

# Eschatological vision for church in the eucharist theology religion



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Eschatology is a subject within the survey of divinity that concentrates on the terminal times and affairs referring conclusiveness such as apocryphal disclosure, decease and in Christianity it focuses on the 2nd approach of Christ ( Second Coming ) and includes judgement, Eden, and snake pit. This paper will research the eschatological vision for the Church in the Sacrament of the Eucharist. There is a specific relationship between Eucharist and eschatology and its concern with the Resurrection of Christ. This besides permeates His instruction to the adherents referring His 2nd approaching, for the constitution of the Kingdom of God. Devout Christians of every coevals have retained a belief that, they must earnestly expect and be prepared for the 2nd approach of Jesus Christ. This construct is reinforced by the Gospel of Matthew as he states, “ But of that twenty-four hours and hr no 1 knows, non even the angels of Eden, nor the Son, but the Father merely. ” The Father ‘ s program assembles a Church that provides faithful people who would believe in Jesus Christ every bit good as in the Trinity, Father, Son, and Holy Spirit. The missive of Saint Paul to the Philippians provinces, “ world must fix for the 2nd approach of the Church ” ( Ph 1: 6 ) , when Jesus Himself will come at the terminal of clip to so judge the life and the dead. This was a judgement for both the life every bit good as dead. The call to God ‘ s intent is besides reinforced by statements such as this one found in Romans, “ We know that in everything God works for good with those who love him, who are called harmonizing to His intent ” ( Rom. 8: 28-29 ) . The Father ‘ s

program is hence, to piece a Church consisting of all who would believe in Christ.

In his Encyclical missive *On the Eucharist in Its Relationship to the Church: Ecclesia De Eucharistia*, John, Paul II provides a clear vision of the eschatological nature of the Holy sacrament when he says,

The eschatological tenseness kindled by the Eucharist expresses and reinforces our Communion with the Church in Eden. It is not by opportunity that the Eastern Anaphoras and the Latin Eucharistic Prayers honor Mary, the ever-Virgin Mother of Jesus Christ our Lord and God, the angels, the sanctum apostles, the glorious sufferer and all the saints. This is an facet of the Eucharist which merits greater attending: in observing the forfeit of the Lamb, we are united to the heavenly “ Holy Eucharist ” and go portion of that great battalion which cries out: “ Salvation belongs to our God who sits upon the throne, and to the Lamb! ” ( Rev 7: 10 ) . The Holy sacrament is genuinely a glance of heaven looking on Earth. It is a glorious beam of the heavenly Jerusalem which pierces the clouds of our history and lights up our journey.

The Eucharist is a whole and complete religious staff of life and is besides Jesus Christ, organic structure, blood, psyche and deity. It is the Holy sacrament that besides provides the Church with the grace that gives life and will eventually take all the faithful into glorious fulfilment. It is hence the Holy sacrament that becomes that unitising incorporation into the organic structure of Christ that besides produces the end of the faithful to be with Jesus in the land of God for all infinity. It was in the Old Covenant that the

people of God would have their first important readying to someday go the Church. Through the journey and history of the people of Israel, God ' s chosen race would have their first testing and readying, sometimes by terrible tests and a call for subject and obeisance to the jurisprudence of the Old Covenant. Nevertheless, it was non until the events found in the New Testament, including the Life, Passion, Death and Resurrection of Jesus Christ was the Church to have its foundation and formation as the true organic structure of Christ. It was Christ Himself and merely through Christ was the Church able to have the spring of the Holy Spirit and so formed into the Church. It, hence, will non be until the coming of the terminal times that the Church will accomplish and have her glorious fulfilment.

## **Eschatological Vision**

Understanding the eschatological vision requires a closer scrutiny of the divinity of the sacrament of the Eucharist and how it builds the Church and community. Concentrating on the history of the Church ' s instructions reveals the impression that take parting in the Eucharistic jubilation provides both nourishment and grace. Both grace and nutriment is necessary to populate 1 ' s life in Communion with all brothers and sisters that are united in Jesus Christ and to besides be filled with the Spirit. Pope John Paul, II lends support to this line of idea in his encyclical missive *Ecclesia de Eucharistia* authorship, " the Eucharist is a striving toward the end, a foretaste of the comprehensiveness of joy promised by Christ ; it is in some manner the expectancy of Eden, the pledge of future glorification. " Every response of the Eucharist, by every person since Jesus ' Passion and Death on the cross, consequences in some step of longing, waiting and hankering for the

promise made by our Father, that Christ will so come once more.

