



Presence

THE MYSTERY OF THE EUCHARIST

*Session Two*

*Part 2:*

*The Story of the*

*Eucharist*

*Hosted by*

*The Council of Catholic Women-*

*Archdiocese of Washington*

# *Welcome*

*Carol Monaco,  
CCW-ADW Vice President*

*Opening Prayer*      *Lois Bowman*

*Reflection*            *Elizabeth Butler*

*Video (Part 2):*      *The Story of the  
Eucharist*

*Q & A*                    *Attendees*

*Closing Remarks*    *Carol Monaco*

*Closing Prayer*      *Lois Bowman*



*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!*

# Where we have been on our journey?

- ▶ In the first session, we looked at the profound truth of God's love for us. He is the God who was present with his people throughout the Old Testament, and he is the God who is present with us now—Body, Blood, Soul, and Divinity—in the Eucharist
- ▶ In session 2, Part 1 we;
  - ▶ Recognized how the Eucharist is prefigured in the Old Testament, especially in the stories of the Passover, and the manna in the wilderness.
  - ▶ Recognized how the Eucharist is prefigured in Jesus's miracles of the Wedding Feast at Cana and the multiplication of the loaves.
  - ▶ Began to understand that Jesus teaches explicitly about the Eucharist in Jn 6, so much so, he lost many of his followers.





## *Opening Prayer*

### *The Anima Christi*

*Soul of Christ, sanctify me.  
Body of Christ, save me.  
Blood of Christ, inebriate me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me. O good  
Jesus, hear me.  
Within your wounds conceal me.  
Do not permit me to be parted from you.  
From the evil foe protect me.  
At the hour of my death call me.  
And bid me come to you, to praise you  
with all your saints for ever and ever.*

*Amen.*

*Saint Francis de Sales*

# Session 2: The Story of the Eucharist

## Part 2 Objectives

- Recognize that the Eucharist is the New fruit of the Tree of Life. Jesus, on the Cross becomes the New Tree of Life
- Understand that the Eucharist is the memorial of Christ's sacrifice. [CCC 1362]
- Recognize that it is the Eucharist that strengthens us to follow the teachings of Christ given at the Last Supper [Jn 13-17]

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# Let's Connect

- ▶ *How has Christ spoken to me throughout my journey?*
- ▶ *What is your favorite **SCRIPTURE** story, why?*



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# Video



<https://watch.formed.org/presence/season:1/videos/the-story-of-the-eucharist>

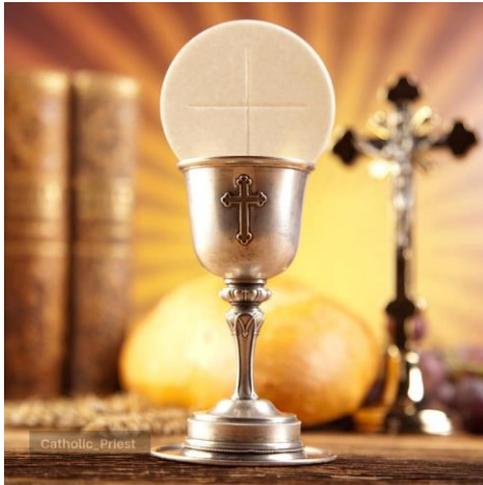
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## Breakout Session Discussion Questions



1. In the celebration of the Mass, how do we **participate** in **offering** the perfect sacrifice of Christ??
2. In what ways is the Eucharist the **fruit** of the Tree of Life? What implications does this have for your **own life**?

Let's Share



Catholic Priest

## WRAP UP

### **Key points of this session are:**

Jesus fulfills all foreshadowing of the Old Testament at the Last Supper

The Death and Resurrection of Jesus begin a new Creation.

The Cross is the new Tree of Life, and the Eucharist is its fruit.

The fruit of the Tree of Life opens our eyes to behold God and gives us eternal life.

