



Consecration in Truth®

Family Catechesis

Educates adults in the truths of the faith and empowers them to lead their families in learning and living the faith. Taught by Roman Curia Cardinal Francis Arinze.



Discussion Guide 22A

The Eucharist Made Present (Questions 236-237, 239-240)

The Apostolate's Family Catechism™

Opening Prayer (5 min.)

Gospel Reading (see Liturgical Calendar box).
Pause to reflect. When you are ready, end with an Our Father, Hail Mary and Glory Be. Announce the *Liturgical Season* and the *Significant Feast Days* for the week.

Recitation of Memory Verse (5 min.)

John 20:21-23 As the Father has sent me, even so I send you....Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.

Discussion and Sharing on

The Apostolate's Family Catechism (40 min.)

- Announce the topic and questions to be covered.
- Watch Commentaries with Cardinal Arinze video **Q# 236-237, 239-240** (6½ min.). Discuss.
- Read **Q# 236-237, 239-240** aloud and discuss the answers. Point out the illustrations and diagrams and allow family members to explain them. Read the captions on the illustrations. Read the Scripture quotes.
- Discuss the "Doctrine, Moral, Worship Exercises" and the "Thought Provokers" at the end of **Chapter 67**.

Closing Prayer (10 min.)

Invite everyone who wishes, to express their prayers of adoration at this time.

End by praying the **Q# 237** Summary Prayer.



Liturgical Calendar

- Season: Christmas
- Upcoming Sunday Readings:
First Reading Isaiah 42:1-4, 6-7
Second Reading Acts 10:34-38
Gospel Reading Mark 1:7-11
- Significant Feast Days This Week:
St. Hilary, Bishop & Doctor of the Church - Jan. 13



Scripture Memory Verse

Look up in personal bible, copy, and memorize

John 6:54-56

He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him.



Family Activity

Our Lord's sacrifice as prefigured in the Exodus of the Old Testament.

Buy or rent a DVD of *Prince of Egypt* (animated version with adaptations) or the superb "Bible Collection" version of *Moses*, starring Ben Kingsley, and have a movie night with the family that will inspire and inform. If the videos are not available, have a story-telling night and read Exodus Chapters 11 and 12.

After the movie or the story-telling night, ask the younger children what God told the Israelites to do on their last night in Egypt. Ask the older children how Jesus is like the Passover lamb.

You can also ask an older child to summarize the story of Moses and the Exodus to their younger siblings. Let them try to do as much as they can from memory, with others only helping if necessary. It will impress the others and stress the joy of knowing the Bible and their heritage.

The Holy Eucharist

The Old Testament Sacrifices

Q. 236. What is a sacrifice to God?

A sacrifice to God consists in a lawful priest offering some befitting gift to God, as a victim in the name of the people, in order to acknowledge God's absolute sovereignty over creation.

In a sacrifice, man gives to God something of his own property; this surrender occurs through real or symbolic destruction, whereby the gift is removed from its usefulness to man. In this manner, man recognizes that God is the Lord of everything he has. This homage is worship or the act of adoration. A sacrifice may also express one's thanks to God for His blessings and of imploring Him to continue His goodness.

The sacrifices of the Old Testament are divided into bloody and unbloody offerings. The material of the bloody sacrifices was the animals of the herd, such as cattle, sheep, and goats. According to the reasons for offering, sacrifices were divided into holocausts, or burnt offerings, sin offerings, and peace offerings. Holocausts, or the burning and offering up of an entire victim to God, served to remind the ancient Hebrews of God's supreme dominion over His creatures and of the need for inner purity and complete self-surrender to His will. Sin offerings were made in atonement for sin. A peace offering was a thank or praise offering.

Just as the burnt offering and sin offering were types (or foreshadows) of Christ's sacrificial death on the Cross, so, too, the peace offering was a type (or foreshadow) of the Blessed Sacrament.

