

CHAPTER THREE: The Apostolicity of the Eucharist and of the Church

Paragraph 26

If, as I have said, the Eucharist builds the Church and the Church makes the Eucharist, it follows that there is a profound relationship between the two, so much so that we can apply to the Eucharistic mystery the very words with which, in the Nicene-Constantinopolitan Creed, we profess the Church to be "one, holy, catholic and apostolic". The Eucharist too is one and catholic. It is also holy, indeed, the Most Holy Sacrament. But it is above all its apostolicity that we must now consider.

1. In what ways is the Eucharist - One - Holy - Catholic - and Apostolic?
2. Have you ever thought of the Eucharist in this way before?

FRN CCC 1348, 1369, 1416

Paragraph 27

The *Catechism of the Catholic Church*, in explaining how the Church is apostolic -- founded on the Apostles -- sees *three meanings* in this expression. First, "she was and remains built on 'the foundation of the Apostles' (*Eph 2:20*), the witnesses chosen and sent on mission by Christ himself".⁵¹ The Eucharist too has its foundation in the Apostles, not in the sense that it did not originate in Christ himself, but because it was entrusted by Jesus to the Apostles and has been handed down to us by them and by their successors. It is in continuity with the practice of the Apostles, in obedience to the Lord's command, that the Church has celebrated the Eucharist down the centuries.

The second sense in which the Church is apostolic, as the *Catechism* points out, is that "with the help of the Spirit dwelling in her, the Church keeps and hands on the teaching, the 'good deposit', the salutary words she has heard from the Apostles".⁵² Here too the Eucharist is apostolic, for it is celebrated in conformity with the faith of the Apostles. At various times in the two-thousand-year history of the People of the New Covenant, the Church's Magisterium has more precisely defined her teaching on the Eucharist, including its proper terminology, precisely in order to safeguard the apostolic faith with regard to this sublime mystery. This faith remains unchanged and it is essential for the Church that it remain unchanged.

1. How have the teachings of the Church concerning the Eucharist been handed down?
2. Have these teachings changed in any way?

FRN CCC 857 – 860

Paragraph 28

Lastly, the Church is apostolic in the sense that she "continues to be taught, sanctified and guided by the Apostles until Christ's return, through their successors in pastoral office: the college of Bishops assisted by priests, in union with the Successor of Peter, the Church's supreme pastor".⁵³ Succession to the Apostles in the pastoral mission necessarily entails the sacrament of Holy Orders, that is, the uninterrupted sequence, from the very beginning, of valid episcopal ordinations.⁵⁴ This succession is essential for the Church to exist in a proper and full sense.

The Eucharist also expresses this sense of apostolicity. As the Second Vatican Council teaches, "the faithful join in the offering of the Eucharist by virtue of their royal priesthood",⁵⁵ yet it is the ordained priest who, "acting in the person of Christ, brings about the Eucharistic Sacrifice and offers it to God in the name of all the people".⁵⁶ For this reason, the Roman Missal prescribes that only the priest should recite the Eucharistic Prayer, while the people participate in faith and in silence.⁵⁷

1. The Holy Father lists three ways in which both the Church and the Eucharist are apostolic. What are those ways?
2. Why does the Church need priests?
3. If valid episcopal ordinations ceased, what would happen to the Church? Why?

FRN CCC 861 – 870

Paragraph 29

The expression repeatedly employed by the Second Vatican Council, according to which "the ministerial priest, acting in the person of Christ, brings about the Eucharistic Sacrifice",⁵⁸ was already firmly rooted in papal teaching.⁵⁹ As I have pointed out on other occasions, the phrase *in persona Christi* "means more than offering 'in the name of' or 'in the place of' Christ. *In persona* means in specific sacramental identification with the eternal High Priest who is the author and principal subject of this sacrifice of his, a sacrifice in which, in truth, nobody can take his place".⁶⁰ The ministry of priests who have received the sacrament of Holy Orders, in the economy of salvation chosen by Christ, makes clear that the Eucharist which they celebrate is *a gift which radically transcends the power of the assembly* and is in any event essential for validly linking the Eucharistic consecration to the sacrifice of the Cross and to the Last Supper. The assembly gathered together for the celebration of the Eucharist, if it is to be a truly Eucharistic assembly, absolutely requires the presence of an ordained priest as its president. On the other hand, the community is by itself incapable of providing an ordained minister. This minister is a gift which the assembly *receives through episcopal succession going back to the Apostles*. It is the Bishop who, through the Sacrament of Holy Orders, makes a new presbyter by conferring upon him the power to consecrate the Eucharist. Consequently, "the Eucharistic mystery cannot be celebrated in any community except by an ordained priest, as the Fourth Lateran Council expressly taught".⁶¹

1. What deep meaning does the Holy Father see in the phrase *in persona Christi*?
2. Why is it essential to have priests to celebrate the Eucharist?
3. Why do think he stresses the fact that the community cannot provide and ordained minister?

