

SOURCE ⊕ SUMMIT

A newsletter about the National Eucharistic Revival | Volume 3, Issue 1
Presented by the Msgr. Bernard P. Sheridan Knights of Columbus Council #6138

The National Eucharistic Revival is NOT OVER!

The 2024 National Eucharistic Congress began on July 17 and wrapped up with a final revival and solemn Mass in Lucas Oil Stadium on Sunday, July 21. But organizers of the event, which attracted nearly 60,000 Catholics from across the nation and beyond, say that our mission to make our Eucharistic Jesus known, loved, and served has only just begun.

The Congress brought together Catholics of every age and vocation. Religious and clergy were well-represented at the congress, with more than 1,170 priests, 1,200 religious brothers and sisters, 610 seminarians, and 200 bishops.

The U.S. Catholic bishops organized the five-day congress with sessions on a variety of topics, special events, revival nights with Eucharistic adoration, and Masses. The exhibit halls in the Indiana Convention Center were packed, as long lines formed for exhibits such as the Shroud of Turin. Religious sisters guided people to the lengthy confession lines.

As Bishop Robert Barron said, “Three enthusiastic cheers for all those who planned and participated in the Eucharistic Congress. And God bless them for allowing the spirit of the supernatural to breathe through the proceedings.”

Eucharistic resources for you

“When the priest or deacon says, ‘The Mass is ended. Go in the peace of Christ,’ please go! What you have heard, touched and tasted, you must share with others!”

—Cardinal Luis Antonio Tagle



NEC coverage: EWTN’s broadcasts from the National Eucharistic Congress.



The best photos from the National Eucharistic Congress: From the Catholic News Agency.

The Mystery of the Eucharist in the Life of the Church

The document *The Mystery of the Eucharist in the Life of the Church* was developed by the Committee on Doctrine of the United States Conference of Catholic Bishops. It was approved by the full body of the USCCB at its November 2021 General Meeting and has been authorized for publication by the

General Secretary of the USCCB. We are reprinting short excerpts of this document in this and future issues of the newsletter. The excerpt below is part **nine of 12**. We encourage you to read this document in full online at <https://eucharisticrevival.org/>.

II. Our response

C) Conversion

44. Christ began his public ministry by calling people to repentance and conversion: Repent, and believe in the gospel (Mk 1:15; cf. Mt 4:17). It is thus fitting that, at the beginning of every Mass, we are invited to acknowledge our sins in order to prepare ourselves to celebrate the sacred mysteries. We confess that we have sinned, and we implore the Lord’s mercy. This is necessary since we are all sinners and sometimes fail to live up to our vocation as disciples of Jesus and to the promises of our Baptism. We need continually to heed Christ’s call to conversion. We trust in his mercy, the mercy which we behold in his body broken for us and his blood poured out for us for the forgiveness of our sins. We are to approach the Lord with humble and contrite hearts and to say with sincerity: “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”

45. While all our failures to do what is right damage our communion with God and with each other, they fall into different categories, reflecting different degrees of severity. This brings us to the distinction between

venial and mortal sins. Venial sins are those sins and everyday faults that, although they reflect a degree of selfishness, do not break the covenant with God. They do not deprive the sinner of friendship with God or of sanctifying grace.⁶¹ Venial sins are not to be taken lightly, but they do not destroy communion because they do not destroy the principle of divine life in us. Indeed, reception of the Eucharist strengthens our charity and wipes away venial sins, while also helping us to avoid more serious sins.⁶² Pope Francis brought attention to this medicinal character of the Eucharist when he pointed out that it “is not a prize for the perfect but a powerful medicine and nourishment for the weak.”⁶³ He also warns us against the Pelagian error of forgetting our constant need for grace and thinking that living a holy life depends on our own force of will.⁶⁴

46. There are some sins, however, that do rupture the communion we share with God and the Church, and that cause grave offense to human dignity. These are referred to as grave, or mortal, sins (see 1 Jn 5:16–17). One commits a mortal sin by freely, knowingly, and willingly choosing to do something that involves grave matter and that is opposed to charity, opposed to love of God and neighbor.⁶⁵

