

Chapter 1 : Fr. Hardon Archives - The History of Eucharistic Adoration

The Eucharist is the third of the sacraments of initiation, because in the early church, it was the meal shared by the community after one had been welcomed into the doors of the church in Baptism, made the promises of Confirmation, and then shares in the meal with the community.

Removes Original Sin 2. Removes Actual Sin and all punishment due to them if the person baptized is truly sorry for them. Makes it capable for the Soul to receive the other Sacraments. Imprints a Mark - a Character on the Soul. In these cases, their sin is not one of disobeying the Laws of The Catholic Church, but the Mortal sin of neglect, indifference, apathy or even hostility. Non-Catholic Objection to infant Baptism: The Catholic Church has always understood Baptism as a Sacrament that accomplishes several things. Amen, amen I say to thee, unless a man be born again of water baptized and the Holy Ghost, he cannot enter into the Kingdom of God Heaven. See also Acts 2: Jesus said that no one can enter Heaven unless he has been born again of water and the Holy Spirit John 3: He asserted such a right even for children: Of course it was mainly infants who were circumcised under the Old Law. Also, nowhere does the Bible actually say Baptism is to be restricted to adults. Then how come fundamentalists believe this? Non-Catholic belief that Baptism must be done by immersion only: Holy Scripture describes that baptism by immersion was certainly done. There is however, no Scriptural reference that teach that complete immersion is the only way. Pouring of water was often the most practical way under stress of persecution and when vast crowds were to be Baptized. This was often done. Too many for complete immersion. Are non-Catholic Baptisms Valid? Amen , Minister anyone and Intention to do what The Church does i. Baptism of Blood occurs when someone not yet baptized, gives his life for the Faith martyrdom. Baptism of Desire can occur when someone who has never heard about the True Church, but who, through special actual graces freely given by God, lives in the state of grace and follows the Natural Law. Such a person however, must not be guilty of neglect to seek and ask for the Truth and respond to opportunities and graces to find The Truth. Baptism of Desire can also occur when a catechumen dying just before his Baptism of Water, with true contrition for all his sins. Father Feeney claimed that the idea of Baptism of Desire and Blood were invented at the Council of Baltimore near the turn of the Century. The Teaching of thee Baptisms goes back to the beginning of the Church. Saint Paul speaks in Hebrews 6: Ambrose and St Augustine on this subject. The Church has Canonized many martyrs who died as catechumens, for example St. Emerentiana feast day on January 23rd. Origen, Commentarii in Romanos 5,9.

Chapter 2 : St. Martin's Episcopal Church | Baptisms

Which include Baptism, Chrismation, Holy Eucharist, Penance, matrimony, Holy Orders, and the unction of the sick. The sacraments involved in Christian initiation "include Baptism, Confirmation, and the Eucharist" (The Seven Sacraments).

What is the Catholic sacrament of Holy Eucharist? In fact, attending Mass is an obligation, under penalty of mortal sin, each Sunday and on certain other Holy Days of Obligation. The Liturgy of the Word consists of two readings one from the Old Testament and one from the New Testament , the Responsorial Psalm, the Gospel reading, the homily or sermon , and general intercessions also called petitions. The center of the Mass is its second part, the Liturgy of the Holy Eucharist. During this time, Catholics share in the body and blood of Jesus in the form of the bread and wine passed out to the congregation. According to the Bible, this is done in remembrance of Christ 1 Corinthians However, according to the Catechism of the Catholic Church, paragraph , "The Eucharist is thus a sacrifice because it re-presents makes present the sacrifice of the cross, because it is its memorial and because it applies its fruit. The sacrifice of Christ and the sacrifice of the Holy Eucharist are one single sacrifice: For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts" Malachi 1: This means that God will one day be glorified among the Gentiles, who will make pure offerings to Him in all places. The Catholics see this as the Eucharist. However, the apostle Paul seems to have a different slant on it: The Eucharist can only be offered in select places: The idea of offering our bodies as living sacrifices fits better with the language of the prediction, which says that the sacrifices will be offered "in every place. They attempt to support their system of thought with passages such as John 6: By sharing in the Eucharistic meal, the Church teaches that Catholics are fulfilling John 6: Jesus goes on to say that "it is the Spirit who gives life; the flesh is of no avail. The words that I have spoken to you are spirit and life" John 6: It does not make sense, until Jesus tells us that the words He speaks are "spirit. The language ties in perfectly with the aforementioned statement of the apostle Paul: In Jewish thought, bread was equated with the Torah, and "eating of it" was reading and understanding the covenant of God cf. Quoting from Sirach here is not endorsing it as Scripture; it only serves to illustrate how the Jewish people thought of Mosaic Law. In John 6 , Jesus is actually telling the crowd that He is superior to the Torah cf. The passage from Sirach states that those who eat of the Law will "hunger still" and "thirst for more"; this language is mirrored by Jesus when He says, "He who comes to Me will never be hungry, he who believes in Me will never be thirsty" John 6: Jesus is not commanding people to literally eat His flesh and drink His blood, He is telling them the core of all Christian doctrine: Therefore, the Catholic interpretation of John 6 is unbiblical. Second, there is a very clear analogy in John 6 to the days of Moses and the eating of manna. In John 6, however, Jesus claimed to be the true manna, the bread of heaven. Just as the manna had to be consumed to preserve the lives of the Israelites, so Jesus has to be consumed fully received by faith for salvation to be received. But we do not need to conclude that Jesus was teaching what the Catholics have referred to as transubstantiation. As suggested above, it is best to understand this passage in light of coming to Jesus, in faith, for salvation. Christ does not need to be re-sacrificed.

