

THE EUCHARIST

What the Church Teaches

The Church's teaching on the Eucharist is contained in many documents, but Pope Saint John Paul II provides a succinct summary in his encyclical letter *Ecclesia de Eucharistia* (on the Eucharist in its relationship to the Church):

"The Church has received the Eucharist from Christ her Lord not as one gift — however precious — among so many others, but as *the gift par excellence*, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work. Nor does it remain confined to the past, since 'all that Christ is — all that he did and suffered for all men — participates in the divine eternity, and so transcends all times'" (11; emphasis in original).

As it is with any gift from God, the Eucharist transcends definition, for it is too great a mystery to be exhausted by human language. Yet, so that we may appreciate the Eucharist more deeply, Saint John Paul II offers for our contemplation its essential features — namely, that Jesus himself instituted the Eucharist, that he is really present in the sacrament, and that we also receive the fruits of his saving work.

INSTITUTED BY JESUS

Once Jesus began his public ministry, he set out to fulfill the mission given him by his Father: to save the world from sin and death and to open the way to eternal life. He demonstrated his power by teaching with authority (even the

demons obey him — see Mk 1:27) and performing amazing signs ("he has done all things well" — Mk 7:37). Great crowds flocked to him and wanted to make him king (Jn 6:2,15).

But Jesus said that he would save the world by dying on a cross and rising from the dead, which his disciples did not understand at first. He explained that he would remain with the world until the end of time through a meal — the Eucharist, which means thanksgiving. His sacrifice would be made present at the meal, and his body and blood would be consumed. Hearing this, many disciples stopped following Jesus, but the apostles remained, declaring that Jesus had "the words of eternal life" (Jn 6:68).

On the night before he was crucified, Jesus shared a Passover meal with his apostles. The unleavened bread and wine, which signified God's fidelity to his people and the joyful expectation of the Messiah, were given "a new and definitive meaning" by Jesus (see *Catechism of the Catholic Church* 1334). The

bread was his body and the wine was his blood, to be offered for the salvation of the world. Just as God led the Israelites into the promised land, Jesus would pass over death and lead his disciples into the kingdom of heaven:

"In order to leave them a pledge of [his] love, in order never to depart from his own and to make them sharers in his Passover, he instituted the Eucharist as the memorial of his death and Resurrection, and commanded his apostles to celebrate it until his return" (CCC 1337).

After the Resurrection, the disciples recognized Jesus at meals in which he breaks bread and shares his words on the beach (see Jn 21:9-14) and on the road to Emmaus (Lk 24:13-35). These are the same actions he did at the Last Supper (Mt 26:17-29; Mk 14:12-25; Lk 22:7-20). The disciples remembered his words and then understood that Jesus would remain present in the Eucharist: From then on "they devoted themselves to meeting together in the temple area and to breaking bread in their homes" (Acts 2:46).

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JESUS IS REALLY PRESENT

Some people still have trouble believing that Jesus is really present in the Eucharist, just like those disciples who could not accept even the thought of consuming his Body and Blood. The remedy remains the same: placing one's faith in Jesus and yielding to his words (see CCC 1375, 1381).

Jesus taught clearly that he would remain with his disciples always (see Mt 28:20). He tells them that he will intercede for them (Rom 8:34) and that he will be with them whenever they gather in his name (Mt 18:20). He taught that when his disciples tended to the needs of the hungry, the thirsty, and the imprisoned, they were serving him, too (Mt 25:31-46).

But the presence of Jesus in the Eucharist is unique. At Mass we not only encounter the real, living Lord, who speaks to us through the words of Scripture, but also receive his Body and Blood for our nourishment: "Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you" (Jn 6:53).

To better understand these words of the Lord, the Church assists us in grasping the meaning. For example, the Eucharistic presence is not limited to time, to Jesus' life; the real presence of Jesus in the Eucharist is far greater. What we receive at Mass, under the appearance of bread and wine, is the glorified Christ, who was born of Mary and is now living in heaven. We receive his Body and Blood, Soul and Divinity. What looks and tastes like bread and wine has changed, substantially and wholly, into Christ, a change the Church calls transubstantiation (see CCC 1374-76).

THE SAVING WORK

If the Christ is really and truly present at Mass, then his saving work is made present, too. "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: 'The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross, only the manner of offering is different'" (CCC 1367).