The Passover was one of the three major feasts of ancient Judaism that was celebrated every year, the others being the



*See Papally Promulgated
Catechism of the Catholic Church*

Q. 236. See paragraphs: 433, 696, 1032, 1334, 1539, 2581

feasts of Pentecost and Tabernacles. It was obligatory at the Passover for every male Israelite to appear before the sanctuary of the tabernacle (or Temple) at Jerusalem. Before sunset on the fourteenth day of the month of Nisan, an unblemished lamb was to be slaughtered in the court of the Temple, and after sunset, this lamb, which was roasted, was eaten with unleavened bread, bitter herbs, and wine. During the meal various psalms were recited or sung.

The Passover was a memorial commanded by God, in memory of, and in thanksgiving for the deliverance of the Israelites from the slavery of Egypt. At that time, the angel of the Passover "passed over" the homes of the Israelites which were marked with the blood of the lamb that had been sacrificed. But the angel put to death the first-born son of each Egyptian family as a punishment from God. It was the most terrible of the ten plagues which God sent to the Egyptians for refusing to release the Israelites from slavery.

The lamb sacrificed for the feast is taken by St. John and St. Paul as a type or figure of Jesus Christ as the Victim. Indeed, Jesus is called the Lamb; this term refers to His innocence.

Prayer: *Jesus our Savior, You redeemed us by Your death and Resurrection. You went up to Jerusalem to suffer and die on the Cross, and so enter Your glory only to bring Your Church to the Passover feast of Heaven.*

You were lifted high on the Cross, the tree of life; give its fruit to those who have been reborn in Baptism. On the Cross You forgave the repentant thief; forgive us our sins.

We thank You, Jesus, for bringing us life by Your death on the Cross, the supreme sacrifice offered to Your Father in atonement for our sins. The sacrifices of the Old Testament were only symbols of this one true sacrifice. By Your death, You raised us to life. You have shown us Your love and fidelity and have made us new creations by Your Passion. Keep us from falling again into sin. Help us to deny ourselves, yet not deny those in need.

You made Your Cross the tree of life; grant its fruit to those reborn in Baptism. Savior of mankind, through Your sacrifice of the Cross, offered again in each Holy Mass, bring us sinners into Your Kingdom. All power and glory be to the Father, Son, and Holy Spirit. Amen.

When John the Baptist came toward him, he exclaimed: "Behold Him who takes away the sin of the world!" (John 1:29).

St. Paul told the Corinthians: "For Christ our Passover is sacrificed for us; therefore let us keep the feast, not with the old leaven, nor with the leaven of wickedness; but with the unleavened bread of truth" (1 Corinthians 5:7-8).

The Passover lamb was a type of the sin and peace offerings; sin offering on the Cross, and offering in the Blessed Sacrament.

It was during the Passover that the Apostles that He instituted the Holy Eucharist, the Lamb of God, sacrificed on the Cross in an unbloody manner at Mass; He instituted the Holy Communion.

What is the most perfect sacrifice we can offer to God?

Jesus Christ, the Lamb of God, who for the world is the most perfect sacrifice we can offer to God.

Indeed, any other sacrifice is imperfect when we, being in the state of grace, offer the supreme sacrifice of His Son.

How can we offer Jesus to God?

When we worship God at Mass, we are sharers in Christ's priesthood, offering His eternal sacrifice of Himself. As members of the priesthood, we offer ourselves to the Father, along with the sacrifice of His Divine Son, the perfect offering for the sins of the world.*

*[Editor's Note - See Vatican Council II, "Decree on the Church," section 10.]

When John the Baptist caught sight of Jesus coming toward him, he exclaimed: "Behold the Lamb of God, behold Him who takes away the sin of the world" (John 1:29).

St. Paul told the Corinthians: "Purge out the old leaven, that you may be a new mass of dough, as you are unleavened. For Christ our Passover is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Corinthians 5:7-8).

The Passover lamb was a real sacrifice, a combination of the sin and peace offerings; similarly, our Lord died for us as a sin offering on the Cross, and gives Himself to us as a peace offering in the Blessed Sacrament of the Altar.

