

CONVENTUAL FRANCISCANS

SAINT JOSEPH OF CUPERTINO PROVINCE

THE INSTITUTION OF THE EUCHARIST

Matthew 26:26-29

Mark 14:22-25

Luke 22: 15-20

²⁶ Now as they were eating, Jesus **took** bread, and **blessed**, and **broke** it, and **gave** it to the disciples and said, "Take, eat; this is my body." ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you; ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

²² And as they were eating, he **took** bread, and **blessed**, and **broke** it, and **gave** it to them, and said, "Take; this is my body." ²³ And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. ²⁴ And he said to them, "This is my blood of the covenant, which is poured out for many. ²⁵ Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

¹⁵ And he said to them, "I have earnestly desired to eat this passover with you before I suffer; ¹⁶ for I tell you I shall not eat it until it is fulfilled in the kingdom of God." ¹⁷ And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves; ¹⁸ for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes." ¹⁹ And he **took** bread, and when he had **given thanks** he **broke** it and **gave** it to them, saying, "This is my body which is given for you. Do this in remembrance of me." ²⁰ And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood."

The Eucharistic rite known as the *breaking of the bread* is repeated in Luke 24: 30-31

³⁰ When he was at table with them, he **took** the bread and **blessed**, and **broke** it, and **gave** it to them. ³¹ And their eyes were opened and they recognized him; and he vanished out of their sight.

Saint Paul attests to the rite as well: 1 Corinthians 11:23-25

²³ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed **took** bread, ²⁴ and when he had **given thanks**, he **broke** it, and said, “This is my body which is for you. Do this in remembrance of me.” ²⁵ In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

Add to the **institution narratives** above, five more attestations of the four-part Eucharistic formula (to **take**, to **bless**, to **break** and to **give**) in narratives of the multiplication of the loaves and the fishes, which themselves have clear Eucharistic overtones, especially in the Gospel of John, where the episode is followed by a lengthy discourse on the Jesus as the Bread of Life. Those pericopæ are Mt 14:13-21; Mk 6:30-44 (5000 fed) and Mk 8:1-9 (4000 fed); Lk 9:11-17; and Jn 6:1-14. In each instance, Jesus takes, blesses, breaks and gives.

The Elements of Sunday Worship in the Journey to Emmaus Luke 24:13-33

Saint Luke locates the celebration of the Eucharistic mystery in the context of the Resurrection.

¹³ That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, ¹⁴ and talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him. ¹⁷ And he said to them, “What is this conversation which you are holding with each other as you walk?” And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” ¹⁹ And he said to them, “What things?” And they said to him, “Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. ²² Moreover, some women of our company amazed us. They were at the tomb early in the morning ²³ and did not find his body; and they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴ Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see.” ²⁵ And he said to them, “O foolish men, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?” ²⁷ And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. ²⁸ So they drew near to the village to which they were going. He appeared to be going further, ²⁹ but they constrained him, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. ³⁰ When he was at table with them, he **took** the bread and **blessed**, and **broke** it, and **gave** it to them. ³¹ And their eyes were opened and they recognized him; and he vanished out of their sight. ³² They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?” ³³ And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them.