

**Chapter 1 : Eucharist foreshadowed in Old Testament writings :: Catholic News Agency**

*The Eucharist in the New Testament by Scott Hahn, PhD Which comes first: life or breath? Which is primary? Which one is the condition for the other?*

This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch. Each name evokes certain aspects of it. Eucharist, because it is an action of thanksgiving to God. The terms holy sacrifice of the Mass, "sacrifice of praise," spiritual sacrifice, pure and holy sacrifice are also used, since it completes and surpasses all the sacrifices of the Old Covenant. We speak of the Most Blessed Sacrament because it is the Sacrament of sacraments. The Eucharistic species reserved in the tabernacle are designated by this same name. Thus in the Offertory we give thanks to the Creator for bread and wine, fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine" - gifts of the Creator. The Church sees in the gesture of the king-priest Melchizedek, who "brought out bread and wine," a prefiguring of her own offering. But they also received a new significance in the context of the Exodus: The "cup of blessing" at the end of the Jewish Passover meal adds to the festive joy of wine an eschatological dimension: When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and the cup. It is the same mystery and it never ceases to be an occasion of division. The institution of the Eucharist The Lord, having loved those who were his own, loved them to the end. Knowing that the hour had come to leave this world and return to the Father, in the course of a meal he washed their feet and gave them the commandment of love. Paul have handed on to us the account of the institution of the Eucharist; St. John, for his part, reports the words of Jesus in the synagogue of Capernaum that prepare for the institution of the Eucharist: Christ calls himself the bread of life, come down from heaven. Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the passover meal for us, that we may eat it. And when the hour came, he sat at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it again until it is fulfilled in the kingdom of God. And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me. It is directed at the liturgical celebration, by the apostles and their successors, of the memorial of Christ, of his life, of his death, of his Resurrection, and of his intercession in the presence of the Father. Of the Church of Jerusalem it is written: Day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. Justin wrote to the pagan emperor Antoninus Pius around the year , explaining what Christians did: On the day we call the day of the sun, all who dwell in the city or country gather in the same place. The memoirs of the apostles and the writings of the prophets are read, as much as time permits. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things. When the prayers are concluded we exchange the kiss. Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren. He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks in Greek: When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: It displays two great parts that form a fundamental unity: The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship"; the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord. Walking with them he explained the Scriptures to them; sitting with them at table "he took bread, blessed and broke it, and gave it to them. Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principal agent of the Eucharist. He is high priest of the New Covenant; it is he himself who presides invisibly over every Eucharistic celebration. It is in representing him that the bishop or priest acting in the person of Christ the head in persona Christi capitis presides over the

assembly, speaks after the readings, receives the offerings, and says the Eucharistic Prayer. All have their own active parts to play in the celebration, each in his own way: Then, sometimes in procession, the bread and wine are brought to the altar; they will be offered by the priest in the name of Christ in the Eucharistic sacrifice in which they will become his body and blood. It is the very action of Christ at the Last Supper - "taking the bread and a cup. This custom of the collection, ever appropriate, is inspired by the example of Christ who became poor to make us rich: What is gathered is given to him who presides to assist orphans and widows, those whom illness or any other cause has deprived of resources, prisoners, immigrants and, in a word, all who are in need. In the preface, the Church gives thanks to the Father, through Christ, in the Holy Spirit, for all his works: The whole community thus joins in the unending praise that the Church in heaven, the angels and all the saints, sing to the thrice-holy God. In the intercessions, the Church indicates that the Eucharist is celebrated in communion with the whole Church in heaven and on earth, the living and the dead, and in communion with the pastors of the Church, the Pope, the diocesan bishop, his presbyterium and his deacons, and all the bishops of the whole world together with their Churches. In so doing, we offer to the Father what he has himself given us: Christ is thus really and mysteriously made present. Thanksgiving and praise to the Father The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity. Eucharist means first of all "thanksgiving. This sacrifice of praise is possible only through Christ: In all the Eucharistic Prayers we find after the words of institution a prayer called the anamnesis or memorial. This is how Israel understands its liberation from Egypt: The sacrificial character of the Eucharist is manifested in the very words of institution: But because his priesthood was not to end with his death, at the Last Supper "on the night when he was betrayed," [he wanted] to leave to his beloved spouse the Church a visible sacrifice as the nature of man demands by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit. The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men. Since he has the ministry of Peter in the Church, the Pope is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church. The community intercedes also for all ministers who, for it and with it, offer the Eucharistic sacrifice: Let only that Eucharist be regarded as legitimate, which is celebrated under [the presidency of] the bishop or him to whom he has entrusted it. In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice. In the Eucharist the Church is as it were at the foot of the cross with Mary, united with the offering and intercession of Christ. Put this body anywhere! By offering to God our supplications for those who have fallen asleep, if they have sinned, we. This wholly redeemed city, the assembly and society of the saints, is offered to God as a universal sacrifice by the high priest who in the form of a slave went so far as to offer himself for us in his Passion, to make us the Body of so great a head. Such is the sacrifice of Christians: But "he is present. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. This is my body, he says. This word transforms the things offered. Ambrose says about this conversion: Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature

itself is changed. It is no less a feat to give things their original nature than to change their nature. This change the holy Catholic Church has fittingly and properly called transubstantiation. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us "to the end," even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate this love: The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world.

