

St. Mary's of the Lake, Watkins Glen, NY  
St. Benedict's, Odessa, NY



## *The Greatest Gift: The Eucharist, Part II*

Fr. Jeffrey S. Tunnick  
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1



## **The Greatest Gift: The Eucharist, Part II**

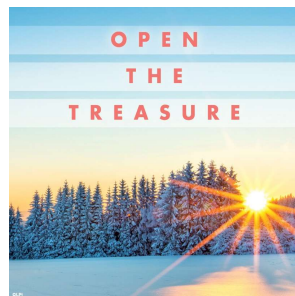
### Webinar Tips

- All participants are muted to reduce background noise
- If slides are not fully visible, check at the top center of your screen for "fit to window" under arrow.
- If you would like to ask a question, at the bottom of your screen you should see a box with the letters "Q & A". Click it and you can type your question. It will show on my screen.
- In addition to the slides, you should see a video of me. It should appear in the upper right of your screen. It should not block any significant content on the slides. If it does, you can drag it around.

2



## **The Greatest Gift: The Eucharist, Part II**



Opening  
Prayer

3



## **The Greatest Gift: The Eucharist, Part II**

### Question From Part I Evaluations

- "My question is how to best discuss with a fellow Catholic who is not attending that they are committing grave sin. What do you suggest to say to encourage them to see the importance of keeping God's third commandment without being judgmental? I am thankful that you pointed out that missing Mass on Sunday, without good reason, is grave sin."
- My suggestion:
  - Don't start by telling them they are going to Hell. Ask God for the words to help them understand what they are missing! These series should help you have the words!

4



## The Greatest Gift: The Eucharist, Part II

### Review

- Why this series?
  - Why a Three-Year Eucharistic Revival?
- ***It is Jesus***
  - New Testament on the Real Presence

If you missed Part I, you can view it at [www.renewaloffaith.org/greatestgift](http://www.renewaloffaith.org/greatestgift).

5



## The Greatest Gift: The Eucharist, Part II

### A Question After Part I

- When was the term “Real Presence first used?

Longenecker, Fr. Dwight, “Beware the term ‘Real Presence’.” Catholic Answers. 12/1/98. Online at <https://www.catholic.com/magazine/print-edition/beware-the-term-real-presence>

6



## The Greatest Gift: The Eucharist, Part II

### Understanding & Appreciating Our Jewish Roots

“In order for us to hear Jesus in the way his first disciples would have heard him, we need to be familiar with two key sources of information: (1) the Jewish *Scriptures*, commonly known as the Old Testament, and (2) ancient Jewish *tradition*, enshrined in writings not contained in the Jewish Bible” (Pitre, 18).

7



## The Greatest Gift: The Eucharist, Part II

### Jewish Expectations of the Messiah

“The one thing that they all seem to have heard is the idea that the Jewish people were waiting only for a military Messiah...However, to say that *all* Jews at the time of Jesus were simply waiting for a political Messiah is an exaggeration...You will find that many ancient Jews were waiting for much more than just a military Messiah. You will find that many of them were waiting for the restoration of Israel in a new exodus” (Pitre, 23).

8



## The Greatest Gift: The Eucharist, Part II

### Matter and Form of the Eucharist

- For the “matter” we use bread and wine
  - #1 – Because that is what Jesus used
  - The Last Supper celebrated the Passover
- Bread
  - **Unleavened** bread was used at the Passover
  - We use bread recalling the manna in the desert (Exodus 16)
  - Bread as a basic necessity for life
  - Jesus speaks of the “Bread of Life” in John 6

9



## The Greatest Gift: The Eucharist, Part II

### Matter and Form of the Eucharist cont'd

- Wine
  - was used during the Passover meal as a symbol of freedom (redemption) from slavery in Egypt
  - It symbolizes our redemption from sin
- Scriptural Connections
  - John 15 Jesus says He is the vine and we are the branches.
  - Luke 22:18 – “I shall not drink of the fruit of the vine until the kingdom of God comes.”
  - The wine we use at Mass must come from grape vines – *The General Instruction of the Roman Missal, 322, Code of Canon Law, 924*)

