

## Eucharist in Paul: Table-Fellowship with Charity

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**Abstract:** In this article the author explores the Eucharist theology Paul in terms of radical fellowship and unconditional charity. He presents Paul's views on Eucharistic celebration as reflected in 1 Cor 11/17-34 and calls attention to some salient aspects of the Eucharist celebrated in the community, especially in Indian conditions.

**Keywords:** Eucharist, Eucharist as celebration, Eucharist as meal, Indian context, Liturgical movement, Vatican II.

### Introduction

The Synod on the Eucharist in October 2005 brought the year of the Eucharist to an end. During that year, the faithful were exhorted to cultivate a deeper devotion to the presence of Christ in the Eucharist. In many dioceses Eucharistic rallies were held and efforts were made to have short refresher courses so that people could come to a better understanding of the Eucharist. The cult of the Eucharist outside mass was given prominence. Holy hours and visits to chapels or churches where the Blessed Sacrament was preserved were encouraged.

Already in 2003, Pope John Paul II had written his encyclical *Ecclesia de Eucharistia* whose purpose was to rekindle Eucharistic "amazement" (no. 6). At the same time, the encyclical mentioned certain shadows that had come about with regard to the Eucharist. (no. 10) These shadows included (a) abandoning the practice of Eucharistic adoration in some places; (b) stripping the Eucharist of its sacrificial character and reducing it to a mere fraternal meal, (c)

obscuring of the necessity of a ministerial priest and viewing the Eucharist as a mere form of proclamation, and finally, (e) engaging in ecumenical initiatives that were contrary to the discipline of the Church in matters of faith. In no. 52, and with pointed reference to Paul's first letter to the Corinthians 11/17-34, the pope called "for a renewed awareness and appreciation of liturgical norms as a reflection of, and a witness to, the one universal Church made present in every celebration of the Eucharist." He asked "the competent offices of the Roman Curia to prepare a more specific document, including prescriptions of a juridical nature, on this very important subject."

In 2004, the Congregation for Divine Worship and the Discipline of the Sacraments published *Redemptionis Sacramentum* (RS), an Instruction on certain matters to be observed or to be avoided regarding the Most Holy Eucharist. Beginning with a preamble it contains six chapters and a conclusion. The Instruction treats of the Eucharist primarily as Real Presence under the species of bread and wine.<sup>1</sup> Attention is mostly focused on the "substantial presence" of Christ (*solus Christus*) in the species, the ritual observances that should be kept in mind when celebrating the Eucharist and the specific function of the ministerial priest (*in persona Christi*). The active participation of the Eucharistic community in the Eucharistic celebration as indicated by Sacrosanctum *Concilium* nos. 7 and 11 is touched on cursorily.

In this paper, it is my intention to present Paul's views on Eucharistic celebration as reflected in 1 Cor 11/17-34 and to call attention to some salient aspects of the Eucharist celebrated in the community, especially in Indian conditions.

## **Part One: Eucharistic Celebration in Paul, 1 Cor 11/17-34**

Paul refers to the Eucharist as the Lord's Supper (20); hence one must first address the aspects present in a meal. To exist, living organisms need nutrients found in food. Their survival depends on food that is ingested and assimilated. Animals, birds and fish are examples of organisms for whom to live is to exist. With human persons more is required. Since human beings are also organisms,

they also require food to exist. However, for a human being to live is not only to exist but also to relate. Such relationship brings about a greater sense of humanization and therefore a greater sense of bonding, caring and loving. Through the process of sharing a meal, human persons build up relationship in a deeper way. Unlike mere animal organisms for which living is merely existing, for human beings to live is both to exist and to relate, and to relate is to love!

As a sacramental sign, the Eucharist begins by being a meal that brings persons together, unites them into a community and enables them to identify more completely with God-incarnate, Jesus Christ. Participation is not confined to being merely present. Participation implies a free act of the human person that engages him/her in a community. The meal that Paul describes presupposes such engagement. It has Passover moorings and is referred to by Paul in 1 Cor.<sup>2</sup> In chapter 8, Paul has something to say about food and in chapter 10 after cautioning his audience against building up false security because they frequent the Eucharist, he pronounces on two meal-situations and their meaningfulness. Chapter 11 deals specifically with the Eucharist that Paul calls the “Lord’s Supper”.