## Chapter 2 : The Eucharist in the New Testament | Eric Hyde's Blog

*In this three part Bible study, Dr. Pitre leads you through a detailed study of the most important passages on the Eucharist in the New Testament. Learn just how Biblical the Catholic Church's teaching on the Eucharist is.*

Foreshadowing of the Eucharistic Sacrifice Gen. Melchizedek is both a priest and a king and he offers a bread and wine sacrifice to God. Salem is the future Jeru-salem where Jesus, the eternal priest and king, established his new Kingdom and the Eucharistic sacrifice which He offered under the appearance of bread and wine. This prophecy requires us to look for an eternal bread and wine sacrifice in the future. This prophecy is fulfilled only by the Eucharistic sacrifice of the Catholic Church. Thus, there will be only one sacrifice, but it will be offered in many places around the world. This prophecy is fulfilled only by the Catholic Church in the Masses around the world, where the sacrifice of Christ which transcends time and space is offered for our salvation. If this prophecy is not fulfilled by the Catholic Church, then Malachi is a false prophet. But it had not yet been fulfilled. Jesus, the High Priest of the New Covenant, has atoned for our sins by His one sacrifice, and He also must be consumed. This promise has been fulfilled by the priests of the Catholic Church, who sacramentally offer the sacrifice of Christ from the rising of the sun to its setting in every Mass around the world. This prophecy is fulfilled only by the priests of the Catholic Church. The Catholic priests of the New Covenant trace their sacrificial priesthood to Christ. Foreshadowing of the Requirement to Consume the Sacrifice Gen. This paschal sacrifice foreshadows the true Lamb of sacrifice and the two posts of His cross on which His blood was sprinkled. Jesus, the true paschal Lamb, must also be eaten by the faithful in order for God to forgive their sins. Non-Catholics should not partake of the Eucharist until they are in full communion with the Church. Baptism is the new circumcision for Catholics, and thus one must be baptized in order to partake of the Lamb. This foreshadows the true bread from heaven which God gives to us at Mass to sustain us on our journey to heaven. The New and eternal Covenant is consummated with the Eucharistic meal – the body and blood of Jesus Christ under the appearance of bread and wine. Jesus is the true Lamb of atonement and must now be eaten. These sacrifices all foreshadow the one eternal sacrifice which must also be eaten to restore communion with God. This foreshadows the true Lamb of God who was sacrificed for our sin and who must now be consumed for our salvation. All will be welcome to partake of this heavenly bread, which is Jesus Christ. This foreshadows the true Word of God, Jesus Christ, who must be consumed. This was prophesied in the Old Testament e. This points to the Eucharist. Look what He says. The Jews take Him literally and immediately question such a teaching. How can this man give us His flesh to eat? Instead, Jesus eliminates any metaphorical interpretations by swearing an oath and being even more literal about eating His flesh. In fact, Jesus says four times we must eat His flesh and drink His blood. Catholics thus believe that Jesus makes present His body and blood in the sacrifice of the Mass. Protestants, if they are not going to become Catholic, can only argue that Jesus was somehow speaking symbolically. He increases the literalness and drives his message home. Jesus will literally give us His flesh and blood to eat. See, for example, John 1: It is always literal. Thus, Jesus is emphasizing the miracle of His body and blood being actual food and drink. The spirit is willing but the flesh is weak. We must go beyond the natural to understand the supernatural. What words are spirit and life? At this point, these disciples really thought Jesus had lost His mind. Because they understood correctly. He never would have let them go away with a false impression, most especially in regard to a question about eternal salvation. They understood Him correctly but would not believe. In the Eucharistic discourse, Jesus does not correct the scandalized disciples. Thus, if Jesus were speaking symbolically in John 6: They understood him metaphorically. He confirmed that His flesh and blood were food and drink indeed. Many disciples understood Him and left Him. Because Jesus says this bread is His flesh, we believe by faith, even though it surpasses our understanding. If we can believe in the incredible reality of the Incarnation, we can certainly believe in the Real Presence of Jesus in the Eucharist. God coming to us in elements He created is an extension of the awesome mystery of the Incarnation. Jesus does not say, this is a symbol of my body and blood. Nowhere in Scripture does God ever declare something without making it so. No, of course not. This IS the actual body and blood. We are not partners with a symbol. We are partners of the one actual body.

