

**Subject:** FW: RCIA - OLV (Session 17) - Eucharist  
**Attachments:** (1) - Eucharist-social-mission.pdf; ATT00001.htm; (2) - Eucharistic Miracle of Lenciano.pdf; ATT00002.htm

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Pilgrims,

**The Holy Eucharist is the source and summit of the Christian life and our faith. It is our true spiritual food and drink. The risen Jesus is adored in the Eucharist.** The Holy Eucharist is a sacrament and a sacrifice. In the Holy Eucharist, under the appearances of bread and wine, the Lord Christ is contained, offered, and received. The Holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist.

The Holy Eucharist is so complex yet so simple. It is the source and summit of our faith because we partake in Christ.

## **I. Homework:**

- The Eucharist is "the source and summit of the Christian life" (Lumen Gentium, #11). Read the attached document by the U.S. Conference of Bishops on the Eucharist (2 pages) and reflect on the questions posed at the end.

## **II. Brief Overview**

The Eucharist is truly the Body and Blood, Soul and Divinity, of Jesus, the Father's ultimate gift of love. We must eat his flesh and drink his blood if we are to live forever. The Eucharist is another name for Holy Communion. The term comes from the Greek by way of Latin, and it means "thanksgiving." "At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'" (CCC 1323).

Recalling these words of Jesus, the Catholic Church professes that, in the celebration of the Eucharist, bread and wine become the Body and Blood of Jesus Christ through the power of the Holy Spirit and the instrumentality of the priest. Jesus said: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. . . . For my flesh is true food, and my blood is true drink" (Jn 6:51-55).. The whole Christ is truly present, body, blood, soul, and divinity, under the appearances of bread and wine—the glorified Christ who rose from the dead after dying for our sins. This is what the Church means when she speaks of the "Real Presence" of Christ in the Eucharist. This presence of Christ in the Eucharist is called "real" not to exclude other types of his presence as if they could not be understood as real (cf. Catechism, no. 1374). The risen Christ is present to his Church in many ways, but most especially through the sacrament of his Body and Blood.

### III. A Prayer for the Week

This prayer is called a "Prayer of Eucharistic Faith:"

**I believe in God the Father Almighty.  
I believe in God the Son, Jesus Christ.  
I believe in God the Holy Spirit.  
I believe in the Holy Trinity.**

**I believe in the Real Presence of Jesus  
in the Sacrament of the Holy Eucharist.  
I believe in the Real Presence of Jesus  
in the Body of Christ, the Consecrated Bread.  
I believe in the Real Presence of Jesus  
in the Blood of Christ, the Consecrated Wine.**

**I believe that Jesus instituted the One, Holy, Catholic  
and Apostolic Church as His dwelling Home on earth.  
I believe in the Real Presence of Jesus  
in the Sacred Tabernacles of the Catholic Church.  
I believe that Jesus is truly present physically among us,  
over and above being spiritually present within us..  
May this truth be known to all for the glory of God.**

**Amen.**

Another good prayer after communion by St. Thomas Aquinas:

**Sweetest Jesus,  
Body and Blood most Holy,  
be the delight and pleasure of my soul,  
my strength and salvation in all temptations,  
my joy and peace in every trial,  
my light and guide in every word and deed,  
and my final protection in death. Amen**

### IV. Scriptural readings

Gn 14: 18-	Melchizedek, priest-king of Salem, offers bread and wine as thanksgiving
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20	
Ex 12:1-20	God prescribes the Passover ritual, centered on killing and eating a perfect lamb
Ex 16:2-16	God miraculously feeds the Israelites in the desert with manna and quail
Mt 28:20	Jesus will remain with the Church always
Lk 22:14-20	Jesus changes bread and wine into his Body and Blood as the New covenant between God and his people, and commands that his apostles celebrate the Eucharist in remembrance of him
Jn 2:1-11	Jesus changes water to wine at the wedding feast in Cana
Jn 6:1-14	Jesus feeds the multitude
Jn 6:25-58	Jesus' Bread of Life discourse
Jn 6:66-69	Many of Jesus' disciples leave, unable to accept what he has said about eating his flesh and drinking his blood; Peter speaks for the apostles in declaring his faith
1 Cor. 10:16-17	The consecrated wine and bread are our participation in Jesus' Blood and Body
Heb 9:1-15	Christ's bloody sacrifice fulfills all the liturgies of the Old Testament

