

THE MASS AND THE EUCHARIST:

*Eucharistic Tradition,
The Early Church
to Today*



EARLY APOSTOLIC CHURCH

Easter Evening: Road to Emmaus

Luke 24: 30 When he was at table with them [Cleopas and another disciple], he took the bread and blessed, and broke it, and gave it to them. 31 And their eyes were opened and they recognized him; and he vanished out of their sight..... 33 And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together35 Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

EARLY APOSTOLIC CHURCH

Pentecost

Acts 2: 41 So those who received his word were baptized, and there were added that day about three thousand souls. 42 And they devoted themselves to ^[1] the apostles' teaching ^[2] and fellowship, ^[3] to the breaking of bread and ^[4] the prayers...

EARLY APOSTOLIC CHURCH

In Troas

Acts 20: 7 On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the morrow; and he prolonged his speech until midnight.

EARLY APOSTOLIC CHURCH

In Corinth (Greece)

1 Cor. 10: 14 Therefore, my beloved, shun the worship of idols. ...16 The cup of blessing which we bless, is it not a communion [koinonia] in the blood of Christ? The bread which we break, is it not a communion [koinonia] 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. 18 Consider the people of Israel; are not those who eat the sacrifices partners in the altar?21 You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

EARLY APOSTOLIC CHURCH

In Corinth (Greece)

1 Cor 11: 18 For, in the first place, when you assemble as a church, I hear that there are divisions among you... 20 When you meet together, it is not the Lord's supper that you eat. 21 For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk. 22 What! Do you not have houses to eat and drink in?

EARLY APOSTOLIC CHURCH

In Corinth (Greece)

1 Cor 11: 23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, “This is my body which is for[b] you. Do this in remembrance of me.” 25 In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” 26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

EARLY APOSTOLIC CHURCH

In Corinth (Greece)

1 Cor 11: 27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. 28 Let a man examine himself, and so eat of the bread and drink of the cup. 29 For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. 30 That is why many of you are weak and ill, and some have died.

EARLY APOSTOLIC CHURCH

Letter to the Hebrews

Chapter 10:1 For since the law has but a shadow of the good things to come9 He abolishes the first in order to establish the second. 10 And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. ...14 For by a single offering he has perfected for all time those who are sanctified.19 Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, 20 by the new and living way which he opened for us through the curtain, that is, through his flesh, ...22 let us draw near with a true heart in full assurance of faith...

EARLY APOSTOLIC CHURCH

Letter to the Hebrews

Chapter 12: 18 For you have not come to what may be touched, a blazing fire, and darkness, and gloom, and a tempest...21 Indeed, so terrifying was the sight that Moses said, "I tremble with fear." 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, 23 and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel.....28 Therefore ...let us offer to God acceptable worship, with reverence and awe...

HEAVENLY WEDDING FEAST

Revelation 19:6 Then I heard something like the sound of a great multitude or the sound of rushing water or mighty peals of thunder, as they said: "Alleluia! The Lord has established his reign, (our) God, the almighty. 7 Let us rejoice and be glad and give him glory. For the wedding day of the Lamb 3 has come, his bride has made herself ready. 8 She was allowed to wear a bright, clean linen garment." (The linen represents the righteous deeds of the holy ones.) 4 9 Then the angel said to me, "Write this: Blessed 5 are those who have been called to the wedding feast of the Lamb."

HEAVENLY WEDDING FEAST

Revelation 21: 1 Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away, and the sea was no more. 2 I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race....and God himself will always be with them

Fathers of the Church

- **Earlier writers/preachers who instructed in the Apostolic teaching, during the Church's first centuries.**
 - **revered by all for orthodoxy and importance**
 - **not infallible individually**
 - **sometimes differ in trying to explain orthodox doctrine**
- **No official list, but many officially recognized**
- **Sometimes we don't know their names, only their writings**

Didache (c. 70-90)

9:5 But let no one eat or drink of this eucharistic thanksgiving, but they that have been baptized into the name of the Lord; for concerning this also the Lord hath said: Give not that which is holy to the dogs.

14:1-3 And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure.....for this sacrifice it is that was spoken of by the Lord; In every place and at every time offer me a pure sacrifice; for I am a great king, says the Lord, and My name is wonderful among the nations.