Here, Paul emphasizes the importance of the Eucharist by telling us he received directly from Jesus instructions on the Eucharist which is the source and summit of the Christian faith. If this is just a symbol, we cannot be guilty of actually profaning murdering it. We cannot murder a symbol. Either Paul, the divinely inspired apostle of God, is imposing an unjust penalty, or the Eucharist is the actual body and blood of Christ. Receiving the actual body and blood of Jesus in mortal sin results in actual physical consequences to our bodies. This is overwhelming evidence for the Real Presence of Christ in the Eucharist. These are unjust penalties if the Eucharist is just a symbol. But our union with Christ can only be physical if He is actually giving us something physical, that is Himself, which is His body and blood to consume otherwise it is a mere spiritual union. This is the Holy Mass, and the Church has followed this order of the Liturgy of the Word and the Liturgy of the Eucharist for 2,000 years. Luke is emphasizing that we only receive the fullness of Jesus by celebrating the Eucharistic feast of His body and blood, which is only offered in its fullness by the Catholic Church. The Eucharist, which is the Incarnate Word of God under the appearance of bread, is stored in the tabernacles of Catholic churches around the world. Jesus and the Church are one body Bridegroom and Bride, and we are one with Jesus through His flesh and blood the Eucharist. It is profaning the body and blood of the Lord. The Lamb must be sacrificed and eaten. The Gospel writers also emphasize that Jesus the Lamb was examined on Nisan 14 and no fault was found in him. He is the true Passover Lamb which must be eaten. But Jesus only presents the first three cups. The Passover sacrifice had begun, but was not yet finished. It continued in the Garden of Gethsemane and was consummated on the cross. This is the Cup of Consummation which he will drink on the cross. Jesus will offer this Cup as both Priest and Victim. This is the final cup of the New Testament Passover. This shows that His sacrifice began in the Upper Room and connects the Passion to the seder meal where the lamb must not only be sacrificed, but consumed. These were worn by the Old Testament priests to offer sacrifices. Then in John But what do we need to do? Some Protestants say we just need to accept Jesus as personal Lord and Savior. This means that we need to eat the Lamb. We need to restore communion with God. The blood Eucharist and water baptism make the fountain that cleanses sin as prophesied in Zech Just like the birth of the first bride came from the rib of the first Adam, the birth of the second bride the Church came from the rib of the second Adam Jesus. This symbolism reveals that Jesus took on flesh and was born to be food for the salvation of the world. It is not just a memorial of a past event, but a past event made present in time. See, for example, Matt. So there are two memorials, one sacrificial which Jesus instituted, and one non-sacrificial. It is a re-presentation of the actual sacrifice made present in time. It is as if the curtain of history is drawn and Calvary is made present to us. This pure sacrifice of Christ is sacramentally re-presented from the rising of the sun to its setting in every place, as Malachi prophesied. This is because all moments to God are present in their immediacy, and when we offer the memorial sacrifice to God, we ask God to make the sacrifice that is eternally present to Him also present to us.

*The Eucharist in the New Testament and the Early Church [Eugene LaVerdiere SSS] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers. As presented in the New Testament, the Eucharist is a source of both inspiration and guidance today.*

You may be eligible for a discount. Long before the New Testament was a document, it was a sacrament. Jesus called the Eucharist by the name Christians subsequently gave to the latter books of the Holy Bible. Christians later extended the phrase to cover the books produced by the apostles and their companions; but they did so because these were the books that could be read at Mass. This simple and demonstrable historical fact has enormous implications for the way we read the Bible. Moreover, at a time when the Church is embarking on a New Evangelization he draws lessons for Christians today to help solidify their understanding of the why it is Catholics do what Catholics do. Anyone acquainted with the rich body of writing that flows so inspiringly from the hand and heart of Dr. It brings us a powerful and welcome guide as we take our place in the great and challenging work in sharing the Good News. About the Author Dr. Professor Hahn holds the Fr. As Founder and President of the St. Hahn has six children and thirteen grandchildren. He lives in Steubenville, Ohio. That skill is elegantly on display here. Scott Hahn introduces us anew to the Eternal Word of the New Testament, a word that is given to us, not simply as a text in a book, but as the living and real presence of the Lord Jesus himself. If you want to deepen your hunger for the Word of God in Scripture and Word made flesh in the Eucharist, then this is the book for you. His Romanization years later blessed my heart, as I saw a new generation of Catholic converts from the Evangelical world. Since then I have been most impressed by the scholarship and love of scripture he brought into his Catholic life and ministry. I am blessed to count him as a friend. This newest offering reflects the strong connection between the authority of the scriptures and the Church that confronts and challenges anyone on a similar journey into the Catholic Church. Scott Hahn powerfully articulates these connections and their consequences for the love relationship into which the God of Love calls us. In the work that we do, helping non-Catholic clergy discover the beauty and truth of the Church, this book will become an essential resource. This book offers a soul-satisfying account of the organic connection between the liturgical life of the Church and Scripture, between the Incarnation in flesh and the Incarnation in words, between the sinlessness of Christ and the truthfulness of Scripture, which emphasizes the necessary priority of the former in each pair without in the least diminishing the indispensability of the latter. Consuming the Word is essential reading for Catholics who want to better understand how the sacred authors and apostles affect us today. Disciples of Christ have been called not to a text but to a covenant. The invitation to anyone studying the bible is to go deeper, to go beyond study to worship, to go beyond the words to the Word made flesh. For those who grasp the message of this book, their understanding of the Eucharistic sacrifice will never be the same.

