



# Presence

THE MYSTERY OF THE EUCHARIST

▶ *Session Three*

▶ *Part 1:  
Bread For The  
Journey*

*Hosted by  
The Council of Catholic Women-  
Archdiocese of Washington*

## ***Welcome***

*Cheryl Holley,  
CCW-ADW President*

***Opening Prayer***     *Mary Flood*

***Reflection***     *Cynthia Battle*

***Video Part 1***     ***Bread for the Journey***

***Q & A***     *Attendees*

***Closing Remarks***     *Cheryl Holley*

***Closing Prayer***     *Mary Flood*



*We are recording the presentation but  
not the Q & A.*

*All participants will be on mute once  
the program begins.*

*If your name is under your picture, we  
can say hi more easily!*

*If you have any questions, you can  
write them in the Chat.*

*We hope you enjoy tonight's program!*

## ► *Opening Prayer*



Stay with me, Lord,  
For it is necessary to have You present so that I do not forget You.  
Stay with me, Lord,  
Because I am weak and I need Your strength  
Stay with me, Lord,  
For You are my life, and without You, I am without fervor.  
Stay with me, Lord,  
For You are my light, and without You, I am in darkness.  
Stay with me Lord,  
To show me Your will.  
Stay with me, Lord,  
So that I hear Your voice and follow You.  
Stay with me, Lord,  
For I desire to love You very much, and always to be in Your company.  
Stay with me, Lord,  
If You wish me to be faithful to You. Let me recognize You as Your  
disciples did at the breaking of the bread, so that the Eucharistic  
Communion be the light which disperses the darkness, the force which  
sustains me, the unique joy of my heart.  
Stay with me, Lord  
For it is You alone I look for, Your Love, Your Grace, Your Will, Your  
Heart, Your Spirit, because I love You and ask no other reward but to  
love you more and more. Amen.

—adapted from the Prayer of Saint Padre Pio After Communion

# WHERE WE HAVE BEEN ON OUR JOURNEY?

- ✚ He is the God who was present with his people throughout the Old Testament, and he is the God, in the person of Jesus, who is present with us now—Body, Blood, Soul, and Divinity—in the Eucharist
- ✚ the Eucharist was prefigured in the Old Testament,
  - ✚ in the bread and wine offered by Melchizedek,
  - ✚ in the Passover (it is the new Passover),
  - ✚ and in the manna in the wilderness.
- ✚ Jesus prepared for and taught about the Eucharist I
  - ✚ n his public ministry by changing water into wine
  - ✚ and multiplying loaves of bread.
  - ✚ John 6 (Bread of Life Discourse)
- ✚ The Eucharist is the Sacrament of sacraments and the source and summit of the Christian life.
- ✚ TRANSUBSTANTIATION means that in the Eucharist the bread and wine really change into the Body, Blood, Soul, and Divinity of Jesus, but they retain the appearance of bread and wine.
- ✚ God wants to be united with us, and he accomplishes this through the Eucharist
- ✚ The Eucharist is the fruit of the new Tree of Life, and receiving it will bring us eternal life

# OBJECTIVES:

To recognize that the Eucharist sustains us on our spiritual journey

To make the connection between the Liturgy of the Word and the Liturgy of the Eucharist

To gain a knowledge of the main parts of the Liturgy of the Word and the Liturgy of the Eucharist

To understand that the Eucharist unites us to Jesus and to everyone who is in communion with the Church

# LET'S CONNECT

- What stood out to you in the passage from Revelation 22: 1-5 14, 17?
- What does the Eucharist do for you?



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## Video



<https://watch.formed.org/presence/season:1/videos/bread-for-the-journey>

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Mystery of the Eucharist Leader Guide Page 38*

## BREAKOUT SESSION DISCUSSION QUESTIONS

What was one thing from the video that you heard for the first time or that was an “aha” moment for you?

What are some practical ways to be intentional about participating in the sacrifice of Jesus in the Eucharist and what implications does this have for us?

Let's Share!



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## WRAP UP

### Key points of this session are:

The manna in the wilderness prefigures the Eucharist.

The Eucharist sustains us on our spiritual journey and gives us a foretaste of Heaven.

In the Mass, we worship in communion with all the angels and saints in Heaven; in the Eucharist we are united to God and to everyone else who is in communion with him.

