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# Important Milestones in the Development of the Eucharist

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## Abstract

The all-pervasive action of the Triune God brings together the community that worships God as father, inspires the individual believers to perform their different roles in the community's surrender to God, and authorizes the ordained minister to officiate in the sacramental rite. In this way in the Eucharist, the *Memoria Christi* (strong memory) becomes alive, transforming and fulfilling. This is what the Eucharist was meant to be throughout the history of the Church so that the community of faith identified more completely with its Risen Lord. Vatican II, affirms that the Eucharist is "a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed." This essay traces the history of eucharistic celebration during four important periods in the life of the Church: (i) in the New Testament times, (ii) during the eleventh century, (iii) at the time of the Council of Trent in the sixteenth century and (iv) during Vatican Council II. Its objective is to highlight theological considerations that have pastoral implications in the Church today. Finally, the author appreciates the need for inculturating the Eucharist so that the strong memory (*Memoria Christi*) can take effect in the varied cultural communities of believers.

## Keywords

Memoria Christi, Eucharist as sacrament, sacrifice, as meal, reductionism, real presence.

## Introduction

Among the sacraments, the one most linked with the *Memoria Christi* (the remembrance of Christ) is the Eucharist. In the New Testament, this sacrament is clearly referred to in the synoptic gospels as well as in the Pauline texts. The *Memoria Christi* is the presence of Christ in the believing community and which influences its way of life. Identification with Christ is the end result. The transformation effected by God's Spirit in sacramental Baptism—being “baptized into Christ”—is reaffirmed and ratified each time the Eucharist is celebrated.

When after the Last Supper, Christ commanded his disciples “Do this in remembrance of me” he was asking his disciples to celebrate a meal patterned on the one they had just shared. In doing so they would recall his presence in their midst. In the Last Supper, Jesus makes an offering that symbolizes the whole of his life. Celebrating the meal in memory of him recalls that offering. This recalling is more than merely becoming aware of a past event in the life of Jesus; it is rather the strong memory of Jesus Christ himself animating, inspiring and vivifying those who celebrate the eucharistic meal. The celebration of the Eucharist enables the believing community to encounter the Risen Lord. In fact, the strong memory of Jesus Christ is the liturgy of the Eucharist celebrated by the Church community.

The strong memory of Jesus in the Eucharist is like being enveloped in a piece of music. The listener becomes involved in the sound that arouses feelings, emotions, associations and a heightened sense of the self. This happens on account of the context, the performers, the conductor and the receptive audience. In the Eucharist, too, there is the context where praise and adoration is offered to the Triune God through the person of Jesus Christ. The all-pervasive action of the Triune God brings together the community that worships God as Father, inspires the individual believers to perform their different roles in the community's surrender to God, and authorizes the ordained minister to officiate in the sacramental rite. In this way the

*Memoria Christi* becomes alive, transforming and fulfilling. This is what the Eucharist—as sacrifice and sacrament—was meant to be throughout the history of the Church so that the community of faith identified more completely with its Risen Lord. In the words of Vatican II, the Eucharist is

a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us. (SC 47)

This essay traces the history of eucharistic celebration during four important periods in the life of the Church: (i) in the New Testament times, (ii) during the eleventh century, (iii) at the time of the Council of Trent in the sixteenth century and (iv) during Vatican Council II. Its objective is to highlight theological considerations that have pastoral implications in the Church today.

## **A. The Eucharist in New Testament times**

### **1. The Meal Pattern of the Eucharist in Tradition**

The New Testament informs us that the final act of Jesus in the company of his disciples was to celebrate a meal with them and give them a mandate to continue celebrating that meal in memory of him. The act of eating together was chosen by Jesus to be the symbol of his presence in the Church of the future. But a meal is not mere eating; it is the sharing of table fellowship during which a community is built and the bonding of individuals occurs. Sharing a meal is a humanizing act in which caring for the other becomes the sign of a person's relating to him or her. The emphasis is not primarily on the food but on the relationship one builds up by eating with another person. To discount the fellowship aspect of the eucharistic meal is to cut off the primary meaning of meal. When that happens, the secondary and intended meaning of the Eucharist as sacrament of unity becomes deficient.