*Hahn argues that "What the first Christians knew as the 'New Testament' was not a book, but the Eucharist. The New Testament was a sacrament at least a generation before it was a document". This is a great book for both Catholics and non Catholics.*

Dogmatic Nature[ edit ] Dogma includes divine revelation , i. Jesus instituting the Eucharist 1 Cor "Whoever eats my flesh and drinks my blood remains in me and I in him" John 6: According to John, Jesus did not tone down these sayings, even when many of his disciples abandoned him John 6: The bread that we break, is it not a participation in the body of Christ? Road to Emmaus appearance. The disciples were unable to recognize him for who he was until "while he was at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him. Old Testament prefigurings[ edit ] Wikimedia Commons has media related to *Biblia pauperum*. Early medieval block-printed Catholic prayer books or psalters contained many illustrations of pairings of prefigurings of the events of the New Testament in the Old Testament, a form known as biblical typology. The Bible itself was predominantly a liturgical book used at Mass, costly to produce and illuminate by hand. The custom of praying the Liturgy of the Hours spread to those who could afford the prayer books required to follow the textual cycle that mirrored the pastoral seasons of Jewish temple worship. The *Speculum humane salvationis* contains illustrations of related scenes from the Old and New Testament Saint Thomas Aquinas taught that the most obvious Old Testament prefiguring of the sign aspect of the Eucharist was the action of Melchizedek in Genesis Sinai is equated with the adoration of the Shepherds and the priest celebrating the sacrifice of the Mass. Other theologians too see these as foreshadowing the Eucharist. In addition to this ritual for Passover night itself, Exodus prescribed a "perpetual institution" associated with the Passover that is celebrated by feasts of unleavened bread Exodus For our paschal lamb, Christ, has been sacrificed. Therefore let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. Transubstantiation[ edit ] Mass at the Grotto at Lourdes. The chalice is displayed to the people immediately after the consecration of the wine. Transubstantiation According to the Catholic Church , when the bread and wine are consecrated by the priest at Mass, they cease to be bread and wine, and become instead the Most Precious Body and Blood of Christ. The empirical appearances and attributes are not changed, but the underlying reality is. However, since according to Catholic dogma Christ has risen, the Church teaches that his body and blood are no longer truly separated, even if the appearances of the bread and the wine are. Where one is, the other must be. This is called the doctrine of concomitance. Therefore, although the priest or minister says, "The body of Christ", when administering the host, and, "The blood of Christ", when presenting the chalice, the communicant who receives either one receives Christ, whole and entire" "Body, Blood, Soul, and Divinity". Transubstantiation from Latin *transsubstantiatio* is the change of the substance of bread and wine into that of the body and blood of Christ , the change that, according to the belief of the Catholic Church, occurs in the Eucharist. It concerns what is changed the substance of the bread and wine , not how the change is brought about. For more on the philosophical concept, see Substance theory. The hat itself the "substance" has the shape, the colour, the size, the softness and the other appearances, but is distinct from them. Whereas the appearances, which are referred to by the philosophical term accidents are perceptible to the senses, the substance is not. When at his Last Supper Jesus said: However, the Catholic Church teaches that the underlying reality was changed in accordance with what Jesus said, that the "substance" of the bread was converted to that of his body. In other words, it actually was his body, while all the appearances open to the senses or to scientific investigation were still those of bread, exactly as before. The Church believes that the same change of the substance of the bread and of the wine occurs at every Catholic Mass throughout the world. *Virgin Mary by the Host by Jean Auguste Dominique Ingres* The Catholic Church accordingly believes that through transubstantiation Christ is really, truly and substantially present under the remaining appearances of bread and wine, and that the transformation remains as long as the appearances remain. For this reason the consecrated elements are preserved, generally in a church tabernacle , for giving Holy Communion to the sick and dying, and also for

