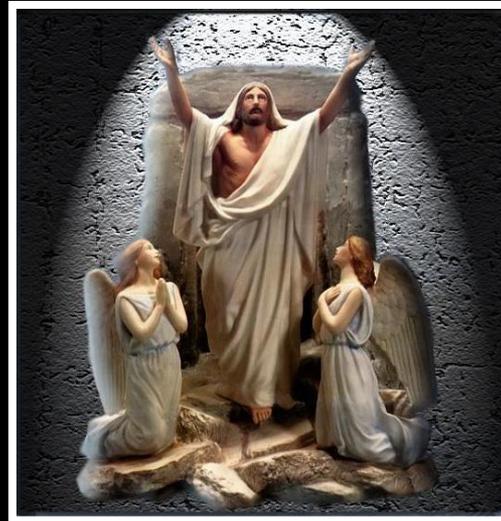
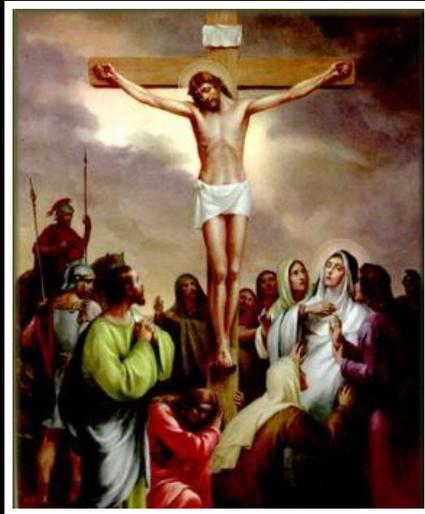
(Cf Mt 26:26; 1 Cor
11:24; Acts2:42, 46;
20:7, 11)



4) Eucharistic Assembly (Cf 1Cor 11:17-34)

The Eucharist is known as...

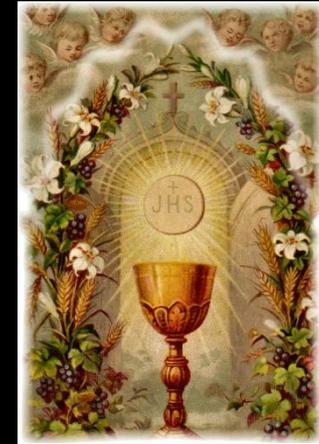
5) Memorial of our Lord's Passion & Resurrection (Mt 26:26-30; 27:50-54)



6) Holy Mass or Holy Sacrifice of the Mass-
Holy and Divine Liturgy (Heb13:15; 1 Pet 2:5;
Ps 116:13; Mal 1:11)

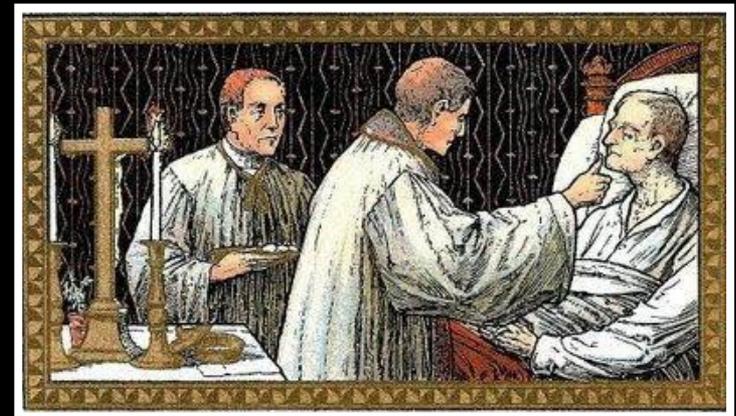
The Eucharist is known as...

7) Most Blessed Sacrament
(source and summit of life)



8) Holy Communion
(Cf 1 Cor 10-16)

9) Viaticum – food for
final journey (anointing)



The Eucharist is known as...

