



Liturgy and the Eucharist

Extraordinary Ministers of the Eucharist



LITURGY



I. Etymology

Litos (laos) - people

ergon – work



II. Essential Qualities of the Liturgy (CFC):



A. it is the official public worship of the Blessed Trinity

1. official
2. liturgical prayer directed to the father, through the Son in the Holy Spirit.



B. by the whole church (ecclesial) through the celebration of the paschal mystery

- By the whole church
 1. Active participation means:
 - a. intellectual: “that their hearts and minds are attuned to their voices.”
 - i.e. we understand what we are doing
 - b. we respond by way of gestures, words, acclamations.
 - c. each one has proper role to play in the celebration.



2. liturgical prayer is a prayer of the church gathered in an assembly; an ecclesial activity celebrated by the whole Christ, head and members. It is an ordered assembly arranged according to different roles.

- a. presider (priest)
- b. special ministers of communion
- c. readers
- d. choir
- e. ushers
- f. servers
- g. the assembly of worshippers



by the celebration of the Paschal Mystery

1. In all liturgical celebrations we celebrate and call to mind the passion, death and resurrection of Jesus – the redemptive act of Jesus

2. Calling this to mind, we make present this great event and the fruits of this redemptive act of our Lord.



C. in a sacramental and symbolic activity

1. it celebrate the Church's prayer through a pattern of symbolic, ritual movements, gestures and verbal formulas.
2. Symbols must be perceptible to the senses.
3. Sacramental signs differ from conventional or indicative signs that they bring with them what they symbolize.
4. Pope Leo I said: "What was visible in Christ . . . passed on the sacraments of the church."
Symbols do not just pertain to things and action but also to the persons involved in the celebration.



D. with intrinsic moral/ethical links,

1. the liturgy relates directly to moral life
2. St. Augustine said: “That we become what we eat.”
3. All ministries in the church are essentially ministries of presence



E. and in a built-in eschatological orientation toward perfect fulfillment in the future

1. The liturgy at once commemorate Christ's past saving mystery, demonstrates the present grace brought about Christ, and point to the future glory yet to come.
2. Thus S. Marsili said: "Liturgy is the final phase of salvation history."



Eucharist



A. Etymology

1. eucharistia – thanksgiving
 - eucharistos – grateful
 - eu charizesthai – to show favor
2. Mass – missa meaning sent – from the dismissal rite “ite missa est,”
3. Lord’s supper – refers to the Last Supper where Christ instituted the Sacrament of the Eucharist.



B. Summary of the descriptive definition of the Eucharist (CFC)

1. It is instituted by Christ
2. It is essentially ecclesial
3. It is a sacrifice and a meal
4. Christ is really present in the Eucharist
5. It is an eschatological pledge and foretaste of our future glory



C. The Three Dimension of the Eucharist (CFC)

1. Sacrifice – Sacrament

Sacrifice expresses suffering for the sake of the other, a self-denial and humility.

a. the Eucharist is sacrifice because:

- Christ is present as “offering himself for us as a sacrifice to the Father”

- it is memorial of his sacrifice



b. Christ is the priest and victim in the Eucharist.

c. It is the whole Christ, Jesus the Head and all of us as members of His body, who offers the sacrifice

d. The sacrifice of Jesus in Calvary and the mass is the same.



2. Communion Sacrament

Communion – Unity and Diversity

a. paschal banquet

b. basic element in a meal

- a coming together (assembly)

- a dialogue (storytelling)

- a sharing of food and drink

(banqueting)

- sending forth (mission)



c. Fruits of Receiving Communion

- union with Christ
- liberation from sin
- reconciliation
- it builds the community the, church
- PCP II calls it “the primary source of renewal and the center of the community.”
- there is no Eucharist where there is no church.



3. Presence-Sacrament

a. Christ is present

- in the assembly
- in the minister
- in the word
- and, par excellence, in the eucharistic species

b. Presence – transubstantiation



4. The pledge of Future Glory

- not just a memorial and not just a present means for grace but also an eschatological meal.

a. it is the pledge of our own resurrection and new life “for he who eats of my flesh and drinks my blood will have eternal life.”

b. it is food for the journey (viaticum)

c. and a foretaste of the heavenly banquet

