

SOURCE ⊕ SUMMIT

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

Eucharistic Congress speakers announced

The U.S. bishops' National Eucharistic Revival has announced 17 speakers to be featured at the National Eucharistic Congress to be held in Indianapolis from July 17–21, 2024. Congress attendees will be equipped through plenary sessions and breakouts across five tracks, led by some of the Church's most trusted voices and experts.

The congress will have three masters of ceremonies: Montse Alvarado, president and chief operating officer of CNA's parent company, EWTN News, Inc.; Sister Miriam James Heidland, host of the "Abiding Together" podcast; and Father Josh Johnson, host of the podcast "Ask Father Josh."

The list of speakers includes Winona-Rochester Bishop Robert Barron; the Holy See's apostolic nuncio to the U.S., Cardinal-elect Christophe Pierre; Crookston Bishop Andrew Cozzens, who heads the Eucharistic Revival; and the Archdiocese of New York's Auxiliary Bishop Joseph Espallat.

The list also includes the host of the "Bible in a Year" podcast Fr. Mike Schmitz; host of EWTN

programs "Icons" and "Clic con Corazon Puro," Fr. Agustino Torres, CFR; and author and professor Fr. John Burns of the Archdiocese of Milwaukee.

A number of women religious will be speaking as well, including host of the "Hope Stories" podcast Sr. Josephine Garrett; Sr. Bethany Madonna of the Sisters of Life, an order dedicated to pro-life ministry and eucharistic prayer; and Mother Adela Galindo, foundress of the Servants of the Pierced Hearts of Jesus and Mary.

Additionally, several leaders among the lay faithful will be speaking, including Chris Stefanick, founder of Real Life Catholic; Catholic author and commentator Gloria Purvis; speaker, author and podcast host Katy Prejean McGrady; author and retreat leader Julianne Stanz; speaker and evangelist Damon Owens; Scripture professor Mary Healy; and evangelist Mari Pablo.

These speakers will inspire and encourage us to go deeper in our personal relationship with Jesus so that we can go out with him to set the world on fire.

"If the poison of pride is swelling up in you, turn to the Eucharist; and that Bread, which is your God humbling and disguising Himself, will teach you humility."

—St. Cyril of Alexandria, Bishop and Doctor of the Church

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

I. The gift

C) Communion with Christ and the Church

24. When we receive Holy Communion, Christ is giving himself to us. He comes to us in all humility, as he came to us in the Incarnation, so that we may receive him and become one with him. Christ gives himself to us so that we may continue the pilgrim path toward life with him in the fullness of the Kingdom of God. The fourteenth-century Orthodox theologian Nicholas Cabasilas described this sacrament by saying, "unlike any other sacrament, the mystery [of the Eucharist] is so perfect that it brings us to the heights of every good thing: here is the ultimate goal of every human desire, because here we attain God and God joins himself to us in the most perfect union."³¹ Through this sacrament, the pilgrim Church is nourished, deepening her communion with the Triune God and consequently with one another.³²

25. The Sacrament of the Eucharist is called Holy Communion precisely because, by placing us in intimate communion with the sacrifice of Christ, we are placed in intimate communion with him and, through him, with each other. Therefore, the Eucharist is called Holy Communion because it is "the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is

kept in being.”³³ How can we understand this? The Gospel of John recounts that, when Jesus died on the cross, blood and water flowed out (Jn 19:34), symbolic of Baptism and the Eucharist. The Second Vatican Council teaches, “The origin and growth of the Church are symbolized by the blood and water which flowed from the open side of the crucified Jesus,”³⁴ and that “it was from the side of Christ as he slept the sleep of death upon the cross that there came forth the wondrous sacrament of the whole Church.”³⁵ In this image from the Gospel of John, we see that the Church, the Bride of the Lamb, is born from the sacrificial love of Christ in his self-offering on the cross. The Eucharist re-presents this one sacrifice so that we are placed in communion with it and with the divine love from which it flows forth. We are placed in communion with each other through this love which is given to us. That is why we can say, “the Eucharist makes the Church.”³⁶