the secondary, but still highly lauded, purpose of adoring Christ present in the Eucharist. In the judgment of the Catholic Church, the concept of transubstantiation, with its accompanying unambiguous distinction between "substance" or underlying reality, and "accidents" or humanly perceptible appearances, safeguards against what it sees as the mutually opposed errors of, on the one hand, a merely figurative understanding of the Real Presence of Christ in the Eucharist the change of the substance is real, and, on the other hand, an interpretation that would amount to cannibalistic a charge which pagans leveled at early Catholic Christians who did not understand the rites of the Catholic Church in that it was considered an "unbloody sacrifice" eating of the flesh and corporal drinking of the blood of Christ the accidents that remain are real, not an illusion and that Christ is "really, truly, and substantially present" in the Eucharist, [38] not physically present, as he was physically present in the Judea of two millennia ago. But the earliest known use of the term "transubstantiation" to describe the change from bread and wine to body and blood of Christ was by Hildebert de Lavardin, Archbishop of Tours died in about, long before the Latin West, under the influence especially of Saint Thomas Aquinas c. The University of Paris was founded only between and The term "substance" substantia as the reality of something was in use from the earliest centuries of Latin Christianity, as when they spoke of the Son as being of the same "substance" consubstantialis as the Father. The doctrine of transubstantiation is thus independent of Aristotelian philosophical concepts, and these were not and are not dogmata of the Church. Minister of the sacrament[ edit ] Roman Catholic priest in Sicily distributing the Eucharist to a child at her first Holy Communion The only minister of the Eucharist someone who can consecrate the Eucharist is a validly ordained priest [41] bishop or presbyter. He acts in the person of Christ, representing Christ, who is the Head of the Church, and also acts before God in the name of the Church. In addition to the ordinary ministers there is the formally instituted acolyte, who by virtue of his institution is an extraordinary minister of Holy Communion even outside the celebration of Mass. Finally, in special cases of an unforeseen nature, permission can be given for a single occasion by the Priest who presides at the celebration of the Eucharist. They may also exercise this function at eucharistic celebrations where there are particularly large numbers of the faithful and which would be excessively prolonged because of an insufficient number of ordained ministers to distribute Holy Communion. A rule for Catholics who are members of the Latin Church is: The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood. In the Western Church, "the administration of the Most Holy Eucharist to children requires that they have sufficient knowledge and careful preparation so that they understand the mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion. The Most Holy Eucharist, however, can be administered to children in danger of death if they can distinguish the body of Christ from ordinary food and receive communion reverently" Code of Canon Law, canon However, Christ, whole and entire, and the true Sacrament, is received even under only one species, and consequently that as far as the effects are concerned, those who receive under only one species are not deprived of any of the grace that is necessary for salvation" General Instruction of the Roman Missal. Whenever necessity requires it or true spiritual advantage suggests it, and provided that danger of error or of indifferentism is avoided, the Christian faithful for whom it is physically or morally impossible to approach a Catholic minister are permitted to receive the sacraments of penance, Eucharist, and anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid. Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of Eastern Churches which do not have full communion with the Catholic Church if they seek such on their own accord and are properly disposed. This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches. If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed. Some dioceses have allowed pastors to make this determination as regards those in hospitals,

nursing homes, and correctional centers. A small quantity of water is added to the wine. It included instructions concerning gluten-free or low-gluten bread and non-alcoholic substitutes for wine. Historical roots of Catholic Eucharistic theology Whether the agape feast , a full meal held by Christians in the first centuries, was in all cases associated with a celebration of the Eucharist is uncertain. Earlier still, in about , Saint Ignatius of Antioch criticized those who "abstain from the Eucharist and the public prayer, because they will not admit that the Eucharist is the self-same Body of our Savior Jesus Christ, which [flesh] suffered for our sins, and which the Father in His goodness raised up again" Epistle to the Smyrnaeans 6, 7. Ambrose of Milan countered objections to the doctrine, writing "You may perhaps say: The earliest known use, in about , of the term "transubstantiation" to describe the change from bread and wine to body and blood of Christ was by Hildebert de Savardin , Archbishop of Tours died He did this in response to Berengar of Tours declaring that the Eucharist was only symbolic. In , the Fourth Lateran Council used the word transubstantiated in its profession of faith, when speaking of the change that takes place in the Eucharist. In the Council of Trent officially defined that "by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation. In his encyclical *Ecclesia de Eucharistia* of 17 April , Pope John Paul II taught that all authority of bishops and priests is primarily a function of their vocation to celebrate the Eucharist. Their governing authority flows from their priestly function, not the other way around. Communion of reparation[ edit ].

**Chapter 5 : Eucharist in Scripture: From Beginning to End**

*In The Eucharist in the New Testament and the Early Church, Father LaVerdiere examines what the New Testament tells us about the Eucharist and how the Eucharist provides an important experiential and theological resource for the gospel stories of Jesus' life, ministry, passion and resurrection, as well as for the life and development of the Church.*