Simultaneously, all who partake in the Eucharist on a regular basis, in a province of grace, see His presence and in this manner one needs non wait in expectancy for the coming of Christ, for He remains with His faithful ever present in their Black Marias. John Paul II is clear on this point stating, “ For those who feed on Christ in the Eucharist need non wait until the afterlife to have ageless life: they already possess it on Earth, as the first-fruits of a hereafter comprehensiveness which will encompass adult male in his entirety. ” Understanding Christ as the first-fruits of the Resurrection to ageless life provides the polar apprehension that the Eucharist truly becomes the Eschatological vision for the Church.

### **Holy sacrament as Celebration**

The Eucharistic jubilation provides the agencies for constructing the Church and helps organize that integrity that is so in a heartfelt way needed to further and make honest relationships within the community. Sharing in the Eucharist within a community of trusters is at the same time a sharing in brotherhood with the Community of Saints in Eden. At every Mass as the priest prays the Eucharistic Prayer, he asks the faithful community to retrieve all brothers and sisters, both those present and those who have died stating, “ Have mercy on us all, we pray, that with the Blessed Virgin Mary, Mother of God, with the blest Apostles, and all the Saints who have pleased you throughout the ages, we may deserve to be co-heirs to ageless life, and may praise and laud you through your Son, Jesus Christ. ” Each and every clip the faithful community participates in the Eucharistic Celebration they besides receive a particular gift that affords all trusters to be informants to

the forfeit that Jesus Christ made for all as he died on the Cross. This forfeit is in perfect reminiscence to same sharing and engagement by the Apostles in the breakage of staff of life by Jesus Christ on the dark of the Last Supper. The jubilation of the Eucharist is more than a symbolic ritual, or a reenactment to raise a memory. The jubilation of the Eucharist is a full engagement and complete forfeit of Christ, given by Christ, and repeated by the organic structure of Christ, the Church.

John Paul II clearly supports the construct of Eucharist as a jubilation blended with eschatology stating, “ The acclaim of the assembly following the consecration suitably ends by showing the eschatological push which marks the jubilation of the Eucharist ( californium. 1 Cor 11: 26 ) : ‘ until you come in glorification ‘ . ” The Church is observing Christ in the Eucharist but at the same time observing all that is contained in His Passion, Death and Resurrection. This jubilation supersedes clip, infinite, and genuinely looks to the glorification of infinity with God in Christ.

## **Holy sacrament and Modern World Understanding**

Modern World Christians have duties that demand a behavior, and a responsibility to our universe and world in general. These duties are steeped in the hope and the love of our brothers and sisters that is enhanced by the integrity that the Eucharist brings through the Communion of the Church. As John Paul II teaches that,

A important effect of the eschatological tenseness inherent in the Eucharist is besides the fact that it spurs us on our journey through history and workss a seed of populating hope in our day-to-day committedness to the work

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before us. Surely the Christian vision leads to the outlook of “ new celestial spheres ” and “ a new Earth ” ( Rev 21: 1 ) , but this increases, instead than lessens, our sense of duty for the universe today. 33 I wish to reaffirm this forcefully at the beginning of the new millenary, so that Christians will experience more duty-bound than of all time not to pretermite their responsibilities as citizens in this universe. Theirs is the undertaking of lending with the visible radiation of the Gospel to the edifice of a more human universe, a universe to the full in harmoniousness with God ‘ s program.