Pope St. Clement (70-90)

1st Letter to the Corinthians

44. Our Apostles, ...appointed the men mentioned before, and afterwards laid down a rule once for all to this effect: when these men die, other approved men shall succeed to their sacred [cultic] ministry. Consequently, we deem it an injustice to eject from the sacred ministry the persons who were appointed either by them, or later, ...by other men in high repute... Indeed, it will be no small sin for us if we oust men who have irreproachably and piously offered the sacrifices proper to the episcopate.

Ignatius of Antioch (c.107)

Letter to the Smyrnaeans

7. From Eucharist and prayer they [heretics] hold aloof, because they do not confess that the Eucharist is the Flesh of our Savior Jesus Christ, which suffered for our sins, and which the Father in His loving-kindness raised from the dead. And so, those who question the gift of God perish in their contentiousness. ...It is proper, therefore, to avoid associating with such people ...

Ignatius of Antioch (c.107)

Letter to the Philadelphians

4. Take heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to the unity [communion] of His blood; one altar; as there is one bishop, along with the presbytery and deacons.....

Justin Martyr (150)

The First Apologia

And this food is called among us the Eucharist, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins...and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word,is the flesh and blood of that Jesus who was made flesh...

Justin Martyr (150)

Dialogue with Trypho

Ch. 41 Hence God speaks by the mouth of Malachi...about the sacrifices at that time presented by you: 'I have no pleasure in you...and I will not accept your sacrificesfor, from the rising of the sun unto the going down of the same, My name has been glorified among the Gentiles, and in every place incense is offered to My name, and a pure offering...' [So] He then speaks of those Gentiles, namely us, who in every place offer sacrifices to Him, i.e., the bread of the Eucharist, and also the cup of the Eucharist, affirming both that we glorify His name, and that you profane [it].

St. Irenaeus of Lyon (c.180/190)

Against the Heretics (Adversus Haereses)

(V, 2) 2. But vain in every respect are they who despise the entire dispensation of God, and disallow the salvation of the flesh, and treat with contempt its regeneration...But if this indeed do not attain salvation, then neither did the Lord redeem us with His blood, nor is the cup of the Eucharist the communion of His blood, nor the bread which we break the communion of His body.He has acknowledged the cup (which is a part of the creation) as His own blood, from which He bedews our blood; and the bread (also a part of the creation) He has established as His own body, from which He gives increase to our bodies.

St. Irenaeus of Lyon (c.180/190)

Against the Heretics (Adversus Haereses)

3.the mingled cup and the manufactured bread receives the Word of God, and the Eucharist of the blood and the body of Christ is made,[T]he blessed Paul declares in his Epistle to the Ephesians, that we are members of His body, of His flesh, and of His bones. ...[He refers to] that dispensation [by which the Lord became] an actual man, consisting of flesh, and nerves, and bones — that [flesh] which is nourished by the cup which is His blood, and receives increase from the bread which is His body. [The bread] having received the Word of God, becomes the Eucharist, which is the body and blood of Christ....

St. Augustine of Hippo

Homily on Ps. 98 (c. 400)

It was in His flesh that Christ walked among us and it is His flesh that He has given us to eat for our salvation....No one, however, eats of this flesh without having first adored it . . . and not only do we not sin in thus adoring it, but we would sin if we did not do so."

REAL PRESENCE CONTROVERSY

Paschasius Radbertus, Abbot of Corbi

- *De Corpore et Sanguine Domini* (c.831)
- true body of Christ
- in no way, not at all distinct from that...born of the Virgin

Ratramus, Monk of Corbi

- Paschasius too realistic: they “differ greatly”

Paschasius’ widely recognized as orthodox interpretation

- Begins debate to clarify exact doctrine of the Eucharist

REAL PRESENCE CONTROVERSY

Berangarius of Tours, 1059:

- **defends Ratramus, goes further**
- **purely symbolic, spiritual presence: “impanation”**

Immediately condemned:

- **Roman and Vercelli Synods, Pope Leo IX**
- **Synod in Rome 1079**

“Transubstantiation”

