

THE EUCHARIST MAKES THE CHURCH III

Summary of 1st talk:

Scripture and the Canon of the New Testament:

- the church comes before the bible.
- as the church is logically prior to the bible, so the Eucharist is logically prior to the scriptural accounts of it.

Church: a sacrament

- Christ is the sacrament of God
- The church is the sacrament of Christ
- The Eucharist is the sacrament of the church

2nd talk:

1. Synoptic Relationships.

Order of composition: Mark, Matthew & Luke; John comes later; the significant parts of Paul are earlier.

2. Institution Narrative and NT genres

Letters, gospels and apocalyptic

- 'This *is* my body'
- 'Do this'
- 'The blood of the covenant'

3. Was the last supper a Passover meal?

Matthew Mark and Luke *say so* but don't provide the detail of a Passover Meal.

John describes Jesus *as* the Passover Lamb and so reports his death as simultaneous with Passover.

All these elements combine to place the Eucharist at the heart of Christian life.

3rd talk:

1. Why this topic is essential to our Christian life and the being of the Church

2. Recap on Passover character of the Last Supper

3. Survey of church documents from the first four centuries, before the Canon of scripture was fixed.

Didache – mid 1st century to mid 2nd century (possibly as early as AD 60)

9.1 Concerning the thanksgiving, give thanks thus:

9.2 First, concerning the cup:

We give thanks to you, our Father, for the holy vine of David your child, which you have made known to us through Jesus your child; glory to you for evermore.

9.3 Concerning the broken bread:

We give thanks to you, our Father, for the life and knowledge which you have made know to us through Jesus your child; glory to you for evermore.

9.4 As this broken bread was scattered upon the mountains and having been gathered together became one, so may your church be gathered from the ends of the earth into your kingdom; for yours is the glory and the power through Jesus Christ for evermore.

9.5 Let no one eat or drink of your eucharist but those who have been baptized in the name of the Lord. For concerning this also the Lord has said, 'Do not give what is holy to the dogs.'

10.1 After you have had your fill, give thanks thus:

10.2 We give thanks to you, holy Father, for your holy name which you have enshrined in our hearts, and for the knowledge and faith and immortality which you have made known to us through Jesus your child; glory to you for evermore.

10.3 You, Almighty Master, created all things for the sake of your name and gave food and drink to humans for enjoyment, that they might give thanks to you; but to us you have granted spiritual food and drink and eternal life through Jesus your child.

10.4 Above all we give thanks to you because you are mighty; glory to you for evermore. Amen.

10.5 Remember, Lord, your church, to deliver it from all evil and to perfect it in your love, and gather it together from the four winds, having been sanctified, into your kingdom which you have prepared for it; for yours is the power and the glory for evermore. Amen,

10.6 May grace come, and this world pass away. Amen.

Hosanna to the God of David.

If anyone is holy, let him come; if anyone is not, let him repent.

Marana tha. Amen.

10.7 But allow the prophets to give thanks as they wish. ...

14.1 Having assembled together on the Lord's day of the Lord, break bread and give thanks, having first confessed your faults, so that your sacrifice may be pure.

14.2 Let no one having a dispute with his neighbour assemble with you until they are reconciled, that your sacrifice may not be defiled.

14.3 For this is what was spoken by the Lord, 'In every place and time offer me a pure sacrifice; for I am a great king, says the Lord, and my name is wonderful among the nations.'

6.2. Justin Martyr – mid second century, at Rome

Jesus, having taken bread, having given thanks, said, ‘Do this in remembrance; this is my body’; and similarly having taken the cup and having given thanks, said, ‘This is my blood’; and gave to them [the apostles] alone.

First Apology 66.3

6.3. Irenaeus – late second century at Lyons

He took that created thing, bread, and gave thanks, saying ‘This is my body.’ And the cup likewise, which is part of that creation to which we belong, he declared his blood...

Against the Heresies 5.33.1

When he had given thanks over the cup, and had drunk of it, and given it to the disciples, he said to them: ‘Drink of it, all (of you): this is my blood of the new covenant, which will be poured out for many for forgiveness of sins. But, I tell you, I will not drink henceforth of the fruit of this vine until that day when I will drink it new with you in my Father’s kingdom.

Against the Heresies 5.33.1

Tertullian and Cyprian – third century, North Africa

Tertullian:

Having taken bread and given it to the disciples, he made it his body by saying ‘This is my body’ ...Similarly when mentioning the cup and making the covenant to be sealed by his blood, he affirms the reality of his body.

Against Marcion 4.40.3

Cyprian:

For on the eve of his passion, taking the cup, he blessed, and gave (it) to his disciples, saying, ‘Drink of this, all (of you); for this is the blood of the covenant, which will be poured out for many for forgiveness of sins. I tell you, I shall not drink again of this fruit of the vine until that day when I shall drink new wine with you in my Father’s kingdom.’

Letters 63.9

The Apostolic Tradition – fourth century

Latin version

...taking bread, giving thanks to you, he said: ‘Take, eat, this is my body which will be broken for you.’ Likewise also the cup, saying: ‘This is my blood which is poured out for you. When you do this, you do my remembrance.’

Sacramentary of Sarapion – mid fourth century

To you we offered this bread, the likeness of the body of the only-begotten. This bread is the likeness of the holy body, because the Lord Jesus Christ, in the night when he was handed over, took bread and broke (it) and gave (it) to his disciples, saying, ‘Take and eat; this is my body which is broken for you for forgiveness of sins.’ Therefore we also offered the bread...

And we also offered the cup, the likeness of the blood, because the Lord Jesus Christ, having taken the cup after the supper, said to his disciples, ‘Take, drink; this is the new covenant, which is my blood poured out for you for forgiveness of sins.’ Therefore we also offered the cup.

Cyril of Jerusalem – between 350 and 386

In the night when he was handed over, our Lord Jesus Christ, having taken bread and having given thanks, broke (it) and gave (it) to his disciples, saying: ‘Take, eat; this is my body.’ And having taken the cup and having given thanks, he said, ‘Take, drink; this is my blood.’

Mystagogical Catecheses 4.1

Books:

Paul Bradshaw, Eucharistic Origins

Raymond Brown, The Death of the Messiah

Dom Gregory Dix, The Shape of the Liturgy

Avery Dulles, Models of the Church

Morna Hooker, The Gospel According to St Mark

Michael McGuckian, The Holy Sacrifice of the Mass

Max Thurian, The Eucharistic Memorial