

6th Sunday of ordinary time

Lesson 3b

Theme: understanding the Eucharist (**continues**)

Purpose of the lesson: To help the candidate and the catechumens to understand and appreciate the beauty and the sacredness of the Eucharist, so that they may approach it in complete and sincere reverence, full of faith, hope and love and lifelong devotion.

Formation level: confirmation and RCIA.

Display: white table cloth, crucifix, candle, bread and chalice (grape juice)

Duration: 1h30min



Consecrated (blessed) bread and wine.

During the celebration of the Eucharist, the bread and wine become the Body and Blood of Christ, and this they remain. They cannot turn back into bread and wine, for they are no longer bread and wine at all. There is thus no reason for them to change back to their "normal" state after the special circumstances of the Mass are past. Once the substance has really changed the presence of the Body and Blood of Christ "endures (remains) as long as the Eucharistic species exist" (Catechism, no. 1377). Against those who maintained that the bread that is consecrated during the Eucharist has no sanctifying power if it is left over until the next day, St. Cyril of Alexandria replied, "Christ is not altered (transformed), nor is his holy body changed, but the power of the consecration and his life-giving grace is perpetual (everlasting) in it". The Church teaches that Christ remains present under the appearances of bread and wine as long as the appearances of bread and wine remain (cf. Catechism, no. 1377).

Question.

➤ Do the consecrated bread and wine cease (stop) to be the Body and Blood of Christ when the Mass is over? Explain.

Reservation of the consecrated (blessed) hosts.

While it would be possible to eat all of the bread that is consecrated during the Mass, some is usually kept in the tabernacle. The Body of Christ under the appearance of bread that is kept or "reserved" after the Mass is commonly referred to as the "Blessed Sacrament." There are several pastoral reasons for reserving the Blessed Sacrament. **First** of all, it is used for distribution to the dying (Viaticum), the sick, and those who legitimately (reasonably) cannot be present for the celebration of the Eucharist. **Secondly**, the Body of Christ in the form of bread is to be adored (worshiped) when it is exposed, as in the Rite(ritual) of Eucharistic Exposition and Benediction, when it is carried in Eucharistic processions, or when it is simply placed in the tabernacle, before which people pray privately. These devotions are based on the fact that Christ himself is present under the appearance of bread.



Question

- Why are some of the consecrated hosts reserved after the Mass?
- What do we call body of Christ that is reserved after the Mass?

Revering the body and blood of Christ.

The Body and Blood of Christ present under the appearances of bread and wine are treated with the greatest reverence(worship) both during and after the celebration of the Eucharist For example, the tabernacle in which the consecrated bread is reserved is placed "in some part of the church or oratory(speech-making) which is

distinguished, conspicuous (visible), beautifully decorated, and suitable for prayer" According to the tradition of the Latin Church, one should genuflect in the presence of the tabernacle containing the reserved sacrament. In the Eastern Catholic Churches, the traditional practice is to make the sign of the cross and to bow profoundly (deeply). The liturgical gestures from both traditions reflect reverence, respect, and adoration. It is appropriate for the members of the assembly to greet each other in the gathering space of the church, but it is not appropriate to speak in loud or noisy tones in the body of the church because of the presence of Christ in the tabernacle. Also, the Church requires everyone to fast before receiving the Body and Blood of Christ as a sign of reverence (respect) and recollection (unless illness prevents one from doing so). In the Latin Church, one must generally fast for at least one hour.

Question

- What are appropriate (proper) signs of reverence with respect to the Body and Blood of Christ?

Receiving of the body and blood of our Lord unworthily.

A lack of faith on the part of the person eating and drinking the Body and Blood of Christ cannot change what these are, but it does prevent the person from obtaining the spiritual benefit, which is communion with Christ. Such reception of Christ's Body and Blood would be useless and, if done knowingly, would be disrespectful (1 Cor 11:29). Reception of the Blessed Sacrament is not an automatic remedy. If we do not desire communion with Christ, God does not force this upon us. Rather, we must by faith accept God's offer of communion in Christ and in the Holy Spirit, and work together with God's grace in order to have our hearts and minds transformed and our faith and love of God increased.