26. We are first incorporated into the Body of Christ, the Church, through the waters of Baptism.³⁷ Yet Baptism, like the other sacraments, is ordered toward Eucharistic communion.³⁸ The Second Vatican Council teaches, The other sacraments, as well as with every ministry of the Church and every work of the apostolate, are tied together with the Eucharist and are directed toward it. The Most Blessed Eucharist contains the entire spiritual boon of the Church, that is, Christ himself, our Pasch and Living Bread, by the action of the Holy Spirit through his very flesh vital and vitalizing, giving life to men who are thus invited and encouraged to offer themselves, their labors and all created things, together with him. The Council Fathers continue, In this light, the Eucharist shows itself as the source and the apex of the whole work of preaching the Gospel. Those under instruction are introduced by stages to a sharing in the Eucharist, and the faithful, already marked with the seal of Baptism and Confirmation, are through the reception of the Eucharist fully joined to the Body of Christ.³⁹ That is why the Council calls the eucharistic sacrifice “the source and summit of the Christian life.”⁴⁰

27. St. Paul emphasizes that this communion exists not only among ourselves, but also with those who came before us. In addressing the Church at Corinth, he praises them for holding fast to the traditions, just as I handed them on to you (1 Cor 11:2). Later, he highlights the Eucharist as a sacred tradition handed on by Christ to the apostles, and in which we now share: For I received from the Lord what I also handed on to you (1 Cor 11:23). During every Mass we are united with all the holy men and women, the saints, who have preceded us.

28. The obligation to attend Mass each Sunday, the Lord’s Day, on which we commemorate the Resurrection of Jesus, and on other Holy Days of obligation, is therefore a vital expression of our unity as members of the Body of Christ, the Church.⁴¹ It is also a manifestation of the truth that we are utterly dependent upon God and his grace. A third-century instruction on the life of the Church points out one of the consequences of willful absence from Mass: “Let no one deprive the Church by staying away; if they do, they deprive the Body of Christ of one of its members!”⁴² St. John Paul II, writing of Sunday as “a day which is at the very heart of the Christian life”, further asserts “Time given to Christ is never time lost, but is rather time gained, so that our relationships and indeed our whole life may become more profoundly human.”⁴³ We have been reborn in Baptism and nourished by the Eucharist so that we may live in communion with God and one another, not only today but also in the fullness of the heavenly Kingdom. To worship God on Sundays, then, is not the mere observance of a rule but the fulfillment of our identity, of who we are as members of the Body of Christ. Participation in the Mass is an act of love.

31 Nicholas Cabasilas, *Life in Christ*, IV.10 quoted in Pope John Paul II, *Ecclesia de Eucharistia*, no. 34.

32 See Pope John Paul II, *Ecclesia de Eucharistia*, no. 34.

33 Catechism of the Catholic Church, no. 1325, citing *Eucharisticum Mysterium*, no. 6.

34 Second Vatican Council, *Lumen Gentium*, no. 3.

35 Second Vatican Council, *Sacrosanctum Concilium*, no. 5

36 Catechism of the Catholic Church, no. 1396.

37 Code of Canon Law, c. 849; Code of Canons of the Eastern Churches, c. 675 §1.

38 Code of Canon Law, c. 897.

39 Second Vatican Council, *Presbyterorum Ordinis*, no. 5.

40 Second Vatican Council, *Lumen Gentium*, no. 11.

41 Code of Canon Law, cc. 1246-1248; Code of Canons of the Eastern Churches, c. 881.

42 *Didascalia Apostolorum*, no. 13.

43 Pope John Paul II, *Dies Domini*, no. 7.

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

Our Lady of the Greenwood parish’s Eucharistic Adoration Chapel invites 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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