The Eucharist is the memorial of Jesus's Passion, Death, Resurrection, and Ascension

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## Commit – Encountering God’s Presence

### Take – home Activity:

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

*Read: Gen 2:9 & Rev 22: 1-5 14, 17*

*What stands out in these passages?*

*What does the Eucharist do for you?  
(Refer to Digging Deeper Slide 18)*

Share your thoughts the next time we meet on March. 20 for Part 1 of the Bread for the Journey

# 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.

# THE EUCHARIST IN THE OLD TESTAMENT



Many of Jesus’s followers found his teaching on the Eucharist hard to accept. As strange as the command to eat his flesh and drink his blood may have sounded, it did not come out of the blue. The gift of the Eucharist is prefigured in many ways throughout the Old Testament. At the very beginning of creation, Scripture reveals that mankind was created for intimate communion with God and was destined for eternal life. This reality is revealed in the context of a meal—Adam and Eve’s access to the fruit of the Tree of Life located in the center of the Garden of Eden (see Genesis 2:9, 3:22). As a result of Adam and Eve’s Original Sin, they are exiled from the Garden. No longer able to walk with God in garden or to have access to the Tree of Life and its fruit, Adam and Eve find they have lost communion and eternal life with God (see Genesis 3). Through the perfect sacrifice of Jesus, the Cross becomes the New Tree of Life, once again offering all communion with God and eternal life, and it is the Eucharist that becomes its fruit.

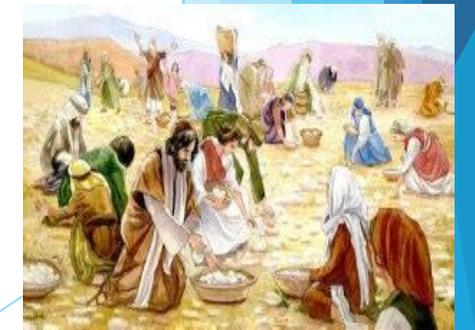


Melchizedek, king of Salem (later renamed Jerusalem) and the “priest of God Most High,” offers a sacrifice of bread and wine in thanksgiving for Abram’s victory over his enemies (see Genesis 14:18–20). Jesus, the “King of kings” (see Revelation 19:16) and “great high priest” (Hebrews 4:14), changes bread and wine into his Body and Blood at Jerusalem and offers them as the perfect sacrifice to the Father (see Hebrews 10:1–18).

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# THE EUCHARIST IN THE OLD TESTAMENT continued

- To save the Israelites from slavery and death in Egypt, God institutes the feast of Passover (see Exodus 12). This feast requires the sacrifice of a lamb “without blemish” and participation in a meal including the sacrificed lamb and unleavened bread. By the blood of the lamb spread on the wood of the lintels and doorposts of their homes and the flesh of the lamb consumed in the meal, the Israelites are saved from the angel of death and brought out of slavery. Jesus, the “Lamb of God, who takes away the sin of the world” (John 1:29), sheds his blood on the wood of the Cross and gives us his Flesh to eat in the Eucharist.
- By his sacrifice and our participation in this sacramental meal, we are saved from spiritual death and brought out of slavery to sin. To sustain his people in the wilderness, God provides manna (see Exodus 16). This miraculous bread from Heaven falls for forty years without fail and ceases only when Israel has crossed over into the Promised Land. Jesus is the new Bread from Heaven, sustaining us with the food of his Body and Blood in the Eucharist while we journey toward the Promised Land of Heaven (see John 6:32–58)