The twenty-first century brings with it a disputing set of fortunes that is frequently called hard times and it includes a myriad of demands on Church leaders to find how to learn and near the sacraments. The floodgate of modern technological cognition necessitates methods of communicating and instruction that is rather different than those employed in the yesteryear. Parishes and folds have a broad diverseness in both their rational deepness every bit good as the religious deepness of understanding in how they view the Eucharist. With rapid theodolite and a universe opened up to internet communicating and supersonic jet planes changing positions, rational exposure, and cultural cult permeates all communities frequently impacting what the person in the church bench understands and what they believe the Eucharist symbolizes. In Kevin Irwin ‘ s Model of the Eucharist he attempts to turn to many of these issues. He specifically discusses how, we as Catholics today view the presence of Christ in the Eucharist. It will be a challenge in the modern universe and its consequence on our folds to encompass, educate and support Irwin ‘ s stated necessary belief in the existent

presence of Christ in the Eucharist and how this belief leads to its completion in the land of God for all infinity. Irwin says,

The Eucharist ritualizes and recognize all that has been accomplished in and through Christ even as the church yearns for the fulfilment of the Eucharist as we long for Jesus who has died and who is raised to come once more. We Catholics are steadfastly committed to the phrase ‘ the existent presence ‘ of Christ in the Eucharist, and another dogma of our religion that the existent presence in the Eucharist leads to its completion in the land of God for all infinity.

Irwin implores the faithful to see assorted ways to utilize fulfilment to intend more than merely the terminal of the procedure. Fulfillment truly means that God ‘ s unequivocal Word has been spoken and became incarnate among us in Jesus, whose regulation and land are both gifts and worlds that make demands upon us. What one experiences in life, even in the Christian life, is that all has non been fulfilled in the sense that all is non wholly congruous with the will of God. God ‘ s regulation and kingdom do demands on us and among us. In standard theological linguistic communication, like that found in the old Baltimore Catechism, it is because of the effects of original wickedness.

### **Holy sacrament, the Promissory Note**

Ever since Adam and Eve were banished from the Garden of Eden world has felt uncomplete. Humanity has to endure and remains imperfect. But acknowledgment of this world does non intend that Christ ‘ s paschal triumph is mitigated in any manner. What it does intend is that we have to



confront up to the fact that life after original wickedness is incomplete. It will merely be when Christ comes once more, through the eschatological transmutation into the glorification of God that all things will come to fruition. It will be so that God will carry through all promises. As Jesus was the first-fruits, and the saints may be the second-fruits, so the remainder of the faithful, the organic structure of Christ will go the balance of the crop to utilize a fruit/harvest metaphor. God will carry through all of His promises remove humanity ' s self-imposed restrictions so that. " all will be all in Christ. "

Turning one time once more to John Paul II, he provides strong grounds for this construct of the Eucharist itself as first fruits for humanity every bit good as God ' s promise of Resurrection stating,

Those who feed on Christ in the Eucharist need non wait until the afterlife to have ageless life: they already possess it on Earth, as the first-fruits of a hereafter comprehensiveness which will encompass adult male in his entirety. For in the Holy sacrament we besides receive the pledge of our bodily Resurrection at the terminal of the universe: " He who eats my flesh and drinks my blood has ageless life, and I will raise him up at the last twenty-four hours ' ( Jn 6: 54 ) .

The Eucharist is the Church ' s eschatological, promissory note, which is both existent nutrient for the journey to everlasting life and besides provides the religious brotherhood with Jesus Christ. There is small wonder why so many classical Holy Eucharists end with the supplication maranatha, Come, Lord Jesus. It is every bit fitting therefore, that in every liturgical rite, the Lord ' s

Prayer precedes the action of having Communion, whether at Mass or at place visits, with the request “ Give us this twenty-four hours our day-to-day breada^; ” This understanding crystalizes the maranatha and the day-to-day staff of life into one unitized apprehension of Eucharist, which is so of import, particularly when supplying viaticum to the ill and deceasing. The concluding response of the Eucharist in this life will hopefully derive ageless remainder in Jesus Christ.

It is of import that all Roman Catholics understand what is genuinely being received during the Eucharistic jubilation. A full complete apprehension and believe in the existent presence of Jesus Christ in the Eucharist is necessary in order to do the faithful to populate lives in the most fulfilling manner.

