
913 §1 For holy communion to be administered to children, it is required that they have sufficient knowledge and be accurately prepared, so that according to their capacity they understand what the mystery of Christ means, and are able to receive the Body of the Lord with faith and devotion. §2 The blessed Eucharist may, however, be administered to children in danger of death if they can distinguish the Body of Christ from ordinary food and receive communion with reverence. §924 §1 The most holy Sacrifice of the Eucharist must be celebrated in bread, and in wine to which a small quantity of water is to be added. §2 The bread must be wheaten only, and recently made, so that there is no danger of corruption. §3 The wine must be natural, made from grapes of the vine, and not corrupt. Celebrating the Holy Eucharist by Francis Cardinal Arinze San Francisco: Ignatius Press, 2006 Pp. 126. Paper edition $9.95. No index ISBN: 978-1-58617-158-2 Library of Congress Control Number 2006921885. Reviewed by Reverend Brian Van Hove, S.J. Alma, Michigan. First published in Homiletic and Pastoral Review, vol. 108, no. 11-12 (August-September 2008): 81. This book will affirm your faith the in Holy Eucharist and the changes (properly understood) made at the Second Vatican Council. Arinze is very quotable and offers much for mediation most appropriately made before the Holy Eucharist. Read more. Helpful. The Holy Eucharist expresses, reveals and accomplishes within history the Church itself, not simply as it is, but principally how it will be, when the Kingdom of God prevails. In Orthodox Tradition the Holy Eucharist is an icon of the Kingdom of God: an icon of the future and not of the past. In the Holy Eucharist the Church moves from the present world and history, and lives and moves in the eschata, in the Last Times. The Church’s true home is the Kingdom of God and not this world. And precisely because the Holy Eucharist is an icon of the Kingdom of God, it must be celebrated with splendour.