

Study and Discussion Questions for Ecclesia de Eucharistia

On the Eucharist and its relationship to the Church
Encyclical Letter of Pope John Paul II

REAL LIFE ROSARY
COPYRIGHT 2004

Published by Real Life Rosary
P.O. Box 163
Logan, OH. 43138
www.realliferosary.com

© 2004 by Real Life Rosary.

Copying and distribution highly encouraged!

Text of the encyclical Ecclesia de Eucharistia taken from the Vatican website
www.vatican.va

“To contemplate the face of Christ, and to contemplate it with Mary, is the “programme” which I have set before the Church at the dawn of the third millennium, summoning her to put out into the deep on the sea of history with the enthusiasm of the new evangelization. To contemplate Christ involves being able to recognize him wherever he manifests himself, in his many forms of presence, but above all in the living sacrament of his body and his blood.” - Pope John Paul II *Ecclesia de Eucharistia* Par. 6



What a joy to live in this time in the history of the Church. Pope John Paul II has set before us an agenda, a goal, and an example. In my personal opinion he is the Pope of St. John Bosco's dream. He has anchored the Church to Mary and the Eucharist in the midst of violent attacks.

In the pages that follow I have attempted to take the Holy Father's encyclical on the Eucharist and bring to light its beauty through thought provoking questions. These pages could be used in a group setting or during a private devotional time. Either way, I can only pray that your love for the Eucharist and the Church will grow through reading this encyclical and meditating on its importance for the Church in the years to come.

If you find this study helpful please consider passing it on to a friend or starting a discussion group. May God bless you as you meditate on the Church of the Eucharist and

may Mary guide you ever closer to her Son through her Eucharistic Heart.

In Christ through Mary,

James M. Hahn

In addition to the text of the encyclical you will find discussion questions and further resource notes (frn). The notes will allow you to dive deeper into the mind of the Church concerning this awesome sacrament.

Introduction

Paragraph 1

The Church draws her life from the Eucharist. This truth does not simply express a daily experience of faith, but recapitulates the heart of the mystery of the Church. In a variety of ways she joyfully experiences the constant fulfilment of the promise: “Lo, I am with you always, to the close of the age” (Mt 28:20), but in the Holy Eucharist, through the changing of bread and wine into the body and blood of the Lord, she rejoices in this presence with unique intensity. Ever since Pentecost, when the Church, the People of the New Covenant, began her pilgrim journey towards her heavenly homeland, the Divine Sacrament has continued to mark the passing of her days, filling them with confident hope.

The Second Vatican Council rightly proclaimed that the Eucharistic sacrifice is “the source and summit of the Christian life”.ⁱ “For the most holy Eucharist contains the Church's entire spiritual wealth: Christ himself, our passover and living bread. Through his own flesh, now made living and life-giving by the Holy Spirit, he offers life to men”.ⁱⁱ Consequently the gaze of the Church is constantly turned to her Lord, present in the Sacrament of the Altar, in which she discovers the full manifestation of his boundless love.

1. The Church experiences the presence of Christ in many ways. What is meant by the Holy Father when he says, "she [the Church] rejoices in this presence [Eucharistic] with unique intensity"?
2. What makes this Presence different from all the other ways in which we experience the presence of Christ?
3. How is the Eucharistic sacrifice both the "source and summit" of the Christian life?

Further Resource Note (FRN)

Lumen Gentium (LG) 11

Catechism of the Catholic Church (CCC) 1324-1325

Paragraph 2

During the Great Jubilee of the Year 2000 I had an opportunity to celebrate the Eucharist in the Cenacle of Jerusalem where, according to tradition, it was first celebrated by Jesus himself. *The Upper Room was where this most holy Sacrament was instituted.* It is there that Christ took bread, broke it and gave it to his disciples, saying: “Take this, all of you, and eat it: this is my body which will be given up for you” (cf. *Mk 26:26; Lk 22:19; 1 Cor 11:24*). Then he took the cup of wine and said to them: “Take this, all of you and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all, so that sins may be forgiven” (cf. *Mt 14:24; Lk 22:20; 1 Cor 11:25*). I am grateful to the Lord Jesus for allowing me to repeat in that same place, in obedience to his command: “Do this in memory of me” (*Lk 22:19*), the words which he spoke two thousand years ago.

Did the Apostles who took part in the Last Supper understand the meaning of the words spoken by Christ? Perhaps not. Those words would only be fully clear at the end of the *Triduum sacrum*, the time from Thursday evening to Sunday morning. Those days embrace the *mysterium paschale*; they also embrace the *mysterium eucharisticum*.