Knowing that Jesus is to the full present in the Holy sacrament may besides function to buoy up agony, and the world of life ‘ s assorted letdowns, and aid to enduring easier to accept and to cover with. Every proper response of the Eucharist should convey a holy peace and purdah to the faithful beef uping each to digest life in today ‘ s universe.

## **The Sacramental Practice of the Eucharist as Presence in the Liturgy**

At the Last Supper Jesus gathered with his apostles in the upper room to establish the Sacrament of the Eucharist. He placed himself at the centre set uping both a significance and an offering for the forgiveness of all wickednesss as he states, “ Behold, the Lamb of God, who takes off the wickedness of the universe! ” ( Jn 1: 29 ) With the Apostles present Jesus provided significance to the unraised staff of life with the words, “ Let us, hence celebrate the festival, non with the old leaven, the leaven of

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maliciousness and immorality, but with the unraised staff of life of earnestness and truth. " ( 1Cor. 5: 8 ) Jesus was non merely disputing the Corinthians, he was inquiring them to extinguish wickedness from their ain lives. The words of consecration that he used are the same words that our priests proclaim today at every Holy Eucharist, Do this in recollection of me. From that minute on the Apostles and their replacements continued to copy Jesus ' words and actions. All four verbs, took, blessed, broke and gave, has important significance and the pinnacle of the Eucharistic Celebration.

In the Sacrament of the Holy Eucharistic, the presence of Jesus is both existent and active. Jesus is present in the individual of the curate, in the announcement of the Word, in the collected assembly, and in the dedicated Eucharistic species. It is the sentiment of this writer that when one receives the organic structure and blood of Jesus, it is the existent presence of Jesus that is being received. Jesus is Alive! It is specifically because Jesus is alive that the greatest symbol a communicant should concentrate on and embracing is that of the risen Jesus. This may be even a more affecting symbol at the minute of Communion than the symbol of the crucified Jesus. This is non to state that anyone should disregard or decrease the significance the crucified Christ, clearly, His Resurrection was a consequence of His deceasing on the Cross for all our wickednesss and for our redemption, but it is through the Resurrection that all are saved and His crucifixion is given eschatological significance.

In an article by Peter E. Fink he expresses his impression that the existent presence of Christ in the Eucharist is more than a simply historical event but

it is beyond history and the Torahs of natural philosophies to be an brush of the individual of Christ and of the Church. He states,

The church proclaims the presence of Christ, and every bit obvious as it may look, it is the presence of Christ, non the historical Jesus. [ a^! ] To talk of the presence of Christ in the Eucharist is to call the presence of one who has passed over into the celestial kingdom, who hence transcends the bounds of infinite and clip, and who, though his presence may be made manifest through the medium of historical worlds, can ne'er be equated with those historical worlds.

The brush with the existent presence of Christ in the Eucharist besides makes it really of import for all the faithful to understand and be decently prepared before nearing the Eucharist. Those properly prepared will have the inspiration, the strength, and the graces to ever follow Jesus. The more one properly prepares, the more the Eucharist will transform one ' s life and act upon the faithful to populate a truly Christian life. It is merely by His forfeit for us on the Cross that the faithful will be able to go justified so as to follow in Jesus ' footfalls. As we read in the first missive of St. Peter, " For to this you have been called, because Christ besides suffered for you, go forthing you an illustration, that you should follow in his stairss, " ( 1 Pet 2: 21 ) .

In Peter Fink ' s article Perceiving the Presence of Christ he reveals an apprehension of the presence of Christ in the Holy sacrament by depicting three phases.

The first is to analyze the religion of the church, and to acquire the largest possible purchase on what it is that the church affirms about the presence of <https://assignbuster.com/eschatological-vision-for-church-in-the-eucharist-theology-religion/>

Christ. The 2nd phase is to inquire how that presence might be known and engaged. The concluding phase [ is ] a brief appraisal of the ontological status which must keep for the presence of Christ to be perceived and recognized.

Equally complex as this appears to be, in fact, by merely following these three phases, the faithful

Christian will intensify their apprehension of the way that will take to ageless life. It is merely to

Catechize, to prophesy, and to pattern the religion by going another Jesus in the community.