FRN CCC 1143 – 1144, 1369, 1411, 1547, 1566, 1591 – 1592

Paragraph 30

The Catholic Church's teaching on the relationship between priestly ministry and the Eucharist and her teaching on the Eucharistic Sacrifice have both been the subject in recent decades of a fruitful dialogue *in the area of ecumenism*. We must give thanks to the Blessed Trinity for the significant progress and convergence achieved in this regard, which lead us to hope one day for a full sharing of faith. Nonetheless, the observations of the Council concerning the Ecclesial Communities which arose in the West from the sixteenth century onwards and are separated from the Catholic Church remain fully pertinent: "The Ecclesial Communities separated from us lack that fullness of unity with us which should flow from Baptism, and we believe that especially because of the lack of the sacrament of Orders they have not preserved the genuine and total reality of the Eucharistic mystery. Nevertheless, when they commemorate the Lord's death and resurrection in the Holy Supper, they profess that it signifies life in communion with Christ and they await his coming in glory".⁶²

The Catholic faithful, therefore, while respecting the religious convictions of these separated brethren, must refrain from receiving the communion distributed in their celebrations, so as not to condone an ambiguity about the nature of the Eucharist and, consequently, to fail in their duty to bear clear witness to the truth. This would result in slowing the progress being made towards full visible unity. Similarly, it is unthinkable to substitute for Sunday Mass ecumenical celebrations of the word or services of common prayer with Christians from the aforementioned Ecclesial Communities, or even participation in their own

liturgical services. Such celebrations and services, however praiseworthy in certain situations, prepare for the goal of full communion, including Eucharistic communion, but they cannot replace it. The fact that the power of consecrating the Eucharist has been entrusted only to Bishops and priests does not represent any kind of belittlement of the rest of the People of God, for in the communion of the one body of Christ which is the Church this gift redounds to the benefit of all.

1. Why does the Church ask us to respect yet refrain from participation in celebrations of the Lord's Supper with those not in full communion with the Church?
2. How does receiving communion from other Ecclesial Communities become a hindrance to ecumenism?
3. How can we better explain that this belief "does not represent any kind of belittlement of the rest of the People of God"?

FRN CCC 1141 – 1143, 1398 – 1401, 1545, 1547, 1591 – 1592

Paragraph 31

If the Eucharist is the centre and summit of the Church's life, it is likewise the centre and summit of priestly ministry. For this reason, with a heart filled with gratitude to our Lord Jesus Christ, I repeat that the Eucharist "is the principal and central *raison d'être* of the sacrament of priesthood, which effectively came into being at the moment of the institution of the Eucharist".⁶³

Priests are engaged in a wide variety of pastoral activities. If we also consider the social and cultural conditions of the modern world it is easy to understand how priests face the very real *risk of losing their focus* amid such a great number of different tasks. The Second Vatican Council saw in pastoral charity the bond which gives unity to the priest's life and work. This, the Council adds, "flows mainly from the Eucharistic Sacrifice, which is therefore the centre and root of the whole priestly life".⁶⁴ We can understand, then, how important it is for the spiritual life of the priest, as well as for the good of the Church and the world, that priests follow the Council's recommendation to celebrate the Eucharist daily: "for even if the faithful are unable to be present, it is an act of Christ and the Church".⁶⁵ In this way priests will be able to counteract the daily tensions which lead to a lack of focus and they will find in the Eucharistic Sacrifice -- the true centre of their lives and ministry -- the spiritual strength needed to deal with their different pastoral responsibilities. Their daily activity will thus become truly Eucharistic.

The centrality of the Eucharist in the life and ministry of priests is the basis of its centrality in the *pastoral promotion of priestly vocations*. It is in the Eucharist that prayer for vocations is most closely united to the prayer of Christ the Eternal High Priest. At the same time the diligence of priests in carrying out their Eucharistic ministry, together with the conscious, active and fruitful participation of the faithful in the Eucharist, provides young men with a powerful example and incentive for responding generously to God's call. Often it is the example of a priest's fervent pastoral charity which the Lord uses to sow and to bring to fruition in a young man's heart the seed of a priestly calling.