Chapter 8 describes a situation where a Christian who is educated and presumably can think for him/herself, eats food offered to an idol. Such a person knows that “an idol has no real existence” (4) and feels at liberty to partake of meats that he/she knows have been offered to idols. Paul does not find this action as such reprehensible but is concerned that the liberty exercised by such a Christian may “somehow become a stumbling block to the weak.” (9) Paul suggests that consideration for one’s neighbour—who may be led to eat meat offered to idols at great cost to his conscience—be the guiding principle of one’s actions. The “knowledge” of one should not contribute to another’s destruction (11). “Therefore, if food is a cause of my brother’s failing, I will never eat meat, lest I cause my brother to fall.” (13) May we not conclude that charity towards one’s neighbour is an overriding principle for Paul?

In chapter 10, Paul begins by reminding his audience to learn lessons from events surrounding the people of Israel on their way to the Promised Land. In spite of being led by Moses and sustained by supernatural food and drink (3), God was not pleased with them; so

too, the fact that one is baptized and nourished by the Eucharist should not make a person over-confident. In the light of the caution, Paul exhorts the faithful to shun idol-worship since when one participates in a pagan meal (of sacrifice) such idol-worship is indicated irrespective of the participant's intention. Even while allowing that the idol is not real, such a meal effectively unites one to those who believe in the sacrifice they offer to demons. (19-20) Paul's conclusion is peremptory: "You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons." (21) Paul does not inveigh against idols as though he has to prove them insubstantial, but he calls attention to the objective signification—that is socially recognizable when one eats meat offered to an idol—that manifests one's union with demons. Such a manifestation does not build up the community's faith and unity, and to that extent is not an expression of charity.

In vv 23-33, Paul considers a case where a Christian is invited to the house of an unbeliever and partakes of a meal where the meat provided by the host has been purchased from the market. Midway through the meal, someone—probably a believer who could be scandalized more easily—informs the Christian guest that the meat he is enjoying had been offered in sacrifice. This fact by itself should not prevent the Christian guest from continuing to enjoy the hospitality of his unbelieving host. However, the overriding principle of charity can never be kept aside and Paul asks the Christian to desist from eating that meat: "out of consideration for the man who informed you, and for conscience' sake—I mean his conscience, not yours—do not eat it. (vv 28-29) Paul wants all eating and drinking to be done to the glory of God (v 31) and this is seen to happen when offence is avoided to Jew, Greek and members of the Christian community. (32) He believes that in seeking to bring advantage to the other, he is imitating Christ. Here too, charity towards one's neighbour counts above all.

In chapter 11, Paul first has something to say about the ways (traditions) of worship practised in the Corinthian community (vv 2-16). In verses 17-34, Paul outlines the doctrine of the Eucharist. The seeming togetherness of the members of the community is a

matter of concern because factionalism prevails among the different members and gives the lie to Christian egalitarianism and Eucharistic unity. In fact, Paul bluntly tells his audience: "When you meet together, it is not the Lord's supper that you eat." (20) The Eucharistic action begins with the community of faith that wishes to express its unity in Christ. In this celebration, however, the members' dispositions do not accord with those of a community that practises charity.

A plausible presumption is that an agape preceded the celebration of the Eucharist proper. During the agape in question, rank selfishness was practised since one group was concerned to feed only itself and even get drunk while another was left hungry. Such lack of charity towards one's neighbour could hardly be an acceptable context for Eucharistic celebration. Persons, who want to eat and drink with others of the same social standing—class-wise or financially—should do so in their own houses. Such persons merit the following reprimand from Paul: "What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not." (22)

The sacredness of the Eucharistic moment comes about because the sharing of the bread and cup is in remembrance of the Lord Jesus Christ: "Do this in remembrance of me" (24) and "Do this, as often as you drink it [the new covenant in my blood], in remembrance of me" (25). Paul informs his readers that this Eucharistic cultic tradition has been "received from the Lord" (23) and in following it the community proclaims "the Lord's death until he comes" (26). If there is no true sharing, i.e. if there is no charity shown to all who are present at the Eucharistic gathering, there is no real love and unity symbolized in the Eucharistic action. Disrespect shown to the neighbour who is participating in the Eucharist is disrespect to the presence of Christ: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord." (27)