It was during the Passover meal which Jesus ate with His Apostles that He instituted the Holy Eucharist. He is the true Lamb of God, sacrificed on the Cross and offered again in an unbloody manner at Mass; He is also the food of our souls in Holy Communion.

What is the most perfect and most pleasing sacrifice that we can offer to God?

Jesus Christ, the Lamb of God Who takes away the sins of the world is the most perfect and most pleasing sacrifice we can offer to God.

Indeed, any other sacrifice we offer is pleasing to God only when we, being in the state of grace, offer it in union with the supreme sacrifice of His Son.

How can we offer Jesus to God on our behalf?

When we worship God at Mass, we baptized Catholics, as sharers in Christ's priesthood, are privileged to participate in His eternal sacrifice of Himself to the Father on our behalf. As members of the priesthood of the faithful, we offer not only ourselves to the Father, along with our intentions, but especially that which is most precious and acceptable to Him, namely His Divine Son, the perfect Victim Who takes away the sins of the world.*

*[Editor's Note - See Vatican Council II document, "Dogmatic Constitution on the Church," section 10.]

Sacred Scripture

"And whereas indeed He was the Son of God, He learned obedience by the things which He suffered. And being consummated, He became, to all that obey Him, the cause of eternal salvation. Called by God a high priest according to the order of Melchisedech." *Hebrews 5:8-10*

"...Melchisedech the King of Salem bringing forth bread and wine, for he was the priest of the most high God."

Genesis 14:18

Vatican Council II

"The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ our Lord in redeeming mankind and giving perfect glory to God. He achieved his task principally by the paschal mystery of his blessed passion, resurrection from the dead, and glorious ascension, whereby 'dying, he destroyed our death, and rising, restored our life.'"

Sacred Liturgy, 5

Chapter Summary Prayer

Father, by the blood of Your own Son, You have set us free and saved us from death. Continue Your work of salvation within us, that by constantly celebrating the mystery of our salvation in the Holy Sacrifice of the Mass, we may reach the eternal life it promises. May the blood of our Savior be for us a fountain of water, springing up to eternal life.

Father, You have given us life on this earth, and have blessed us with the grace of redemption through the Eucharistic Sacrifice of Your beloved Son. Bestow Your greatest blessing on us, the fullness of eternal life with You.

God our Father, to show the way of salvation, You chose to put the standard of the Cross before us; You fulfilled the ancient prophecies in Christ's Passover from death to life. Do not let us rouse Your indignation by sin, but, rather, through the sacrifice of ourselves, with Him in the Holy Sacrifice of the Mass, may He give us everlasting life.

He promised: "I am the living bread that came down from Heaven. Anyone who eats this bread and the bread that I shall give is in Me, and he will live in the world" (John 6:51). May we come to know God completely in the Kingdom where

Cross-References for

Q. 236. What is a sacrifice to God?

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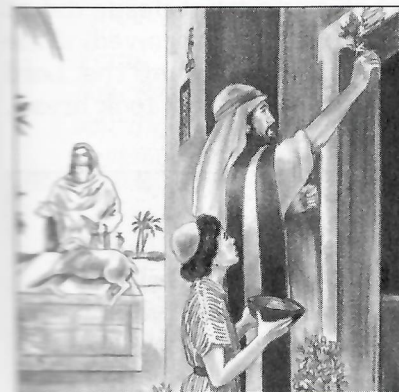
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Papal Documents

On the Holy Spirit in the Life of the Church, 1963, sect. 40-41;

On the Mystery and Worship of the Eucharist, 1963, 1-2.



The Institution of The Eucharist

Q. 237. What is the Eucharist?

The Eucharist is the sacrament of the Body and Blood of Jesus Christ. Under the appearance of bread and wine, the Body, Blood, Soul, and Divinity of Christ are really, truly, and substantially present for the nourishment of souls, and as a sacrifice of the Church.