1. How is the Mass celebrated by a priest alone an "act of Christ and the Church"?
2. How can the Eucharist be tied to vocations?
3. Is there a relationship between the "vocations crisis" and the crisis in belief in the Real Presence?
4. What can we do to help priests celebrate the Eucharist more fruitfully?
5. How could vocations benefit if priests energies could be focused more on the sacraments, especially the Eucharist?

FRN Apostolic Letter *Dominicae Cenerae* (24 February 1980), 2: AAS 72 (1980), 115.
Decree on the Life and Ministry of Priests *Presbyterorum Ordinis*, 14.
Ibid., 13; cf. *Code of Canon Law*, Canon 904; *Code of Canons of the Eastern Churches*, Canon 378

Paragraph 32

All of this shows how distressing and irregular is the situation of a Christian community which, despite having sufficient numbers and variety of faithful to form a parish, does not have a priest to lead it. Parishes are communities of the baptized who express and affirm their identity above all through the celebration of the Eucharistic Sacrifice. But this requires the presence of a presbyter, who alone is qualified to offer the Eucharist *in persona Christi*. When a community lacks a priest, attempts are rightly made somehow to remedy the situation so that it can continue its Sunday celebrations, and those religious and laity who lead their brothers and sisters in prayer exercise in a praiseworthy way the common priesthood of all the faithful based on the grace of Baptism. But such solutions must be considered merely temporary, while the community awaits a priest.

The sacramental incompleteness of these celebrations should above all inspire the whole community to pray with greater fervour that the Lord will send labourers into his harvest (cf. *Mt 9:38*). It should also be an incentive to mobilize all the resources needed for an adequate pastoral promotion of vocations, without yielding to the temptation to seek solutions which lower the moral and formative standards demanded of candidates for the priesthood.

1. Why must communion services be considered temporary solutions?
2. What temptations is the Holy Father referring to?
3. What can be done to promote vocations?

Paragraph 33

When, due to the scarcity of priests, non-ordained members of the faithful are entrusted with a share in the pastoral care of a parish, they should bear in mind that -- as the Second Vatican Council teaches -- "no Christian community can be built up unless it has its basis and centre in the celebration of the most Holy Eucharist".⁶⁶ They have a responsibility, therefore, to keep alive in the community a genuine "hunger" for the Eucharist, so that no opportunity for the celebration of Mass will ever be missed, also taking advantage of the occasional presence of a priest who is not impeded by Church law from celebrating Mass.

1. What can be done to keep alive a "hunger" for the Eucharist?
2. What things could the faithful do to "attract" priests?
3. Why can the community not be "built up" without the Eucharist?

⁵¹No. 857.

⁵²*Ibid.*

⁵³*Ibid.*

⁵⁴Cf. Congregation for the Doctrine of the Faith, Letter *Sacerdotium Ministeriale* (6 August 1983), III.2: AAS 75 (1983), 1005.

⁵⁵Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, 10.

⁵⁶*Ibid.*

⁵⁷Cf. *Institutio Generalis*: Editio typica tertia, No. 147.

⁵⁸Cf. Dogmatic Constitution on the Church *Lumen Gentium*, 10 and 28; Decree on the Ministry and Life of Priests *Presbyterorum Ordinis*, 2.

⁵⁹"The minister of the altar acts in the person of Christ inasmuch as he is head, making an offering in the name of all the members": Pius XII, Encyclical Letter *Mediator Dei* (20 November 1947): AAS 39 (1947), 556; cf. Pius X, Apostolic Exhortation *Haerent Animo* (4 August 1908): *Acta Pii X*, IV, 16; Pius XI, Encyclical Letter *Ad Catholici Sacerdotii* (20 December 1935): AAS 28 (1936), 20.

⁶⁰Apostolic Letter *Dominicae Cena*e (24 February 1980), 8: AAS 72 (1980), 128-129.

⁶¹Congregation for the Doctrine of the Faith, Letter *Sacerdotium Ministeriale* (6 August 1983), III.4: AAS 75 (1983), 1006; cf. Fourth Lateran Ecumenical Council, Chapter 1, Constitution on the Catholic Faith *Firmiter Credimus*: DS 802.

⁶²Second Vatican Ecumenical Council, Decree on Ecumenism *Unitatis Redintegratio*, 22.

⁶³Apostolic Letter *Dominicae Cena*e (24 February 1980), 2: AAS 72 (1980), 115.

⁶⁴Decree on the Life and Ministry of Priests *Presbyterorum Ordinis*, 14.

⁶⁵*Ibid.*, 13; cf. *Code of Canon Law*, Canon 904; *Code of Canons of the Eastern Churches*, Canon 378.

⁶⁶Decree on the Ministry and Life of Priests *Presbyterorum Ordinis*, 6.