## V. Catechism of the Catholic Church (CCC)

1323	Jesus instituted the Eucharist as a perpetual gift to his Church
1333-1334	Bread and wine are Old Testament prefigurements of the Eucharist
1335	Jesus' feeding of the multitude and changing water into wine at the wedding feast of Cana are prefigurements of the superabundance of the Eucharist
1336	The Eucharist either scandalizes us or demands our faith
1337-1341	Jesus institutes the Eucharist, gives the Passover its true meaning, and commands that the apostles celebrate the Eucharist until he comes again
1373-1377	Jesus becomes truly and substantially present in the Eucharist through the power of the Holy Spirit when the priest consecrates the bread and wine

## VI. Bonus Materials

- Article "Eucharist: Body of Christ, Broken for the World" (2 pages)
- Story on the Eucharistic miracle of Lanciano (3 pages)

Embrace this pilgrimage and let the Holy Spirit come into our lives. As always if you have any questions please ask any of us.

In Christ, Bryan



# Eucharist

## Body of Christ, Broken for the World



The Eucharist is “the source and summit of the Christian life” (*Lumen Gentium* [Dogmatic Constitution on the Church], no. 11). In the Eucharistic Liturgy and our prayer before the Blessed Sacrament, we encounter God’s presence in personal and profound ways. But the Eucharist is also social, as Pope Benedict XVI reminds us in *Deus Caritas Est* (God Is Love): “A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented” (no. 14). The Eucharist, celebrated as a community, teaches us about human dignity, calls us to right relationship with God, ourselves, and others. As the Body of Christ, it sends us on mission to help transform our communities, neighborhoods, and world. Church teaching, rooted in both Scripture and Tradition, emphasizes both the personal and social natures of the Eucharist. This guide highlights Popes Paul VI, John Paul II, and Benedict XVI’s writings about the social nature of the Eucharist. Their words challenge and move us to encounter Christ in the Eucharist in ways both personal and social.

### **We experience the Eucharist as a community.**

The Eucharist draws each of us closer to Christ as individuals, but also as a community. As Catholics, we never really worship alone. At the Eucharistic Liturgy, we gather with the young and old, the rich and poor, as well as millions around the world and the saints in heaven, to celebrate Christ’s sacrifice. This powerful reality reminds us, in the words of Pope John Paul II: “A truly Eucharistic community cannot be closed in upon itself” (*Ecclesia de Eucharistia* [On the Eucharist], no. 39); rather the Eucharist challenges us to recognize our place within a community and the human family.

### **The Eucharist awakens us to our own dignity and to that of others.**

The Eucharist is a sign of our incomparable dignity as human persons. This dignity, given to all equally, regardless of our social or economic status or where we come from (Jas 2:1-9), causes us to recognize “what value each person, our brother or sister, has in God’s eyes, if Christ offers Himself equally to each one. . . . If our Eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person,” Pope John Paul II writes (*Dominicae Cenae* [On the Mystery and Worship of the Eucharist], no. 6).

### **The Eucharist unifies and heals divisions.**

St. Paul taught that the celebration of the Eucharist is insincere if there are divisions within the community based on class (1 Cor 11), status, or privilege (Rom 12), or if there are factions within the community (1 Cor 11). Partaking in the Sacrament as equals in the Body of Christ challenges us to unity as one family.

### **The Eucharist sensitizes us to those who suffer.**

As we meditate on the Eucharist, we experience Christ’s love for us—and for others. In the depth of prayer, we become so moved and sensitized to his love for those who suffer that the words of St. Augustine become a reality for us: “The pain of one, even the smallest member, is the pain of all” (*Sermo Denis*).

### **The Eucharist moves us and inspires us to respond.**

In the Eucharist, the boundlessness of the Father’s love “springs up within us a lively response” that causes us to “begin to love” (*Dominicae Cenae*, no. 5). Contemplating Christ’s sacrifice for the world in need, we are compelled to follow his example. Drawn “into the very dynamic of his self-giving” we are moved to self-giving action in solidarity with the members of our human family who face injustice (*Deus Caritas Est*, no. 13). St. John Chrysostom’s words in the fourth century become real for us as we reflect on Matthew 25:31-46: Do you wish to honor the Body of Christ? Do not ignore him when he is naked.

### **Eucharist-inspired love allows us to live out our Christian vocation.**

Pope John Paul II writes that our ability to go and do likewise in imitation of Jesus' washing of the disciples' feet is the "criterion by which the authenticity of our Eucharistic celebrations is judged" (*Mane Nobiscum Domine* [Stay with us, Lord], no. 28). "Eucharistic worship," he says, is the expression of "the love that springs up within us from the Eucharist"—that love which is "the authentic and deepest characteristic of the Christian vocation" (*Dominicae Cenae*, no. 5).