Vatican Council II

"[Christ] is present in the Sacrifice of the Mass not only in the person of his minister, 'the same now offering, through the ministry of priests, who formerly offered himself on the Cross,' but especially in the eucharistic species." *Sacred Liturgy*, 7

Q. 238. Why is the Eucharistic celebration carried out?

The Eucharistic celebration is carried out in obedience to the words of Jesus at the Last Supper: "Do this as a memorial of Me."

St. Luke writes of Jesus at the Last Supper, "And taking bread, He gave thanks, and broke it; and gave it to them, saying 'This is My Body, which is given for you. Do this for a commemoration of Me.' In like manner the chalice also, after He had supped, saying: 'This is the chalice, the New Testament in My Blood, which shall be shed for you.'" (Luke 22:19-20)

Jesus gave the Apostles both the command and the power to bring the Eucharist to us when He said, "Do this for a commemoration of Me" (Luke 22:19-20).

The Mass is the Church's way of doing what Jesus did at the Last Supper. St. Paul wrote, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread,

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See Papally Promulgated
Catechism of the Catholic Church

Q. 237. See paragraphs: 1322-1332

Q. 238. See paragraphs: 1356-1358

and giving thanks, broke it, and said: 'Take and eat: this is My Body, which shall be delivered for you: do this for the commemoration of Me.' In like manner also the chalice, after He had supped, saying: 'This chalice is the New Testament in My Blood: do this, as often as you shall drink, for the commemoration of Me.' For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He comes" (1 Corinthians 11:23-26).

The Church does this to remember Jesus, and to be reunited with Him. At the Last Supper, Jesus gave the Apostles His own Body and Blood, under the appearance of bread and wine. He then asked them to remember Him always by doing this same thing among themselves.

Sacred Scripture

"And the disciples did as Jesus appointed to them, and they prepared the Passover. But when it was evening, He sat down with His twelve disciples." *Matthew 26:19-20*

Vatican Council II

"At the Last Supper, on the night he was betrayed, our Savior instituted the eucharistic sacrifice of his Body and Blood. 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: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us." *Sacred Liturgy, 47*

Chapter Summary Prayer

Jesus, the Last Supper was the solemn opening of Your holy Passion; whereby You suffered death for the world's salvation. For the first time You pronounced the words of sublime mystery whereby You changed bread and wine into Your Sacred Body and Blood.

The Eucharist is a memorial of Your Passion and death. The flesh which You gave to Your Apostles to eat at the Last Supper was that of a sacrificial Victim: the blood was that blood which would be shed on the Altar of the Cross.

Thus, the sacrifice of the Cross was offered beforehand in a spiritual manner.

You combined the institution of the Holy Eucharist with the celebration of the legal Passover, immediately before Your Passion. No Old Testament type (or prefigurement) symbolizes the Eucharist as sacrifice and sacrament so closely as does the paschal lamb, which is at once a sacrifice and a communion.

Jesus, You bequeathed to the Church its choicest treasure and chief riches — the Blessed Sacrament. It is its very heart, of which every Mass that is celebrated is a pulsation, sending its lifeblood — Your own Blood — into every member of its body, imparting life, growth, and well-being.

Jesus, Your last will is expressed in the words of St. Luke: "Take and eat... Do this in memorial of Me." You gave the Apostles and those who would follow them, the Bishops and priests of the Church, the power and the command to do, at Holy Mass, what You Yourself had done. Thus, You continue to keep Your promise to give Your Body and Blood. At the words of consecration spoken by the priest, "This is My Body...this is My Blood," what takes place can only be verified by faith. We believe that You, the Son of God, become present under the outward forms of bread and wine. You change them into Your Body and Blood through the agency of Your priests. Only the appearances of bread and wine remain.

Your last will is addressed not only to the Apostles who are to consecrate the Eucharist, but also to the faithful who are to receive It. Since the salvation of souls is the great desire of Your Sacred Heart, You certainly want people to use the means You have given to save their souls. May we always receive it with great love and devotion, for Your greater honor and glory, and for the salvation of souls. Amen.