Chapter 3 : THE ORDER OF MELCHISEDECH

From the Catechism: THE SACRAMENT OF THE EUCHARIST. The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch. Each name evokes certain aspects of it. Eucharist, because it is an action of thanksgiving to God. The terms holy sacrifice of the Mass, "sacrifice of praise," spiritual sacrifice, pure and holy sacrifice are also used, since it completes and surpasses all the sacrifices of the Old Covenant. We speak of the Most Blessed Sacrament because it is the Sacrament of sacraments. The Eucharistic species reserved in the tabernacle are designated by this same name. Thus in the Offertory we give thanks to the Creator for bread and wine, fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine" - gifts of the Creator. The Church sees in the gesture of the king-priest Melchizedek, who "brought out bread and wine," a prefiguring of her own offering. But they also received a new significance in the context of the Exodus: The "cup of blessing" at the end of the Jewish Passover meal adds to the festive joy of wine an eschatological dimension: When Jesus instituted the Eucharist, he gave a new and definitive meaning to the blessing of the bread and the cup. It is the same mystery and it never ceases to be an occasion of division. The institution of the Eucharist The Lord, having loved those who were his own, loved them to the end. Knowing that the hour had come to leave this world and return to the Father, in the course of a meal he washed their feet and gave them the commandment of love. Paul have handed on to us the account of the institution of the Eucharist; St. John, for his part, reports the words of Jesus in the synagogue of Capernaum that prepare for the institution of the Eucharist: Christ calls himself the bread of life, come down from heaven. Then came the day of Unleavened Bread, on which the passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the passover meal for us, that we may eat it. And when the hour came, he sat at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it again until it is fulfilled in the kingdom of God. And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me. It is directed at the liturgical celebration, by the apostles and their successors, of the memorial of Christ, of his life, of his death, of his Resurrection, and of his intercession in the presence of the Father. Of the Church of Jerusalem it is written: Day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families. Justin wrote to the pagan emperor Antoninus Pius around the year , explaining what Christians did: On the day we call the day of the sun, all who dwell in the city or country gather in the same place. The memoirs of the apostles and the writings of the prophets are read, as much as time permits. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things. When the prayers are concluded we exchange the kiss. Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren. He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks in Greek: When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: It displays two great parts that form a fundamental unity: The liturgy of the Word and liturgy of the Eucharist together form "one single act of worship"; the Eucharistic table set for us is the table both of the Word of God and of the Body of the Lord. Walking with them he explained the Scriptures to them; sitting with them at table "he took bread, blessed and broke it, and gave it to them. Christians come together in one place for the Eucharistic assembly. At its head is Christ himself, the principal agent of the Eucharist. He is high priest of the New Covenant; it is he himself who presides invisibly over every Eucharistic celebration. It is in representing

him that the bishop or priest acting in the person of Christ the head in persona Christi capitis presides over the assembly, speaks after the readings, receives the offerings, and says the Eucharistic Prayer. All have their own active parts to play in the celebration, each in his own way: Then, sometimes in procession, the bread and wine are brought to the altar; they will be offered by the priest in the name of Christ in the Eucharistic sacrifice in which they will become his body and blood. It is the very action of Christ at the Last Supper - "taking the bread and a cup. This custom of the collection, ever appropriate, is inspired by the example of Christ who became poor to make us rich: What is gathered is given to him who presides to assist orphans and widows, those whom illness or any other cause has deprived of resources, prisoners, immigrants and, in a word, all who are in need. In the preface, the Church gives thanks to the Father, through Christ, in the Holy Spirit, for all his works: The whole community thus joins in the unending praise that the Church in heaven, the angels and all the saints, sing to the thrice-holy God. In the intercessions, the Church indicates that the Eucharist is celebrated in communion with the whole Church in heaven and on earth, the living and the dead, and in communion with the pastors of the Church, the Pope, the diocesan bishop, his presbyterium and his deacons, and all the bishops of the whole world together with their Churches. In so doing, we offer to the Father what he has himself given us: Christ is thus really and mysteriously made present. Thanksgiving and praise to the Father The Eucharist, the sacrament of our salvation accomplished by Christ on the cross, is also a sacrifice of praise in thanksgiving for the work of creation. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful, and just in creation and in humanity. Eucharist means first of all "thanksgiving. This sacrifice of praise is possible only through Christ: In all the Eucharistic Prayers we find after the words of institution a prayer called the anamnesis or memorial. This is how Israel understands its liberation from Egypt: The sacrificial character of the Eucharist is manifested in the very words of institution: But because his priesthood was not to end with his death, at the Last Supper "on the night when he was betrayed," [he wanted] to leave to his beloved spouse 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. The Church which is the Body of Christ participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. In the catacombs the Church is often represented as a woman in prayer, arms outstretched in the praying position. Like Christ who stretched out his arms on the cross, through him, with him, and in him, she offers herself and intercedes for all men. Since he has the ministry of Peter in the Church, the Pope is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church. The community intercedes also for all ministers who, for it and with it, offer the Eucharistic sacrifice: Let only that Eucharist be regarded as legitimate, which is celebrated under [the presidency of] the bishop or him to whom he has entrusted it. In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice. In the Eucharist the Church is as it were at the foot of the cross with Mary, united with the offering and intercession of Christ. Put this body anywhere! By offering to God our supplications for those who have fallen asleep, if they have sinned, we. This wholly redeemed city, the assembly and society of the saints, is offered to God as a universal sacrifice by the high priest who in the form of a slave went so far as to offer himself for us in his Passion, to make us the Body of so great a head. Such is the sacrifice of Christians: But "he is present. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. This is my body, he says. This word transforms the things offered. Ambrose says about this conversion: Be convinced that this is not what nature has formed, but what the

blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed. It is no less a feat to give things their original nature than to change their nature. This change the holy Catholic Church has fittingly and properly called transubstantiation. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ. 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. As faith in the real presence of Christ in his Eucharist deepened, the Church became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us "to the end," even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate this love: The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world.

Chapter 4 : Eucharist in the Catholic Church - Wikipedia

route de Ferney, Geneva 2, Switzerland and practices of baptism, eucharist and ministry relate to their mission in and for the the Holy Spirit has.