The Liturgy of the Word includes readings from Scripture, the homily, the Creed, and the Universal Prayer.

The Liturgy of the Eucharist makes present the sacrifice of Jesus on the Cross.





## COMMIT – ENCOUNTERING GOD’S PRESENCE

### Take – home Activity:

To strengthen your understanding of this week's lesson answer:

**Read: —Exodus 16:2–4, 12–15**

*Imagine that you are one of the Israelites.*

How do you feel at the beginning of the story?

How do you feel when God sends the manna?

What stands out to you in this passage?

Be ready to share your thoughts the next time we meet on April 3 for Part 2

# Digging Deeper

The background features abstract, overlapping geometric shapes in various shades of blue, ranging from light sky blue to deep navy blue. The shapes are primarily triangles and polygons, creating a dynamic, layered effect on the right side of the frame, while the left side is mostly white.

# OUR PARTICIPATION IN THE MASS



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When we come together as a community of the faithful and participate in the Mass, we give public witness that we belong to Jesus and to his Body, the Church. It is a public testimony of our faith in God and our hope of salvation.

The Catechism tells us that “it is the whole community, the Body of Christ united with its Head, that celebrates” the sacramental liturgy (CCC 1140).

It is Christ himself who presides over the Eucharist; the priest is his visible representative, acting in persona Christi capitis (in the Person of Christ the head) and not by his own authority or power. The Eucharistic celebration is the highest purpose of the ordained priesthood.

We are called to be fully conscience, active and alive. Just like liturgical ministers, our preparation should begin long before we get to Mass.

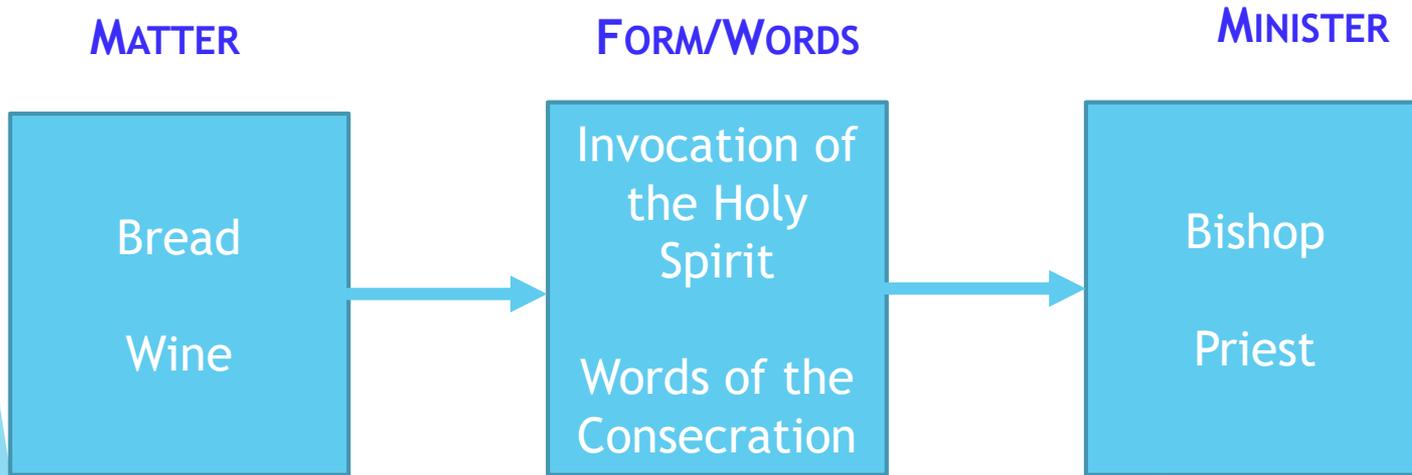
## **WE BECOME FULLY ACTIVE, CONSCIENCE AND ALIVE AT MASS WHEN WE...**

1. We read and meditate on the Scriptures before we come to Mass.
2. We actively listen to the readings, the homily and Eucharistic Prayers..
3. We pray the prayers not simply recite them.
4. We join in the singing.
5. We thank to God for his gifts of creation, redemption, and sanctification
6. We offer ourselves to God and so we are transformed.

