

Titles and Symbols of the Eucharist Cards

Eucharist

It is an action of thanksgiving to God. The Greek word *eucharistein*, which means “thanksgiving,” recalls the Jewish liturgies of the Temple. These blessings proclaimed God’s works: creation, redemption, and sanctification. The Temple liturgy was called the *Todah*, which means “thanksgiving,” and consisted of a sacred meal of bread and wine. (CCC 1328)

The Lord’s Supper

The Lord’s Supper is connected with the supper that the Lord took with His disciples on the eve of His Passion. There, Jesus took bread and wine and transformed them into His Body and Blood, given to all as spiritual food. It also looks forward to the wedding feast of the Lamb in the heavenly Jerusalem. (CCC 1329)

Breaking of Bread

Jesus used this rite, part of a Jewish meal, when as master of the table, He blessed and distributed the bread, above all at the Last Supper. It is in the breaking of the bread that His disciples recognized Him on the road to Emmaus after His Resurrection, and it is this expression that the first Christians used to designate their Eucharistic assemblies. Similarly, today, Christ is revealed and made present Body and Blood, Soul and Divinity, in the bread and wine, the essential signs of the Eucharist. (CCC 1329)

Eucharistic Assembly

The Eucharist is celebrated amid the assembly of the faithful, the visible expression of the Church. All of God's people gather together to partake of the one bread and one cup. The assembly of God's people today recalls the Qahal of the Old Testament, which refers to the assembly of Israelites at Passover and in their desert wanderings. God brought His people out of slavery in Egypt and today brings His Church out of the slavery of sin through this Sacrament. (CCC 1329)

Memorial of the Lord's Passion and Resurrection

The word *remember* means “to make present again.” In the Eucharist, Christ’s once-and-for-all sacrifice is made present again to us. At the Last Supper, Jesus asked His Apostles to “do this in memory of me.” This is similar to God’s command to the Israelites at the original Passover to remember those events forever, or to make God’s saving actions present to future generations. Far from a simple recollection, when we receive the Eucharist, we remember or memorialize Christ’s one sacrifice on Calvary and make it present to all at each celebration of the Mass. (CCC 1330)

The Holy Sacrifice

It makes present the one sacrifice of Christ the Savior and includes the Church’s offering. Our own sacrifices are united to Christ’s on the altar. The sacrifice of the Eucharist completes and surpasses all the sacrifices of the Old Covenant. No other sacrifices are needed because of Christ’s once-and-for-all sacrifice on the Cross, communicated to us through the Eucharist at every Mass. (CCC 1330)

Holy and Divine Liturgy

The word *liturgy* originally meant a public work or a service in the name of or on behalf of the people. In Christian tradition it means the participation of the People of God in “the work of God.” Through the liturgy, Christ, our Redeemer and high priest, continues the work of our redemption in, with, and through His Church. The Church’s whole liturgy finds its center and most intense expression in the celebration of the Eucharist. (CCC 1069 and 1330)

Sacred Mysteries

The word *mystery* used in this context does not mean a problem or puzzle to be solved, but rather speaks of the great divine truths of God and our salvation that are beyond our human understanding. God, however, invites us to know Him and His plan for us and makes these mysteries present to us in the Eucharist in a real, material way. (CCC 1330)

Holy Communion

By this Sacrament we unite ourselves to Christ, who makes us sharers in His Body and Blood to form a single body. All who receive the Eucharist participate in the one bread and one cup, the one Body of Christ, making us one People of God, a communion, or communion union, united to Christ and each other. (CCC 1331)

Holy Mass

The word *Mass* comes from the Latin phrase *Ite missa est*, which means “Go, it is the Mass,” or “Go, the Mass is over.” This phrase gives all those who have participated in the Divine Liturgy the mission of Christ Himself, to make disciples of all the nations. The liturgy in which the mystery of salvation is accomplished concludes with the sending forth (mission) of the faithful, so that they may fulfill God’s will in their daily lives. (CCC 1332)