## **The Sacrament of the Eucharist as the Source of Christian Life**

Schillebeeckx and Saint Paul ' s First Letter to the Corinthians echo a parallel divinity sing the sacrament of the Eucharist. They both question the cogency of the unworthy response of Communion during the forfeit of the Mass.

Schillebeeckx provinces, " The job is whether it is possible to have the sacrament of Communion validly, or take part in the Mass genuinely, without thereby sharing in the fruits of the sacrament. It is by and large agreed that this sacrament can non resuscitate. " As a consequence it is appropriate to cite the letters of Saint Paul, particularly his first missive to the people of Corinth. Here Saint Paul praises the church for retrieving the lessons that he taught them. He besides chastises the members of the community who do non stay steadfast in their traditions particularly referring the response of the Eucharist. St. Paul says,

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Whoever, hence eats the staff of life or drinks the cup of the Lord in an unworthy mode will be guilty of corrupting the organic structure and blood of the Lord. Let a adult male examine himself, and so eat of the staff of life and drink of the cup. For anyone who eats and drinks without spotting the organic structure, chows and drinks judgement upon on himself.

Playboies besides provides grounds of the earliest records refering the patterns involved in the sharing of the Eucharist and their behaviour toward one another. Paul indicates concern about the societal and interpersonal behaviours of the people of Corinth. The community was divided and the members behaved disrespectfully toward one another. Paul ' s effort to turn to this job was to remind the Corinthians that the Lord ' s Supper, should function as the theoretical account and beginning of charity in their communal life. Therefore the Eucharistic repast ought to animate them to love one another. Paul besides implored them to come together as one organic structure united in Christ. Reflective of the actions of Jesus as he placed the Holy sacrament at the centre of the Last Supper, Paul places the Last Supper itself at the centre of the church ' s life.

## **Personal Reflection and Conclusion**

In much the same manner that Saint Paul struggled with the behaviours in the early Church, many of the same jobs are besides prevailing in our Church today. From the earliest establishment of the Eucharist through to our present clip in the twenty-first century similar concerns persist. We must stay hopeful that the church will make its fulfilment by and through the Eucharist.

Again, these same behaviours are so true in our church communities to this twenty-four hours. Our clip, excessively, calls for a renewed consciousness and grasp of following the Church norms as they relate to the receiving of the Eucharist. John Paul writes, " the Church is called during her earthly pilgrim's journey to keep and advance Communion with the Triune God and Communion among the faithful. "

Receiving the Eucharist daily has been for me the surest way to inner peace. My hope and supplication is that I will carry through God ' s program that he has for me as I continue my journey to the become ordained as a lasting deacon in our Roman Catholic Church.

Although we should ever hold our oculus fixed on the future glorification we seek, it is imperative that we so unrecorded in the present to be in full engagement in the Holy sacrament of the present. We do this in hopes that Christ will take us to our fulfilment in the land of Eden. We know that we can't acquire at that place if we do n't populate in love of God and neighbour in the present. However, we must follow the eschatological world and thereby we will be given strength to carry through our journey so we can achieve the Kingdom of Eden. Our hereafter is determined by our present actions and should be aimed toward accomplishing the hereafter glorification when we will come into full engagement in the Eucharist. As Irwin provinces, " As an eschatological world, the Eucharist is the sacrament that both offers us grace for strength to take the Christian life and leads us to its fulfilment in the land of Eden. It is hence the hereafter nowadays for the interest of our present lives and our hereafter lives in God ' s land everlastingly. "

Participating in the Sacrament of the Eucharist and guaranteeing that Christ is at the centre of our sacramental life will guarantee and authorise us to detect the eschatological vision in others and in our Church since this eschatological vision non merely forms the bosom of each truster for Communion with Christ, but besides needfully urges them into Communion with their brothers and sisters. When we are attentive to the demands of others, and we take note of their hurting and agony, it is so that we show true marks of being the true adherent of the Lord. The love of neighbour must non merely be proclaimed ; it must be practiced. We must pattern what we preach! ( And this behaviour can do for a good Deacon - a true retainer in the Community ) .