Cross-References for Chapter 107

Q. 237. What is the Eucharist?

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Papal Documents

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On the Holy Spirit in the Life of the Church, John Paul II, sect. 62;

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On Social Concern, John Paul II, sect. 4.

Q. 238. Why is the Eucharistic celebration called the Eucharist?

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On the Mystery and Worship of the Eucharist, John Paul II, sect. 4.

The Eucharist Made Present

Q. 239. What happens when a priest speaks the words of Eucharistic consecration?

When, in the Eucharistic Prayer, a priest pronounces the words of Eucharistic consecration, the bread and wine, by the power of the Holy Spirit, are changed into the Body and Blood of Christ, which were given for us in sacrifice.

Jesus' words and power made Him really and substantially present under the outward appearances of bread and wine which He gave the Apostles to eat; so, they actually received Jesus in that meal and were united with Him. This made the Apostles one with Jesus and all that He did. They shared in both His gift of Himself to His Father on the Cross and in the Father's gift of life to Jesus in the Resurrection. The Apostles then gave Christ to the People of God in the Eucharist.

The Church re-creates the Last Supper by bringing followers of Jesus together and by recalling, through readings and prayers, what God has done for His people. Then the priest repeats what Jesus said at the Last Supper, and himself offers the consecrated Bread (and, on some occasions, consecrated Wine) to the people.

Many Protestants object to the Catholic priesthood, claiming that it counters what is written in the New Testament Letter to the Hebrews. The passage referred to says: "We are sanctified through the offering of the Body of Christ once for all. And every [Old Testament high] priest stands daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man [Jesus], after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:10-13). How does the Catholic Church interpret these words?



*See Papally Promulgated
Catechism of the Catholic Church*

Q. 239. See paragraphs: 1373-1377

The Catholic Church teaches that the Holy Sacrifice of the Mass does not involve Christ's death for us anew. Rather, it is a participation in the one sacrifice of Christ on Calvary, in an unbloody manner, the benefits of which continue into eternity. Jesus continually lives to make intercession for us, offering to the Father, on our behalf, Himself, given for us on the Cross.

"[Christ] has an everlasting priesthood...always living to make intercession for us" (Hebrews 7:24-25).

Every ordained Catholic priest participates in the one priesthood of Christ, which alone can take away the sins of the world. When the priest pronounces the words of Eucharistic consecration, he is said to do so "in persona Christi," that is, in the person of Christ. It is really Christ speaking through the words of His priest, when the priest says, "This is My Body," and "This is My Blood." The Old Testament sacrifices could never take away sins, but the sacrifice of Jesus on the Cross can. We participate in this sacrifice when we participate in the Holy Sacrifice of the Mass over which an ordained priest presides.

Sacred Scripture

"I am the living Bread which came down from Heaven. If any man eats of this Bread, he shall live for ever; and the Bread that I will give, is My Flesh, for the life of the world.' The Jews therefore strove among themselves, saying, 'How can this man give us His Flesh to eat?' Then Jesus said to them, 'Amen, amen I say unto you, except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you.' " *John 6:51-53*

"The chalice of benediction, which we bless, is it not the communion of the Blood of Christ? And the bread, which we break, is it not the partaking of the Body of the Lord?"

1 Corinthians 10:16

Vatican Council II

"[Christ] is present in the Sacrifice of the Mass not only in the person of His minister, the same now offering, through the ministry of priests, Who formerly offered Himself on the cross, but especially in the eucharistic species." *Sacred Liturgy, 7*

Q. 240. How is Christ present in the Eucharist?

Christ Himself, true God and true man, is really and sub-

stantially present, in a mysterious way, under the appearances of bread and wine.

After the priest speaks the words of consecration, the appearances of bread and wine remain. The bread and wine appear to be there but are really the Body and Blood of Christ. When our Lord gave the Apostles His Body, the Body looked like bread but it was not bread; it was His Body. When our Lord gave the Apostles His Blood, the Blood looked like wine but it was not wine; it was His Blood. The Lord gave the Apostles His Blood and even tasted like wine, but it was His Blood, for He said so.