10) Real Presence –
Eucharistic Adoration
body (real person)
blood (centre of life)
soul (home of Spirit)
Divinity –Trinitarian Love



The Eucharist is known as...

11) Bread of angels, Bread from Heaven,
Bread of Life



What is the Eucharist? Summary

- **Sacrifice**

covenant – blood – life – Passover

- **Memorial**

Perpetuates the **sacrifice of the Cross**

Jesus – Lamb of God – Christ, High Priest

- **Meal** – Last Supper – **Paschal Banquet** in which Christ is consumed

- **Real Presence** – Transubstantiation- Jn 6:25-51

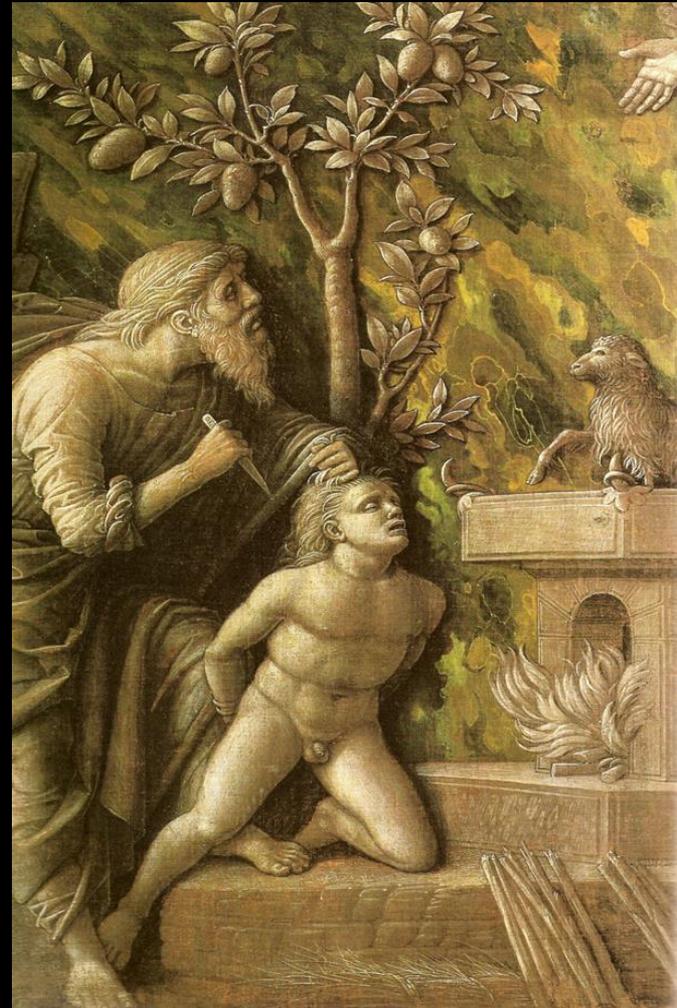
Sacrifice

Covenant

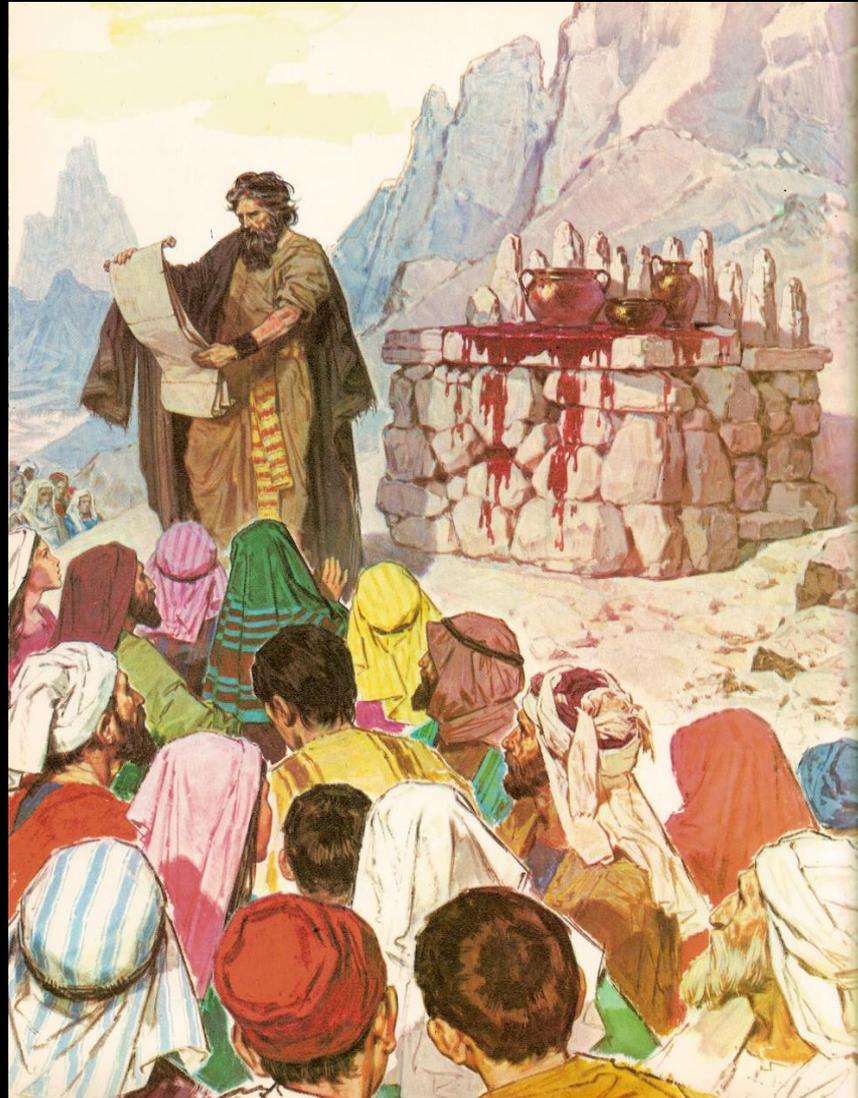
blood

life

Passover



Covenant



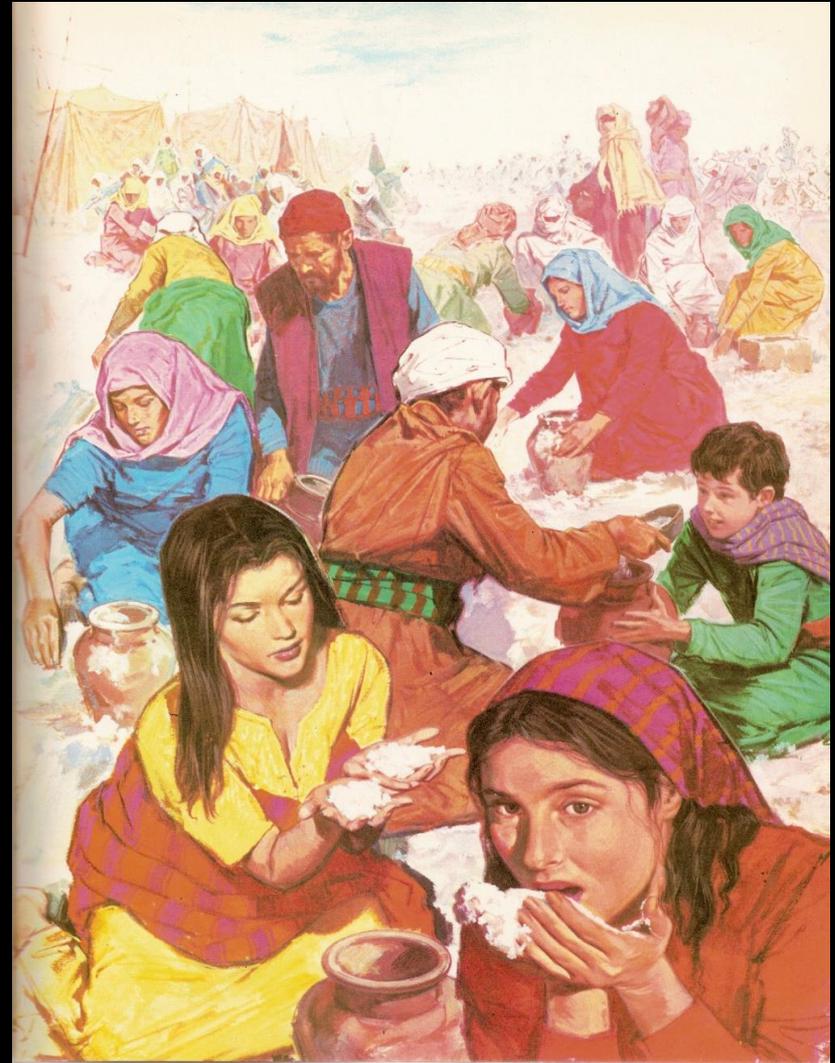
Passover



Bread of Life

Bread and wine
have a new
significance in the
context of the
Exodus (Manna)

Natural
symbolism for a
type of the
Eucharist



Bread of Life

Many examples in Gospels show Jesus' concern that people were nourished & taken care of.

Feeding of 5000(Mk 8:1-6) & other multiplication of loaves & fishes (Mt 14:15-21)

Wedding feast –Cana. (Jn2:1-11)