47. One is not to celebrate Mass or receive Holy Communion in the state of mortal sin without having sought the Sacrament of Reconciliation and received absolution.⁶⁶ As the Church has consistently taught, a person who receives Holy Communion while in a state of mortal sin not only does not receive the grace that the sacrament conveys; he or she commits the sin of sacrilege by failing to show the reverence due to the sacred Body and Blood of Christ. St. Paul warns us that whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself (I Cor 11:27–29). To receive the Body and Blood of Christ while in a state of mortal sin represents a contradiction. The person who, by his or her own action, has broken communion with Christ and his Church but receives the Blessed Sacrament, acts incoherently, both claiming and rejecting communion at the same time. It is thus a counter-sign, a lie—it expresses a communion that in fact has been broken.

48. We also need to keep in mind that “the celebration of the Eucharist presupposes that communion already exists, a communion which it seeks to consolidate and bring to perfection.”⁶⁷ The Eucharist is the sacrament of ecclesial communion, as it both signifies and effects most fully the communion with Christ that began in Baptism. This includes communion in its “visible dimension, which entails communion in the teaching of the Apostles, in the sacraments and in the Church’s hierarchical order.”⁶⁸ Likewise, the reception of Holy Communion entails one’s communion with the Church in this visible dimension. We repeat what the U.S. Bishops stated in 2006: If a Catholic in his or her personal or professional life were knowingly and obstinately to reject the defined doctrines of the Church, or knowingly and obstinately to repudiate her definitive teaching on moral issues, however, he or she would seriously diminish his or her communion with the Church. Reception of Holy Communion in such a situation would not accord with the nature of the Eucharistic celebration, so that he or she should refrain.⁶⁹ Reception of Holy Communion in such a situation is also likely to cause scandal for others, weakening their resolve to be faithful to the demands of the Gospel.⁷⁰

61 See Catechism of the Catholic Church, no. 1863. 62 Catechism of the Catholic Church, nos. 1394 and 1395, citing Council of Trent: The Eucharist “is a remedy to free us from our daily faults and to preserve us from mortal sin,” Session 13, Decree on the Sacrament of the Eucharist, ch. 2. 63 Pope Francis, *Evangelii Gaudium*, no. 47. 64 Pope Francis, *Gaudete et Exsultate*, nos. 48–62. 24. 65 St. Thomas Aquinas, *Summa Theologiae* I–II, q. 88, art. 2. 66 See Code of Canon Law, c. 916; Code of Canons of the Eastern Churches, c. 712. The exception to this rule is a situation in which the person has both a grave reason to receive and no opportunity to confess; however, the person is obligated to make an act of perfect contrition and to resolve to confess at the earliest opportunity. 67 Pope John Paul II, *Ecclesia de Eucharistia*, no. 35. 68 Pope John Paul II, *Ecclesia de Eucharistia*, no. 35; see also Code of Canon Law, c. 205 and Code of Canons of the Eastern Churches, c. 8. 69 USCCB, “Happy Are Those Who Are Called to His Supper”: On Preparing To Receive Christ Worthily in the Eucharist, p. 11; see Code of Canon Law, can. 916: “A person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible.” 70 See Catechism of the Catholic Church, no. 2284.

The OLG Adoration Chapel: Come, let us adore Him!

ADORERS ARE NEEDED FOR THE FOLLOWING HOURS: A scheduled adorer is still needed for Thursday, 3 to 4 a.m. Please prayerfully consider signing up for these hours.

Our Lady of the Greenwood parish’s Eucharistic Adoration Chapel invites you to devote one hour or more a week to spend with Jesus. Our goal is to have two people constantly with our



Lord in the Eucharist. Weekly adorers are urgently needed! We invite EVERYONE to come and spend some time with the Lord. If you hear Jesus’ call to spend time with Him, please visit our scheduling website at <https://olgadoration.weadorehim.com/en/help> or email Bruce Fletcher at fletcherbg@sbcglobal.net.