Both ideas are often verified in one and same effect of Holy Communion. Christ Himself designated the idea of Communion as a union love: Cyril of Alexandria Hom. It stands to reason that the essence of this union by love consists neither in a natural union with Jesus analogous to that between soul and body, nor in a hypostatic union of the soul with the Person of the Word, nor finally in a pantheistical deification of the communicant, but simply in a moral but wonderful union with Christ by the bond of the most ardent charity. Hence the chief effect of a worthy Communion is to a certain extent a foretaste of heaven, in fact the anticipation and pledge of our future union with God by love in the Beatific Vision. He alone can properly estimate the precious boon which Catholics possess in the Holy Eucharist, who knows how to ponder these ideas of Holy Communion to their utmost depth. The immediate result of this union with Christ by love is the bond of charity existing between the faithful themselves as St. And so the Communion of Saints is not merely an ideal union by faith and grace, but an eminently real union, mysteriously constituted, maintained, and guaranteed by partaking in common of one and the same Christ. Here let it be remarked at the outset, that the Holy Eucharist does not per se constitute a person in the state of grace as do the sacraments of the dead baptism and penance , but presupposes such a state. It is, therefore, one of the sacraments of the living. It is as impossible for the soul in the state of mortal sin to receive this Heavenly Bread with profit, as it is for a corpse to assimilate food and drink. Hence the Council of Trent Sess. For though Christ said of the Chalice: It is for this very reason that St. Paul 1 Corinthians In spite of the principles just laid down, the question might be asked, if the Blessed Sacrament could not at times per accidens free the communicant from mortal sin, if he approached the Table of the Lord unconscious of the sinful state of his soul. Together with the increase of sanctifying grace there is associated another effect, namely, a certain spiritual relish or delight of soul delectatio spiritualis. A good Communion is recognized less in the transitory sweetness of the emotions than in its lasting practical effects on the conduct of our daily lives. The Holy Eucharist is not merely a food, but a medicine as well. The destruction of venial sin and of all affection to it, is readily understood on the basis of the two central ideas mentioned above. As a union based upon love, the Holy Eucharist cleanses with its purifying flame the smallest stains which adhere to the soul, and at the same time serves as an effective prophylactic against grievous sin. It only remains for us to ascertain with clearness the manner in which this preservative influence against relapse into mortal sin is exerted. According to the teaching of the Roman Catechism, it is effected by the allaying of concupiscence, which is the chief source of deadly sin, particularly of impurity. Therefore it is that spiritual writers recommend frequent Communion as the most effective remedy against impurity, since its powerful influence is felt even after other means have proved unavailing cf. Whether or not the Holy Eucharist is directly conducive to the remission of the temporal punishment due to sin, is disputed by St. The case is different as regards the effects of grace in behalf of a third party. There can be nothing incongruous or improper in the fact that the body also shares in this effect of Communion, since by its physical contact with the Eucharist species, and hence indirectly with the living Flesh of Christ, it acquires a moral right to its future resurrection, even as the Blessed Mother of God, inasmuch as she was the former abode of the Word made flesh, acquired a moral claim to her own bodily assumption into heaven. Transcribed by Charles Sweeney, SJ. The Catholic Encyclopedia, Volume V. Nihil Obstat, May 1, Farley, Archbishop of New York.

Chapter 5 : Book of Common Prayer, The Episcopal Church

Baptism Holy Eucharist Anointing of Oil Seeking and obtaining forgiveness as well as the power to forgive, the reception of the Holy Spirit and its gifts, respect for marriage, and the presence of priests and elders in ancient christian communities.

The maximum number of form submissions has been reached. This form is currently not available. Please enter valid data. Select Type of Intention: Month Requested leave blank for any month Here you enter your month, during which, you would like us to schedule your Mass Intention. Please note, that it may not be available. Time Requested except 9: Time Requested Second Choice: Please tell us where to mail the Mass Card: Please enter a zip code. Please enter your information, including your telephone number, in case we need to contact you for additional information: Please enter a phone number. Please enter an email address. Submit Are great for any occasion! There are a variety of Mass cards to choose from. Stop by the Parish Office to schedule a Mass for your loved ones! The Eucharist is the third of the sacraments of initiation, because in the early church, it was the meal shared by the community after one had been welcomed into the doors of the church in Baptism, made the promises of Confirmation, and then shares in the meal with the community. Receiving the body of Christ is the closest we may come to Christ while in this life. Eating and drinking food keep us alive; eating and drinking the Eucharistic meal sustains our spirit, and helps us grow in our life, always mindful of the commitment we made to be as Christ wants us through Baptism and Confirmation. What does it mean to have a Mass offered for someone? The tradition of offering Masses for others, particularly the dead, originates in the very early Church. The Catholic Mass is the highest form of prayer that we know of. An individual may ask a priest to offer a Mass for several reasons: Pope Leo XIII in his encyclical "Mirae caritatis," mirror of charity beautifully elaborated this point and emphasized the connection between the communion of saints with the Mass: When a priest offers Holy Mass, he has three intentions: First, to offer the Mass reverently and validly in accord with the norms of the Church. Second, to offer the Mass in union with the whole Church and for the good of the whole Church. Third, to offer the Mass for a particular intention, such as the repose of the soul of someone who has died. The special personal fruits of the Mass benefit the celebrating priest who acts in the person of Christ in offering the Mass and to the people who are in attendance and participate in the offering of the Mass. These fruits are both extensively and intensively finite, since each of us is finite. Therefore, the more a Mass is offered, the more benefit is conferred. When we face the death of someone, even a person who is not Catholic, to have a Mass offered for the repose of his or her soul and to offer our prayers are more beneficial and comforting than any other sympathy card or bouquet of flowers. To have a Mass offered on the occasion of a birthday, anniversary or special need is appropriate, beneficial and appreciated. A Mass intention may be set for: Mass intentions can be scheduled by visiting the Parish Office. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible canon A frequent reception of the Sacrament of Penance is encouraged for all. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. For Non-Christians "We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family. In their statement Bishops remind us that the reception of Holy Communion is an integral part of our worship as a community of faith. With few exceptions, only those who are members of the Catholic Church may received Holy Communion at a Catholic Eucharistic liturgy. In virtue of our membership in the Catholic Church we are ordinarily free to receive Holy Communion. We should strive to receive Holy Communion regularly, and worthily. We may find ourselves in situations, however, where an

examination of our conscience before God reveals to us that we should refrain from partaking of the Body and Blood of Christ. In order to receive Holy Communion we must be in communion with God and with the Church through the Sacrament of Reconciliation. Mortal sin constitutes a rejection of communion with God and destroys the life of grace within us. If we are no longer in the state of grace because of mortal sin, we are seriously obligated to refrain from receiving Holy Communion until we are reconciled with God and the Church through the Sacrament of Reconciliation. Certain thoughts, actions, and omissions entail grave sinful matter. While, it is not possible to make a complete list of thoughts and actions that involve grave matter, the U. S. Bishops, following the order of the Ten Commandments, mentioned some examples: We invite you to taste the mercy and forgiveness of Christ offered through this Sacrament. When we confess our sins, we are transformed more into the likeness of Christ!