1. In the Upper Room, Jesus commands His followers to "Do this in memory of me". In light of the events during the *Triduum sacrum* we understand more fully the meaning of this command. How does the Church understand this command to "remember" the Lord's passion, death, and resurrection?
2. How do the events and celebrations of this new Passover correspond to the Jewish Passover?

FRN Matthew 26:26-29, Mark 14:22-25, Luke 22:15-20, Exodus 12
CCC 1337-1344, 1356-1357, 136

Paragraph 3

The Church was born of the paschal mystery. For this very reason the Eucharist, which is in an outstanding way the sacrament of the paschal mystery, *stands at the centre of the Church's life*. This is already clear from the earliest images of the Church found in the Acts of the Apostles: "They devoted themselves to the Apostles' teaching and fellowship, to the breaking of bread and the prayers" (2:42). The "breaking of the bread" refers to the Eucharist. Two thousand years later, we continue to relive that primordial image of the Church. At every celebration of the Eucharist, we are spiritually brought back to the paschal Triduum: to the events of the evening of Holy Thursday, to the Last Supper and to what followed it. The institution of the Eucharist sacramentally anticipated the events which were about to take place, beginning with the agony in Gethsemane. Once again we see Jesus as he leaves the Upper Room, descends with his disciples to the Kidron valley and goes to the Garden of Olives. Even today that Garden shelters some very ancient olive trees. Perhaps they witnessed what happened beneath their shade that evening, when Christ in prayer was filled with anguish "and his sweat became like drops of blood falling down upon the ground" (cf. *Lk 22:44*). The blood which shortly before he had given to the Church as the drink of salvation in the sacrament of the Eucharist, *began to be shed*; its outpouring would then be completed on Golgotha to become the means of our redemption: "Christ... as high priest of the good things to come..., entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption" (*Heb 9:11- 12*).

1. How are we "spiritually brought back" to the events of the evening of Holy Thursday, to the Last Supper and what followed it at every celebration of the Eucharist?
2. In what ways can we more fully participate in this celebration?

FRN 1 Corinthians 11:26
CCC 1362-1372

Paragraph 4

The hour of our redemption. Although deeply troubled, Jesus does not flee before his "hour". "And what shall I say? 'Father, save me from this hour?' No, for this purpose I have come to this hour" (*Jn 12:27*). He wanted his disciples to keep him company, yet he had to experience loneliness and abandonment: "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation" (*Mt 26:40- 41*). Only John would remain at the foot of the Cross, at the side of Mary and the faithful women. The agony in Gethsemane was the introduction to the agony of the Cross on Good Friday. *The holy hour*, the hour of the redemption of the world. Whenever the Eucharist is celebrated at the tomb of Jesus in Jerusalem, there is an almost tangible return to his "hour", the hour of his Cross and glorification. Every priest who celebrates Holy Mass, together with the Christian community which takes part in it, is led back in spirit to that place and that hour.

"*He was crucified, he suffered death and was buried; he descended to the dead; on the third day he rose again*". The words of the profession of faith are echoed by the words of contemplation and proclamation: "*This is the wood of the Cross, on which hung the Saviour of the world. Come, let us worship*". This is the invitation which the Church extends to all in the afternoon hours of Good Friday. She then takes up her song during the Easter season in order to proclaim: "*The Lord is risen from the tomb; for our sake he hung on the Cross, Alleluia*".

1. In what ways have you or could you experience being led back in spirit to that place and hour, the hour of His Cross and glorification?
2. How are we taken back to that "hour" in the sacrifice of the Mass?
3. How can you unite more fully your agony to the agony of Christ and to His Passion?

Paragraph 5

“*Mysterium fidei!* - The Mystery of Faith!”. When the priest recites or chants these words, all present acclaim: “We announce your death, O Lord, and we proclaim your resurrection, until you come in glory”.

In these or similar words the Church, while pointing to Christ in the mystery of his passion, *also reveals her own mystery: Ecclesia de Eucharistia*. By the gift of the Holy Spirit at Pentecost the Church was born and set out upon the pathways of the world, yet a decisive moment in her taking shape was certainly the institution of the Eucharist in the Upper Room. Her foundation and wellspring is the whole *Triduum paschale*, but this is as it were gathered up, foreshadowed and “concentrated” for ever in the gift of the Eucharist. In this gift Jesus Christ entrusted to his Church the perennial making present of the paschal mystery. With it he brought about a mysterious “oneness in time” between that *Triduum* and the passage of the centuries.