Is "the body" here [v 29] the same as "The body of the Lord" in verse 27, and therefore is this another admonition to distinguish the Eucharist from ordinary food? Or does "the body"

here mean the community of the faithful? The latter interpretation is to be preferred in the context of the Corinthian Eucharist. Paul is emphasizing both reverence for the eucharistic body and blood and what they mean, and reverence for the community as a necessary consequence. This interpretation is also urged by the composition of the letter, which in the following chapter (12:12-27) turns to a lengthy discourse on the Christian community as the body of Christ.<sup>3</sup>

One must examine his/her attitude to the neighbour if one is to partake of the Eucharistic meal, for lack of charity shown in excluding others from one's own class of companions will bring judgment on oneself. (29) Paul concludes with the following directive:

So then, my brethren, when you come together to eat, wait for one another—if any one is hungry, let him eat at home—lest you come together to be condemned. (34)

Paul has no problem with a person who eats because he/she is hungry or needs to party with those of the same social standing. But this should be done within the confines of a person's home and not in the context of a Eucharistic gathering.<sup>4</sup> Sharing and concern for the other are meant to witness to charity for all. This ensures that the sacredness of the Eucharistic remembrance is preserved.

The Eucharistic remembrance concerns not only the species but also the community as a whole—the *Totus Christus*—as was understood by Augustine. For Augustine, sacramentality of the Eucharist was not confined to the Eucharistic species alone but to the whole community that was celebrating the Eucharist. This would imply that just as the Eucharistic species symbolized Christ really present, the actions of the community as a whole along with the word of God would also be symbolizing the presence of Christ. It was much later that the real presence of Christ was predicated with pointed reference to the sacred bread and cup alone.

When pope John Paul II in *Ecclesia de Eucharistia* no. 10 hopes that his encyclical letter “will effectively help to banish the dark clouds of unacceptable doctrine and practice, so that the Eucharist will continue to shine forth in all its radiant mystery” was he restricting himself to the Eucharist to a cultic celebration alone?

Yet, the testamentary aspect of the Eucharist must not be forgotten. For both the testamentary and the cultic are to be found in 1 Cor 11/17-34. On the one hand there is the witness to Christian charity that the participants in the Eucharist must manifest, and on the other, the cultic ritual expressed in vv 26-29 must also be accepted as the authentic tradition of the Lord's Supper.

The following propositions summarize the main aspects of Eucharistic celebration in Paul:

1. For Paul, the Eucharistic celebration originates in and takes place in an atmosphere of charity that is manifested in the sharing of a meal. The dynamics of a meal celebrated by persons is the first level of signification—in the words of Paul Ricoeur—and the second level of signification (the Eucharistic celebration) can be understood through the first.<sup>5</sup>

2. Concerns about the authentic form of Eucharistic celebration devolve primarily around the community that gathers to celebrate it. Paul's vision of the Risen Christ present in the Eucharist begins with persons of faith who come to celebrate the Lord's Supper. It is at the start of the celebration that the presence of Christ begins to manifest itself—a notion that that Eastern Church reflects in its liturgy.<sup>6</sup>

3. The tradition of the Eucharist that Paul refers to in chapter 11/26-29 can be seen as a description of what is consumed *de facto* at the meal. It is a moot point if Paul wants to affirm the tradition of using bread and wine as non-negotiable elements in the Eucharistic meal. Of course, the widely followed practice of using bread and wine in the mass may suggest more than a mere disciplinary measure adopted by the different churches.

4. When Paul speaks about the "body" that is profaned, he could be referring to either the scandal caused by neglecting one's neighbour in a Eucharistic assembly or the dishonour shown to the Lord present under the species of bread and wine, or both.

In the second part, our attention will be focused on those aspects or factors that contribute to authentic Eucharistic celebration.