10



## The Greatest Gift: The Eucharist, Part II

### Matter and Form of the Eucharist cont'd

For the “form” we have the Eucharistic Prayers. Fundamental to these prayers are Jesus’ words of institution

11



## The Greatest Gift: The Eucharist, Part II

### Jewish Roots of the Passover

- The Israelites had cried out to God from slavery in Egypt. God responded by sending Moses.
- Exodus 12
  - v2 – “This month will stand at the head of your calendar.”
  - v5 – “Your lamb must be a year-old male and without blemish”
  - v7 – The blood placed on the doorposts
  - v46 - No bone of the lamb broken
- “the sacrifice of the lamb was a specifically priestly action” (Pitre, 52).

12



## The Greatest Gift: The Eucharist, Part II

### “Do This in Memory of Me”

- Passover Meal
  - Reading for Holy Thursday (Exodus 12:1-8, 11-14) ends with
    - “This day shall be a **memorial feast** for you, which all your generations shall celebrate with pilgrimage to the LORD, as a **perpetual institution.**” (cf. *Catechism of the Catholic Church*, 1366)
  - **Memorializes** God setting his people free from Egypt
- It was no coincidence Jesus’ Crucifixion came at the time of the Passover
  - The Eucharist memorializes Jesus setting us free from our sins

13



## The Greatest Gift: The Eucharist, Part II

### Names for the Eucharist

*Catechism of the Catholic Church*, 1328 – 1332

- The word *Eucharist* means “thanksgiving”
- Lord’s Supper
- Breaking of the Bread
- Holy Communion
- Holy Sacrifice

14



## The Greatest Gift: The Eucharist, Part II

### The Lord’s Supper

- Passover → New Exodus
- It literally was Jesus’ last earthly **supper**
  - The Eucharist is a meal – Remember in Part I “Amen, amen, I say to you, **unless you eat the flesh of the Son of Man and drink his blood**, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is **true food**, and my blood is **true drink.**” (John 6:53-55)

15



## The Greatest Gift: The Eucharist, Part II

### The Passover in Jesus’ Time

- By Jesus’ time Passover changed some
  - For example, the Passover was no longer celebrated in the home. The sacrifice had to be done at the Temple (Deuteronomy 16:5-7) and sacrifice offered by ordained priest instead of the father of the family (Pitre, 60)
  - This is why we need both Jewish scripture **and** Jewish Tradition

16



## The Greatest Gift: The Eucharist, Part II

### The Last Supper as a New Exodus

“The essentials of this new exodus can be summarized by four key events: (1) the coming of a new Moses; (2) the making of a new covenant; (3) the building of a new Temple; and (4) the journey to a new promised land” (Pitre, 24).

17



## The Greatest Gift: The Eucharist, Part II

### The Last Supper as a New Exodus cont'd

- The Covenant of Exodus 24
  - The covenant formed when the blood was sprinkled on the people (Pitre, 29)
  - “Second, notice also that the making of the covenant does not end with the death of the sacrificial animal, but with a banquet – a heavenly meal” (Pitre, 30).
    - Exodus 24:11 – “They saw God, and they ate and drank.”
- Ezekiel 16:60 - “But I will remember the covenant I made with you when you were young; I will set up an everlasting covenant with you.”

18



## The Greatest Gift: The Eucharist, Part II

### The Last Supper as a New Exodus cont'd

- Jesus forms a new covenant as promised in Jeremiah 31:31-34  
 “See, days are coming—oracle of the LORD—**when I will make a new covenant** with the house of Israel and the house of Judah. It will not be like the covenant I made with their ancestors the day I took them by the hand to lead them out of the land of Egypt. They broke my covenant, though I was their master—oracle of the LORD. But this is the covenant I will make with the house of Israel after those days—oracle of the LORD. **I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people.** They will no longer teach their friends and relatives, “Know the LORD!” Everyone, from least to greatest, shall know me—oracle of the LORD—for I will forgive their iniquity and no longer remember their sin.”