The Last Supper was a meal shared against the background of the Passover as described in Exodus 12. The ritual meal

commemorated a Harvest Festival, an opportunity for the people of Israel to acknowledge Yahweh's providential care of them. At the same time, the meal was also an occasion for the people of Israel to remember the mighty hand of God that brought them out of Egypt thus freeing them from their slavery. In the Last Supper, in addition to the Passover commemoration, Jesus reminded his disciples of God's providential care and liberating action that would find their fullest manifestation in his own life, death and resurrection. By identifying himself with the bread and the cup that was shared, Jesus offered himself—in sacrifice—to the Father. The institution texts that unfold Jesus' sharing and offering are found in the eucharistic prayers (*anaphora*) of practically every Individual Church so that succeeding generations of Christians may follow him in the sharing and offering.

Jesus celebrated the Passover with his disciples to reveal the total offering of himself to the Father, a pattern that he would want them to repeat in their own lives. This would happen not merely by repeating the meal but by identifying with Jesus' entire life—as seen in his words and works, signs and wonders. Such identification would be synonymous with believing in Jesus Christ!

The image of sharing that is so clearly seen in the institution texts of the synoptic gospels signifies the offering of Jesus' life to the Father. While all the other factors—the material food, the ambience of the meal, the garments worn by the diners—found in the Passover Meal would have had significations that came from a long tradition, the act of Jesus giving himself over to the Father must be seen as linked with the gesture of sharing the bread and cup with his apostles. In the action of sharing the bread and cup with his disciples, Jesus signified a meaning that was more than that of the Passover Meal. Traditionally, the meaning of the meal would be to recall the past action of God and to point to a future still to come. But in the course of the ceremonial meal, Jesus indicates that he is that very future itself: "Take, eat; this is my body," and "Drink of it, all of you; for this is my blood of the

covenant.” (Matt. 26/26, 27). Explaining that future would take us beyond the scope of this essay.

In the communities of Matthew and Mark, we see an account of the Eucharist that has already assumed the shape of a cultic celebration. In Luke, we also see an account of the Eucharist that is more in the nature of a testament that Jesus wants to leave to his disciples. Finally, in Paul we are confronted with the oldest account of the eucharistic celebration. In all these accounts, the community of faith is seen as entering into an act of worship through the sharing or partaking of a meal. Through the instrumentality of the meal, Christian communities make their total offering to God as Jesus did in the Last Supper. In succeeding times, whenever the Eucharist is celebrated, its pattern will be that of a meal.

## 2. A Changed Meal Pattern of the Eucharist?

Must one hold that there is only one way of celebrating a meal that would involve sharing? Is it necessary to affirm that the *Memoria Christi* is realized only when a meal includes bread and wine? When Paul speaks about the *traditio* that he has received from the Lord, is it to be understood as primarily the bread and wine—the material elements used in eucharistic celebration—in the meal? Should not the *traditio* mean more comprehensively and aptly the **sharing** that takes place during eucharistic celebration as in the early Corinthian community? If it is “sharing” that characterizes the Eucharist, then the meal signifying the *Memoria Christi* need not be restricted to one that contains the elements of bread and wine. Removal of this restriction would be of great relevance to regions where wheat bread and grape wine do not constitute the staple food of the people living there, or where the Passover tradition is not followed.

If Jesus chose to celebrate a meal in which the sacrificial sharing took place through the sharing of the bread and the cup by those present, this followed from the very nature of the Passover Meal. Should it not be said that bread and wine constitute food in

a culture proper to the people of Israel? In the past, standard sacramental theology assumed that some sacraments had their matter and form fixed by Jesus himself. Since the Eucharist in the New Testament is described as a meal that included bread and wine, it was assumed that these two elements alone constitute valid matter for celebrating the Eucharist. Is it not possible to conceive of other matter that could be valid? For instance, the percentage of alcohol in mass wine as well as the quality of wine varies from place to place. And priests who are alcoholics have been permitted to use non-fermented grape juice for celebrating the Eucharist. Here we already note that it is not grape wine alone that qualifies as valid matter for the Eucharist.

Aware of the sketchy information about the liturgy of the Eucharist in the first four centuries, Paul Bradshaw says the following:

Why should the early Christians have felt bound to follow in exact detail in their weekly community meals together the description of what Jesus did at what was allegedly the special annual event of the Passover meal? Even if they thought that Jesus had said, 'Do this in remembrance of me', they did not necessarily interpret this to mean, 'Do this, *in exactly the same order, in remembrance of me.*' It is more likely that they understood the command to mean that whenever they ate a ritual meal together, whatever form it took, they were to eat and drink in remembrance of him.<sup>1</sup>

The question of a changed pattern of meal will probably bring a new richness to eucharistic celebration. The values, meanings and practices associated with eating together or sharing a meal—the primary level of signification—could uncover new insights during eucharistic celebration—the secondary level of signification. A decision to change the pattern of the eucharistic meal will require much discussion in the area of dogma, church history and Catholic Tradition as a whole. And finally, it is for the Magisterium to decide if such a change is opportune and pastorally beneficial. However, the question raised is: given the

different cultural contexts in which the Eucharist is celebrated, could the meal include elements other than bread and wine which are shared?