This holy sacrament looks like bread but it is not bread; it is Jesus. Christ is present under the appearances of bread and wine. We understand this, but we take the appearances for reality. We have such belief in God, Who is the Father, that we believe all that He said about the Holy Eucharist. The Eucharist is called the Mystery of Faith.

All Catholic priests have the power to consecrate the bread and wine into Christ. In the Eucharist, the priest consecrates through the priest's words. The words are said: "This is My Body... This is My Blood."

Roman Curia

"For even in the reserved sacrament, Christ is adored because he is substantially present. The conversion of bread and wine into the Body and Blood of Christ, which the Church tells us, is most aptly named transubstantiation."

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Q. 240. See paragraphs: 1373-13*

stantially present, in a mysterious way, under the appearances of bread and wine.

After the priest speaks the words of consecration, the appearances of bread and wine remain, meaning that bread and wine appear to be there but are not really there substantially. When our Lord gave the Apostles, at the Last Supper, His Body, the Body looked like bread and even tasted like bread, but it was not bread; it was His Body, for He said so. When our Lord gave the Apostles His Blood, the Blood appeared to be wine and even tasted like wine, but it was not wine; it was His Blood, for He said so.

This holy sacrament looks like bread and tastes like bread, but it is not bread; it is Jesus. To come to us, Jesus covers Himself with the appearances of bread and wine. We cannot understand this, but we take the word of God that it is so. We have such belief in God, Who is all-truthful, that we believe all that He said about the Holy Eucharist. Therefore, the Eucharist is called the Mystery of Faith.

All Catholic priests have the power to change bread and wine into Christ. In the Eucharist, it is Christ Himself Who consecrates through the priest as the words of consecration are said: "This is My Body... This cup is the New Covenant in My Blood."

Roman Curial Document

"For even in the reserved sacrament [Christ] is to be adored because he is substantially present there through the conversion of bread and wine which, as the Council of Trent tells us, is most aptly named transubstantiation."

*Instruction on Worship of the Eucharistic Mystery,
Sacred Congregation of Rites, May 25, 1967, Introduction, 48*

Prayer: Father, Almighty God, You teach us, in both the Old and the New Testaments, to celebrate the Passover mystery of the



*See Papally Promulgated
Catechism of the Catholic Church
Q. 240. See paragraphs: 1373-1381*

Eucharist in the Mass. Help us to understand Your great love for us. May the goodness You now show us confirm our hope in Your future mercy. May we celebrate the Eucharist with reverence and love, for when we proclaim the death of the Lord, You continue the work of His redemption. All glory and praise be to You, to Your divine Son, and to the Holy Spirit, now and forever. Amen.

Chapter Summary Prayer

God our Father, at Mass we gather to share in the supper which Your only Son left to His Church to reveal His love. He gave it to us when He was about to die, and commanded us to celebrate it as the new and eternal Sacrifice of the Mass. He offered Himself as a Victim for our deliverance and taught us to make this offering in His memory. As we eat His Body which He gave for us, we grow in strength. As we drink His Blood which He poured out for us, we are washed clean.

At the Last Supper, as Jesus sat at table with His Apostles, He offered Himself to You; His heavenly Father, as the spotless Lamb, the acceptable gift that gives Him perfect praise. He has given us this memorial of His Passion to bring us its saving power until the end of time.

In this great sacrament Jesus feeds us, His people, and strengthens us in holiness, so that we, the family of mankind, may come to walk in the light of one Faith, in one communion of love.

We come then to this wonderful sacrament to be fed at Your table, Father, and to grow into Your likeness. Earth unites with Heaven to sing the new song of creation as we adore and praise You in this Sacrament of Divine Love. Amen.

Cross-References for

Q. 239. What happens when a priest says the Eucharistic consecration?

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