

Did You Know?/ ¿Sabías qué?

Over the next several weeks, we will be looking at St. John Paul II's encyclical, *Ecclesia de Eucharista* given to us on Holy Thursday in 2003. It builds on many of the concepts of *Mysterium fidei* published directly after Vatican II and covered over the past several weeks in Did You Know?/ ¿Sabías qué?

October 9, 2022

“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 fulfillment 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. (#1)

October 16, 2022

“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 center 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.” (#3)

October 23, 2022

“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.” (#9)

October 30, 2022

“The Church constantly draws her life from the redeeming sacrifice; she approaches it not only through faith-filled remembrance, but also through a real contact, since *this sacrifice is made present ever anew*, sacramentally perpetuated, in every community which offers it at the hands of the consecrated minister. The Eucharist thus applies to men and women today the reconciliation won once for all by Christ for mankind in every age.” (#9)

November 6, 2022

“The Mass makes present the sacrifice of the Cross; it does not add to that sacrifice nor does it multiply it. What is repeated is its *memorial* celebration, its “commemorative representation” which makes Christ's one, definitive redemptive sacrifice always present

in time. The sacrificial nature of the Eucharistic mystery cannot therefore be understood as something separate, independent of the Cross or only indirectly referring to the sacrifice of Calvary.” (#12 B)

November 13, 2022

“In giving his sacrifice to the Church, Christ has also made his own the spiritual sacrifice of the Church, which is called to offer herself in union with the sacrifice of Christ. This is the teaching of the Second Vatican Council concerning all the faithful: “Taking part in the Eucharistic Sacrifice, which is the source and summit of the whole Christian life, they offer the divine victim to God, and offer themselves along with it”. (#13)

November 20, 2022

“The Eucharistic Sacrifice makes present not only the mystery of the Saviour's passion and death, but also the mystery of the resurrection which crowned his sacrifice.” (#14)

November 27, 2022

“The saving efficacy of the sacrifice is fully realized when the Lord's body and blood are received in communion. The Eucharistic Sacrifice is intrinsically directed to the inward union of the faithful with Christ through communion...” (#16)

December 4, 2022

“The Second Vatican Council teaches that the celebration of the Eucharist is at the centre of the process of the Church's growth... “How does the Church grow?”, the Council adds: “as often as the sacrifice of the Cross by which 'Christ our pasch is sacrificed' is celebrated on the altar, the work of our redemption is carried out. At the same time in the sacrament of the Eucharistic bread, the unity of the faithful, who form one body in Christ is both expressed and brought about”. (#21)

December 11, 2022

“Incorporation into Christ, which is brought about by Baptism, is constantly renewed and consolidated by sharing in the Eucharistic Sacrifice, especially by that full sharing which takes place in sacramental communion. We can say not only that *each of us receives Christ*, but also that *Christ receives each of us*.” (#22)

December 18, 2022

“The gift of Christ and his Spirit which we receive in Eucharistic communion superabundantly fulfils the yearning for fraternal unity deeply rooted in the human heart; at the same time it elevates the experience of fraternity already present in our

common sharing at the same Eucharistic table to a degree which far surpasses that of the simple human experience of sharing a meal.” (#24)

December 25, 2022

“The seeds of disunity, which daily experience shows to be so deeply rooted in humanity as a result of sin, are countered by *the unifying power* of the body of Christ. The Eucharist, precisely by building up the Church, creates human community. “ (#24)