Question

- If someone without faith eats and drinks the consecrated bread and wine, does he or she still receive the Body and Blood of Christ? Explain.

Receiving under the state of mortal sin.

The attitude or personality of the receiver cannot change what the consecrated bread and wine are. The question here is thus not mostly about the nature of the Real Presence, but about how sin affects the relationship between an individual and the Lord. Before one steps forward to receive the Body and Blood of Christ in Holy Communion, one needs to be in a right relationship with the Lord and his Mystical Body, the Church - that is, in a state of grace, free of all mortal sin. While sin damages and can even destroy, that relationship, the sacrament of Penance can restore it. **St. Paul tells 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" (1 Cor 11:27-28).** Anyone who is aware of having committed a mortal sin should be reconciled through the sacrament of Penance before receiving the Body and Blood of Christ, unless a serious reason exists for doing so and there is no opportunity for confession. In this case, the person is to be mindful of the responsibility to make an act of perfect contrition, that is, an act of sorrow for sins that "arises from a love by which God is loved above all else" (Catechism, no. 1452). The act of perfect contrition must be accompanied by the firm intention of making a sacramental confession as soon as possible.

Question

- If a believer who is conscious of having committed a mortal sin eats and drinks the consecrated bread and wine, does he or she still receive the Body and Blood of Christ? Explain.

Receiving communion under single form.

Christ Jesus, our Lord and Savior, is wholly present under the appearance either of bread or of wine in the Eucharist. Furthermore, Christ is wholly present in any fragment of the consecrated Host or in any drop of the Precious Blood. Nevertheless, it is especially fitting to receive Christ in both forms during the celebration of the Eucharist. This allows the Eucharist to appear more perfectly as a banquet, a banquet that is a foretaste of the banquet that will be celebrated with Christ at the end of time when the Kingdom of God is established in its fullness.

Question

➤ Does one receive the whole Christ if one receives Holy Communion under a single form? Explain.

The presence of Christ during the Eucharist celebration.

Christ is present during the Eucharist in various ways. He is **present in the person of the priest** who offers the sacrifice of the Mass. According to the Constitution on the Sacred Liturgy of the Second Vatican Council, **Christ is present in his Word** "since it is he himself who speaks when the holy scriptures are read in the Church." **He is also present in the assembled people** as they pray and sing, "for he has promised 'where two or three are gathered together in my name there am I in the midst of them' (Mt 18:20)" Furthermore, **he is likewise present in other sacraments**; for example, "when anybody baptizes it is really Christ himself who baptizes". We speak of the presence of Christ under the appearances of bread and wine as "real" in order to emphasize the special nature of that presence. What appears to be bread and wine is in its very substance the Body and Blood of Christ. The entire Christ is present, God and man, body and blood, soul and divinity. While the other ways in which Christ is present in the celebration of the Eucharist are certainly not unreal, this way surpasses (exceeds) the others. "This presence is called 'real' not to exclude the idea that the others are 'real' too, but rather to indicate presence par excellence (like), because it is substantial (important) and through it Christ becomes present whole and entire, God and man"



Question.

➤ Is Christ present during the celebration of the Eucharist in other ways in addition to his Real Presence in the Blessed Sacrament? Explain.

Body of Christ in more than one sense.

