

THE EUCHARIST: SOURCE AND SUMMIT



John 15

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

St Paul 1 Colossians 12

Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many.

Pope St John Paul II Dies Domini

Those who have received the sacrament of Baptism
Are not saved as individuals alone But as members of the mystical body,
Having become part of the people of God. It is important therefore
to come together to express Fully The very identity of the church...
visible when the church gathers together.

SACROSANCTUM CONCILLIUM

The liturgy is the summit toward which the activity of the Church is directed;
at the same time it is the font from which all her power flows.

SC 10

To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He 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 under the **Eucharistic species.**

By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes . He is present in **His word**, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, **when the Church prays and sings**, for He promised: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20)

Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of the people is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.

From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

SC7

Mother Church earnestly desires that all the faithful should be led to that **fully conscious, and active participation** in liturgical celebrations which is demanded by the very nature of the liturgy.

Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

SC14

CATECHISM OF THE CATHOLIC CHURCH

The liturgy then is rightly seen as an exercise of the priestly office of Jesus Christ.

It involves the presentation of man's sanctification under the guise of signs perceptible by the senses and its accomplishment in ways appropriate to each of these signs.

In its full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his Body which is the Church, **is a sacred action surpassing all others. No other action of the Church can equal its efficacy by the same title and to the same degree.**

CCC1070

Liturgical catechesis aims to initiate people into the mystery of Christ (It is "mystagogy.") by proceeding from the visible to the invisible, from the sign to the thing signified, from the "sacraments" to the "mysteries."

CCC1075

(SC3-4)

The Eucharist is "the source and summit of the Christian life." "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it.

CCC1324