### **The Eucharist challenges us to recognize and confront structures of sin.**

The Risen Christ in the Eucharist acts as "a compelling force for inner renewal, an inspiration to change the structures of sin in which individuals, communities and at times entire peoples are entangled" (Pope John Paul II, *Dies Domini* [On Keeping the Lord's Day Holy], no. 73). These structures include racism, violence, injustice, poverty,

exploitation, and all other systemic degradation of human life or dignity. As Pope Benedict XVI reminds us, our "fraternal communion" in the Eucharist leads to "a determination to transform unjust structures and to restore respect for the dignity of all men and women, created in God's image and likeness" (Pope Benedict XVI, *Sacramentum Caritatis* [Sacrament of Charity], no. 89).

### **The Eucharist prepares us for mission.**

In the face of the sin and injustice we see present in our communities and in our world, the Eucharist "plants a seed of living hope in our daily commitment to the work before us," challenging us to live "Eucharistic" lives. It affirms our role as citizens and as men and women in various professions at different levels of society in "contributing with the light of the Gospel to the building of a more human world, a world fully in harmony with God's plan" (*Ecclesia de Eucharistia*, no. 20).

### **The Eucharist propels us forth to transform the world.**

The Eucharist "increases, rather than lessens, our sense of responsibility for the world today." Christ in the Eucharist calls us to build "a more human world, a world fully in harmony with God's plan" (*Ecclesia de Eucharistia*, no. 20). Filled with awe for all we have received in Christ's self-gift, we respond with service and works of charity. We act to transform unjust structures, policies, and laws that degrade human life and dignity.

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## **QUESTIONS FOR PRAYER AND REFLECTION BEFORE THE EUCHARIST**

1. Spend some time reflecting on the passages from papal writings that are included in this handout.
  - Which do you find inspiring?
  - Which do you find challenging?
  - How might God be speaking to you?
2. What issues affecting your community and the world today weigh deeply on your heart? Spend some time bringing these concerns before the Blessed Sacrament.
3. During your time before Christ in the Eucharist, can you sense his compassion? Love? Desire to transform all that opposes human life and dignity?
4. What gifts has God, the Father, given you? How might he be asking you to use these gifts in the service of others?
5. How does the Eucharistic meal compel you to care for those who are hungry?
6. How might the Holy Spirit be moving you to join with others to respond to problems in your family, neighborhood, or community?