Institution narratives[ edit ] In the New Testament there are four accounts of the institution of the Eucharist, the earliest by St Paul in his first letter to the Corinthians [13] which links it back to the Last Supper and three in the Synoptic Gospels in the context of that same meal. Do this in remembrance of me. Do this, as often as you drink it, in remembrance of me. In the preceding verses the evangelist makes it clear that the setting is a Passover meal. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God. When the hour came, he took his place at the table, and the apostles with him. John, although he does not include an "Institution Narrative", includes an account of a supper on the night Jesus was betrayed, including a footwashing scene. On the other hand, John 6, in particular verses such as 6: "He who eats my flesh and drinks my blood abides in me, and I in him", is widely interpreted as an allusion to the Eucharist. The text of the Lucan version is uncertain. A number of commentators conclude that the second half of Jones writing in comments "Many scholars e. Jeremias says "Do this in remembrance of me " would better be translated "That God may remember me. You cannot partake of the table of the Lord and the table of demons. All first-generation Christians were necessarily converts, either pagan or Jewish. They had written him regarding numerous matters of concern 1 Corinthians 7: The ambiguities some find in that wording has generated reams of books, articles and opinions about the Origins of Eucharist. The Last Supper a one-off event and the eucharist a periodically repeated rite are not the same thing. He received parolambano the tradition of Eucharist in the early 40s while in the community at Antioch. He handed it on paradidomi to the Corinthians in the year 51 when first proclaiming the gospel to them. Like Paul, the Corinthians also were to become a link in the chain of Eucharistic tradition, handing on to others what Paul handed on to them. Several years later, circa 54, Paul reminded them of this in 1 Corinthians. The term " Agape " or "Love-feast" appears in the Jude Scholars of the Jesus Seminar generally regard the gospel accounts of the Last Supper as cult legend, that is, a story that accounts for some ritual practice in the Jesus movement. At first, they spread through word of mouth, but within a generation Christians had begun writing about Jesus and about Christian practice, the Eucharist included. The theology of the Eucharist and its role as a sacrament developed during this period. Noakes deduces the following liturgical structure was in use at that time: Scripture Readings and Homily. Bread and Cup are brought to the Celebrant. This corresponds in general outline to the structure of the rite as used today and is the earliest known example. The theology is as follows: For there is one flesh of our Lord Jesus Christ, and one cup unto union with His blood. There is one altar, as there is one bishop, together with the presbytery and deacons, my fellow-servants; that whatsoever you do, you may do according unto God" Letter to the Philadelphians,4. The dating of the Didache is contentious, dates from the middle of the first century to the early third century have been suggested, [33] but it may well be from the same period as 1 Clement and Ignatius. It states that the unbaptized left the assembly before the Eucharist proper began "Let none eat or drink of your Eucharist but such as have been baptized into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs. According to the overwhelming consensus among scholars, the section beginning at In his debate with gnostics who favoured an immaterial religion, the former affirms: However, the editors of The Study of Liturgy conclude that "it is clearly safe It is clear from the New Testament evidence that some primitive Christian ceremonies involved a full meal and the word "agape" love-feast is used. At some point these died out possibly as a result of increasing numbers [40] and possibly due to abuses. Writing shortly after Justin, Tertullian describes "love feasts". Augustine of Hippo also objected to the continuance in his native North Africa of the custom of such meals, in which some indulged to the point of drunkenness, and he distinguished them from proper celebration of the Eucharist: Anaphora liturgy The Didache gives in chapter 9 prayers for use in celebrating what it calls the Eucharist, involving a cup and broken bread, and in chapter 10 another prayer for use "after you are filled".

Scholars disagree on whether these texts concern a Eucharist in the proper sense. The liturgy describes thanksgivings before the Anaphora. The consecration of the Eucharistic species is done with the words of 1 Cor. Contemporary scholars and evolution of the Eucharist[ edit ] The gap of some twenty years between the date of the Last Supper and the writing of I Corinthians and the even longer period before the Gospels were written have led to doubts as to their historical reliability and the suggestion that they reflect the concerns and situation of the early Christians at the time of writing rather than reporting objectively events which occurred decades before. The underlying debate is over the relative contributions of Paul and Jesus and the possible intervention of other factors. One key consideration in this is the problem of the Jewish prohibition of drinking blood see below. This would seem to make irrelevant a number of time-honored scholarly approaches, fundamental to which were, first, the "literally true" vs.

**Chapter 6 : Catechism of the Catholic Church - The sacrament of the Eucharist**

*This is a very good top-level introduction to the Eucharist and manifestations in the New Testament. The second half discusses St Paul's writing in I Corinthians, but Fr Kodell truly found the sweet spot in his summaries of the Synoptic Gospels, particularly St Mark.*

He does a great job of showing how various things from the Old Testament point to Christ. It shows us both that damnation can come about through something as simple as disobedient eating that is, after all, what produces the Fall , and that eternal life can come through eating the Fruit of the Tree of Life. The idea that eating a certain spiritual food like the Eucharist would do anything seems odd to some. Eating the lamb was part of the ritual, and was commanded by God Exodus Like the first Passover lamb of Old, the Sacrifice of our Passover Lamb on the Cross is the Atonement of the world, which we partake of most directly by eating the flesh of that same Lamb in the Eucharist. The Blood of the Covenant In Exodus So Exodus 24 shows to us how the Eucharist 1 seals the Covenant, 2 forgives sin, and 3 leads to immediate Communion with God, and 4 leads to Heaven. The Manna Pitre does great work with old rabbinical writings which show that the manna was tied in with Jewish expectations of the Messiah. It stops once they arrive in the Promised Land Exodus For example, in John 6: I am the bread of life. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world. That immediately sounds like the manna. But it gets better. It also is in keeping with the rest of the Our Father, which consists of six other spiritual requests. There are two features which make the Bread of the Presence significant. First, despite the Sabbath prohibition against any work, the Bread of the Presence was offered up every Sabbath by the priest 1 Chronicles 9: Second, it was at the heart of a fascinating account in 1 Samuel So David and his troops are being treated as priests. He entered the house of God, and he and his companions ate the consecrated breadâ€”which was not lawful for them to do, but only for the priests. I tell you that something greater than the temple is here. For the Son of Man is Lord of the Sabbath. The first is the example I just mentioned, from 1 Samuel Of course, more fundamentally, the whole notion of a Bread of the Presence at all is intensely Eucharistic. All five of these things point in the direction of the Eucharist.