## B. The Eucharist in the Eleventh Century

It is true that Berengar of Tours lived in the eleventh century and that while using the discipline of logic, he was seen to deny accepted doctrine about the Eucharist. However, he is not known to have actually denied the Real Presence nor was he excommunicated for his thinking.<sup>2</sup> What concerns us is the fact that from his times there has been an exaggerated emphasis on the eucharistic presence in the species of bread and wine. The *Totus Christus* (the whole Christ) that characterized the Eucharist during the Patristic age was now predicated primarily of the bread and wine that was shared in the celebration. This came about through a process of Reductionism. It was left to Vatican II in SC, chapter two to call attention to the various aspects of the sacrament so that the total presence of Christ in the Eucharist is recognized. In doing so, Vatican II retrieved an authentic understanding of the Eucharist: the *Totus Christus*. We shall first consider Reductionism, second, its effects on the cult of the Eucharist and then indicate how Vatican II retrieved the sense of the *Totus Christus*.

### 1. Reductionism

The word ‘reductionism’ indicates a process in which what was complete or whole is now no longer so. A part remains of the whole, yet the part is considered an adequate substitute for the whole. Reductionism may be seen as

an attempt to explain or define one set of concepts or theories in terms of another which is more basic or less complex. For example, the view that human behaviour can be ‘reduced to’ animal behaviour or animal behaviour reduced to the physical laws of matter ...<sup>3</sup>

The danger of reductionism lies in forgetting or disregarding those aspects of the whole that are essential for assessing the meaningfulness of the whole. In the quotation cited, one could understand human behaviour better by studying the behaviour of animals, but one would be demeaning the human person and also be mistaken if he or she concluded that humans behaved exactly as animals did!

In the effort to make complex reality simple, reductionism may end up doing violence to the whole and impoverish it by taking account of a part as though it were the whole. When considering reductionism, there is need to examine the intentionality present in the process. For instance a traffic policeman can decide that his main function is to find out and fine as many persons as possible who are driving without a proper licence and he can forget or decide to forget that facilitating the smooth flow of traffic, looking after the safety of pedestrians and attending to eventualities on the roads are as much a part of his job. In religion, too, reductionism can occur. Certain forms of piety and worship can be fostered in place of living out religion as a whole not so much because they bring persons into greater communion with God but because they serve the interests of a particular group. In the history of the Eucharist, reductionism has taken place.

The Eucharist as a sacramental form of worship has many aspects: it is a ritual meal during which the liturgy of the word takes place. It is also a sacrifice and it is the one sacrament among the seven where Christ is “truly, really and substantially” present. (ND 1526) The fallout of the Berengarian controversy was a progressive effort on the part of the Church to emphasize the Real Presence of Christ in the eucharistic species of bread and wine. Such an effort resulted in the faithful paying less attention to participating in the mass and being more concerned with adoration and reverence for the sacred species. Often the cult of the Eucharist outside the mass competed with the actual celebration of the mass. While the heretical opinions concerning



the Eucharist were partly responsible for the exaggerated attention to the eucharistic species, other factors too were present.

## 2. Reductionism in Celebrating the Cult of the Eucharist

### (a) Existing Patterns of Eucharistic Celebration

In Paul's First Letter to the Corinthians, chapter eleven, verses 17-22, we find that the meal and the liturgy of the Eucharist are distinct, one following the other. Before, the liturgy took place as part of the meal. However, pastoral necessity obliged the Church to separate the liturgy of the Eucharist from the meal. Still later, it was the eucharistic liturgy alone, i.e. without the meal that the community celebrated in its worship. We conclude to this from the account of Justin Martyr describing the celebration of the Eucharist.<sup>4</sup>

The fact that the eucharistic liturgy was now separated from the meal proper and celebrated alone does not make for reductionism. This is so because the intention to have the eucharistic liturgy separated from the meal was to ensure that its sacred significance be clearly expressed and recognized by those participating in the eucharistic celebration. However in the celebrations of the Eucharist down the ages we perceive reductionism.