Our participation in the liturgy is so important that we are required to attend Mass on all Sundays and Holy Days of Obligation (unless we have a serious reason we cannot attend, such as illness). The Church also requires us to receive the Eucharist at least once a year, but she encourages us to receive the sacrament at every Mass at which we are properly disposed and prepared to do so.

# ELEMENTS OF A SACRAMENT

Every sacrament has essential elements that are necessary for the sacrament to be valid. The matter of a sacrament is the tangible part—the material used and the action performed. The form is the spoken words that go along with the matter. And a sacrament is only valid if it is administered by someone with the authority to do so.



## WHY MUST WE RECEIVE THE FORGIVENESS OF MORTAL SIN IN THE SACRAMENT OF RECONCILIATION BEFORE RECEIVING THE EUCHARIST?



Catholics often get asked why we need to confess our sins to a priest instead of going directly to God. While God can certainly forgive us directly, Jesus makes it clear that he wants to forgive our sins through the Sacrament of Reconciliation. Jesus gave the authority to forgive sin to the apostles. (see John 20:21–23).

**WHAT IS SIN?** Any thought, word or action that harms our relationship with God and others

### WHAT ARE THE TYPES OF SIN?

1. Original Sin (Adams and Eve)
2. Actual Sin (Our sin)
  - a. Venial sin weakens our relationship with God
  - b. Mortal sin breaks our relationship with God.

# WHY MUST WE RECEIVE THE FORGIVENESS OF MORTAL SIN IN THE SACRAMENT OF RECONCILIATION BEFORE RECEIVING THE EUCHARIST?

## WHAT ARE THE CONDITIONS OF MORTAL SIN?

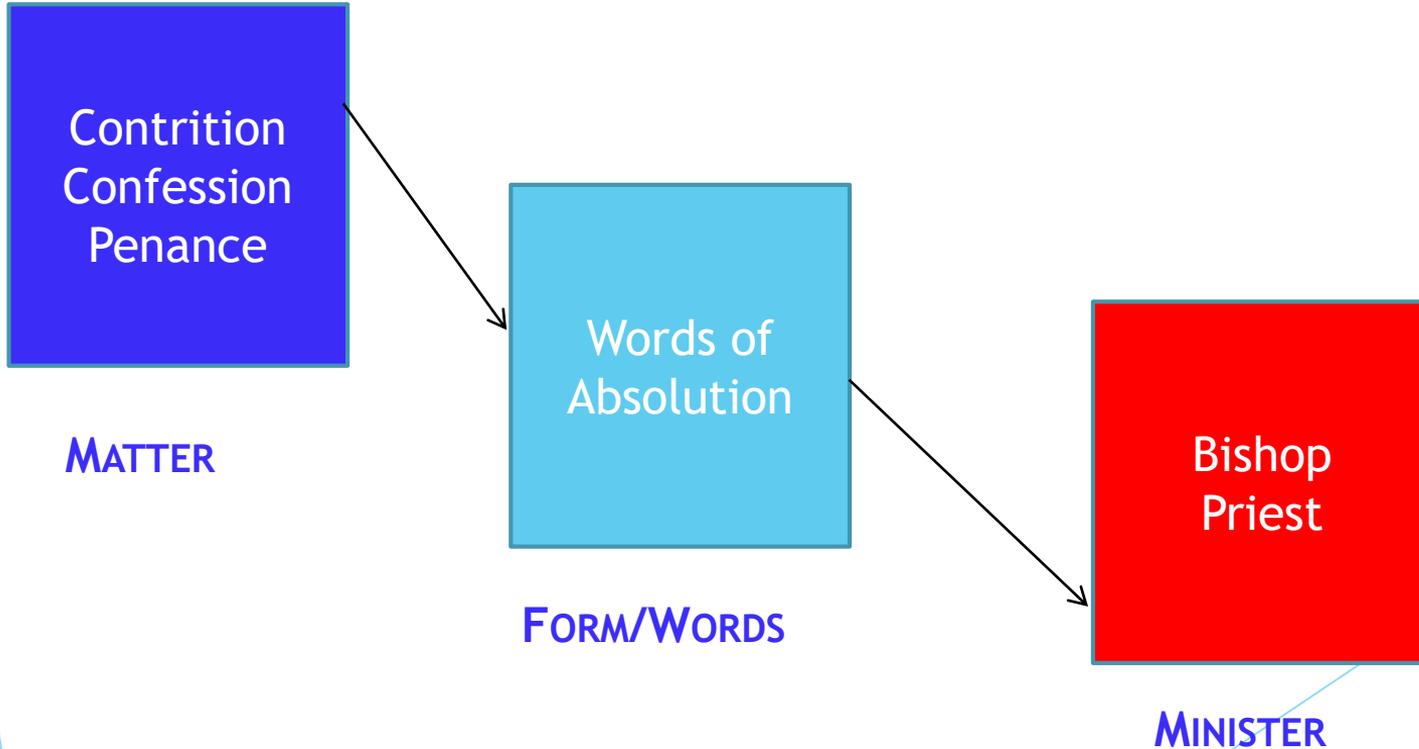
1. It must be grave matter against the moral law (10 Commandments)
2. It must be done with full knowledge
3. It must be made with complete consent. (Free decision)