19



## The Greatest Gift: The Eucharist, Part II

### The Last Supper as a New Exodus cont'd

- “In the first exodus, the twelve tribes of Jacob did not just walk out of Egypt. They were delivered by God. At the time of Moses, the people of Israel did not simply decide one day to throw off the shackles of slavery. They were ransomed by the Lord” (Pitre, 48-49).
- “But at his final Passover, on the night of the Last Supper, Jesus did something strange. During that meal, instead of speaking about the past exodus from Egypt, Jesus talked about his future suffering and death. On that night, instead of explaining the meaning of the flesh of the Passover lamb, Jesus identified the bread and wine of the supper as his own body and blood, and commanded the disciples to eat and drink. Why?” (Pitre, 49).

20



## The Greatest Gift: The Eucharist, Part II

### The Last Supper as a New Exodus cont'd

- “The fourth step of the Passover sacrifice is, curiously, the one that is most often forgotten. And yet is arguably the most important for understanding Jesus’ action at the Last Supper. After the lamb had been killed and its blood poured out and spread upon the entries of the homes, the Israelites would then eat the lamb” (Pitre, 55- see Exodus 12:8-12)
- “The Passover was not completed by the death of the victim, but by a “communion” of sorts – by eating the flesh of the sacrifice that had been killed on your behalf” (Pitre, 56).
- “In later Jewish tradition, the bitter herbs would come to symbolize the sufferings Israel endured in Egypt” (Pitre, 56).
- Passover as a “thank you offering” (Pitre, 56)

21



## The Greatest Gift: The Eucharist, Part II

### Jewish Roots – Bread From Heaven

“However, it is significant that when Jesus gave his most detailed teaching about what he was going to do at the Last Supper, he did not refer to the Passover lamb. Instead, he spoke of the manna of the exodus, the supernatural bread from heaven that God had given the Israelites in the desert (see John 6:35-59). Moreover, he also promised that he would give new manna to those who believed in him” (Pitre, 78).

22



## The Greatest Gift: The Eucharist, Part II

### Jewish Roots – Bread From Heaven cont'd

- The Israelites did not recognize the manna “what is it” Exodus 16:4-5, 11-15).
  - Hebrew words “man hu” mean “what is it?”
  - The idea that they did not recognize the manna goes against modern scholars who say the manna was “a **natural** substance secreted by the tamarisk plant or by one of the desert insects that feeds on its leaves” (Pitre, 81, my emphasis).
- The Israelites did not recognize the manna. **Many people do not recognize the Eucharist today for what it is.**

23



## The Greatest Gift: The Eucharist, Part II

### Jewish Roots – The Bread in the Tabernacle

- “Third, the Israelites not only consumed the manna as their daily food, they also preserved it, by *placing it in the Tabernacle*” (Pitre, 83). See Exodus 16:32-34
- The manna was reserved in the Holy of Holies (Pitre, 84).

\*Note that the lamb was not reserved (Exodus 12:10). It had to be consumed that night. It is the bread that is reserved.

24



## The Greatest Gift: The Eucharist, Part II

### Jewish Roots – The Bread in the Tabernacle cont'd

“Perhaps this is because references to the Bread of the Presence are buried in some of the most difficult parts of the Old Testament, such as the detailed description of the Tabernacle (Exodus 25) or the priestly rules and regulations of the Levites (Leviticus 24). Or perhaps it is because older English Bibles tended to translate the Hebrew references to this bread with the rather obscure expression “Showbread” (or “Shewbread”)” (Pitre, 117).

25



## The Greatest Gift: The Eucharist, Part II

### Jewish Roots – The Bread in the Tabernacle cont'd

Three things kept in the Tabernacle

1. The Ark
2. Golden lampstand aka Menorah
3. The golden table of the Bread of the Presence (Pitre, 118-119). Exodus 25:23-30 – mentions the bread and flagons → wine (imagery based on heavenly banquet Exodus 24:9-11).

“The earthly Tabernacle is a visible sign of the invisible heavenly place of God, and the earthly Bread of the Presence is a visible sign of the invisible face of God” (Pitre, 122).

“In this book of laws for the Levitical priests, we learn that the bread and wine were signs not just of God’s presence, but of the covenant” (Pitre, 122).