First, the Body of Christ refers to the human body of Jesus Christ, who is the divine Word become man. During the Eucharist, the bread and wine become the Body and Blood of Christ. As human, Jesus Christ has a human body, a resurrected and glorified body that in the Eucharist is offered to us in the form of bread and wine. **Secondly**, as St. Paul taught us in his letters, using the likeness of the human body, the Church is the Body of Christ, in which many members are united with Christ their head (1 Cor 10:16-17, 12:12-31; Rom 12:4-8). This reality is often referred to as the Mystical (supernatural) Body of Christ. All those united to Christ, the living and the dead, are joined together as one Body in Christ. This union is not one that can be seen by human eyes, for it is a mystical union brought about by the power of the Holy Spirit. The Mystical Body of Christ and the Eucharistic Body of Christ are inseparably linked. By Baptism we enter the Mystical Body of Christ, the Church, and by receiving the Eucharistic Body of Christ we are strengthened and built up into the Mystical Body of Christ.



The central act of the Church is the celebration of the Eucharist; the individual believers are sustained (strengthened) as members of the Church, members of the Mystical Body of Christ, through their reception of the Body of Christ in the Eucharist. Playing on the two meanings of "Body of Christ, **St. Augustine tells those who are to receive the Body of Christ in the Eucharist: "Be what you see, and receive what you are".** In another sermon he says, "**If you receive worthily, you are what you have received.**" The work of the Holy Spirit in the celebration of the Eucharist is twofold (dual) in a way that corresponds to the twofold meaning of "Body of Christ." On the one hand, it is through the power of the Holy Spirit that the risen Christ and his act of sacrifice become present. **In the Eucharistic prayer, the priest asks the Father to send the Holy Spirit down upon the gifts of bread and wine to transform them into the Body and Blood of Christ (a prayer known as the epiclesis or "invocation upon").** On the other hand, at the same time the priest also asks the Father to send the Holy Spirit down upon the whole assembly so that "those who take part in the Eucharist may be one body and one spirit" (Catechism, no. 1353). It is through the Holy Spirit that the gift of the Eucharistic Body of Christ comes to us and through the Holy Spirit that we are joined to Christ and each other as the Mystical Body of Christ. By this we can see that the celebration of the Eucharist does not just unite us to God as individuals who are isolated from one another. Rather, we are united to Christ together with all the other members of the Mystical Body.



The celebration of the Eucharist should thus increase our love for one another and remind us of our responsibilities toward one another. Furthermore, as members of the Mystical Body, we have a duty to represent Christ and to bring Christ to the world. We have a responsibility to share the Good News of Christ not only by our words but also by how we live our lives. We also have a responsibility to work against all the forces in our world that oppose the Gospel, including all forms of injustice (unfairness). The Catechism of the Catholic Church teaches us: "The Eucharist commits us to the poor. To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren" (no. 1397).

Question

➤ Why do we speak of the "Body of Christ" in more than one sense? Explain.

(Put the correct letter next to the question.)

Holy Communion

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|---|-------------|
| 1. A drink that represents Jesus's blood at Communion | A. Hell |
| 2. A Christian Holy building? | B. Bible |
| 3. How do Christians talk to God? | C. Cross |
| 4. Son of God. | D. Easter |
| 5. Food that represents Jesus's body. | E. Priest |
| 6. Holy Communion happens to help _____ the death of Jesus. | F. remember |
| 7. Service held by Catholic Christians that celebrates Holy Communion. | G. church |
| 8. Christian Holy Book. | H. Heaven |
| 9. A symbol that remind Christians of Jesus. | I. Bread |
| 10. Where you might go after death, if you are a good person and follow God/Jesus | J. Prayer |
| 11. Where you might go after death, if you are not a good person. | K. Wine |
| 12. Jesus's last meal is often known as the last _____ | L. Jesus |
| 13. Christian festival that celebrates Jesus coming back to life after dying. | M. Mass |
| 14. Person who might lead a service in a church. | N. Supper |

Ash Wednesday

Theme: ash Wednesday

Objective: understand the prayerful mood of the lent season.

Time: 1hr

Display: purple table cloth, purple table cloth, crucifix, bowl with ashes.



What is the meaning of Ash Wednesday?

