

SOURCE ⊕ SUMMIT

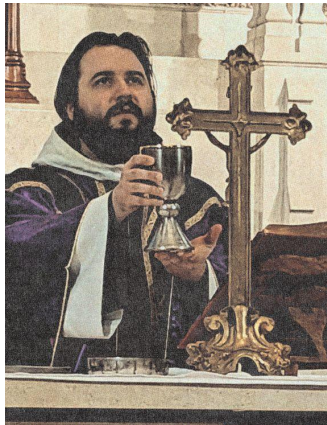
A newsletter about the National Eucharistic Revival | Volume 1, Issue 4
Presented by the Msgr. Bernard P. Sheridan Knights of Columbus Council #6138

New Mystagogy series released for this Easter season

The Heart of the Revival Newsletter, a publication of the National Eucharistic Revival, is offering a special Mystagogy series, which will invite all Catholics deeper into the mysteries of Christ.

Through the “Beautiful Light: a Paschal Mystagogy” series, each week from April 13 to May 25, 2023, you’ll be invited to go deeper into the mysteries of the Mass through four steps:

1. Meditating on a rite (or part) of the Mass;
2. Reading an excerpt from one of the Church Fathers related to the rite;



3. Engaging with a catechetical reflection on the rite of the Mass;
4. Considering how you can “Live Christ Today,” bridging your experience of faith with your daily life of discipleship.

Mystagogy comes from a Greek word meaning “to lead through the mysteries.” It is a form of catechesis that helps us explore the spiritual treasures contained in the sacraments by reflecting on their significance in our personal lives of faith.

Those interested in accessing the series can read the first installment by Archbishop Charles Thompson at www.eucharisticrevival.org/post/beautiful-light-a-paschal-mystagogy-part-i.

Eucharistic resources for you

“[A]uthentic Christian witness of any Catholic ... must be consistent with our participation in the self-offering of Jesus Christ in the Offertory.”

—Archbishop Charles Thompson
Archdiocese of Indianapolis



The I AM HERE campaign by the Archdiocese of Detroit features stories of those who found in the Eucharist the purpose for their lives.



Video: “Revival for Our Church Today: Sending Missionaries” by Tim Glemkowski, inviting others to encounter Jesus in the Eucharist.

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

I. The gift

B) The Real Presence of Christ

18. From the very beginning, the Church has believed and celebrated according to the teaching of Jesus himself: Whoever eats my flesh and drinks my blood has eternal life and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him (Jn 6:54-56). It is not “ordinary bread and ordinary drink” that we receive in the Eucharist, but the flesh and blood of Christ, who came to nourish and transform us, to restore our relationship to God and to one another.²³

19. In the Eucharist, with the eyes of faith we see before us Jesus Christ, who, in the Incarnation became flesh (Jn 1:14) and who in the Paschal Mystery gave himself for us (Ti 2:14), accepting even death on a cross (Phil 2:8). St. John Chrysostom preached that when you see the Body of Christ “set before you [on the altar], say to

yourself: Because of this Body I am no longer earth and ashes, no longer a prisoner, but free: because of this I hope for heaven, and to receive the good things therein, immortal life, the portion of angels, [and closeness] with Christ.”²⁴

20. How can Jesus Christ be truly present in what still appears to be bread and wine? In the liturgical act known as the epiclesis, the bishop or priest, speaking in the person of Jesus Christ, calls upon the Father to send down his Holy Spirit to change the bread and wine into the Body and Blood of Christ, and this change occurs through the institution narrative, by the power of the words of Christ pronounced by the celebrant.²⁵

21. The reality that, in the Eucharist, bread and wine become the Body and Blood, Soul and Divinity of Christ without ceasing to appear as bread and wine to our five senses is one of the central mysteries of the Catholic faith. This faith is a doorway through which we, like the saints and mystics before us, may enter into a deeper perception of the mercy and love manifested in and through Christ’s sacramental presence in our midst. While one thing is seen with our bodily eyes, another reality is perceived through the eyes of faith. The real, true, and substantial presence of Christ in the Eucharist is the most profound reality of the sacrament. “This mysterious change is very appropriately called by the Church transubstantiation.”²⁶ Though Christ is present to us in many ways in the liturgy, including in the assembly gathered, the presiding minister, and the word proclaimed, the Church also clearly affirms that “the mode of Christ’s presence under the Eucharistic species is unique.”²⁷ As St. Paul VI wrote, “This presence is called ‘real’ not to exclude the idea that the others are ‘real’ too, but rather to indicate presence par excellence, because it is substantial and through it Christ becomes present whole and entire, God and man.”²⁸ In the sacramental re-presentation of his sacrifice, Christ holds back nothing, offering himself, whole and entire. The use of the word “substantial” to mark the unique presence of Christ in the Eucharist is intended to convey the totality of the gift he offers to us.

22. When the Eucharist is distributed and the minister says, “the Body of Christ,” we are to look not simply at what is visible before our eyes, but at what it has become by the words of Christ and the gift of the Holy Spirit—the Body of Christ.²⁹ The communicant’s response of “Amen” is a profession of faith in the Real Presence of Christ and reflects the intimate personal encounter with him, with his gift of self, that comes through reception of Holy Communion.

23. The Church’s firm belief in the Real Presence of Christ is reflected in the worship that we offer to the Blessed Sacrament in various ways, including Eucharistic Exposition, Adoration, and Benediction; Eucharistic Processions; and Forty Hours Devotions. In addition, the practices of reverently genuflecting before the Blessed Sacrament reserved in the tabernacle, bowing one’s head prior to the reception of Holy Communion, and refrain from food and drink for at least one hour before receiving Communion are clear manifestations of the Church’s Eucharistic faith.³⁰

²³ See St. Justin Martyr, First Apology, LXVI.

²⁴ St. John Chrysostom, Homilies on First Corinthians, 24.7, in Nicene and Post-Nicene Fathers, First series (Peabody, MA: Hendrickson, 1995), 142.

²⁵ Catechism of the Catholic Church, no. 1353.

²⁶ Pope Paul VI, Credo of the People of God, no. 25; cf. Council of Trent, Session 13, Decree on the Sacrament of the Eucharist, ch. 4.

²⁷ Catechism of the Catholic Church, no. 1374; see also Sacramentum Concilium, no. 7.

²⁸ Pope Paul VI, Mysterium Fidei, no. 39.

²⁹ See St. Irenaeus, Against Heresies, IV.16.28.

³⁰ See Code of Canon Law, can. 919 §1. “A person who is to receive the Most Holy Eucharist is to abstain for at least one hour before holy communion from any food and drink, except for only water and medicine.”

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. Please consider making a commitment for unattended hours. Substitutes are attending these hours until they are filled.

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 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/>