### (b) Reductionism in the History of the Eucharist.

#### (i) The Importance of the Ordained Minister.

It is the Church community that celebrates the Eucharist. Gradually, the celebration of the Eucharist becomes the preserve of the ordained minister who—through ordination—is given the power of Holy Orders (*potestas ordinis*). The rise of the clergy in the church created an automatic divide between itself and the laity, with the clergy occupying the hierarchical offices in the Church. In the 6<sup>th</sup> century, thanks to the Pseudo-Dionysius, the notion of hierarchy was more easily accepted in the structures of church

government. With Holy Orders being understood as a power that is given to the priest to bring about a change in the bread and wine, the stage was set for downgrading the presence of the (lay) community even more. In the 12<sup>th</sup> century, the priest could be ordained even if he lacked a title.<sup>5</sup>

(ii) Obstacles to the Laity participating in the Eucharist.

Because the mass was celebrated in Latin and the singing taken over by a trained choir, the role of the people in the pews was reduced. They had to while away their time saying their beads or reciting private prayers. There was little to participate in during the Eucharist whereas the cult of the Eucharist outside the mass offered more scope for popular piety and devotion. Small wonder then that for the normal God-fearing Christian the sum and substance of the Eucharist was the Real Presence of Jesus Christ in the Sacred Bread.

(iii) The Understanding of the Eucharist mainly as Real Presence.

Because of the controversy originating with Berengar, devotion to the sacred host was insisted on. The consecrated host was to be raised at the time of the consecration so that people could see it and adore it—bells were rung to signal the occasion—and the sacred hosts were kept in a tabernacle that was placed on the main altar. Soon an expanded cult of the Eucharist made its presence felt: besides visits to the Blessed Sacrament, adoration of the Blessed Sacrament was fostered and the sacred host was placed in a monstrance made of precious metals and, on occasion, taken in procession through the town. The cult of the Eucharist centred more and more on the Real Presence of Christ in the Sacred Bread. It had various manifestations: (a) individual or group visits to the Blessed Sacrament; (b) processions in which the Blessed Sacrament was taken; (c) exposition of the Blessed Sacrament to the gaze of the faithful (in mass, the raising of the host was to let people know that the consecration had taken place); (d) benediction during which the people were blessed with the

monstrance; (e) architectural changes effected in the church buildings to accommodate the eucharistic species in tabernacles on or near the main altar.

### 3. Vatican II's Retrieval of the *Totus Christus* in the Eucharist

The retrieval began with the Liturgical Movement that is traced back to the 1830s and found its crowning moment in Vatican II. The Liturgical Movement emphasized the Eucharist as commemoration of the whole Paschal Mystery and brought out its relationship to the corporate nature of the Church and the role of the laity in its celebration. This understanding was reflected in *Sacrosanctum Concilium*:

The most dramatic and visible element of the liturgical renewal of Vatican II, the use of the vernacular in the liturgy, was not a central element in the discussions of the liturgical movement. The structure of the Mass, concelebration, the role of the laity, and music were the main concerns.

What was central to the liturgical movement was a desire to make the liturgical prayer of the church more meaningful to the participants. Full, conscious, active participation led to the realization that the rite itself needed to be revised and to call for a new understanding of education, evangelization, ecclesiology and Christology, which in turn led to a rethinking of theology, religion, ecumenism, and the way Christians relate to the world.<sup>6</sup>

Reductionism would be overcome when the sacramental action was not restricted to one part or one action or one movement that was then isolated from the entire dynamic action of the community. Reductionism would be overcome when the Church understood that the sacramental action begins not with the ordained minister but with the worshipping community as a whole expressing God's saving action.<sup>7</sup> The ordained minister is the authenticating factor in the community's celebration. In this way, the ordained minister exercises his ministerial priesthood for the community.

Many of the instructions made known already in Vatican II and later on focus on the *Totus Christus* (the whole Christ) that was often lost sight of. The new norms after Vatican II regarding the place of the tabernacle in the sanctuary, the prohibition of masses in the place where the main mass is being celebrated, the importance given to the reading of the scriptures and the liturgy of the word in general, situate the Eucharist in its proper context. More help came from the encyclical of Paul VI: *Mysterium Fidei* (Encyclical of Paul VI, 1965). The encyclical allows that there are different modalities of Christ's presence and these also must be revered even though the presence of Christ in the Eucharist "surpasses all the others". (ND 1578)

Alluding to the different modes of Christ's presence which unfold during the liturgy of the Eucharist, *Eucharisticum Mysterium* (Instruction of the Congregation of Rites, 1967) says:

55. In the celebration of the Mass, the principal modes of Christ's presence to his Church are gradually revealed. First of all, Christ is seen to be present in the assembly of the faithful gathered in his name; then in his word, as the scriptures are read and explained; in the person of the minister; finally and in a unique way (*modo singulari*) under the species of the Eucharist. (ND 1585)

Reductionism and its effects help us to realize the importance of the communitarian nature of religion. Religion may have its scriptures (*norma normans non normata*), its liturgies and its priesthood (clergy) but it will be the community as a whole that celebrates religion as a whole. Reductionism tries to make out that one or other aspect in religion can substitute for the celebration of religious experience as a whole in community.

### **C. The Eucharist at the Time of the Council of Trent**

The Council of Trent in the sixteenth century took note of the Protestant Reform movements and responded in a counter-attack fashion. At the same time, groups of bishops wanted to

usher in reforms that would correct abuses in the Church.<sup>7</sup> The Council took up a key dogmatic concern: Justification. It discussed this topic in the sixth session (January 13, 1547) and in the seventh (March 3, 1547) finalized the decrees on Sacraments in General along with Baptism and Confirmation. It took up the doctrine of the Real Presence in the sacrament of the Eucharist in its thirteenth session (October 11, 1551), the instructions on communicating in the twenty-first session (July 16, 1562) and the teaching on the sacrifice of the mass at its twenty-second session (September 17, 1562).

## 1. The Emphasis on the Real Presence in the Eucharist

The doctrine of the Real Presence had begun with Pope Innocent III (1160/1-1216) who used the word “transubstantiated” (ND 1502) to describe the change in the eucharistic elements, and it found expression in the profession of faith used by the Lateran Council in 1215 (ND 21). The Council of Trent confirmed “transubstantiation” as an apt term to describe the change of the bread and wine into the body and blood of Christ (ND 1527). The Protestants objected strongly to the use of this term from Aristotelian philosophy to explain a mystery of faith—it should be noted that Martin Luther (1483-1546) believed in the Real Presence—and Zwingli, among others, denied the Real Presence.

Attempts to understand the presence of Christ in the Eucharist had begun in the ninth century where efforts were made to show how Christ is present. At Trent the question was whether Christ was really present in the Eucharist. The Council affirmed that in the Eucharist Christ was “truly, really and substantially” present. (ND 1526) Unfortunately, because of the points raised by the Protestants and their insistence on the Word of God through which God’s efficacious action took place, the Council stressed the Real Presence in the eucharistic species but made no mention of the other factors that constituted the eucharistic presence of Christ, e.g. the word of God, the community celebration.

The result was that overstressing the Real Presence during and outside the mass overshadowed the dynamic and sacramental action in eucharistic celebration. Further, the one who caused the change to take place in the bread and wine was the priest. This action defined his identity. In the face of the Protestant claim asserting the priesthood of all the faithful, the council affirmed “that the power of consecrating, offering and administering his [Christ’s] body and blood...was given to the apostles and to their successors in the priesthood.” (ND 1707) As Trent saw it, even though the council did not define the essence of Christ’s sacrifice in the mass, it was Christ’s intention that “priests should offer(s) his body and blood”. It would remain for Vatican II to recognize the common priesthood of all Christians and the ministerial priesthood of the priest. In Vatican II the priesthood is not restricted to celebrating mass! It includes Christian leadership in different ministries. (Refer *Presbyterorum Ordinis* (Decree on the Ministry and Life of Priests)).

## 2. The Eucharistic Sacrifice

Against Protestant objections, Trent did say “that in the Mass a true and proper sacrifice” is offered. (ND 1555) However, sacrifice is a multivalent concept if one examines its understanding in anthropology and sociology. Depending on the perspectives that a person adopts, the task of defining sacrifice takes account of the following:

...the etymological points suggesting “offering” or “transference,” the popular usage indicating deprivation and forfeiture, the notion of a gift or exchange, the various parties involved (the subject sacrificing, the “object” sacrificed, and a third recipient party—any of which could have a superhuman status), the nature of the “object” sacrificed, how the “object” is altered during the event, and the motive given for the event.<sup>8</sup>

All Christians believe that Jesus Christ offered the perfect sacrifice of himself once and for all and the scriptural foundation for this belief is found in Hebrews 9/26: “...he [Christ] has

appeared once for all at the end of this age to put away sin by the sacrifice of himself,” and in 10/12: “...Christ had offered for all time a single sacrifice for sins...” To claim that the mass is a sacrifice would seem to go against the words of scripture and “relativise” the infinite efficacy of Christ’s sacrifice offered once and for all. Catholic theology explains that the mass is not a repetition of what Christ did at a historical point in time but the representation of that one sacrifice. This representation takes place through the eucharistic celebration of a meal in which the species of bread and wine have a special place since they represent food to be eaten. On the other hand, the Church as the believing community celebrating the Eucharist repeats its act of offering, uniting itself to the one sacrifice of Christ.