# **EUCHARIST**

## **(Holy Communion, Blessed Sacrament)**

### **Summit & Fountain**

**NOUN:**

**VERB:**

### **Last Supper / Passover**

- **Significance**
- **“Zikkaron”**
- **Meal & Sacrifice**

### **Consecration**

- **Form & Matter**
- **“Transubstantiation”**
- **Species**

### **Reception of the Eucharist**

- **Conditions**
- **Fast**

### **Adoration**



## THE SACRAMENTS: SIGNS, WORDS AND SCRIPTURES

Sign ("Matter")	Words ("Form")	Scriptures
<b>BAPTISM</b>  Pouring of water	<i>"I baptise you in the name of the Father, and the Son, and the Holy Spirit. Amen."</i>	Necessity of rebirth, Jn 3.5; Institution by Christ, Mt 28.18-20; In the early Christian community: Acts 8.26-39 (the Ethiopian eunuch) Acts 16.16f (the jailer of Paul and Silas) Acts 19.1-7 (the disciples in Ephesus) Paul's theology of baptism: Rom 6.3-11; Meaning, effect: Gal 2.91-20; 3.14; 3.26-29; Eph 1.3-5; 2.4-10; Col 1.14; 2.9-13; 3.1-3; 1 Pt 1.3-5;
<b>CONFIRMATION</b> Anointing with oil	<i>"Receive the seal of the Holy Spirit" (said by the Bishop or priest.)</i>	Acts 8.14-17; 9.17-19; 10.5; 19.5 Ti 3.4-8
<b>EUCCHARIST</b>  Bread and wine	<i>The eucharistic prayer within the liturgy with its institution narrative: "This is my body . . . this is my blood . . ."</i>	Roots in Jewish passover, Ex 12.1-28; Melchisedech's offering, Gn 14.18; The priesthood of David, Ps 110 The priesthood of Jesus, Heb 8-10 Multiplication of loaves, Jn 6.1-15 The Bread of Life, Jn 6.25-71 The Last Supper, Mt 26.26-28; Mk 14.22-25; Lk 22.7-20 The Emmaus event, Lk 24.13-35 Apostolic Church, Acts 2.42-47; 20.7 The meaning and effect of eucharist, 1 Cor 10.16-17.
<b>RECONCILIATION</b>  Contrition and confession	<i>"God the Father of mercy, through the death and resurrection of His Son, has reconciled the world to himself, and sent the Holy spirit among us for the forgiveness of sins; through the ministry of the Church may God grant you pardon and peace, and I absolve you from your sins in the name of the father, and of the Son, and of the Holy Spirit."</i>	Sin lists 1 Cor 5.3-5; 6.9-10; Gal 5.19-20; Eph 5.5; 1 Tim 1.19-21 Jesus' mission Mk 2.16-17 ("I have come to call sinners. . .") Lk 7.47-50 (Mary Magdalen) Lk 19.7-10 (Zaccheus) Christ's continued ministry in the Church Jn 16.1-8 (Coming of the Paraclete) Mt 16.13-19 (Keys of the Kingdom) Jn 20.19-23 (Commissioning the Church) Acts 9.1-5 (Saul's conversion) Early Church ministry to post-baptismal sin Mt 18.15-18 (Fraternal correction/Church authority) 2 Thes. 2.6,14-15 (Excommunication) 1 Tim 1.19-20 (Ostracization) Reconciliation before communion Mk 11.25 ("When you pray, forgive. . .") Mk 5.23-24 ("If you bring your gift. . .") Scandal, Mt 18.5-7
<b>ANOINTING OF THE SICK</b>  Anointing with oil and imposition of hands	<i>"Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. (R. amen) May the Lord who frees you from sin save you and raise you up. (R. Amen.)"</i>	Institution, Jas 5.13-16 The ministry of the community to the sick, Is 52.13-53.12 1 Cor 12.12-22, 24b-27; Mt 25.31-40 Suffering, 2 Cor 12.9-10 Anointing the sick, Is 61.1-3a; Jn 9.1-7 Healing, 1 Kgs 19.1-8; Acts 4.8-12 (3.1-10) Mt 8.1-4 (5-17) Healing and forgiveness, Jb 7.12-21; Mk 2.1-12 Faith, Jb 3.1-3.11-17,20-23; Is 35.1-10 Hope and confidence, Jb 19.23-27a (7.1-4,6-11); Rom 8.18-27 1 Cor 1.18-25; Mt 8.1-4; 25.31-40 The power of prayer, Jb 7.12-21; Jas 5.25-16; Lk 11.5-13
<b>MATRIMONY</b>  Mutual consent to live together as husband and wife	<i>The external expression of this through an interchange with Church witness (priest) as he elicits from them their intention (questions preceding vows) and their consent (wedding vows).</i>	The question of divorce, Mt 19.3-12 (Mk 10.2-12) Christian wives and husbands, Eph 5.25-32 A believing spouse consecrates a partner, 1 Cor 7.12-16
<b>HOLY ORDERS</b>  Laying on of hands	<i>The prayer to the Holy Spirit in the preface of the ordination mass.</i>	Presbyters installed in the early Church, Acts 14.22-23 The priestly role, Heb 5.1-10 Counsel to Timothy, 1 Tim 4.12-16 Exhortation to faithfulness, 2 Tim 1.6-8 Apostolic charge, 2 Tim 4.2,5-7-8 Qualities of a presbyter, 1 Tim 3.1-9



## The Movement of the Celebration (See CCC #s 1348–1355.)

One analogy drawn from this “movement” is from the domestic Church in which the family sets the table (the preparation), says grace (the Eucharistic Prayer), and shares the food (Communion).

### 1. The Introductory Rites (the gathering)

Greeting

Penitential rite

Kyrie (“Lord, have mercy”)

Gloria (in season)

Opening prayer (the “Amen” of which closes the gathering rite)

### 2. The Liturgy of the Word

First reading

Responsorial psalm

Second reading

Alleluia

Gospel

Homily

Creed

General intercessions (the “Amen” of which ends the Liturgy of the Word)

### 3. The Liturgy of the Eucharist

Preparation of the gifts

- The presentation of the gifts
- Preparation of the bread and wine

Prayer over the gifts

The Eucharistic Prayer

- Preface
- Acclamation (Holy, holy, holy Lord)
- Eucharistic Prayer (ended by the “Great Amen”)

Communion Rite

- The Lord’s Prayer
- The breaking of the Bread
- Holy Communion
- The prayer after Communion (the “Amen” of which ends the Liturgy of the Eucharist)

### 4. The Concluding Rite (dismissal)

(from which the word “mass” came: *Ite, missa est*: Go, the Mass is ended.)

Greeting

Blessing

Dismissal