As the first day of Lent, Ash Wednesday call us to remember our earthly mortality and thus repent and believe in the gospel. The ashes are a sign of penance and also a reminder that we will die a temporal death and thus should seek the kingdom of God, so that we may live with Jesus and the Church Triumphant forever in heaven.

Lent begins on Ash Wednesday, which is actually forty-six days before Easter. We say that Lent is forty days in number because the six Sundays are excluded from the strictness of Lent in order to afford the faithful a time to pause and rejuvenate, gathering new strength.

Q: when does lent begin?

The number forty is found frequently in scripture to signify either a time of penitential preparation, or a time of punishment and illness sent from God. The Old Testament is full with examples of the use of forty: God punished mankind by sending a flood over the earth that lasted forty days and forty nights (Gen 7:12); the people of Nineveh repented with forty days of fasting when Jonah preached the destruction of Nineveh (Jonah 3:4); Moses and the Hebrew people wandered in the desert for forty years (Num 14:34); the Prophet Ezekiel had to lie on his right side for forty days as a figure of the siege that was to bring Jerusalem to destruction (Ez 4:6); the Prophet Elijah fasted and prayed on Mount Horeb for forty days (1 Kings 19:8); and finally, Moses fasted forty days and forty nights while on Mt. Sinai (Ex 34:28).

Q: What is the importance of number 40 in the bible?

In the New Testament we find Our Lord fasting and praying for forty days and forty nights in the desert in preparation for the public ministry that would end in his redeeming death (Luke 5:35). He is the new Adam who overcomes the temptations of the devil and remains faithful to God; the new Israel, who reveals himself as God's Servant by his total obedience to the divine will, in contrast to those who provoked God in the desert. **The Church sets aside the forty days of Lent in order that we might imitate Our Lord by our fasting, prayer, self-denial and good works, and thereby prepare our hearts for an Easter renewal.** "By the solemn forty days of Lent the Church unites herself each year to the mystery of Jesus in the desert." (Catholic Catechism, #540).

Q: what do we call the 40 days of fasting and abstinence?

The season of Lent helps us identify spiritual areas in which we can grow and sinful areas that we need to avoid. To repent, put simply, means to turn away from sin and turn toward God. We use ashes as an outward expression of our need to begin again

Lent also call for self-denial, by Giving up something we enjoy, engaging in physical or spiritual acts of mercy for others, prayer, fasting, abstinence, going to confession, and other acts expressing repentance in general.

By denying ourselves something we enjoy, we discipline our wills so that we are not slaves to our pleasures. Just as over-indulging in the pleasure of eating leads to physical looseness, over-indulging in pleasure in general leads to spiritual looseness. When the demands of morality require us to sacrifice something pleasant or undergo hardship, spiritual looseness may well make us fail.

Q: Why is giving up something for Lent such a valuable practice? Explain

By training ourselves to resist temptations when they are not sinful we train ourselves to reject temptations when they are sinful. We also express our sorrow over having failed to resist sinful temptations in the past. There are few better ways to keep our priorities straight than by denying ourselves things of lesser priority to show us that they are not necessary and focus our attention on what is necessary.

We should also remember that God made human life depending on certain goods, such as food, and to refuse to enjoy enough of them has harmful consequences. For example, if we do not eat enough food we can damage our bodies. Just as there is a balance between eating too much food and not eating enough food, there is a balance involved in other goods.

If we deny ourselves too much, it may deny ourselves of goods God gave us in order that we might praise him or decrease our helpfulness in ministering to others. It can also create the sin of lack of appreciation by refusing to enjoy the things God wanted us to have because he loves us. If a child refused every gift his parent gave him, it would displease the parent; if we refuse gifts God has given us, it displeases God because he loves us and wants us to have them.

Q: Should we deny ourselves too much pleasure? Explain.

Your bible reference about

Number40

ex24:18 and34:28

Numbers 13:25

Jonah 3:4

Matthew 4:2

Abstaining from meat

Daniel10:1-3



Remember man
that you are
dust and into
dust you shall
return.