26



## The Greatest Gift: The Eucharist, Part II

### Jewish Roots – The Bread in the Tabernacle cont'd

“Second, according to Leviticus, the Bread of the Presence was a “perpetual” offering, to be continually present before the Lord in the Tabernacle” (Pitre, 123).

“Leviticus also implies that as long as the Bread of the Presence was inside the Tabernacle, the flames of the Menorah were to be kept burning “continually” alongside it (Leviticus 24:1-4)” (Pitre, 123).

27



## The Greatest Gift: The Eucharist, Part II

### Jewish Roots – Bread of the Presence

“Third – and this is important – the Bread of the Presence was not just a symbol; it was also a *sacrifice*. Although many readers of the Bible are familiar only with animal sacrifice, there were in fact two kinds of sacrifice in the Old Testament: (1) “bloody” sacrifice, involving the slaughter of bulls, goats, and sheep, and (2) “unbloody” sacrifice, which often consisted of bread and wine. The Bread of the Presence was a kind of unbloody sacrifice, known in Hebrew as the *minhah* (compare Leviticus 2)” (Pitre, 124).

Remember Melchizedek in Genesis 14:17-20 (Pitre, 125)

28



## The Greatest Gift: The Eucharist, Part II

### Eucharist as “Communion”

United States Conference of Catholic Bishops (USCCB)  
“The Mystery of the Eucharist in the Life of the Church”

“25. The Sacrament of the Eucharist is called Holy Communion precisely because, by placing us in intimate communion with the sacrifice of Christ, we are placed in intimate communion with him and, through him, with each other. Therefore, the Eucharist is called Holy Communion because it is “the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being.”

29



## The Greatest Gift: The Eucharist, Part II

### Eucharist as “Communion”

As Eucharistic Prayer III says,

“grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, **may become one body, one spirit in Christ.**”

30



## The Greatest Gift: The Eucharist, Part II

### Eucharist as Sacrifice

In his foreword to Pitre’s *Jesus and the Jewish Roots of the Sacrifice*, Scott Hahn writes, “But the first-century Jews who witnessed the event would not and could not have seen the crucifixion as a sacrifice. It bore none of the marks of a sacrifice in the ancient world. On Calvary there was no altar and no credentialed priest. There was indeed a death, but it took place apart from the Temple, which was the only valid place of sacrifice in Judaism, and even outside the walls of the holy city” (ix).

31



## The Greatest Gift: The Eucharist, Part II

### Eucharist as Sacrifice cont’d

- Sacrifice Before the Exodus
  - “sacrifice” first found in the Bible in the story of Cain and Abel
  - Abraham frequently built altars – ex. See Genesis 12:8; 13:18
  - Bread and wine offered by Melchizedek – Genesis 14:17-20

32





## The Greatest Gift: The Eucharist, Part II

### Eucharist as Sacrifice cont'd

Jesus did not drink the fourth cup, completing the Passover until He “drank” wine on the Cross. His Crucifixion/sacrifice is united to the Last Supper.

- The words of consecration, “for this is the chalice of my blood...which will be poured for you”

The Sacrifice of the Mass is NOT a new sacrifice nor is it a sacrifice by the priest. It is Jesus’ sacrifice from 2,000 years ago made present by God. (cf. *Catechism of the Catholic Church*, 1367).

33



## The Greatest Gift: The Eucharist, Part II

### Eucharist as Sacrifice cont'd

Offertory- “my sacrifice and yours”

- Question From Part I evaluations – “Could you explain why it's called our sacrifice?”
- Colossians 1:24 – “Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the church”
- Bread/wine/offertory brought forth symbolize our offering

34



## The Greatest Gift: The Eucharist, Part II

### The Eight Parts to the Eucharistic Prayer: The Oblation

GIRM 79

“f) The **oblation**, by which, in this very memorial, the Church, in particular that gathered here and now, **offers the unblemished sacrificial Victim in the Holy Spirit to the Father**. The Church’s intention, indeed, is that the faithful not only offer this unblemished sacrificial Victim **but also learn to offer their very selves**, and so day by day to be brought, through the mediation of Christ, into unity with God and with each other, so that God may at last be all in all.”

