

# *The Eucharist: yesterday, today, and tomorrow*

Thomas O'Loughlin

Christianity is a religion of memory. We look to the future – indeed to beyond the future – and so we live today in such a way as to build that future, but we do so while recalling our past. Our past is significant because it identifies us, affirms that we are a community in a covenant with God, and provides us with a key to what is significant in that relationship. The journey we are on is always looking forward, but we understand it by looking at where we have come from. We must start from here, but for better and for worse, this 'here' is not some ideal spot but a result of the winding paths of the Christian pilgrimage – and for this reason historical enquiry is a valuable starting point in our theological reflection. This can nowhere be seen more clearly than when we consider that central moment of our gathering as the Church, when we become visible as the People we are, at our weekly celebration of the Eucharist.

When we consider this gathering – what it has been and what it has become – we attend to something precious, but also see how the work of a human community can become



confused, misdirected, and even, at times, the very parody of what we claim is our reason for gathering. The history of the liturgy is, therefore, not an optional extra but a central means by which we can perform the constant task of reform and refocusing, and attend to the challenge that we 'renew all things in the Christ' (Eph 1:10).

## **Blessing and thanking the Father**

So *why* do we gather? We give so many complex answers to this question that we often lose sight of the verbs that the first churches recalled to explain their gathering. They recalled that Jesus 'blessed' and 'thanked' – the two verbs

# I Christianity Yesterday Today And Tomorrow

**Liying Dong**



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