**Chapter 7 : Five Ways the Old Testament Foreshadowed the Eucharist – Shameless Popery**

*The Eucharist in the New Testament Eric Hyde / February 6, Though Eucharistic language permeates the New Testament from start to finish, there are only a few passages which deal directly with the Last Supper.*

In Genesis, Adam and Eve taste the forbidden Fruit of the Tree of the Knowledge of good and evil, and their eyes were opened and they became truly human. Below are some interesting New Testament verses. New Testament Bible Quotes The New Testament Bible is perhaps the most misunderstood and misinterpreted book ever written, with dedicated Christian scholars and those who hate the book and Christianity both being completely ignorant of what this book is really about. As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Tasting the Heavenly gift Hebrews 6: For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost. And have tasted the good word of God, and the powers of the world to come. Living Water Gospel of John 7: Bread of Life Gospel of John 6: Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die I am the living bread, which came down from heaven: The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat? Whoso eateth my flesh, and drinketh my blood, hath eternal life: For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth. Son of God John 3: For God sent not his Son into the world to condemn the world; but that the world through him might be saved. A loving, caring God, a father that gives, not demands. The son brings his gifts to humanity, Wisdom, prophecy, joy, new life, health, love, immortality and who even when sacrificed lives again. Word of Life 1 John 1: For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us. It does, however, make a perfect fit with the herb of Immortality. Substitute herb of life; for Word of life and you have a perfectly logical statement. In the herb cult context it is perfectly logical as written. Who is the Christ? Mathew 22; Saying, What think you of the Christ? Whose son is he? They say unto him, the son of David. He saith unto them, how, then does David in spirit call him Lord, saying. The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then calls him Lord, how is he his son? And no man was able to answer him a word, neither did any man from that day forth ask him any more questions. The statement in line 44 quoted from Psalm Many Christians would be surprised to know that the late Roman emperors manufactured the Religion now called Christianity, in a desperate attempt to hold a crumbling empire together. Zoroastrianism, Mithraism, the cult of Dionysus, the cult of Isis and Osiris, the cult of Amen and many others, were all used to create Christianity. The New Testament texts that Christianity is based on were extensively edited for content, and even rewritten by people employed by the Roman Emperors to create this new religion. Many texts that did not fit into this new scheme were simply dropped from the list of acceptable texts, and in some cases were banned outright. Below are the Names of the Christ New Testament.

*ON THE HOLY EUCHARIST IN THE NEW TESTAMENT 1 Holy Eucharist, Christ's supreme gift of himself, fulfilment of all man's instincts of worship and sacrifice expressed in Jewish and pagan rite, is the representation by his Church under efficacious his own sacrifice on the Cross and the source of the life of his Body, cf.*

Father LaVerdiere illustrates how the origins of the Eucharist coincide with the origins of the Church. The development of the Eucharist reflects the development of the early Church, as well as its creative theological and pastoral reflection. He also looks beyond the New Testament and explores the ongoing development of Eucharistic theology and practice up to the mid-second century, ending with Justin Martyr, the first to describe the Eucharist to people who had no personal experience of it. Father LaVerdiere focuses on the Eucharist in relation to ecclesiology, Christology, and liturgy. He begins by reflecting on how Christians referred to the Eucharist before it had a name, how names for the Eucharist came to be and their importance, how the Eucharist was celebrated at the very beginning, how liturgical formulas came to be, how these formulas brought out the riches of the Eucharist, and how the Eucharist related to different pastoral situations. The concept of trinity, the assembly, the Eucharist, and the Church guides this study. From the very beginning, there was no separating the three, nor are there separating references to the Eucharist from the letters, gospels, or other work in which the three appear. Here, Father LaVerdiere stresses that in order to know the Eucharist in the New Testament and the early Church, one has only to look at the composition and actual life of the Church. Thus, to know the Church, one has only to look at the way it celebrates the Eucharist. He is author of *Fundamentalism: Customer Book Reviews* and I found it easy reading. It is well written, and I found it easy reading. I highly recommend this book. I bought many copies to share with my friends. If you want biblical scholarship get this book from a renowned scholar. It is there that the Theology still finds its foundation and still dwell. I read this book in and I have re-read it several times. It still provides me with a rich biblical background. This man is brilliant! I treasure this book and those mentioned above. See my profile for other works if you desire. LaVerdiere sadly takes a fundamental attitude of skepticism towards the biblical text -- taking the historical-critical method to its outer extremes -- and feels that he has to reconstruct the experience of the early Church and the development of Eucharistic praxis. In so doing, he inflicts a Protestant ecclesiology on the biblical text. As such, the conclusions that he sets forth are largely his own educated guesses and opinions -- based on very shaky foundations -- rather than the sure faith that the Church has handed down to us. But it does not have to be this way. The Church has preserved for the last 2,000 years the great treasure that the Lord gave to us, and has a very rich and highly-developed theology of the Holy Eucharist firmly rooted in the biblical texts and patristic witness. You may find this first of all in the Catechism of the Catholic Church, and then in many other fine books, such as "The Hidden Manna" by Fr. LaVerdiere wrote his book with good intentions, but he greatly missed the mark. Help stop the cutting down of trees for bad books: Greatly Satisfied By J. Houston on Dec 09, I am satisfied with my purchase from the Sweetspot. The book arrived and was practically new. Good theological resource By Tracy on Apr 29, Anything that comes from the liturgical press is worth reading for Catholic research. This is no exception. The majority of the books of the New Testament as well as some patristic texts are explained in Eucharistic terms as well as a theme for each book ie: Dining in the Kingdom of God: LaVerdiere is clear in his statements and allows room for questioning early practices. He is a poet in his research as much as he is a historian. An easy to read work by a scholar By William Punch on Jun 01, Eugene Laverdiere is a scholar who has proven his credentials, and yet is no dry scholar. When the bishops of vatican II demanded we return to the sources to reformulate the sacraments, they needed scholars like Laverdiere to point the way. This book certainly returns to the sources, and provides us with accurate and understandable history. It is sad that whilst scholars are obedient to the council some of the leaders are not, and we have seen a return to a style of liturgy that the bishops and presumably the Holy Spirit were trying to supplant. If you read this book you will have the opportunity to make your own assessment. Save your time and money By Geoff on Mar 27, If you want to know the preoccupations and concerns of late 20th Century theologians, this book is an excellent resource. If,