## Part Two: Some Salient Aspects of Community Celebration of the Eucharist

When Paul writes to the Corinthians, the sharing of the Eucharistic bread and cup had already been separated from the preceding meal. In time, the meal disappeared altogether—for practical reasons—and the Eucharist in the mass began to take on a liturgical form of its own. For the Fathers of the Church, the Eucharist was seen as the coming together of the faithful to celebrate their unity as the Body of Christ. Celebrating the Eucharist was the most suitable expression of such unity. One could also say that the starting point for Eucharistic celebration was the coming together of the faithful to share a meal: the Lord's Supper. However, in a meal the food eaten is not the only thing that matters. The persons present must share a way of life—the values lived and proclaimed by Jesus—in common before they can partake of the meal; they must care for each other, be reconciled to each other and support each other in living out the way of life shown by Jesus.

In 1 Cor the presence of Christ in the celebrating community of faith was not in question; neither was there a doctrine of the Real Presence as in the age of the scholastics. For Paul, the real denial of the Eucharist occurred because a person's disposition towards his/her neighbour did not reflect Christian charity.

Gradually, through a process that seems lost in the mists of history, we observe that the sacramental presence of the Eucharist in the mass was focused on the bread and wine in the meal that symbolized the presence of Christ. The historical foundation for such an understanding already existed and was given its authentic expression in Justin Martyr's description of Eucharistic celebration and the taking of the Eucharist to those who could not be present at the celebration.<sup>7</sup> Such a focus gave rise to many consequences not all of which were helpful in developing a holistic understanding of the Eucharist. One of the first consequences was Reductionism in Eucharistic celebration.

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. The



danger of reductionism lies in forgetting or disregarding those aspects of the whole that are essential for assessing the meaningfulness of the whole. Religion may have its scriptures (*norma normans non normata*), its liturgies and its priesthood (clergy) but it will be the community that identifies the true function of religion because of its organic nature. Reductionism tries to make out that one or other aspect in religion can substitute for the whole of religious experience.

## **1. The Celebrating Community is reduced to the Ordained Minister**

The collapsing of different functions and roles in Eucharistic celebration into one person, the ordained minister, must be viewed against a background of other factors. In the Latin Church, the emergence of clericalism, Greek and later Latin being used as the language of the liturgy, the study and development of sacramental causality and the aura of sacredness surrounding the gestures and objects used in Eucharistic worship contributed to an exaggerated importance being given to the ordained minister.

In the 9<sup>th</sup> century, two monks tried to explain how Christ was present in the Eucharist. Their question was not: Is Christ present in the Eucharist but how is Christ present? Paschasius Radbertus (c. 790-865), one of the two monks and later abbot of the Benedictine monastery of Corbie (France), published a treatise *De Corpore et Sanguine Domini* (831/833, revised 844) which stressed the literal (physical) understanding of the Eucharistic presence.

The work is the first doctrinal monograph on the Eucharist. In maintaining the Real Presence of Christ in the Eucharist, Radbertus specified it further as the flesh born of Mary, which had suffered on the Cross and risen again, and which is miraculously multiplied by the omnipotence of God at each consecration. At the same time he insisted on the spiritual mode of this Presence, but without defining it. By eating this flesh the faithful are incorporated into Christ's mystical Body, which is the Church.<sup>8</sup>

Ratramnus (d. 868), the other monk, objected to this type of realism espoused by Radbertus. Hence he also wrote a book with the same title and expounded his own views:

Against Paschasius' perhaps exaggerated realism, Ratramnus (thus) proposed a more emphatically sacramental understanding of eucharistic (sic!) and presence. Like Augustine before him, Ratramnus stressed the spiritual nature of eucharistic eating and drinking, actions that appeal to faith and not to any sensate or materialistic perceptions of flesh and blood. He recognized that the sacrament celebrates both the *corpus Christi mysticum* (eucharist) and the *corpus Christi quod est ecclesia* (church).<sup>9</sup>

