

**Paragraphs on Sacrament of the Holy Eucharist from the
*Catechism of the Catholic Church***

1324 The Eucharist is “the source of summit of the Christian life.”

1330 The *memorial* of the Lord’s Passion and Resurrection
The Holy Sacrifice, because it makes present the one sacrifice of Christ the Savior and includes the Church’s offering. 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.

The Holy and Divine Liturgy because the Church’s whole liturgy finds its center and most intense expression in the celebration of this sacrament; in the same sense we also call its celebration of the *Sacred Mysteries*.

We speak of the *Most Blessed Sacrament* because it is the Sacrament of sacraments.

1331 *Holy Communion* because by this sacrament we unite ourselves to Christ who makes us sharers in his Body and Blood to form a single body

Holy Mass (Missa), because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (*missio*) of the faithful so that they may fulfill God’s will in their daily lives.

1333 At the heart of the Eucharistic celebration are the bread and wine, that, by the words of Christ and the invocation of the Holy Spirit, become Christ’s Body and Blood.

1336 The first announcement of the Eucharist divided the disciples, just as the announcement of the Passion scandalized them: “This is a hard saying; who can listen to it?”

The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division. “Will you also go away?”: the Lords’ question echoes through the ages, as a loving invitation to discover that only he has “the words of eternal life” and that to receive in faith the gift of his Eucharist is to receive the Lord himself.

The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving to the Father.

1366 The Eucharist is a sacrifice because it re-presents (makes present) the sacrifice of the cross

1367 The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice. The victim is one and the same...In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.

The PRESENCE OF CHRIST BY THE POWER OF HIS WORD AND THE HOLY SPIRIT.

1374 In the most blessed sacrament of the Eucharist “the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and there, the *whole Christ is truly, really, and substantially contained*.”

1375 It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. Thus St. John Chrysostom declares:

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. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered.

1377 The Eucharistic presence of Christ begins....at the moment of the consecration and endures as long as the Eucharistic species subsist.

Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such away that the breaking of the bread does not divide Christ.

1379 The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent outside of Mass.

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.

1382 The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood.

But the celebration of the Eucharistic Sacrifice is wholly directed toward the intimate union of the faithful with Christ through Communion. To receive Communion is to receive Christ himself who has offered himself for us.

1383 The altar represents two aspects of the same mystery: 1) the altar of the sacrifice 2) the table of the Lord. The liturgy expresses this unity of sacrifice and communion in many prayers;

*We entreat you, almighty God
that by the hands of your holy angel
this offering may be borne to your altar in heaven
in the sight of your divine majesty
so that we receive in communion at this altar
the most holy Body and Blood of your Son,
we may be filled with every heavenly blessing and grace.*

1384 The Lord addresses an invitation to us urging us to receive him in the Sacrament of the Eucharist..."Truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you."

1385 To respond to this invitation we must prepare ourselves for so great and so holy a moment. St Paul urges us to examine our conscience:

"Whoever, therefore eats the bread or drinks the cup of the Lord in an unworthy will be guilty of profaning the body and blood of the Lord. " 1 Cor 11: 27-29

1387 To prepare for worthy reception of this sacrament the faithful should observe the fast, bodily demeanor (gestures, clothing) ought to convey the respect, solemnity and joy of this moment when Christ becomes our guest.

1389 The Church obliges the faithful "to take part in the Divine Liturgy on Sundays and feast days and prepared by the Sacrament of Reconciliation to receive the Eucharist at least once a year is possible during the Easter season. But the church strongly encourages the faithful to receive the holy Eucharist on Sundays and feast days or more often still, even daily.

FRUITS OF HOLY COMMUNION:

1391 The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus.

1392 ...preserves, increases and renews the life of grace received at Baptism.

1393 ...separates us from sin.

The body of Christ we receive in Holy Communion is “given up for us,” and the blood we drink “shed for the many for the forgiveness of sins.”

For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins.

St. Ambrose says:

For as often as we eat this bread and drink the cup, we proclaim the death of the Lord. If we proclaim the Lords, death, we proclaim the forgiveness of sins. If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should always receive it, so that it may always forgive my sins. Because I always sin, I should always have a remedy.

1394 ... strengthens our charity, which tends to be weakened in daily life; and this living charity *wipes away venial sins*.

... Christ revives our love and enables us to break our disordered attachments to creatures and root ourselves in him.

1395 ...preserves us from future mortal sins.

1396 ...unites us more closely to Christ and to the faithful

1397 ...commits us to the poor

The EUCHARIST “PLEDGE OF THE GLORY TO COME”

1402 In an ancient prayer the Church acclaims the mystery of the Eucharist: “O sacred banquet in which Christ is receive as food, the soul is filled with grace and a pledge of the life to come is given to us. If by our communion at the altar we are filled “with every heavenly blessing and grace...then the Eucharist is also an anticipation of the heavenly glory.

1404 ...we celebrate the Eucharist “awaiting the blessed hope and the coming of our Savior, Jesus Christ asking “to share in your glory when every tear will be wiped away. On that day we shall see you, our God as you are. We shall become like you and praise you forever through Christ our Lord.”