#### 4. The Eucharist in Vatican II

In the area of sacraments, Vatican II benefited from a deeper understanding of the theological dynamics that were present in sacramental reality. Scripture was seen to be of the greatest importance in the celebration of the liturgy (SC 24 & 35); secondly, meaningful signs were to be included in sacramental celebration (SC 7); thirdly, rather than slavishly follow “the laws governing valid and lawful celebration” the ordained minister was encouraged to do more “to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite and enriched by it.” (SC 11)

The far-reaching understanding of the People of God in the Dogmatic Constitution on the Church *Lumen Gentium* had its effect on the Constitution of the Sacred Liturgy:

In the restoration and promotion of the sacred liturgy the full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit. Therefore, in all their apostolic activity, pastors of souls should energetically set about achieving it through the requisite pedagogy. (SC 14)

The scholastic or pre-Vatican II ecclesiology reflects a pyramidal understanding of sacramental activity. It envisages God, the principal cause, and the ordained minister, the instrumental cause for bringing grace to the recipient. Vatican II ecclesiology begins with God who calls all peoples to himself. The Church is the concrete community in which God is active in all the members and they constitute the People of God. It was the Liturgical Movement that stressed the peoples' participation in sacramental celebration, especially the Eucharist.

In the light of Vatican II theology, one can appreciate the need for inculturating the Eucharist so that the strong memory of Christ (*Memoria Christi*) can take effect in the varied cultural communities of believers. The norms put out by *Sacrosanctum Concilium* governing the preservation of the Blessed Sacrament correct eucharistic piety that had become exaggerated. The sacrificial aspect in the Eucharist is clearer now than in the past: Christ's sacrifice cannot be repeated, but the faithful need to repeat the offering of their sacrifice to God by identifying with the once and for all sacrifice of Christ. Finally, Vatican II stresses the communitarian aspect of religion so that the People of God participate fully and actively in the liturgy of the Eucharist.

## Notes

1. Paul Bradshaw: *The Search for the Origins of Christian Worship, Sources and Methods for the Study of Early Liturgy*, Oxford University Press, 2nd Edition, 2002. "3. Worship in the New Testament," p. 71.
2. Refer J. Neuner and J. Dupuis: *The Christian Faith in the Doctrinal Documents of the Catholic Church* (edited by Jacques Dupuis), TPI, Seventh Revised and Enlarged Edition, Bangalore 2004, p. 609: "A Council of Rome (1059) prescribed to him a profession of faith some formulations of which St. Thomas Aquinas himself (cf. S.T. III, 71, 7 ad 3m) will later consider as ultra-realistic (cf DS 690). Another Council of Rome (1079), more sober in its wording..."
3. David Crystal: *The New Penguin Encyclopedia*, 2003, 'Reductionism', p. 1280.



4. Refer Justin Martyr: First Apology, Chapter 65 to 67, PG 6, 428-429 as quoted in the Catechism of the Catholic Church, TPI, 1994, pp 260-1.
5. Refer Canon 6 of the Council of Chalcedon (451). A 'title' refers to revenues, which would provide maintenance to the ordained priest.
6. Peter E. Fink: The New Dictionary of Sacramental Worship, "The Liturgical Movement (1830-1969) by Virgil C. Funk, 1990, p. 715.
7. Norman Tanner (edit): Decrees of the Ecumenical Councils, Volume II (Trent-Vatican), London/Washington, 1990, p. 657: "Following the deep division in the church which had resulted from the protestant Reformation, there was a widespread desire, which grew stronger and was expressed in a variety of ways, for an ecumenical council. Its aim would be to reject errors against faith, add strength to the official teaching, restore the unity of the church, and reform the standards of the Roman curia and of church discipline. It was only after prolonged hesitation that Pope Paul III fulfilled this desire."
8. Jeffrey Carter (editor): Understanding Religious Sacrifice, a Reader, Continuum, London/New York, 2003, p 7.