The thought of this leads us to profound amazement and gratitude. In the paschal event and the Eucharist which makes it present throughout the centuries, there is a truly enormous “capacity” which embraces all of history as the recipient of the grace of the redemption. This amazement should always fill the Church assembled for the celebration of the Eucharist. But in a special way it should fill the minister of the Eucharist. For it is he who, by the authority given him in the sacrament of priestly ordination, effects the consecration. It is he who says with the power coming to him from Christ in the Upper Room: “This is my body which will be given up for you This is the cup of my blood, poured out for you...”. The priest says these words, or rather *he puts his voice at the disposal of the One who spoke these words in the Upper Room* and who desires that they should be repeated in every generation by all those who in the Church ministerially share in his priesthood.

1. How are we supposed to understand this "making present" or "remembering" of the Holy Mass?
2. In what ways can we assist our priests in fully embracing the wonderful "authority given to him in the sacrament of priestly ordination"?
3. How can we help others hear the voice of Christ through the priest?

Paragraph 6

I would like to rekindle this Eucharistic “amazement” by the present Encyclical Letter, in continuity with the Jubilee heritage which I have left to the Church in the Apostolic Letter *Novo Millennio Ineunte* and its Marian crowning, *Rosarium Virginis Mariae*. To contemplate the face of Christ, and to contemplate it with Mary, is the “programme” which I have set before the Church at the dawn of the third millennium, summoning her to put out into the deep on the sea of history with the enthusiasm of the new evangelization. To contemplate Christ involves being able to recognize him wherever he manifests himself, in his many forms of presence, but above all in the living sacrament of his body and his blood. *The Church draws her life from Christ in the Eucharist*; by him she is fed and by him she is enlightened. The Eucharist is both a mystery of faith and a “mystery of light”.ⁱⁱⁱ Whenever the Church celebrates the Eucharist, the faithful can in some way relive the experience of the two disciples on the road to Emmaus: “their eyes were opened and they recognized him” (*Lk* 24:31).

1. In what ways can we "set out into the deep" or "cast out into the deep"? In our homes? Parish? Community?
2. The Holy Father has asked us to contemplate Christ and to do so with Mary. In what ways can we respond to this request?

3. What might the fruits of this contemplation be?
4. What are some difficulties you have experienced in recognizing Christ “wherever He manifests Himself”?
5. How can we recognize Christ at Mass?

FRN Luke 5:1-8

Rosarium Virginis Mariae

Paragraph 7

From the time I began my ministry as the Successor of Peter, I have always marked Holy Thursday, the day of the Eucharist and of the priesthood, by sending a letter to all the priests of the world. This year, the twenty-fifth of my Pontificate, I wish to involve the whole Church more fully in this Eucharistic reflection, also as a way of thanking the Lord for the gift of the Eucharist and the priesthood: “Gift and Mystery”.^{iv} By proclaiming the Year of the Rosary, I wish to put this, my twenty-fifth anniversary, *under the aegis of the contemplation of Christ at the school of Mary*. Consequently, I cannot let this Holy Thursday 2003 pass without halting before the “Eucharistic face” of Christ and pointing out with new force to the Church the centrality of the Eucharist.

From it the Church draws her life. From this “living bread” she draws her nourishment. How could I not feel the need to urge everyone to experience it ever anew?

1. Why do you think the Holy Father is pointing us toward the Eucharist and asking us in a sense to “look again” and contemplate what we see?

FRN Ibid

Paragraph 8

When I think of the Eucharist, and look at my life as a priest, as a Bishop and as the Successor of Peter, I naturally recall the many times and places in which I was able to celebrate it. I remember the parish church of Niegowic, where I had my first pastoral assignment, the collegiate church of Saint Florian in Krakow, Wawel Cathedral, Saint Peter's Basilica and so many basilicas and churches in Rome and throughout the world. I have been able to celebrate Holy Mass in chapels built along mountain paths, on lakeshores and seacoasts; I have celebrated it on altars built in stadiums and in city squares... This varied scenario of celebrations of the Eucharist has given me a powerful experience of its universal and, so to speak, cosmic character. Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated *on the altar of the world*. It unites heaven and earth. It embraces and permeates all creation. The Son of God became man in order to restore all creation, in one supreme act of praise, to the One who made it from nothing. He, the Eternal High Priest who by the blood of his Cross entered the eternal sanctuary, thus gives back to the Creator and Father all creation redeemed. He does so through the priestly ministry of the Church, to the glory of the Most Holy Trinity. Truly this is the *mysterium fidei* which is accomplished in the Eucharist: the world which came forth from the hands of God the Creator now returns to him redeemed by Christ.

1. What does the Holy Father mean when he speaks of the “cosmic character” of the Eucharist?
2. In reality, who is present at every Mass regardless of where and when it is offered?