Chapter 6 : Liturgy & Sacraments | Saint Lucie Catholic Church | Port St. Lucie, FL

The Eucharist in the Catholic Church is celebrated as "the source and summit" of the Christian life. [1] [2] [3] The Eucharist is consecrated daily (except on Good Friday, when consecration takes place on Maundy Thursday, but is distributed during the Mass of the Presanctified) during the celebration of Mass, the eucharistic liturgy.

Thomas, emphasizes the nature of the seven Sacraments sacred signs, but signs which possess by Divine institution the power to effect what they signify. The outward sign of the Sacrament can be discerned by the senses, it is a sensible sign. This sensible aspect of the Sacrament constitutes but one sign, although this sign has two constituent parts the matter, which is called the element, and the form, which is commonly called the word. All three things are essential, "and, if anyone of these three is lacking, the Sacrament is not effected" D. The Council of Trent declares that the Church has always possessed the power in the dispensation or administration of the Sacraments to determine or to change those things which she judges to be more expedient for those receiving them or for the reverence due to the Sacraments themselves, according to the circumstances of time and place. An exception is made with regard to the substance of a Sacrament which the Church has no power to alter *salva illorum substantia*: The question immediately arises as to what belongs to the substance of a particular Sacrament, and the answer will depend upon whether Our Lord instituted it generically in *genere* or specifically in *specie*. In the former case, He left it to the supreme authority of His Church to decide the particular signs which should signify and effect the sacramental grace. Where Christ instituted a Sacrament in *specie*, as regards either matter or form, the Church has no power to change them. Our Lord chose water for the matter of Baptism and bread and wine for the matter of the Holy Eucharist; nothing else can ever be admitted. Where bread for the Holy Eucharist is concerned, priests of the Latin rite are bound to use unleavened bread just as Our Lord did at the Last Supper. But there are other rites, Uniate and Orthodox, in which leavened bread is used and the Church recognizes this as equally valid. The Pope possesses the legal power to impose the use of unleavened bread upon the Eastern rites or of leavened bread upon the Latin Church but until the reforms of Vatican II it had always been the Catholic custom to hold fast to the traditions which have been handed down, liturgical traditions in particular, and never to change them even in minor matters without a compelling reason for doing so. With regard to the form of a Sacrament, some Catholics have mistakenly identified the form itself with a particular formula employed by the Church to express it, and have concluded that this formula cannot be changed without invalidating the Sacrament. Hence they have fallen into the error of believing that the Church has no power to make changes in the matter and form of any Sacrament, having mistakenly identified the matter and form in current usage with the substance of the Sacraments themselves, which Trent taught could not be changed. The view that the Church can make no change in the matter and form of any Sacrament is historically indefensible. Apart from anything else, this decree is not an infallible pronouncement. The Council was not teaching the whole Church but only the Armenians, and it was simply setting forth for their benefit an authoritative interpretation of the sacramental rites which they were to accept and implement. The decree sets out sacramental forms which they are to use; it does not preclude the possibility of the Church modifying those forms without changing their essential meaning. Indeed, the Council of Florence clearly held that the Church has the power, within certain limits, to alter the matter and form of some of the Sacraments. For example, after stating that the form for Baptism is: The Decree to the Armenians states: Its matter is that by the giving of which the Order is conferred; thus the priesthood is conferred by the giving of a chalice with wine and a paten with bread. The form of the priesthood is as follows: The imposition of hands by the ordaining bishop had been the matter of the Sacrament in Apostolic times, and this practice has been retained as the sole matter down to the present-day by all the Eastern rites, with the exception of the Armenians. The Latin rite itself did not possess the ceremony of the "tradition" until the tenth century, and until that time the imposition of hands constituted the matter in the Western as well as the Eastern Church. But from that time the ordination rites in the Latin Church were expanded and developed by the addition of other significant ceremonies, which both enhanced the solemnity of the occasion and also brought out the sacramental symbolism more clearly. So, throughout the history of