All prefigure fulfillment of wedding feast of Heaven & superabundance of the unique bread of the Eucharist.



Last Supper Memorial

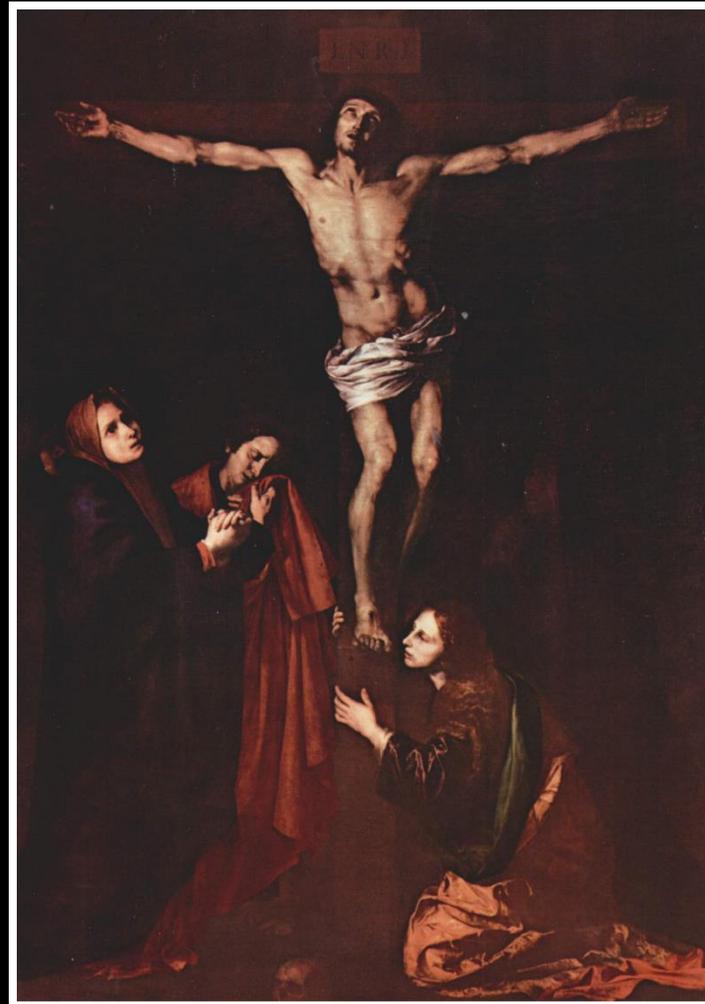
Jesus shared an unique and special meal, the Last Supper, with His apostles –first Eucharist. The apostles understood that Jesus' words “**This is My Body...this is the chalice of my Blood. Do this in memory of me...**” meant that this action was to be repeated again & again until the Lord returned as he had promised. (1 Cor 11:23-25; Mark 14:25)