The Church calls the Eucharist a memorial of Jesus' sacrifice in the same way that Jewish people celebrate Passover. It is not simply an event from the past; it is an event that perdures, continues to exist. The sacrifice of Jesus on the cross happened once and for all, and it continues now, re-presented every time the Mass is celebrated. Therefore, we who participate receive not only Jesus but also his gift of salvation, meaning the forgiveness of sins, freedom from everlasting death, and the gift of eternal life (see CCC 1366).

The teaching of the Church on the Eucharist states clearly what Christians have received and believed from Jesus himself. The teaching has not changed, but years of reflection and prayer on the part of the Church has helped countless people appreciate Jesus' presence. If we have any understanding of the mystery of the Eucharist, it will come as we remain with Jesus, yielding to his words, and placing our faith in him (see Mt 26:38-41; Jn 6:60-71).



LOST, ALL LOST IN WONDER

Godhead here in hiding, whom I do adore,
Masked by these bare shadows, shape and
nothing more,

See, Lord, at thy service low lies here a heart
Lost, all lost in wonder at the God thou art.

Seeing, touching, tasting are in thee deceived:
How says trusty hearing? that shall be believed;
What God's Son has told me, take for truth I do;
Truth himself speaks truly or there's nothing true.

On the cross thy godhead made no sign to men,
Here thy very manhood steals from human ken:
Both are my confession, both are my belief,
And I pray the prayer of the dying thief.

I am not like Thomas, wounds I cannot see,
But can plainly call thee Lord and God as he;
Let me to a deeper faith daily nearer move,
Daily make me harder hope and dearer love.

O thou our reminder of Christ crucified,
Living Bread, the life of us for whom he died,
Lend this life to me then: feed and feast my mind,
There be thou the sweetness man was meant to find.

Bring the tender tale true of the Pelican;
Bathe me, Jesu Lord, in what thy bosom ran
Blood whereof a single drop has power to win
All the world forgiveness of its world of sin.

Jesu, whom I look at shrouded here below,
I beseech thee send me what I thirst for so,
Some day to gaze on thee face to face in light
And be blest for ever with thy glory's sight. Amen.

— Saint Thomas Aquinas (translation by
Gerard Manley Hopkins, S.J.)

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Invitation of the Eucharist

The Church hands on what it received from the apostles: that Jesus “addresses an invitation to us, urging us to receive him in the sacrament of the Eucharist” (*Catechism of the Catholic Church* 1384).

We hear from Scripture and Tradition that the Eucharist is the source of our salvation. “For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself” (CCC 1324). The Eucharist makes truly present not only Jesus but also his entire work of salvation: his “life, death, and resurrection” (1409).

Not many people believe the good news about Jesus’ real presence at Mass or in the Eucharistic species. According to a Pew Research Center poll, even most Catholics reject the teaching of transubstantiation, the way in which bread and wine become the body and blood of Jesus.

Such disbelief is not new. When Jesus told his disciples that they must eat his body and drink his blood, many stopped following him (see Jn 6:53–66). However, belief in Jesus’ real presence has a long history too, starting with the apostles (Jn 6:67–69).

The difference between believers and unbelievers is not a matter of knowledge, for not even the apostles knew how Jesus would offer his body to be eaten. The difference is a matter of faith and a willingness to believe Jesus. That willingness would bear fruit later.

Before instituting the Eucharist, Jesus gradually prepared his followers and particularly the apostles to receive it as his way to remain with them until the end of the world. The apostles would be the ones to hand on the Faith of Christ to future generations, so it was important that they were strong in the Faith themselves.



Great crowds followed Jesus, for he did the work of God (Jn 5:19–30), he forgave sins (Mt 9:1–8), he raised the dead to life (Jn 11:1–44), he even calmed the waves of the sea (Lk 8:22–25). The crowds wanted to make Jesus king and hoped he would restore the eminence of Israel.

Jesus, however, had a different plan. His words and deeds demonstrated his power as the Son of God; all his works invited belief in him and attested that he was the Messiah (see CCC 547–48). As Messiah, he told the apostles his plan was to save not only Israel but every nation.

It was on the way to Jerusalem, to celebrate the Passover, that Jesus began to reveal his plan more fully. He said that he would save the world through a terrible, painful death. But he promised the apostles that he would be with them always. The way he would remain would be through a meal at which the disciples would re-present his sacrifice

and consume his flesh and blood. As previously noted, these words caused many disciples to stop following Jesus. But Peter and the apostles responded in faith: “Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God” (Jn 6:68–69).