the development of the sacramental liturgy, the tendency has always been towards growth additions and accretions, the effort to obtain a fuller, more perfect, more clearly significant symbolism. Thus many beautiful and highly appropriate ceremonies have from time to time been added to the ordinals in use in various parts of the Church, but nothing has been discarded; and notably, the imposition of hands holds in every one of them the same position, and has the same significance and import that it ever held and possessed. By the thirteenth century the "tradition" of the instruments had been universally adopted throughout the Latin Church, so much so that the scholastics began to teach that this tradition of the instruments, with the respective form of words, belonged to the sacramental matter and form. It is not necessary to study in detail the long and complex theological disputes which took place on this question. The obvious problem was that, if the "tradition" of the instruments was necessary for validity, what of all the ordinations which had taken place in the centuries prior to its introduction and of those in the Eastern rites where there was no "tradition"? He decreed that the sole matter of the Sacrament is the imposition of hands and the sole form consists of the words of the Preface of the rite, the essential words being: Grant, we beseech Thee, Almighty Father, to this Thy servant, the dignity of the priesthood; renew the spirit of holiness within him, that he may hold from Thee, O God, the second rank in Thy service and by the example of his behaviour afford a pattern of holy living. Pope Pius XII thus taught conclusively that the tradition of the instruments is not necessary for validity, but he did not pronounce on whether it had been necessary for validity within the Latin rites up to the promulgation of *Sacramentum Ordinis*. He contented himself with observing that "if at any time the delivery of the instruments has, by the will and enactment of the Church, been necessary even for validity, everybody knows that what the Church has once ordained she can change and abrogate. Pope Pius XII made no change in the rite of ordination itself, in which the tradition of instruments was retained. In this respect it is worth noting that the essential form as laid down by the Pope simply states that the candidate has been admitted to the dignity of the Priesthood. It does not state in specific terms *expressis verbis* what powers have been conferred upon the priest, just as the essential form in other Sacraments does not always state their specific effects. For example, the form of Baptism does not state specifically that the candidate has been cleansed from the stain of Original Sin. However, the powers conferred upon a priest and the effects of Baptism are signified specifically in other parts of the traditional rites. Thus the form itself can derive its signification from other parts of the rite into which it is incorporated. Pope Leo XIII explained that the Anglican Ordinal did contain certain words which might conceivably "be held to suffice in a Catholic rite which the Church had approved. The fact that these powers are nowhere mentioned *expressis verbis* has no bearing on the validity of the rite. As was explained above, the history of sacramental liturgy is a history of development towards a fuller and more significant symbolism. There is no parallel at all between a primitive rite which had not developed to the point of clearly signifying its effects and a rite, such as that of the Anglican Ordinal, in which such developments had been deliberately discarded to manifest a rejection of Catholic teaching. Thomas Aquinas explains, additions or suppressions which change a rite from that which is recognized by the Church indicate an intention other than that of the Church and hence lead to invalidity. Father Francis Clark explains that: The sacramental signification of an ordination rite is not necessarily limited to one phrase or formula, but can be clearly conveyed from many different parts of the rite. These other parts could thus contribute, either individually or in combination, to determining the sacramental meaning of the operative formula in an unambiguous sense. Thus the wording of an ordination form, even if not specifically determinate in itself, can be given the required determination from its setting *ex adiunctis*, that is, from the other prayers and actions of the rite, or even from the connotation of the ceremony as a whole in the religious context of the age. The only formulae that infallibly and necessarily contain the essential significance of a Sacrament are those which have been canonised by being instituted by Christ and His Church for that purpose. Such words, when exactly reproduced, are removed beyond the reach of ambiguity or private distortion. Thus for example the formula for Baptism and the words of consecration in the Eucharist are always and necessarily a sufficient sacramental form, even if included in a rite of obvious heretical purport. But where a form and matter not specified by Our Lord are involved the presumption of validity is considerably lessened. The one, true Church alone can pronounce on its validity, and can do so with certainty:

Chapter 7 : Catechism of the Catholic Church - The sacrament of the Eucharist

- *Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony* *Baptism: Parent seeking to have their children Baptized here at St. John XXIII must be a registered member of at least three months prior to Baptism.*

Dogmatic Nature[edit] Dogma includes divine revelation , i. Jesus instituting the Eucharist 1 Cor "Whoever eats my flesh and drinks my blood remains in me and I in him" John 6: According to John, Jesus did not tone down these sayings, even when many of his disciples abandoned him John 6: The bread that we break, is it not a participation in the body of Christ? Road to Emmaus appearance. The disciples were unable to recognize him for who he was until "while he was at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him. Old Testament prefigurings[edit] Wikimedia Commons has media related to *Biblia pauperum*. Early medieval block-printed Catholic prayer books or psalters contained many illustrations of pairings of prefigurings of the events of the New Testament in the Old Testament, a form known as biblical typology. The Bible itself was predominantly a liturgical book used at Mass, costly to produce and illuminate by hand. The custom of praying the Liturgy of the Hours spread to those who could afford the prayer books required to follow the textual cycle that mirrored the pastoral seasons of Jewish temple worship. The *Speculum humane salvationis* contains illustrations of related scenes from the Old and New Testament Saint Thomas Aquinas taught that the most obvious Old Testament prefiguring of the sign aspect of the Eucharist was the action of Melchizedek in Genesis Sinai is equated with the adoration of the Shepherds and the priest celebrating the sacrifice of the Mass. Other theologians too see these as foreshadowing the Eucharist. In addition to this ritual for Passover night itself, Exodus prescribed a "perpetual institution" associated with the Passover that is celebrated by feasts of unleavened bread Exodus For our paschal lamb, Christ, has been sacrificed. Therefore let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. Transubstantiation[edit] Mass at the Grotto at Lourdes. The chalice is displayed to the people immediately after the consecration of the wine. Transubstantiation According to the Catholic Church , when the bread and wine are consecrated by the priest at Mass, they cease to be bread and wine, and become instead the Most Precious Body and Blood of Christ. The empirical appearances and attributes are not changed, but the underlying reality is. However, since according to Catholic dogma Christ has risen, the Church teaches that his body and blood are no longer truly separated, even if the appearances of the bread and the wine are. Where one is, the other must be. This is called the doctrine of concomitance. Therefore, although the priest or minister says, "The body of Christ", when administering the host, and, "The blood of Christ", when presenting the chalice, the communicant who receives either one receives Christ, whole and entire" "Body, Blood, Soul, and Divinity". Transubstantiation from Latin *transsubstantiatio* is the change of the substance of bread and wine into that of the body and blood of Christ , the change that, according to the belief of the Catholic Church, occurs in the Eucharist. It concerns what is changed the substance of the bread and wine , not how the change is brought about. For more on the philosophical concept, see Substance theory. The hat itself the "substance" has the shape, the colour, the size, the softness and the other appearances, but is distinct from them. Whereas the appearances, which are referred to by the philosophical term accidents are perceptible to the senses, the substance is not. When at his Last Supper Jesus said: However, the Catholic Church teaches that the underlying reality was changed in accordance with what Jesus said, that the "substance" of the bread was converted to that of his body. In other words, it actually was his body, while all the appearances open to the senses or to scientific investigation were still those of bread, exactly as before. The Church believes that the same change of the substance of the bread and of the wine occurs at every Catholic Mass throughout the world. *Virgin Mary by the Host* by Jean Auguste Dominique Ingres The Catholic Church accordingly believes that through transubstantiation Christ is really, truly and substantially present under the remaining appearances of bread and wine, and that the transformation remains as long as the appearances remain. For this reason the consecrated elements are preserved, generally in a church tabernacle , for giving Holy Communion to the sick and dying, and also for