The Church does not require us to confess our venial sins in the Sacrament of Reconciliation but the Sacrament is necessary for the forgiveness of mortal sins. Any grave sin committed without full knowledge or deliberate consent is still a venial sin.

The Sacrament of Reconciliation helps us to face the reality of our sins and—if we truly repent—to know with assurance that God has forgiven us. Then we are ready to show proper reverence as we enter into intimate union with our God in Holy Communion.



# ELEMENTS OF THE SACRAMENT OF RECONCILIATION



# SAINT JUSTIN MARTYR AND THE MASS OF THE EARLY CHURCH



The Mass has been essentially the same from the very earliest days of the Church until the present time. Saint Justin Martyr wrote to the Roman emperor Antoninus around the year AD 155 to explain some of the practices of the Christians. This is what he said about the Mass:

*“And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray for ourselves and for... all others in every place....Having ended the prayers, we salute one another with a kiss.*

*There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands.*

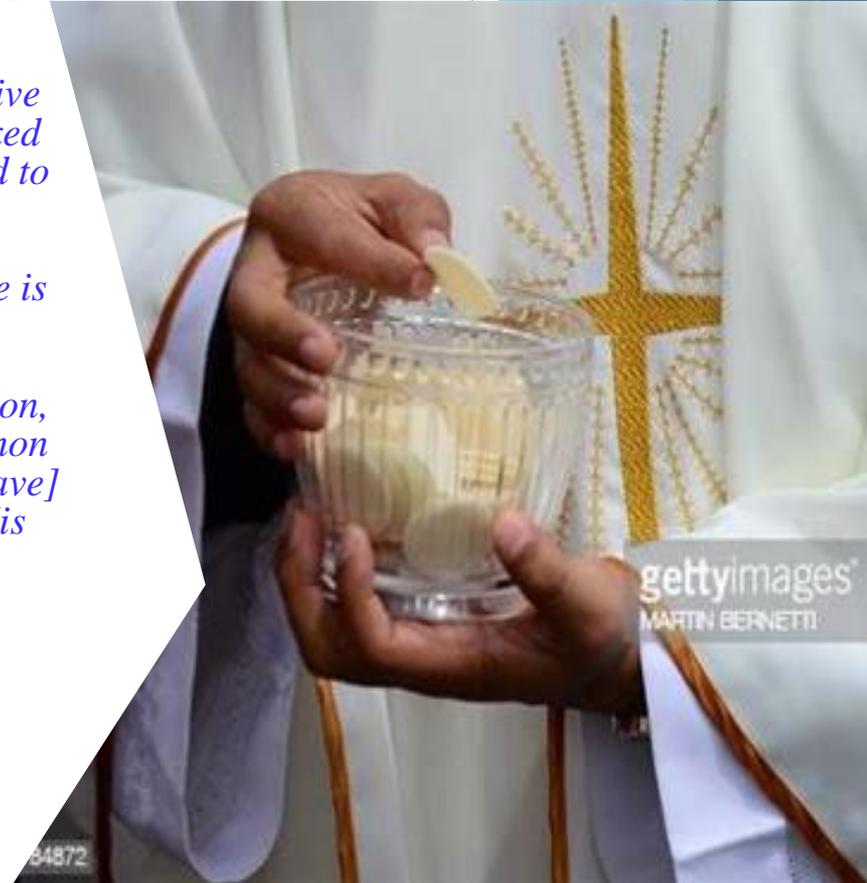
## SAINT JUSTIN MARTYR AND THE MASS OF THE EARLY CHURCH