The Ultimate Sacrifice

Jesus:

- Victim - Lamb
- Priest
- Holocaust



Effects of Eucharist

- 1) A more **intimate union** with Jesus (CCC1391)
- 2) **Separates** Christian **from** life of **sin** (CCC1393-94)
- 3) Transformation not only of individual person* (**increases grace** of Baptism) but also of entire community of believers.* **Church**
- 4) helps in practice of **good works**.
- 5) **pledge of the glory to come** “He who eats my flesh and drinks my blood has eternal life and abides in me and I in him”. (Jn 6:51, 54, 56)

Holy Orders



Holy Orders

- “Holy Orders is a Sacrament by which bishops, priests, and Deacons of the Church are ordained and receive the power and grace to perform their sacred duties.”.
- Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry.

Holy Orders

- Canon Law speaks of Holy Orders:
- *By divine institution, some among Christ's faithful are, through the sacrament of Order, marked with an indelible character, and are thus constituted sacred ministers.... They are thereby consecrated and deputed so that each according to his own grade, they fulfill, in the person of Christ the Head, the offices of teaching, sanctifying, and ruling, and so they nourish the people of God. (Canon 1008).*

Holy Orders

- In the Church there are established bodies which Tradition, not without a basis in Sacred Scripture, has since ancient times called *taxeis* (ταξεις, Greek) or *ordines*. And so the liturgy speaks of the *ordo episcoporum*, the *ordo presbyterorum*, the *ordo diaconorum*.



Holy Orders

- Degrees of Priesthood
 - The episcopacy and the presbyterate are the two degrees of ministerial participation in the priesthood of Christ. The diaconate is intended to help and serve them. For this reason the term sacerdos in current usage denotes bishops and priests but not deacons. Yet Catholic doctrine teaches that the degrees of priestly participation (episcopate and presbyterate) and the degree of service (diaconate) are all three conferred by a sacramental act called "ordination," that is, by the sacrament of Holy Orders (CCC 1554).

Episcopate

- Highest form of the sacrament of Orders.
- Council of Trent defined that bishops are superior to priests.
- This pre-eminence of the bishops refers both to their exercise of authority and to their power of consecration.
- only bishops have the power of ordaining bishops, priests, or deacons.
- "No bishop is permitted to consecrate anyone as bishop unless it is first established that a pontifical mandate has been issued" (Canon 1013).

Episcopate

- By the laying on of hands men were ordained to the episcopate so that by the year 100 A. D., there were over one hundred dioceses in existence around the Mediterranean world.
- In every case, the ordination to the episcopate began with the apostles ordained by Christ at the Last Supper, so that the Episcopal succession of bishops can be literally called the apostolic succession.
- What needs to be emphasized is that the power of Episcopal orders is also the foundation of Episcopal authority.

Episcopate

- In virtue of their ordination, bishops receive the fullness of the sacrament of Order.
- Only they can confer this sacrament on others.
- But, as we have seen, their power to teach and rule the People of God depends on their approval by the Bishop of Rome.



Priesthood

- In the Church's language, bishops have the fullness of the priesthood, "the highest priest of the first order." Presbyters (priests) are "simple priests of the second order."
- There is a visible and external priesthood in the New Testament. It consists in the power of consecrating and offering the Body and Blood of the Lord, and of remitting and of retaining sins. The priesthood, therefore, is not only an office and simple ministry of preaching.