the secondary, but still highly lauded, purpose of adoring Christ present in the Eucharist. In the judgment of the Catholic Church, the concept of transubstantiation, with its accompanying unambiguous distinction between "substance" or underlying reality, and "accidents" or humanly perceptible appearances, safeguards against what it sees as the mutually opposed errors of, on the one hand, a merely figurative understanding of the Real Presence of Christ in the Eucharist the change of the substance is real, and, on the other hand, an interpretation that would amount to cannibalistic a charge which pagans leveled at early Catholic Christians who did not understand the rites of the Catholic Church in that it was considered an "unbloody sacrifice" eating of the flesh and corporal drinking of the blood of Christ the accidents that remain are real, not an illusion and that Christ is "really, truly, and substantially present" in the Eucharist, [38] not physically present, as he was physically present in the Judea of two millennia ago. But the earliest known use of the term "transubstantiation" to describe the change from bread and wine to body and blood of Christ was by Hildebert de Lavardin, Archbishop of Tours died in about, long before the Latin West, under the influence especially of Saint Thomas Aquinas c. The University of Paris was founded only between and The term "substance" substantia as the reality of something was in use from the earliest centuries of Latin Christianity, as when they spoke of the Son as being of the same "substance" consubstantialis as the Father. The doctrine of transubstantiation is thus independent of Aristotelian philosophical concepts, and these were not and are not dogmata of the Church. Minister of the sacrament[edit] Roman Catholic priest in Sicily distributing the Eucharist to a child at her first Holy Communion The only minister of the Eucharist someone who can consecrate the Eucharist is a validly ordained priest [41] bishop or presbyter. He acts in the person of Christ, representing Christ, who is the Head of the Church, and also acts before God in the name of the Church. In addition to the ordinary ministers there is the formally instituted acolyte, who by virtue of his institution is an extraordinary minister of Holy Communion even outside the celebration of Mass. Finally, in special cases of an unforeseen nature, permission can be given for a single occasion by the Priest who presides at the celebration of the Eucharist. They may also exercise this function at eucharistic celebrations where there are particularly large numbers of the faithful and which would be excessively prolonged because of an insufficient number of ordained ministers to distribute Holy Communion. A rule for Catholics who are members of the Latin Church is: The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood. In the Western Church, "the administration of the Most Holy Eucharist to children requires that they have sufficient knowledge and careful preparation so that they understand the mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion. The Most Holy Eucharist, however, can be administered to children in danger of death if they can distinguish the body of Christ from ordinary food and receive communion reverently" Code of Canon Law, canon However, Christ, whole and entire, and the true Sacrament, is received even under only one species, and consequently that as far as the effects are concerned, those who receive under only one species are not deprived of any of the grace that is necessary for salvation" General Instruction of the Roman Missal. Whenever necessity requires it or true spiritual advantage suggests it, and provided that danger of error or of indifferentism is avoided, the Christian faithful for whom it is physically or morally impossible to approach a Catholic minister are permitted to receive the sacraments of penance, Eucharist, and anointing of the sick from non-Catholic ministers in whose Churches these sacraments are valid. Catholic ministers administer the sacraments of penance, Eucharist, and anointing of the sick licitly to members of Eastern Churches which do not have full communion with the Catholic Church if they seek such on their own accord and are properly disposed. This is also valid for members of other Churches which in the judgment of the Apostolic See are in the same condition in regard to the sacraments as these Eastern Churches. If the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed. Some dioceses have allowed pastors to make this determination as regards those in hospitals,

nursing homes, and correctional centers. A small quantity of water is added to the wine. It included instructions concerning gluten-free or low-gluten bread and non-alcoholic substitutes for wine. Historical roots of Catholic Eucharistic theology Whether the agape feast , a full meal held by Christians in the first centuries, was in all cases associated with a celebration of the Eucharist is uncertain. Earlier still, in about , Saint Ignatius of Antioch criticized those who "abstain from the Eucharist and the public prayer, because they will not admit that the Eucharist is the self-same Body of our Savior Jesus Christ, which [flesh] suffered for our sins, and which the Father in His goodness raised up again" Epistle to the Smyrnaeans 6, 7. Ambrose of Milan countered objections to the doctrine, writing "You may perhaps say: The earliest known use, in about , of the term "transubstantiation" to describe the change from bread and wine to body and blood of Christ was by Hildebert de Savardin , Archbishop of Tours died He did this in response to Berengar of Tours declaring that the Eucharist was only symbolic. In , the Fourth Lateran Council used the word transubstantiated in its profession of faith, when speaking of the change that takes place in the Eucharist. In the Council of Trent officially defined that "by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood; which conversion is, by the holy Catholic Church, suitably and properly called Transubstantiation. In his encyclical *Ecclesia de Eucharistia* of 17 April , Pope John Paul II taught that all authority of bishops and priests is primarily a function of their vocation to celebrate the Eucharist. Their governing authority flows from their priestly function, not the other way around. Communion of reparation[edit].

Chapter 8 : Ch. X Sacrament of Baptism - Catholic Notes

Pope Leo XIII. Pope John Paul II Next. Which of the following is one of the 7 Sacraments? Baptism, Holy Eucharist and _____ make us a part of God's family.