35



## The Greatest Gift: The Eucharist, Part II

### Eucharist as Sacrifice cont'd

Hebrews 5:7-10 – “In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence. Son though he was, he learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him, declared by God high priest according to the order of Melchizedek.”

36



## The Greatest Gift: The Eucharist, Part II

### Scapegoat

*“When he has finished purging the inner sanctuary, the tent of meeting and the altar, Aaron shall bring forward the live goat. Laying both hands on its head, he shall confess over it all the iniquities of the Israelites and their trespasses, including all their sins, and so put them on the goat’s head. He shall then have it led into the wilderness by an attendant. The goat will carry off all their iniquities to an isolated region” (Leviticus 16:20-22a).*

Hebrews 10:10-14 – *“By this ‘will,’ we have been consecrated through the offering of the body of Jesus Christ once for all. Every priest stands daily at his ministry, offering frequently those same sacrifices that can never take away sins. But this one offered one sacrifice for sins, and took his seat forever at the right hand of God”*

37



## The Greatest Gift: The Eucharist, Part II

### The Lamb of God and Communion

- *“Behold the Lamb of God, behold him **who takes away** the sins of the world” – John 1:29b*
- *“Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed” is based on the words of the Centurion in Matthew 8:8 and Luke 7:6*

38



## The Greatest Gift: The Eucharist, Part II

### USCCB, The Mystery of the Eucharist in the Life of the Church

*“55. In recent years, increasing numbers of Christians in our country have left their churches and become religiously unaffiliated. We invite Catholics who have left the Church or who no longer practice the faith to come home. We miss you and we love you. We pray that Jesus will draw you back to your Catholic family, his Mystical Body, through his Eucharistic Body. **We repeat words attributed to St. Teresa of Calcutta: “Once you understand the Eucharist, you can never leave the Church. Not because the Church won’t let you but because your heart won’t let you.”**”*

39



## The Greatest Gift: The Eucharist, Part II

### Resources for the Eucharistic Revival can be found at:

- Diocese of Rochester - <https://eucharisticrevival.dor.org/>
- USCCB - <https://www.eucharisticrevival.org/>

40



## The Greatest Gift: The Eucharist, Part II

### Future Schedule

- Upcoming sessions - *The Greatest Gift: The Eucharist*
  - Thursdays
  - March 9th
- When you exit this webinar a short evaluation questionnaire should come up to invite your feedback.
- The slides for this presentation will be available online at <http://www.renewaloffaith.org/greatestgift>

41



## The Greatest Gift: The Eucharist, Part II

### Resources

*Catechism of the Catholic Church. Second Edition.* Libreria Editrice Vaticana, 1997.

St. Francis De Sales, *Introduction to the Devout Life.* Ignatius Press: San Francisco/Augustine Institute: Greenwood, CO. 2015.

Irwin, Rev. Kevin W., *The Sacraments: Historical Foundations and Liturgical Theology.* Paulist Press: New York. 2016.

42



## The Greatest Gift: The Eucharist, Part II

### Resources

Longenecker, Fr. Dwight, "Beware the term 'Real Presence'" *Catholic Answers.* 12/1/98. Online at <https://www.catholic.com/magazine/print-edition/beware-the-term-real-presence>

Pitre, Brant, *Jesus and the Jewish Roots of the Eucharist.* Image: New York. 2016.

Rolheiser, Ronald, *Our One Great Act of Fidelity: Waiting For Christ in the Eucharist.* New York: Image. 2011.

43



## The Greatest Gift: The Eucharist, Part II

### Resources (cont'd)

*St. Joseph Edition of The New American Bible Revised Edition.* New Jersey, Catholic Book Publishing Corp. 2010.

USCCB, *The General Instruction of the Roman Missal.* Washington, DC: USCCB. 2011.

USCCB, "The Mystery of the Eucharist in the Life of the Church." Accessed online 12/10/22 at <https://www.usccb.org/resources/mystery-eucharist-life-church-0>

USCCB, *United States Catholic Catechism for Adults.* Washington, DC: USCCB, 2006.

44