

# SOURCE ⊕ SUMMIT

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

## Eucharistic playbook aims to inspire local efforts

The Eucharistic Revival is a call back to the heart of the faith so that we can be vessels of Christ in our families, communities and parishes. The National Eucharistic Revival executive team released on Oct. 12, 2022, a *Leader's Playbook* to inspire and direct leaders as revival initiatives begin to take shape across the county.

Designed as a springboard to help lay leaders, priests and deacons brainstorm initiatives that fit the unique character of their people, the playbook acts as a general blueprint to help align grassroots Revival responses with the



spirit of the national movement. Local Catholics may not have yet seen many revival initiatives in their own parishes or dioceses. But parishes don't have to wait until June of 2023 to launch initiatives.

"Even as dioceses around the country are praying and discerning their response, our hope is that parishes begin to do the same even now," said Father Craig Vasek, a member of the National Eucharistic Preachers.

The *Leader's Playbook: Year 1* is available for download in English and Spanish at [www.eucharisticrevival.org/leaders-playbook](http://www.eucharisticrevival.org/leaders-playbook).

## Eucharistic resources for you

**"Our own moment of crisis begs for no surer response than the Eucharist can offer, and the potential returns of allowing Jesus His central role are literally eternal."**

—Sr. Alicia Torres, F.E.  
Executive Team, Nat'l. Eucharistic Revival



A national pilgrimage will pave the way to the 2024 National Eucharistic Congress in Indianapolis (*The Pillar*)



"Let All Mortal Flesh Keep Silence," one of the most ancient hymns, calls us to meditate on the Incarnation.

## 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 **three of 12**. We encourage you to read this document in full online at <https://eucharisticrevival.org/>.

### I. The gift

#### A) The Sacrifice of Christ (part 2)

13. At the Last Supper, celebrating the Passover, Jesus makes explicit that his impending death, freely embraced out of love, is sacrificial: While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins" (*Mt 26:27-28*). In the words and gestures of the Last Supper, Jesus makes it clear that out of love for us he is freely offering his life for the forgiveness of our sins. In doing so, he is both the priest offering a sacrifice and the victim being offered. As priest, Jesus is offering a sacrifice to God the Father, an offering prefigured by the offering of bread and wine by Melchizedek, Priest of God Most High (*Gen 14:18; see Ps 110:4; Heb 5-7 passim*). Anticipating his Passion in the institution of the Eucharist, Christ has indicated the forms under which his self-offering would be sacramentally present to us until the end of time.

14. Why is it so important that we understand the Eucharist as a sacrifice? It is because all that Jesus did for the salvation of humanity is made present in the celebration of the Eucharist, including his sacrificial death and resurrection. Christ's sacrifice of himself to the Father was efficacious and salvific because of the supreme love with which he shed his blood, the price of our salvation, and offered himself to the Father on our behalf.<sup>15</sup> His blood, shed for us, is the eternal sign of that love. As a memorial the Eucharist is not another sacrifice, but the re-presentation of the sacrifice of Christ by which we are reconciled to the Father.<sup>16</sup> It is the way by which we are drawn into Jesus' perfect offering of love, so that his sacrifice becomes the sacrifice of the Church.<sup>17</sup> As Pope Benedict XVI wrote, The remembrance of his perfect gift consists not in the mere repetition of the Last Supper, but in the Eucharist itself, that is, in the radical newness of Christian worship. In this way, Jesus left us the task of entering into his 'hour.' The Eucharist draws us into Jesus' act of self-oblation. More than just statically receiving the incarnate Logos, we enter into the very dynamic of his self-giving."<sup>18</sup>

15. The Eucharist is a sacrificial meal, "the sacred banquet of communion with the Lord's body and blood."<sup>19</sup> Its fundamental pattern is found in the Jewish celebration of the Passover, which involves both a meal and a sacrifice. The Passover meal is celebrated in remembrance of the Exodus, when the Israelites were told to sacrifice a lamb to the Lord and to mark the doorposts of their houses with the blood, so that the angel of death would pass over their houses and leave the Israelites unharmed. This marked a people set apart and chosen by God as his special possession. Each family was then to eat the lamb with unleavened bread as a reminder of the haste with which the Israelites had to prepare for their departure from Egypt and with bitter herbs as a reminder of their deliverance from slavery. At the Last Supper, Jesus reveals himself to be the Paschal Lamb ("Behold the Lamb of God") whose sacrifice brings liberation from slavery to sin and whose blood marks out a new people belonging to God. All the sacrifices in the Old Testament prefigure and find their fulfillment in the one perfect sacrifice of Jesus.

16. The saving work of Jesus Christ, which has brought to fulfillment what was announced in figure in the Passover, is now re-presented in the celebration of the Eucharist. The Eucharist "makes present the one sacrifice of Christ the Savior."<sup>20</sup> As Pope St. John Paul II taught: "The Church constantly draws her life from [this] redeeming sacrifice; she approaches it not only through faith-filled remembrance, but also through a real contact, since this sacrifice is made present ever anew, sacramentally perpetuated, in every community which offers it at the hands of the consecrated minister."<sup>21</sup>

17. Finally, this great sacrament is also a participation in the worship offered in heaven, in and through Christ, by the angels and saints. Pope Benedict XVI explained that every eucharistic celebration sacramentally accomplishes the eschatological gathering of the People of God. For us, the eucharistic banquet is a real foretaste of the final banquet foretold by the prophets (*cf. Is 25:6-9*) and described in the New Testament as "the marriage-feast of the Lamb" (*Rev 19:7-9*), to be celebrated in the joy of the communion of saints.<sup>22</sup>

15 See Pope Benedict XVI, *Sacramentum Caritatis*, no. 10.

16 See Council of Trent, Session 22, *Doctrine on the Sacrifice of the Mass*, chapter 1.

17 See Pope Benedict XVI, *Sacramentum Caritatis*, no. 10, and *Catechism of the Catholic Church*, no. 1368.

18 Pope Benedict XVI, *Sacramentum Caritatis*, no. 11, quoting *Deus Caritas Est*, no. 13.

19 *Catechism of the Catholic Church*, 1382.

20 *Catechism of the Catholic Church*, no. 1330.

21 Pope John Paul II, *Ecclesia de Eucharistia*, no. 12.

22 Pope Benedict XVI, *Sacramentum Caritatis*, no. 31.

## 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 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. Weekly adorers are urgently needed!



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](mailto:fletcherbg@sbcglobal.net).



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