On the night before he died, Jesus invited the apostles to celebrate the Passover with him. During the meal, Jesus “took bread, and, after he had given thanks, broke it and said, ‘This is my body that is for you. Do this in remembrance of me.’ In the same way also the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ For as often as you eat this bread and drink the cup, you proclaim the

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SIGNS THAT AMAZED

During his public ministry, Jesus preached with an unrivaled authority and performed signs that amazed everyone. Upon encountering Jesus, the apostles immediately left everything to become his disciples (see Mt 4:18–22; Mk 1:16–20; Lk 5:1–11; Jn 1:35–51).

death of the Lord until he comes" (1 Cor 11:24-26; see also Mt 26:26-30; Mk 14:22-26; Lk 22:14-20).

Anyone who has attended a Catholic Mass recognizes these words from the consecration. When the apostles heard these words at the Last Supper, they probably did not understand them. Moreover, the crucifixion had left the apostles desolate. It was only after the Resurrection, when they encountered the risen Lord and remembered his words and deeds, that the apostles understood what Jesus had said (see Jn 2:22; Lk 24:8).

It was the same for the two disciples walking to Emmaus who encountered the risen Lord along the way. At first, they did not know it was Jesus, even as "he interpreted to them what referred to him in all the scriptures" (Lk 24:27). When they stopped for a meal, Jesus "took bread, said the blessing, and broke it, and gave it to them. With that their eyes were opened and they recognized him" (Lk 24:30-31).

SACRIFICE FOR SALVATION

When the Church celebrates the Eucharist, the memorial of her Lord's death and resurrection, this central event of salvation becomes really present and "the work of our redemption is carried out." This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only *after he had left us a means of sharing in it* as if we had been present there. Each member of the faithful can thus take part in it and inexhaustibly gain its fruits. This is the faith from which generations of Christians down the ages have lived. The Church's Magisterium has constantly reaffirmed this faith with joyful gratitude for its inestimable gift.

— *Ecclesia de Eucharistia*, 11, emphasis in original

HIS REAL PRESENCE

Ever since, the disciples of Jesus have devoted themselves "to the breaking of the bread and to the prayers" (Acts 2:42). We may call the Lord's Supper the "Eucharist," or the "Mass," but we have not changed the structure given to us by Jesus. We still gather at the Lord's invitation to hear his words in the Liturgy of the Word and to consume his Body and Blood in the Liturgy of the Eucharist. And we

still proclaim his Real Presence.

Through the Eucharist Jesus wanted to leave the Church "a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit" (CCC 1366).

The words at Mass are Jesus'; the bread and wine at the words of consecration are no longer bread and

"In the Eucharist, the Son of God comes to meet us and desires to become one with us."

— *Pope Benedict XVI*

wine, but truly become the Body and Blood of Jesus. "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: 'The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different'" (1367).

When we come to the Eucharist, we stand in a similar position as the apostles who had to decide how to respond to Jesus' question when so many disciples were leaving him: "Do you also want to leave?" (Jn 6:67). The answer depends on who we believe Jesus to be: Is he simply a charismatic man that inspired the world with powerful words and deeds, or is he the Son of God, Lord of heaven and earth? If we follow the example of the apostles and believe in Jesus, then like them we can look forward to the Lord blessing our faith with understanding and making us witnesses to future generations.



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Biblical Basis for the Eucharist

The Church calls the Eucharist “the source and summit of the Christian life,” made clear at the Second Vatican Council and reiterated in the *Catechism of the Catholic Church* (see 1324). In the Eucharist we receive our savior Jesus Christ and participate in his paschal mystery: his passion, death, resurrection, and ascension. “Each member of the faithful can ... take part in [the Eucharist] and inexhaustibly gain its fruits,” Saint John Paul II wrote in his encyclical *Ecclesia de Eucharistia* (11).

Since the Eucharist is so closely connected with Jesus, we may forget that this “central event of salvation” (EE, 11) crowns many millennia of preparation. Long before Jesus instituted the Eucharist at the Last Supper, God began the saving plan that would lead to people partaking in the Body and Blood of Jesus. Throughout salvation history, as reported in the Old Testament, we can recognize the foreshadowing of the Eucharist, particularly in the details of the Passover meal. The New Testament shows how Jesus established the groundwork for the continual celebration of the Eucharist.