In the 9th century, the practice of placing the Eucharist on the tongue of a person began. One can also note the practice of anointing the priest's hands from this time on. Communion by intinction—even though synods/councils, e.g. Fourth General Council of Braga (675), Spain spoke against it—became a more general norm in order to express the full integrity of the Eucharist. It is also useful to remember that it was during the Carolingian epoch (Charlemagne's reforms) that blessings (consecration) of vessels and church furnishings began.<sup>10</sup> The blessings and consecration had a laudable purpose in mind but these unwittingly contributed to establishing an area of holiness that was presided over by the ordained minister alone, and gradually importance was placed on the minister and less on the function that was performed. By the end of the 9th century, laypersons were prohibited from bringing communion to the sick. By the end of the 10<sup>th</sup> century, 'absolute ordination' was allowed. This implied that one did not need to belong to a specific community as a condition for accepting ordination, but one was constituted a priest by the reception of the sacrament of Orders.

The outcome was that the ordained minister, the priest, alone mattered as far as Eucharistic celebration was concerned and a full-blown articulation of this understanding is reflected in the Tridentine doctrine regarding the priest.<sup>11</sup> Of course, the point at issue concerned the minimum that was required for the validity of the mass. The congregation mattered little if at all! For instance, Trent ruled that it was sufficient if the priest alone consumed the consecrated bread and wine if the mass was to be valid. The sacramental character of the priest was primarily linked to his celebrating the Eucharist. Vatican II would change that.

Involvement of the laity enables all to be responsible for what takes place in the Eucharist. Community participation begins with that premise.

## **2. The Overemphasis on the Cult of the Eucharist outside the Mass**

By the 11<sup>th</sup> century, some persons found it difficult to understand how the sacred species represented the presence of Jesus Christ. Closely associated with the Eucharist was the question of priesthood since the Church affirmed that only a validly ordained priest could confect the sacrament of the Eucharist.

The traditional explanations about the presence of Christ in the Eucharist were found to be unsatisfactory by some. Berengar of Tours (c. 1010—88) was one of those whose thinking about the Eucharistic presence was found to be objectionable by the prevailing authorities. He did not deny the Real Presence (RP) of Christ in the Eucharist. He distinguished between the RP under the sacramental species of bread and wine and the RP that was brought about by a physical change of the bread and wine into something else. He could not see how the latter took place. But having been condemned at least twice, he retracted and died in communion with the Church. Berengar is noted for his use of the secular disciplines of logic and grammar to express Christian doctrine and opened the way for the later scholastics to follow in his footsteps. The oath that Berengar subscribed to refers to the substantial change of bread and wine “into the true and proper and life-giving body and blood of Jesus Christ our Lord...” (Refer ND 1501) From that time on, the Eucharistic presence of Christ was perceived in a static way. The stress on the ontological presence—a static understanding—to express the mystery of the Eucharistic presence of Christ accorded well with the cult of the Eucharist outside the mass.

Pope Urban IV (1261-4) instituted the feast of *Corpus Christi*, officially known as *Festum Corporis et Sanguinis Christi* (1264). Celebrated on the free Thursday after Trinity Sunday, this feast epitomizes the cult of the Eucharist outside the mass for the universal church. In its efforts to affirm the substantial presence of Christ in the Eucharistic species, the Latin Church fostered devotions around

the Eucharist outside the mass. One finds stress on visits to and adoration of the Blessed Sacrament, Holy Hours, processions with the Eucharist, etc. Much scope was offered for private and individual devotion but the Eucharistic liturgy in the mass remained priest-centred and the lay congregation was relegated almost totally to the position of spectators. One went to mass not primarily to participate in the liturgy but to “receive” the real and substantial presence of Christ. The importance of the coming together of the community and the celebration of the mass proper lost out to the new cult of the Eucharist outside the mass proper.

### 3. Eucharistic Practice after the Reforms of Vatican II

*Ecclesia de Eucharistia* and, later, RS noted areas of concern in the practice of Eucharistic devotion. RS put out by the Congregation for Divine Worship and the Discipline of the Sacraments drew up a long list of “certain matters to be observed or to be avoided regarding the Most Holy Eucharist.” These matters are regulatory in character and pertain to the “correct” liturgical practice with regard to the Eucharist. But then, what is “correct” liturgical practice? Is it meant to be liturgical usage that is laid down by authorities in Rome? Should it not be rather the practices examined, formulated and articulated by the local church with the intention of doing what the Church intends when the Eucharist is celebrated?