- **Hildebert (AB of Tours): 1130: coins the term**
- **Pope Innocent III (d.1216): Eucharistic theologian**
 - **1st official use of the word “transubstantiation”**

REAL PRESENCE CONTROVERSY

Positive fruit of “Controversy”

- **Causes the Church to think more carefully about Eucharist**
- **Clarification of Doctrine**
- **Rise of Adoration (St. Francis of Assisi, d. 1226)**
- **St. Thomas Aquinas (d.1274): complete systematic summary of Eucharistic doctrine and theology**

Protestant “Reformation” (1517)

Martin Luther, et al

- **Denied:**
 - **Real Presence**
 - **Transubstantiation**
 - **Sacrifice**

Response: Council of Trent

COUNCIL OF TRENT, 13TH SESSION (1551)

CANON I:

- In the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ;
- He is [not] only therein as in a sign, or in figure, or virtue

COUNCIL OF TRENT, 13TH SESSION (1551)

CANON II:

- **In the Eucharist, the substance of the bread and wine does not remain with the body and blood of our Lord Jesus Christ.**
- **The whole substance of the bread is converted into the Body, and of the whole substance of the wine is converted into the Blood**
- **Only of the “species” of the bread and wine remain**
- **This conversion is called “Transubstantiation.”**

COUNCIL OF TRENT, 13TH SESSION (1551)

CANON III: The whole Christ is contained under each species of in the Eucharist, and under every part of each species, when separated

CANON IV: After the consecration, the body and blood of our Lord Jesus Christ remains present after Mass, in the hosts and particles, which are reserved or which remain after Communion

COUNCIL OF TRENT, 13TH SESSION (1551)

CANON V: The principal fruit of the Eucharist is the remission of sins.

CANON VI: Christ is to be adored with the worship due to His Divinity in the Eucharist, and may be venerated with festive solemnity, and solemnly borne about in processions.

COUNCIL OF TRENT, 13TH SESSION (1551)

CANON XI:

- **It is a mortal sin [“unto death and condemnation”] to receive the sacrament unworthily.**
- **“This holy Synod ordains and declares” that sacramental confession is necessary before receiving Holy Communion, if they are aware of an unconfessed mortal sin, no matter how contrite they may think themselves.**

COUNCIL OF TRENT, 22ND SESSION (1562)

- **CANON I: The mass is a true and proper sacrifice offered to God.**
- **CANON III:**
 - **The sacrifice of the mass not only a sacrifice of praise and of thanksgiving, but not a propitiatory sacrifice.**
 - **And it may be offered for the living and the dead for sins, pains, satisfactions, and other necessities.**
- **CANON IX: "If any one says, that...the mass ought to be celebrated in the vulgar tongue only...let him be anathema.**

WHAT IS THE EUCHARIST?

First and foremost: It is the sacrifice of the Cross:

- **The New Passover,**
- **Anticipated at the Last Supper:**
 - **1 Cor: “As often as you eat this bread and drink this cup you proclaim the death of the Lord until he comes again.”**

WHAT IS THE EUCHARIST?

First and foremost: It is the sacrifice of the Cross:

- **A re-presentation of Calvary (not representation)**
- **Not a re-sacrifice: once for all**

Hebrews 10: “10 ...we have been sanctified through the offering of the body of Jesus Christ once for all. ...14 For by a single offering he has perfected for all time those who are sanctified.”

WHAT IS THE EUCHARIST?

New Sacrifice of the New Passover of the New Covenant

The Sacrifice is eaten in Holy Communion

Luke: "This cup which is poured out for you is the *new covenant* in my blood."

Exodus: "And Moses took the blood and threw it upon the people, and said, "Behold the blood of the covenant..."

WHAT IS THE EUCHARIST?

In His sacrifice He offers Himself for us to the Father

- **He is the Lamb, our Lamb**
- **He represents us: we are made one with Him**
- **So we consume: identify/unite with the Victim**
- **we offer our sacrifices, our lives, to be united to His**

WHAT IS THE EUCHARIST?

Last Supper prayer for COMMUNION: John 17:

“11 Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. ...20 I do not ask for these only, but also for those who will believe in me through their word, 21 that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us...22The glory that you have given me I have given to them, that they may be one even as we are one, 23 I in them and you in me, that they may become perfectly one....