At the dawn of creation, after God formed man and woman, human beings sinned by wanting to define good and evil themselves instead of yielding to God’s word. The consequences of their sin are detailed in the first chapters of Genesis, but the main result is the loss of original harmony with God and with each other. God’s response demonstrates his perfect justice and mercy. He allows the consequences to follow, but he does something more — he initiates his plan to save the people through his son.

FORESHADOWING IN GENESIS

The first foreshadowing of God’s plan is found at Genesis 3:15, where God addresses the serpent who tempted the first human beings to sin:

“I will put enmity between you and the woman, / and between

your offspring and hers; / They will strike at your head, / while you strike at their heel.”

Reading this verse in the light of Christ, the Church calls it the “proto-evangelium,” or the first Gospel. The woman foreshadows Mary and the child foreshadows Jesus, who by offering himself for the forgiveness of sin will defeat the serpent (the devil) and restore the original harmony between God and humanity (see CCC 410–12).

God continues his saving plan by forming covenants with humanity, and his people respond by offering sacrifices — for example, Noah in Genesis 8:20 and 9:9–13, and Abraham in Genesis, chapters 15–22. A covenant is more than a contract. The latter is a quid pro quo. A covenant is a strong bond sealed by the word of the two parties. In his covenants God promised to be with his people, and the people pledged loyalty to God. Whereas humanity has continually broken its covenants with God, God has remained faithful.



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The people’s sacrifices to God manifested their gratitude for his care and their desire for his forgiveness. The sacrifice was usually an animal. A notable exception is the sacrifice of bread and wine offered by Melchizedek in thanksgiving to God for granting Abraham victory over his enemies (see Gn 14:18–20). The Church recognizes Melchizedek’s sacrifice as a foreshadowing of the Eucharist.

The primary event in the Old Testament that foreshadows the Eucharist is the Passover, which contains

“They devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.” — Acts 2:46–47

a covenant, a sacrifice, and a meal (see especially Ex 12). God delivers the Israelites from the Egyptians, and to mark this event the Israelites are to sacrifice an unblemished lamb, spread the blood over the door, and eat the lamb with unleavened bread, which without yeast can be cooked quickly. The angel of the Lord would pass over the homes of the Israelites, saving them from death and allowing them to flee. They are to commemorate this event forever.

As the Israelites leave Egypt, they journey in the presence of God, who continues to care for them. God opens the Red Sea so the Israelites can escape the pursuing Egyptians. He feeds them in the desert with manna, bread from heaven. Through Moses' intercession, the people enter a covenant with God, agreeing to obey his commandments and offering a sacrifice. Moses sprinkles the blood of the sacrifice on the people, marking their assent.

THE PASSOVER MEAL

The Jewish people down to the present time have celebrated the Passover meal. By partaking of the sacrificial lamb, unleavened bread, and wine, they believe that God's saving deeds are made present in their lives. Passover reminds them that they must live by the Word of God, who has remained faithful to his promises (see CCC 1334).

The Eucharist shares many of the aspects of a Passover meal. Jesus, in fact, instituted the Eucharist during a Passover meal that he celebrated with his apostles on the night before he died (see Lk 22:7–20; Mt 26:17–29; Mk 14:12–25). Even before this meal, Jesus had already referred to himself as “the bread of life” (Jn 6:35), surpassing the manna God gave to the Israelites. During the meal Jesus says that the bread that is broken is his body and the wine that is poured out is his blood. He offers himself as the lamb of sacrifice

and establishes a new covenant.

“By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus' passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom” (CCC 1340).

The Resurrection demonstrates the faithfulness of God to his word: Through Jesus, by the power of the Holy Spirit, death has been defeated and eternal life won. After the Resurrection, Jesus shares a meal with his disciples, reinforcing the enduring character of his sacrifice. Whenever the Church gathers together at the Eucharist, Jesus and his gifts of salvation are made present.

When reflecting on the Eucharist in the context of salvation history and in light of the biblical text, we can see how God prepared the world to receive Jesus as the one, true sacrifice and mediator of the divine covenant. Since Jesus is God, he “brings to perfection all human attempts to offer sacrifices” (CCC 1350). Unlike previous covenants, Jesus keeps his word to the Father and to us.

The Eucharist is not only the source and summit of the Christian life; it is the new and everlasting covenant that reconciles perfectly God and humanity. When we come before God now, we do not have to offer a scapegoat. United to Jesus in the Eucharist, we offer to the Father his one and only Son, the perfect lamb of sacrifice.