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on the other hand, you are not interested in how many times the word "community" can be used over times in the book , or you have a healthy skepticism regarding the self-assured conclusions of the historical-critical method run amok, or you actually want to know what the Early Church thought about the Eucharist Buy a Bible and a copy of the Catechism. Go rent a movie. This particular edition is in a Paperback format. It was published by Pueblo Books and has a total of pages in the book. To buy this book at the lowest price, Click Here.

**Chapter 9 : 14 Bible verses about The Eucharist**

*In the New Testament, the Eucharist is a direct Communion with God, the only thing better than eating a Heavenly meal in His Presence. So Exodus 24 shows to us how the Eucharist (1) seals the Covenant, (2) forgives sin, and (3) leads to immediate Communion with God, and (4) leads to Heaven.*

Eucharist foreshadowed in Old Testament writings By Brian Pizzalato In previous columns, I have shown how certain truths of the faith in the New Testament were prefigured and foreshadowed in the Old Testament. Here, I will focus on the Eucharist. There are a number of ways in which God has foreshadowed the work of Christ in the Eucharist. First, there is Abram later to be called Abraham and his encounter with Melchizedek, king of Salem and priest of God most high, who offered bread and wine and blessed Abram. Melchizedek is both king and priest, as we know Christ to be. Melchizedek is the king of the city of Salem, which would later be called Jerusalem. Jesus would make his triumphal entry into Jerusalem as king. It is here that as king and priest he would offer gifts of bread and wine, consecrating them into his own body and blood, during the Passover. Then, as king and priest, he would offer the sacrifice of his life, thus blessing all of humanity and the descendents of Abram. Second, we have the Passover, the most significant event for the people of the Old Testament. For a full account of the Passover ritual, read Exodus Here are some highlights that relate to the Eucharist. We note that a lamb without blemish must be sacrificed according to how much each man could eat. We also know Jesus is the lamb without blemish. It is also the case that we must eat the lamb. The whole assembly was to gather together to sacrifice the lambs. We too are called to assemble for the sacrifice of the Eucharist, the new Passover celebration. Then they were to take the blood of the lamb and put it on the lintels and doorposts where they were going to eat the lamb with unleavened bread. The blood was to be a sign of deliverance of the first born sons of Israel. We are called to receive the blood of Christ, the only begotten son of the Father, and eat the Bread of Life as a sign of our deliverance from slavery to sin. In the Eucharist, all these elements are combined to make up Mass as our keeping of the memorial feast of Christ: The eucharistic sacrifice is where we are called to worship the Lamb of God, in spirit and truth. Another crucial point is that the Eucharist was instituted during the feast of the Passover. Third, we have God supplying manna and quail for the Israelites in the desert. While the people are in the desert after the Exodus, they murmur against God, accusing him of murderous plans by means of starvation. Many Catholics in our day murmur about this as well. The Israelites were to eat the flesh, and be filled with bread. If it was not clear before, it should be clear now, that our Father knows how to teach his children. In our study of the faith, we can never, ever do away with the Old Testament. Brian Pizzalato is the Director of Catechesis, R. He is also a faculty member of the Theology and Philosophy departments of the Maryvale Institute, Birmingham.