It was due to the Liturgical Movement, the holding of a Liturgical Congress in Malines, the encyclical *Mediator Dei* (1947) and finally *Sacrosanctum Concilium* of Vatican II that people’s participation in Eucharistic celebration was again revived. The liturgical celebration of the Eucharist was given its proper place and the cult of the Eucharist outside the mass was placed in its proper perspective. In the Instruction *Eucharisticum Mysterium* (1967) published by the Congregation of Rites, the presence of Christ in the Eucharistic celebration is recognized not only in the species but also in the assembly of the faithful gathered for the Eucharist, the word proclaimed and the officiating minister (ND 1585). The Instruction stressed the close connection between the mass and the cult of the Eucharist outside mass (ND 1586, 1587). RS is focused on the

actions and ceremonies pertaining to the cultic celebration of the Eucharist and seems to be a throwback to pre-Vatican II times when rubrical exactitude substituted for community participation! Little attention is paid to the need of inculturation, adaptation and creativity in Eucharistic celebration.

Many of the reasons for the prohibitions laid down by RS to counter “abuses” are not apparent, e.g. pouring consecrated wine from the main chalice into other chalices at the time of communion. All are reminded that they have the right to appeal to the higher authority, even the Holy See, if liturgical abuse takes place, as if this right did not apply to other areas as well!<sup>12</sup>

In the year 2008, blanket permission was given by Rome for the celebration of the Latin Mass throughout the world. This was done unilaterally and its application is worldwide. This celebration of the Latin Mass is in addition to the revised mass that was promulgated after Vatican II by pope Paul VI. It is not clear how the Latin Mass coexisting with the Vatican II reformed mass suitably expresses the unity of the Church as a community of love. Was it done to encourage the Lefevrists to come back into the fold? That has not happened. One also wonders at the recently adopted practice, at papal masses, of people having to kneel down to receive the Eucharist on the tongue. Is it meant to signal to the world that the preferred way to receive the Eucharist is that which is observed at papal masses? Would this have been the main concern of Paul when he was unable to recognize the Eucharistic Meal among his Corinthian believers?

#### **4. Eucharistic Observance in India**

The Vatican II document on Priestly Formation, *Optatam Totius*, in the very first number asks that “each nation or rite should have its own *Programme of Priestly Training*.” This was a directive that went almost counter to the mentality that prevailed in the Council of Trent in the 16<sup>th</sup> century. If, however, the Eucharistic ministry everywhere was meant to reflect the Roman rather than the Indian order, there would be little justification for “each nation or rite” to have “its own *Programme of Priestly Training*.” Should not the Eucharistic Meal

express the unity and love of Christ in keeping with a people's habits, customs and their staple diet?

Bread and wine are foreign words for many Christians of Africa and the Far East who do not use them as food and drink. One can legitimately wonder whether it is in accord with Christ's intention to employ signs which in these regions really do not signify anything and if it would not be better to adopt instead some food and beverage in use in the region in question.<sup>13</sup>

The law of the Church sets down what constitutes valid matter for the celebration of the sacrament of the Eucharist. In the matter concerning wine, the following is said (Can 924, #3): "The wine must be natural wine of the grape and not corrupt." Wine is fermented grape juice and is used universally. However, on June 19, 1995, a circular letter was sent to the Presidents of Episcopal Conferences from the Congregation for the Doctrine of the Faith and signed by Cardinal Joseph Ratzinger. In that letter, the following is stated:

"...the permission to use *mustum* can be granted by ordinaries to priests affected by alcoholism or other conditions which prevent the ingestion of even the smallest quantity of alcohol, after presentation of a medical certificate...

"...By **mustum** is understood fresh juice from grapes, or juice preserved by suspending its fermentation (by means of freezing or other methods which do not alter its nature.)

It is indeed heartening that the law concerning valid matter is changed to benefit those unable to ingest wine (fermented grape juice), but then one must allow that valid matter in the sacrament pertains to the reality itself—i.e. grape juice whether fermented or not—and not to the priest who drinks it! Would there not be good reason to actively consider the use of fresh grape juice instead of wine in the celebration of the Eucharist? For its sign value, grape juice would be much more suitable in India rather than wine which is classified as alcohol and the associations which go with alcohol?