As mentioned before, it was a laywoman, Marie-Marthe Tamisier, whose personal awareness of the spiritual energy available from the Real Presence that Providence used to bring about the first international Eucharistic Congress at Lille, in France, in 1856. In the papal brief which Leo XIII addressed to those attending that Congress, he spoke of the "great joy" he had in commending the bishops who organized the assembly. He approved its purpose, namely "of repairing the iniquities wreaked upon the Most Holy Sacrament and of promoting Its worship. Anticipating the publication of his decree on frequent, even daily, Communion December 20, 1854, Pius X requested that the international Eucharistic Congress that year should be held in Rome. It was the sixteenth in sequence and the first one in the Eternal City. The Pope opened the Congress with the Mass which he celebrated and then participated in the procession with the Blessed Sacrament. It was Benedict XV who issued the first Code of Canon Law in which legislated the reservation of the Blessed Sacrament in "every parish or quasi-parish church, and in the church connected with the residence of exempt men and women religious" Canon , 1. It was this same Code which encouraged the private and public exposition of the Holy Eucharist. Margaret Mary had been canonized in 1920, just two years before Achille Ratti was elected Pope. In 1928, he wrote a lengthy encyclical on Reparation to the Sacred Heart. During her prayers before the Blessed Sacrament, Christ revealed to Margaret Mary "the infinitude of His love, at the same time, in the manner of a mourner. It was understood that the Holy Hour was to be made even as the original message was received by St. Margaret Mary, before the Holy Eucharist. A year before his election to the See of Peter, Cardinal Pacelli was sent as papal legate to the international Eucharistic Congress at Budapest in Hungary. It was 1938, a year before the outbreak of the Second World War. But He is emphatically still on earth, the Jesus of history, in the Sacrament of His love. Pius XII published forty-one encyclicals during his almost twenty year pontificate. One feature of these documents is their reflection of doctrinal development that has taken place in the Catholic Church in modern times. As later events were to show, it became the doctrinal blueprint for the Constitution of the Liturgy of the Second Vatican Council. Nine complete sections of *Mediator Dei* deal with "Adoration of the Eucharist. Adoration of the Eucharist. The basis for all Eucharistic devotion is the fact that Christ in the Blessed Sacrament is the Son of God in human form. There has been a deeper grasp by the Church of every aspect of the mystery of the Eucharist. It is on this doctrinal basis that the worship of adoring the Eucharist was founded and gradually developed as something distinct from the Sacrifice of the Mass. The reservation of the Sacred Species for the sick and those in danger introduced the praiseworthy custom of adoring the Blessed Sacrament which is reserved in our Churches. This practice of adoration, in fact, is based on strong and solid reasons. For the Eucharist is at once a Sacrifice and a Sacrament: When, therefore, the Church bids us adore Christ hidden behind the Eucharistic veils and pray to Him for the spiritual and temporal favors of which we ever stand in need, she manifests living faith in her divine Spouse who is present beneath these veils, she professes her gratitude to Him and she enjoys the intimacy of His friendship. The key to seeing why there should be a Eucharistic worship distinct from the Mass is that the Eucharist is Jesus Christ. No less than His contemporaries in Palestine adored and implored Him for the favors they needed, so we should praise and thank Him, and implore Him for what we need. As a consequence of this valid progress in doctrine, the Church has developed a variety of Eucharistic devotions. Now, the Church in the course of centuries has introduced various forms of this worship which are ever increasing in beauty and helpfulness; as, for example, visits of devotion to the tabernacle, even every day, Benediction of the Blessed Sacrament; solemn processions, especially at the time of Eucharistic Congresses, which pass through cities and villages; and adoration of the Blessed Sacrament publicly exposed. Sometimes these public acts of adoration are of short duration. Sometimes they last for one, several and even for forty hours. In certain places they continue in turn in different churches throughout the year, while elsewhere adoration is perpetual, day and night. To be stressed is that these are not merely passing devotional practices. They are founded on divinely revealed truth. And, as

the Pope is at pains to point out, "these exercises of piety have brought a wonderful increase in faith and supernatural life to the Church militant upon earth. Not at all, says the Pope. On the contrary, it can be claimed that by this devotion the faithful bear witness to and solemnly avow the faith of the Church that the Word of God is identical with the Son of the Virgin Mary, Who suffered on the Cross, Who is present in a hidden manner in the Eucharist and Who reigns upon His heavenly throne. He spoke of the "great benefit in that custom which makes the priest raise aloft the Bread of Angels before congregations with heads bowed down in adoration and forming with It the sign of the cross. But he took every occasion to urge the faithful, especially priests, to pray before the Blessed Sacrament. In the life of a priest nothing could replace the silent and prolonged prayer before the altar. The adoration of Jesus, our God; thanksgiving, reparation for our sins and for those of all men, the prayer for so many intentions entrusted to Him, combine to raise that priest to a greater love for the Divine Master to whom he has promised faithfulness and for men who depend on his priestly ministry. With the practice of this enlightened and fervent worship of the Eucharist, the spiritual life of the priest increases and there are prepared the missionary energies of the most valuable apostles. All the while that he was urging priests to pray before the altar, the Pope reminded them that "the Eucharistic Prayer in the full sense is the Holy Sacrifice of the Mass" Encyclical Sacerdotii Nostri Primordia, August 11, After all, without the Mass there would be no Real Presence. O Jesus, look upon us from your Sacrament like a good Shepherd, by which name the Angelic Doctor invokes you, and with him Holy Church. O Jesus, good Shepherd, this is your flock, the flock that you have gathered from the ends of the earth, the flock that listens to your word of life, and intends to guard it, practice it and preach it. This is the flock that follows you meekly, O Jesus, and wishes so ardently to see, in the Ecumenical Council, the reflection of your loving face in the features of your Church, the mother of all, the mother who opens her arms and heart to all, and here awaits, trembling and trustful, the arrival of all her Bishops June 21, Words could not be plainer. They could also not be more authoritative. The Vicar of Christ was teaching, by example, how effective prayer to our Lord in the Eucharist can be not only for ourselves personally, but for the whole Church of God. That was done by his successor, Pope Paul VI. Less than two years later, just before the last session of the Council, he published the encyclical *Mysterium Fidei* September 3, It is a remarkable document in several ways. It was issued during the Second Vatican Council. It praises those who "seek to investigate more profoundly and to understand more fruitfully the doctrine on the Holy Eucharist. Most of the encyclical, therefore, is a doctrinal analysis of the Real Presence. By all accounts, it is the most extensive and penetrating declaration in papal history on two articles of the Catholic faith: If we are to understand the sacramental presence of Christ in the Eucharist, "which constitutes the greatest miracle of its kind, we must listen with docility to the voice of the teaching and praying Church. This voice, which constantly echoes the voice of Christ, assures us that the way Christ is made present in this Sacrament is none other than by the change of the whole substance of the bread into His Body, and of the whole substance of the wine into His Blood, and that this unique and truly wonderful change the Catholic Church rightly calls transubstantiation. As a result of transubstantiation, the species of bread and wine undoubtedly take on a new meaning and a new finality, for they no longer remain ordinary bread and ordinary wine, but become the sign of something sacred, the sign of a spiritual food. However, the reason they take on this new significance and this new finality is simply because they contain a new reality which we may justly term ontological. There is no longer under the species what had been there before. It is something entirely different. Not only because of the faith of the church, but in objective reality. After the change of the substance or nature of the bread and wine into the Body and Blood of Christ, nothing remains of the bread and wine but the appearances, under which Christ, whole and entire, in His physical reality is bodily present V. Of course this presence is beyond our comprehension. Of course it is different from the way bodies are naturally present and therefore can be sensibly perceived. Subjectively, we cannot see or touch the Body of Christ in the Eucharist. But objectively in reality and ontologically in His being He is there. Once the Real Presence is properly recognized, it is only logical to conclude that we should worship the Savior in the Blessed Sacrament. It is equally logical to expect Him to confer blessings on a sinful world by His presence among us. Three passages in *Mysterium Fidei* make this conclusion perfectly clear. In the first statement, Pope Paul recalls the teaching of St. Cyril of Alexandria rejects as folly the opinion of those who maintained that if a part of the