*And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.*

*And this food is called among us Eucharistia of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; But . . . we [have] been taught that the food which is blessed by the prayer of His word . . . is the flesh and blood of that Jesus who was made flesh.”*

—Justin Martyr, First Apology, excerpts from 65-67

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# For Further Reading

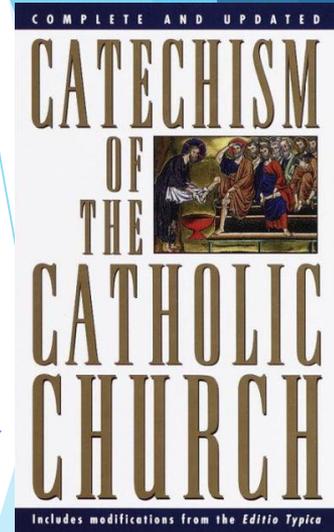
**Catechism of the Catholic Church**, 817–22 (“Wounds to unity”), 1140–44 (“The celebrants of the sacramental liturgy”), 1345–55 (“The Liturgical Celebration of the Eucharist”), 1359–61 (“Thanksgiving and praise to the Father”), 1373–81 (“The presence of Christ by the power of his word and the Holy Spirit”), 1384–90 (““Take this and eat it, all of you’: communion”), 1422–84 (“The Sacrament of Penance and Reconciliation”), 1524–25 (“Viaticum, the Last Sacrament of the Christian”), 1854–64 (“The Gravity of Sin: Mortal and Venial Sin”), 2041–43 (“The Precepts of the Church”), 2180–83 (“The Sunday obligation”)

**Edward Sri, A Biblical Walk Through the Mass: Understanding What We Say and Do in the Liturgy** (Ascension Press: 2011)

**Scott Hahn, The Lamb’s Supper: The Mass as Heaven on Earth** (Doubleday: 1999)

**Scott Hahn and Regis J. Flaherty, editors, Catholic for a Reason III: Scripture and the Mystery of the Mass** (Emmaus Road Publishing: 2004)

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# BIBLICAL FOUNDATIONS

- † Genesis Chapters 1, 2, 3
- † Exodus 3
- † Exodus 6: 7
- † Exodus 12
- † Exodus 16
- † Leviticus 17
- † Ezekiel 37: 26-27
- † John 2: 1-12
- † John 6
- † Luke 22: 14-20
- † Matthew 14: 13-21
- † Matthew 15: 32-39
- † Matthew 26: 26-29

- † Mark 6: 30-43
- † Mark 8: 1-10
- † Mark 14: 22-25
- † Luke Chapters 1 & 2
- † Luke 9: 10-17
- † Luke 22: 14-20
- † Acts 2: 42
- † 2 Peter 1: 3,4
- † 1 John 4: 7-12
- † 1 Corinthians 11: 23-26

# CLOSING REMARKS

- Join CCW-ADW 's Nightly Phone Rosary 8 PM, 7 days a week  
Call 605-468-8016, code 357090#
- Please join us April 3 for Session 3, Part 2: Bread For The Journey
- We hope you will join us for our virtual Tea & Reflection on Sunday, April 16  
Understanding Teen Dating Violence and Steps We Can Take to Help

Session 4, Part 1 of Presence: The Mystery of the Eucharist begins April 17  
Biblical Foundations of the Eucharist—Registration is required

- If you want to know more about CCW-ADW and how you and/or your parish can get involved email us at [archdiocesecw@gmail.com](mailto:archdiocesecw@gmail.com)

- Council of Catholic Women – Archdiocese of Washington

- *“Connecting Catholic Women”*

- <https://www.councilofcatholicwomen-adw.com/>



## *Closing Prayer*

*O saving Victim, opening wide  
The gate of heaven to man below:  
Our foes press on from every side;  
Thine aid supply; Thy strength  
bestow.*

*To Thy great Name be endless praise,  
Immortal Godhead, One in Three!  
O grant us endless length of days  
In our true native land with Thee.*

*Amen.*

*(from Verbum Supernum by Saint Thomas  
Aquinas)*