The Church has never ceased to celebrate the Eucharist, handing on what it received from the Lord: “[Every day] they devoted themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers” (Acts 2:42).



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Adoration

Writing about adoration of the Blessed Sacrament, the late pope and now Saint John Paul II encouraged the faithful “to spend time with [Christ under the Eucharistic species], to lie close to his heart like the Beloved Disciple (cf. Jn 13:25) and to feel the infinite love present in his heart” (*Ecclesia de Eucharistia*, 25).

John Paul II wrote these words in 2003 when he recognized among the Church’s faithful both praiseworthy attention to and lamentable abandonment of Eucharistic adoration. Given the real presence of Jesus in the Eucharist, it is understandable why people would want to adore him. But why would anyone shun adoration?

Recent polls that report a majority of U.S. Catholics disbelieve the Church’s teaching about the Eucharist suggest at least part of the reason. Lack of belief is nothing new. When Jesus told his disciples that they must eat his body and drink his blood to have eternal life, many of them walked away. It was only Peter and the apostles who remained and placed their faith in Jesus’ words (see Jn 6:53–69).

Perhaps the apostles were thinking what Saint Ambrose articulated years later: “Could not Christ’s word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature” (*Catechism of the Catholic Church* 1375).

“THIS IS MY BODY”

The Church from its earliest days bases its teaching regarding the Eucharist on the words of Jesus, who declared “this is my body” and “this is my blood.” “The signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ” (CCC 1333). Faith assures the believer of God’s



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truthfulness (see Heb 11), and believers by their witness attract others to the truth of God.

It was, in fact, the faith and witness of Christians who believed in Jesus’ real presence in the Eucharist that led to the wide practice of Eucharistic adoration. As faith in the Real Presence deepened, people desired to adore Jesus in the Blessed Sacrament even outside of Mass.

During the first millennia of Christianity, one would not be able to find

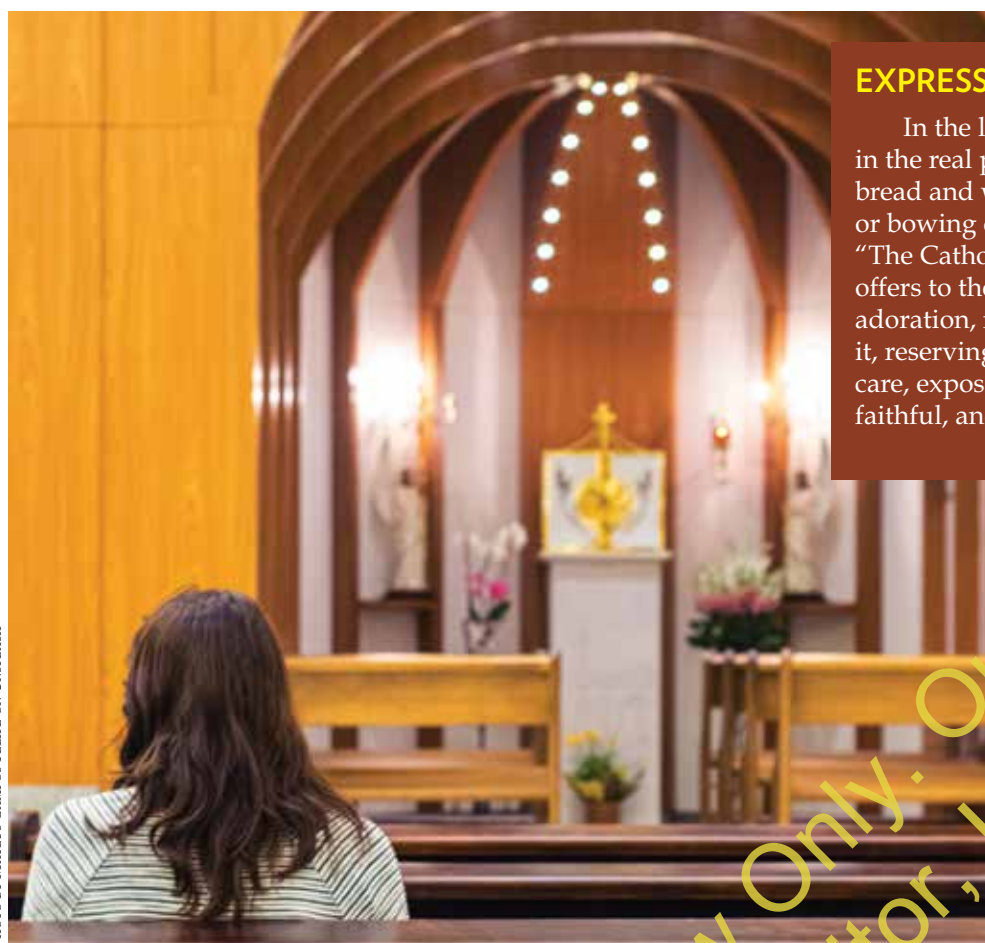
a local parish that offered perpetual adoration in a separate chapel or even Eucharistic processions. Christians still adored Christ in the Eucharist, but the main encounter was during Mass. When the Eucharist was reserved, it was for the purpose of bringing Communion to the sick.