Priesthood

- Orders, or holy ordination, is truly and properly a sacrament instituted by Christ our Lord.
- There is a divinely instituted hierarchy consisting of bishops, priests, and ministers.
- Together with their bishop, priests form a unique priestly community, although dedicated to a variety of different duties. In each local assembly of the faithful, priests may be said to represent the bishop with whom they are to be associated in all trust and generosity (Constitution of the Church, III, 28).

Diaconate

- The name *deacon* means "servant" or "minister". The narrative of the martyrdom of St. Stephen (Acts 6:1-6) describes the first beginnings of this office.
- Two types of Deacons:
 - Transitional
 - Permanent

Diaconate

- Among the duties of deacons in the first centuries of the Church, the following stand out. They were stewards of the Church's funds, and of the alms collected for widows and orphans; they were to help with the care of the poor and the aged; their special duty was to read the gospel; they would also preach to the people; they were especially to bring the Holy Eucharist to the sick in their homes; confer the sacrament of Baptism, and assist the bishop or priest in the celebration of the Eucharistic Liturgy.

Difference between Ministerial and Common Priesthood

- The ministerial priesthood is a *means* by which Christ unceasingly builds up and leads his Church. Through the ordained ministry, especially that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers. The ministerial priesthood has the task not only of representing Christ - Head of the Church - before the assembly of the faithful, but also of acting in the name of the whole Church when presenting to God the prayer of the Church, and above all when offering the Eucharistic sacrifice(CCC 1552).
- While the common priesthood of the faithful is exercised by the unfolding of baptismal grace --a life of faith, hope, and charity, a life according to the Spirit.

Who Can Confer This Sacrament?

- Since the sacrament of Holy Orders is the sacrament of the apostolic ministry, it is for the bishops as the successors of the apostles to hand on the "gift of the Spirit,"⁶³ the "apostolic line."⁶⁴ Validly ordained bishops, i.e., those who are in the line of apostolic succession, validly confer the three degrees of the sacrament of Holy Orders.⁶⁵

Who Can Receive This Sacrament?

- "Only a baptized man (*vir*) validly receives sacred ordination." The Lord Jesus chose men (*viri*) to form the college of the twelve apostles, and the apostles did the same when they chose collaborators to succeed them in their ministry. The college of bishops, with whom the priests are united in the priesthood, makes the college of the twelve an ever-present and ever-active reality until Christ's return. The Church recognizes herself to be bound by this choice made by the Lord himself. For this reason the ordination of women is not possible.

Who Can Receive This Sacrament?

- No one has a *right* to receive the sacrament of Holy Orders. Indeed no one claims this office for himself; he is called to it by God.⁶⁹ Anyone who thinks he recognizes the signs of God's call to the ordained ministry must humbly submit his desire to the authority of the Church, who has the responsibility and right to call someone to receive orders. Like every grace this sacrament can be *received* only as an unmerited gift.

Who Can Receive This Sacrament?

- All the ordained ministers of the Latin Church, with the exception of permanent deacons, are normally chosen from among men of faith who live a celibate life and who intend to remain *celibate* **"for the sake of the kingdom of heaven."** Called to consecrate themselves with undivided heart to the Lord and to **"the affairs of the Lord,"** they give themselves entirely to God and to men. Celibacy is a sign of this new life to the service of which the Church's minister is consecrated; accepted with joyous heart celibacy radiantly proclaims the Reign of God.

The Effects Of The Sacrament Of Holy Orders

- This sacrament configures the recipient to Christ by a special grace of the Holy Spirit, so that he may serve as Christ's instrument for his Church. By ordination one is enabled to act as a representative of Christ, Head of the Church, in his triple office of priest, prophet, and king.
- As in the case of Baptism and Confirmation this share in Christ's office is granted once for all. The sacrament of Holy Orders, like the other two, confers an *indelible spiritual character* and cannot be repeated or conferred temporarily.⁷⁴

The Effects Of The Sacrament Of Holy Orders



- Since it is ultimately Christ who acts and effects salvation through the ordained minister, the unworthiness of the latter does not prevent Christ from acting.

Ordination