IT IS A MEAL, BUT NO ORDINARY MEAL

1 Cor 11:20-22 When you meet in one place, then, it is not to eat the Lord's supper, [21] for in eating, each one goes ahead with his own supper, and one goes hungry while another gets drunk. [22] Do you not have houses in which you can eat and drink?

IT IS A MEAL, BUT NO ORDINARY MEAL

- **the new Manna: “true bread from heaven”**
- **it is the true “bread of the presence”**
 - **in the presence of the Father**
 - **the true presence to us**

IT IS A MEAL, BUT NO ORDINARY MEAL

Foretaste of the heavenly banquet:

Hebrews 12: 22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, 23 and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, 24 and to Jesus, the mediator of a new covenant”

IT IS A MEAL, BUT NO ORDINARY MEAL

Foretaste of the heavenly banquet:

Roman Canon (Eucharistic Prayer I):

“Command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty,

Before Communion:

“Blessed are those called to the supper of the Lamb.”

THE SACRAMENT

Form: words of institution of Jesus

Matter:

- **pure unleavened bread, and pure grape wine**
 - **leavened is valid, mustem is valid**
- **accidents remain, but no bread or wine left**
- **both blood and body are both**

THE SACRAMENT

Minister: successors to Apostles' ministry: Priests/bishops

- **Multiplication of loaves: tells his apostles to distribute**
- **On the 12 Apostles at the Last Supper, “do this”**
- **“feed my sheep”**
- **entrusted to their care**
 - **doctrinal and physical**
 - **Christ acting in them: in persona Christi**
 - **“my sacrifice and yours”**

EFFECTS OF THE SACRAMENT

The offering of the Sacrifice

- Makes present Christ's self-gift on the Cross**
- Makes Christ Present**
- Unites our sacrifices to His, gives ourselves to Him**
- Is offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.**
- Offers perfect worship to God the Father through the worship/sacrifice of Jesus**

EFFECTS OF THE SACRAMENT

Effects of receiving Holy Communion

- **nourishes us with His grace: like food, it strengthens us spiritually/morally**
- **Jesus in us: “every grace and heavenly blessing.”**
- **strengthens/deepens our communion with Christ**
- **forgives venial sins**
- **preserves us from future sin**
- **makes us one with each other through union with Christ:**

1 Cor 10: 17 “Because there is one bread, we who are many are one body, for we all partake of the one bread.”

WHY DID CHRIST DO THIS?

First: the sacramental economy:

- **God made us in the flesh**
- **God reveals himself perfectly to man in the Incarnation**
 - **continues in his spoken words and mighty signs**
 - **most dramatically and gloriously on the cross**
- **union achieved by physical and spiritual acts and presence of Christ**

WHY DID CHRIST DO THIS?

“Problem”: how does He make us participants in the Cross, in the New Covenant?

- **2000 years later He can come to us and bring us to him on the cross**
- **same as Jewish Passover: present in the lamb and we eat**
- **physically we take him into us: communion**
- **we become part of him and he us: one body, one sacrifice**
- **intimacy beyond anything**

WHY DID CHRIST DO THIS?

Why as bread and wine? Why not as a real body?

- **So that we could eat without repulsion**
- **So that we would transcend mixed signal/confusion of “cannibalism”**
- **really Jesus but mystery beyond eating human flesh**

SOME RULES

Who can receive?

- **Catholics**
 - **Orthodox and others with true faith in real eucharist**
 - **If they cannot get to their own priests**
 - **We cannot invite them**
 - **This is Divine law**
- **State of grace**
- **After First Holy Communion, we must receive at least once a year, at least during the Easter season.**
- **Twice in same day, if the second is while attending Mass**

SOME RULES

Minister cannot give to one who is excommunicated or obstinate public sinner:

- **Can. 915 “Those upon whom the penalty of excommunication or interdict has been imposed or declared, and others who obstinately persist in manifest grave sin, are not to be admitted to holy communion.”**
- **public acts include “divorced and remarried”**
- **not a judgment of subjective guilt, but objective**
- **Canon Law or Divine?**