FRN CCC 1368-1372, 1359-1361

Paragraph 9

The Eucharist, as Christ's saving presence in the community of the faithful and its spiritual food, is the most precious possession which the Church can have in her journey through history. This explains the

lively concern which she has always shown for the Eucharistic mystery, a concern which finds authoritative expression in the work of the Councils and the Popes. How can we not admire the doctrinal expositions of the Decrees on the Most Holy Eucharist and on the Holy Sacrifice of the Mass promulgated by the Council of Trent? For centuries those Decrees guided theology and catechesis, and they are still a dogmatic reference-point for the continual renewal and growth of God's People in faith and in love for the Eucharist.

In times closer to our own, three Encyclical Letters should be mentioned: the Encyclical *Mirae Caritatis* of Leo XIII (28 May 1902),^v the Encyclical *Mediator Dei* of Pius XII (20 November 1947)^{vi} and the Encyclical *Mysterium Fidei* of Paul VI (3 September 1965).^{vii}

The Second Vatican Council, while not issuing a specific document on the Eucharistic mystery, considered its various aspects throughout its documents, especially the Dogmatic Constitution on the Church *Lumen Gentium* and the Constitution on the Sacred Liturgy *Sacrosanctum Concilium*.

I myself, in the first years of my apostolic ministry in the Chair of Peter, wrote the Apostolic Letter *Dominicae Cena* (24 February 1980),^{viii} in which I discussed some aspects of the Eucharistic mystery and its importance for the life of those who are its ministers. Today I take up anew the thread of that argument, with even greater emotion and gratitude in my heart, echoing as it were the word of the Psalmist: "What shall I render to the Lord for all his bounty to me? I will lift up the cup of salvation and call on the name of the Lord" (*Ps* 116:12-13).

1. Why does the Church have such a "lively concern" for the Eucharistic mystery?
2. How can we express our concern for this gift as well?

Paragraph 10

The Magisterium's commitment to proclaiming the Eucharistic mystery has been matched by interior growth within the Christian community. Certainly *the liturgical reform inaugurated by the Council* has greatly contributed to a more conscious, active and fruitful participation in the Holy Sacrifice of the Altar on the part of the faithful. In many places, *adoration of the Blessed Sacrament* is also an important daily practice and becomes an inexhaustible source of holiness. The devout participation of the faithful in the Eucharistic procession on the Solemnity of the Body and Blood of Christ is a grace from the Lord which yearly brings joy to those who take part in it.

Other positive signs of Eucharistic faith and love might also be mentioned.

Unfortunately, alongside these lights, *there are also shadows*. In some places the practice of Eucharistic adoration has been almost completely abandoned. In various parts of the Church abuses have occurred, leading to confusion with regard to sound faith and Catholic doctrine concerning this wonderful sacrament. At times one encounters an extremely reductive understanding of the Eucharistic mystery. Stripped of its sacrificial meaning, it is celebrated as if it were simply a fraternal banquet. Furthermore, the necessity of the ministerial priesthood, grounded in apostolic succession, is at times obscured and the sacramental nature of the Eucharist is reduced to its mere effectiveness as a form of proclamation. This has led here and there to ecumenical initiatives which, albeit well-intentioned, indulge in Eucharistic practices contrary to the discipline by which the Church expresses her faith. How can we not express profound grief at all this? The Eucharist is too great a gift to tolerate ambiguity and depreciation.

It is my hope that the present Encyclical Letter will effectively help to banish the dark clouds of unacceptable doctrine and practice, so that the Eucharist will continue to shine forth in all its radiant mystery.

1. What are some positive signs within our own faith communities (parishes) that show forth love for the Eucharist?
2. What are some of the "shadows"?
3. What can we do within our own circle of influence to help "banish the dark clouds of unacceptable doctrine and practice, so that the Eucharist will continue to shine forth in all its radiant mystery"?

FRN Light – CCC 1378 – 1379, 1418, 2177 – 2179
Shadows – 1411, 1415, 1417, 2120

ⁱ Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, 11.

ⁱⁱ Second Vatican Ecumenical Council, Decree on the Ministry and Life of Priests *Presbyterorum Ordinis*, 5.

ⁱⁱⁱ Cf. John Paul II, Apostolic Letter *Rosarium Virginis Mariae* (16 October 2002), 21: AAS 95 (2003), 19.

^{iv} This is the title which I gave to an autobiographical testimony issued for my fiftieth anniversary of priestly ordination.

^v *Leonis XIII P.M. Acta*, XXII (1903), 115-136.

^{vi} AAS 39 (1947), 521-595.

^{vii} AAS 57 (1965), 753-774.

^{viii} AAS 72 (1980), 113-148.