Would the permission sanctioned by Cardinal Ratzinger for alcoholic priests not suggest that the meal aspect is an overriding consideration in the celebration of the Eucharist? The matter used

is at the service of the Eucharistic Meal, not the other way around. The meal is linked to the community and the Eucharist is the paradigm of Christian unity and love. This was precisely what Paul found missing in the Corinthian situation and hence could not recognize their celebration as Eucharistic.

## Notes

1. RS nò. 172 describes *graviora delicta* and no. 173 grave matters. Among the grave matters (i.e. abuses) is "the pouring of the Blood of Christ after the consecration from one vessel to another" (no. 106). Going through the list of abuses, one is struck by the fact that abuses refer to the modes of Eucharistic ritual celebration and not to the expression of the community's Eucharistic faith! Further, there is an overwhelming emphasis on the specific roles to be carried out by the ministerial priest with insufficient attention to the community's participation. In addition, there is little awareness of context, inculturated forms of liturgy and celebration.
2. In the body of the letter (1/10-16/18) Paul deals with divisions in the Corinthians community because of different factions, with problems caused by the behaviour of members in the community, with questions put to him for a solution, with charisms and prophecy, with explaining the importance of Christ's resurrection for the Christian, and finally with collections of money made and Paul's own travel plans. (See Raymond Brown: *An Introduction to the New Testament*, Doubleday, New York 1997, p 512.)
3. Jerome Kodell: *The Eucharist in the New Testament*, Wilmington: Michael Glazier, 1988, p 81.
4. Gerd Theissen: *The Social Setting of Pauline Christianity*, Essays on Corinth (edited and translated and with an Introduction by John H. Schutz), Philadelphia: Fortress Press, 1982, p 164: "Within their own four walls they [wealthier Christians] are to behave according to the norms of their social class, while at the Lord's Supper the norms of the congregation have absolute priority."
5. Paul Ricoeur: *The Conflict of Interpretations*, Essays in Hermeneutics, edited by Don Ihde, Evanston: North-Western University Press, 1974, pp 12-13.
6. For the Easterners, the Real Presence of Christ is effected not at the time of the consecration prayer but from the beginning of the Eucharis-

tic celebration where the liturgical signs are patterned to mediate the presence of the Risen Lord.

7. Justin Martyr (c. 100/110-c.165) FIRST APOLOGY, 129: "...when our prayer is ended, bread is brought forward along with wine and water, and the president likewise gives thanks to the best of his ability, and the people call out their assent, saying *Amen*. Then there is distribution to each and the participation in the Eucharistic elements, which are also sent with the deacons to those who are absent." Refer William A. Jurgens (editor): *The Faith of the Early Fathers*, Volume One, Bangalore: Theological Publications in India, 1984, 129 on p 56.
8. F. L Cross and E. A. Livingstone (editors): *The Oxford Dictionary of the Christian Church*, Oxford: Oxford University Press, reprinted (with corrections) 1997, p 1227)
9. Nathan Mitchell: *Cult and Controversy: The Worship of the Eucharist Outside Mass*, New York: Pueblo Publishing Company, 1982, pp 85-86.
10. Charlemagne (c. 742-814), 'Charles the Great , first Emperor (from 800) of what was later to be called the 'Holy Roman Empire'.
11. J. Neuner & J. Dupuis (editors): *The Christian Faith* in the Doctrinal Documents of the Catholic Church, Bangalore, Theological Publications in India, 7th revised and enlarged edition, 2004, ND 1707.
12. Canon 1417, #1: "In virtue of the primacy of the Roman Pontiff, anyone of the faithful is free to bring to or introduce before the Holy See a case either contentious or penal in any grade of judgment and at any stage of litigation.
13. Philippe Rouillard, "From Human Meal to Christian Eucharist," in R. Kevin Seasoltz: *Living Bread, Saving Cup*, Readings on the Eucharist, Collegeville: The Liturgical Press, 1982, p 132.