As Christianity grew and became part of the wider culture, members of the Church began to speculate (respectfully) about various beliefs. In the eleventh century, Berengar of Tours seemed to suggest in his discourses that the Eucharist contained only the risen and glorious body of Christ, with no connection to the body born of the Virgin. Pope Gregory VII clarified the issue by stating that the Eucharist contained the true body of Christ, born of Mary and seated at the right hand of God. Berengar assented to the pope’s definition.

The presence of Christ in the Eucharist became a hot topic and speculations continued. People in parishes responded to the intense focus on the Real Presence with awe and wonder. It became common for the faithful to look reverently at the consecrated Species (in the form of bread and wine) rather than to receive the Sacrament.

During the thirteenth century, Pope Urban IV decreed the annual celebration of the feast of Corpus Christi at which the priest carrying the consecrated Host processed through the church and neighborhood so that onlookers might adore the Sacrament. Indeed, the medieval period witnessed the beginning of many Eucharistic devotions that encouraged the adoration of the faithful.

The Council of Trent, which met during the years 1545–63, endorsed heartily the veneration of the Blessed Sacrament during Mass and outside of Mass, such as in processions. But the council also noted that the faithful, properly prepared, should consume the



EXPRESSING FAITH

In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession."

— *Catechism of the Catholic Church*, 1378

Pope John Paul II, as already noted, wrote of Eucharistic adoration in a tender and loving manner, suggesting that it was the same as resting on Jesus' breast. But he too noted the balance the faithful must have between participating in the Eucharist and contemplating the divine presence:

The worship of the Eucharist outside of the Mass is of inestimable value for the life of the Church. This worship is strictly linked to the celebration of the Eucharistic Sacrifice. The presence of Christ under the sacred species reserved after Mass ... derives from the celebration of the sacrifice and is directed towards communion, both sacramental and spiritual" (EE, 25; emphasis in original).

Pope Francis has also encouraged Eucharistic adoration and emphasizes that adoration of God should lead the believer to spread the Gospel and to serve one's brothers and sisters.

Adoration of Jesus in the Eucharist as practiced well by believers has the potential to attract other people to Christ, not only in the practice itself but in its

fruits, which include communion with Christ. "In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us" (CCC 1380). May we who believe in him adore him in his presence and join him in his mission.

TANTUM ERGO (ENGLISH TRANSLATION)

Down in adoration falling,
Lo! the sacred Host we hail,
Lo! o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high
With the Holy Spirit proceeding
Forth from each eternally,
Be salvation, honor blessing,
Might and endless majesty. Amen.

consecrated bread and wine at the celebration of the Eucharist. The concern was that people were becoming simply spectators and not participants.

The Second Vatican Council, in its Constitution on the Sacred Liturgy, picked up on this concern and urged that the faithful at Mass "should not be there as strangers or silent spectators;

on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration" (*Sacrosanctum Concilium*, 48).

PAPAL SUPPORT

That document was not proscribing Eucharistic adoration; rather, it was bringing balance to the faithful's participation at Mass. But lest there be any misunderstanding, Pope Paul VI followed two years later with his encyclical *Mysterium Fidei*, which focuses on the Eucharist more directly. In his teaching, Pope Paul recommends that people should receive Communion at Mass, even daily, and remember to pay a visit to the Most Blessed Sacrament where it is reserved in churches (see 66).

"It is not to remain in a golden ciborium that he comes down each day from heaven, but to find another heaven, the heaven of our soul in which he takes delight."

— *Saint Thérèse of Lisieux*