Eucharist was left over for the following day, it did not confer sanctification. Once the elements of bread and wine have been consecrated and transubstantiation has taken place, the living Christ remains as long as the Eucharistic species remain. Then, because Christ is present, His humanity remains a source of life-giving grace. In his second statement on the Eucharist as a channel of grace, Pope Paul carefully distinguishes between the Eucharist as Sacrifice and Communion, and the Eucharist as Presence. Not only while the Sacrifice is offered and the Sacrament is received, but as long as the Eucharist is kept in our churches and oratories, Christ is truly the Emmanuel, that is "God with us. He restores morality, nourishes virtues, consoles the afflicted and strengthens the weak VI. These verbs--restores, nourishes, consoles and strengthens--are all forms of divine grace which Christ confers by His presence in the Eucharist. In his third statement on the efficacy of the Real Presence, Paul VI adds the final touch to his teaching. No doubt the living Savior in the Blessed Sacrament is there "full of grace and truth. For there is nothing more consoling on earth, nothing more efficacious for advancing along the road of holiness VI. The important word in that last sentence is "efficacious. Pope John Paul II. In one document and address after another, he has repeated what needs repetition for the sake of emphasis: But the Pope has done more than merely repeat what had been said before. He placed the capstone on the Eucharistic teaching of the magisterium that we have been examining. He did so by explaining in the most unambiguous language that there is only one Sacrament of the Eucharist. Yet this one Sacrament confers grace in three different ways. Each manner of giving grace corresponds to the three forms in which the Eucharist has been instituted by Christ. It is the "Redeemer of Man" who by His Passion and death on the Cross merited the grace of our salvation. But it is mainly through the Eucharist that the same Jesus Christ now channels this grace to a sinful human race. It is in this comprehensive sense that we can say, "the Church lives by the Eucharist, by the fullness of this Sacrament. The Mass is the Sacrifice-Sacrament of the Eucharist. As the Council of Trent declared, the Sacrifice of the Mass is not only an offering of praise and thanksgiving.

Chapter 9 : The Baltimore Catechism: Lesson ON THE SACRAMENTS IN GENERAL

The Eucharist in the Catholic Church is celebrated as "the source and summit" of the Christian life. The Eucharist is consecrated daily (except on Good Friday, when consecration takes place on Maundy Thursday, but is distributed during the Mass of the Presanctified) during the celebration of Mass, the eucharistic liturgy.

Sacraments The sacraments of the Church are the fruit of the redemptive sacrifice of Jesus on the cross. The sacraments are divided into: The sacraments touch all the important moments of Christian life. CCC The seven sacraments are: Parent seeking to have their children Baptized here at St. All Parents and Godparents are required to attend a Baptismal Catechesis. Please make arrangements in the Parish Office. Please stop by the Parish Office to make arrangements at least 6 months in advance. Wedding dates should not be picked before meeting with the Priest. Download Wedding Guidelines Bereavement and Funerals "At the death of a Christian, whose life of faith was begun in the waters of Baptism and strengthened at the Eucharistic table, the Church intercedes on behalf of the deceased because of its confident belief that death is not the end, nor does it break the bonds forged in life. The Church also ministers to the sorrowing and consoles them in the funeral rites with the comforting Word of God and the Sacrament of the Eucharist. For this reason we recommend following the complete structure and making use of each station. It is most appropriate, when family and friends are gathered together for visitation, to offer time for recalling the life of the deceased. For this reason, eulogies are usually encouraged to be done at the funeral home during visitation or at the Vigil Service. Funeral Liturgy The funeral liturgy is the central liturgical celebration of the Christian community for the deceased. When one of its members dies, the Church encourages the celebration of the funeral liturgy at a Mass. When Mass cannot be celebrated, a funeral liturgy outside Mass can be celebrated at the church or in the funeral home. Rite of Committal Burial or Interment The Rite of Committal, the conclusion of the funeral rite, is the final act of the community of faith in caring for the body of its deceased member. The Rite of Committal is an expression of the communion that exists between the Church on earth and the Church in heaven: Cremation "The Church earnestly recommends that the pious custom of burying the bodies of the deceased be observed; nevertheless, the Church does not prohibit cremation unless it was chosen for reasons contrary to Christian doctrine" canon