

SOURCE ⊕ SUMMIT

A newsletter about the National Eucharistic Revival | Volume 1, Issue 2
Presented by the Msgr. Bernard P. Sheridan Knights of Columbus Council #6138

Kicking off the National Eucharistic Revival

The Archdiocese of Indianapolis kicked off the diocesan phase of the National Eucharistic Revival with a special event on June 19, 2022, featuring two Masses at SS. Peter & Paul Cathedral, a Festival of Faith, Family & Service, and a Eucharistic Procession through downtown Indianapolis, culminating in a Holy Hour at St. John the Evangelist.

As the joyous sounds of church bells echoed through downtown Indianapolis on June 19—celebrating the arrival of the archdiocese’s uplifting eucharistic procession along the streets of the city—about 1,000 people poured into St. John the Evangelist, filling it to overflowing for adoration of the Eucharist. Christ’s



promise in the Eucharist was once again at the heart of the two Masses—one in English, one in Spanish—that were celebrated at the cathedral to start the revival.

This Revival will unfold over the next three years, culminating in the first National Eucharistic Congress in the United States in almost fifty years. From July 17–21, 2024, thousands of Catholics will journey to Indianapolis to encounter Jesus in the Eucharist.

Knights of Columbus Council #6138 is publishing this periodic newsletter to keep you informed about what is happening with the National Eucharistic Revival in our parish and Archdiocese. We invite you to be a part of this historic and vital renewal.

Eucharistic resources for you

“The Eucharist ... is our fuel. It’s what makes us run as Catholics. It is from the Mass that the Lord instructs us ... ‘Start your engines’ ... in order to go forth as missionary disciples into the world.”
—Archbishop Charles Thompson



Archdiocese of Indianapolis Revival
Kick-Off on June 19, 2022
(<https://eucharisticrevivalindy.org>).



Increase your eucharistic devotion
by doing these seven things
(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 **two of 12**. We encourage you to read this document in full online at <https://eucharisticrevival.org/>.

I. The gift

8. At the Mass of the Lord’s Supper celebrated on Holy Thursday, the priest prays these words: For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean. The words of the liturgy on the night the Church commemorates the institution of the Eucharist speak to us of the Mass as the re-presentation of Christ’s unique sacrifice on the Cross, the reception of Christ truly present in the Sacrament of the Eucharist, and the marvelous effects of communion in those who receive this gift.⁶

9. The mission of the Lord's entire life on earth was to glorify the Father by bringing us salvation. In the Nicene Creed recited at Mass, we profess "For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man." The salvation offered in the Life, Death, and Resurrection of Christ is nothing less than sharing in the very life of God, in the communion of love among the Father, the Son, and the Holy Spirit. There is no greater gift that God could possibly give us. In Christ, we are sharers in the divine nature (2 Pt 1:4). The Church Fathers referred to this participation in the divine life as "divinization." The eternal Son of God made this possible by becoming man and uniting humanity to his divine Person. St. Augustine explained, "the maker of man was made man, so that man might be a receiver of God."⁷ In fact, Pope Francis reminds us that "in the bread of the Eucharist, 'creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself'."⁸

A) The Sacrifice of Christ

10. To begin to comprehend the tremendous gift offered by Christ through his Incarnation, Death, and Resurrection, that gift which is made present to us in the Eucharist, we must first realize how truly profound is our alienation from the Source of all life as a result of sin. We have abundant experience of evil, yet so many of us deny the cause of much of that evil—our own selfishness, our own sins. As St. John wrote in his first letter, If we say, "we are without sin," we deceive ourselves, and the truth is not in us (1 Jn 1:8).

11. Sin is an offense against God, a failure to love God and our neighbor which wounds our nature and injures human solidarity.⁹ The capabilities, talents, and gifts we have received from God are meant to be used for good—not the false and illusory good that we in our self-centered desire create for ourselves, but the true good that glorifies the Father of goodness and is directed for the good of others and, in the end, is also good for us. When we misuse the gifts of creation, when we selfishly focus on ourselves, we choose the path of vice rather than the way of virtue.¹⁰ This self-centeredness is an inheritance of the Fall of our first parents. Without the grace of Christ received at Baptism, strengthened in Confirmation, and nourished by the Eucharist, this selfishness dominates us.¹¹

12. In Christ, however, what was lost by sin has been restored and renewed even more wondrously by grace.¹² Jesus, the new Adam,¹³ "was crucified under Pontius Pilate," offering himself up as a sacrifice so that we may receive the inheritance that was lost by sin. By freely offering his life on the cross, Christ allows us to become the children of God (Jn 1:12) and to inherit the Kingdom of God.¹⁴ St. Peter reminds us, Christ himself bore our sins in his body upon the cross, so that, free from sin, we might live for righteousness. By his wounds you have been healed (1 Pt 2:24).

6 See Roman Missal, Prayer over the offerings for Holy Thursday/Second Sunday in Ordinary Time: "Grant us, O Lord, we pray, that we may participate worthily in these mysteries, for whenever the memorial of this sacrifice is celebrated the work of our redemption is accomplished. Through Christ our Lord."

7 St. Augustine, Sermon 23B.1, in Newly Discovered Sermons, trans. Edmund Hill, Works of Saint Augustine, pt. III (Homilies), vol. 11 (Hyde Park, NY: New City Press, 1997), 37.

8 Pope Francis, Laudato Si', no. 236, citing Pope Benedict XVI, Homily on the Solemnity of the Sacred Body and Blood of Christ (June 15, 2006).

9 See Catechism of the Catholic Church, nos. 1849-1850.

10 See St. Basil, Regulae Fusius Tractatae, Question 2, Patrologia Graeca 31:910.

11 See Catechism of the Catholic Church, no. 385ff."

12 See Roman Missal, Collect for the Nativity of the Lord, Mass during the Day.

13 See 1 Cor 15:45-49.

14 See Hebrews 9:15; Ephesians 1:14.

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

Our Lady of the Greenwood parish's Eucharistic Adoration Chapel invites you to devote one hour or more a week to spend with Jesus. Currently, the Adoration Chapel is open from Monday at 8 a.m. to Friday at 2 a.m. Our goal is to have two people constantly with our Lord in the Eucharist 24 hours a day, seven days a week.



We would be pleased to have people to take an assigned hour each week; however, 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.



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For OLG Mass times, visit <https://olgreenwood.org/mass-schedule/>