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# THE EUCHARIST IN THE TEACHING AND MINISTRY OF JESUS

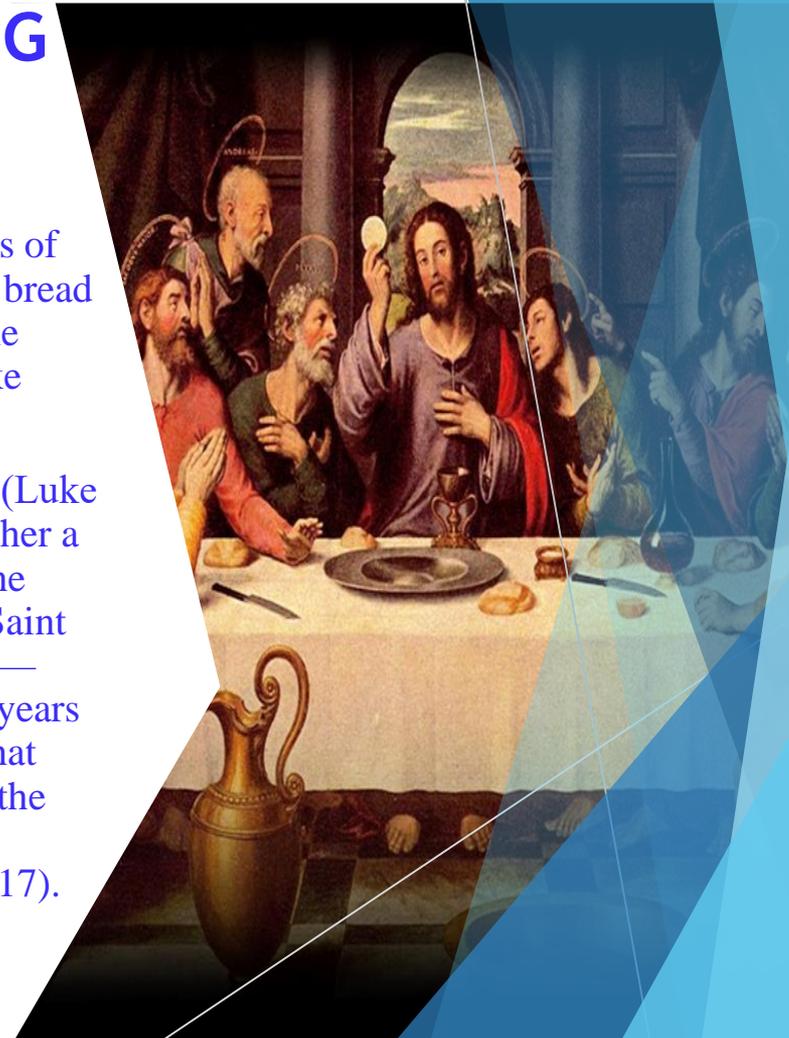


- ▶ Through his miracles and his teaching, Jesus prepares his followers for the Eucharist even before he institutes the sacrament at the Last Supper. Jesus's very first miracle, changing water into wine at the Wedding Feast of Cana (see John 2:1–12), points forward to the greater miracle of changing wine into his Precious Blood at the Last Supper.
- ▶ On more than one occasion, Jesus multiplies loaves of bread to feed vast multitudes of people (see Matthew 14:13–21; 15:32–39; Mark 6:30–43; 8:1–10; Luke 9:10–17; John 6:1–14). This miraculous provision of natural food points forward to the provision of his own Body as food for the whole world through the Eucharist.
- ▶ In the Bread of Life discourse, Jesus tells his followers explicitly that he will provide his own Flesh and Blood as true food and true drink and that this supernatural food will give us eternal life (see John 6:22–71)



# THE EUCHARIST IN THE TEACHING AND MINISTRY OF JESUS

- ▶ At the Last Supper, Jesus fulfills all the foreshadowings of the Old Testament and his own ministry when he turns bread and wine into his Body and Blood and gives them to the Apostles (see Matthew 26:26–29; Mark 14:22–25; Luke 22:14–20).
- ▶ He tells his Apostles, “Do this in remembrance of me” (Luke 22:19). This miracle is not to be a one-time gift, but rather a sacrament to be continued for all ages. We know that the Apostles understand and obey this command because Saint Paul—who is not one of the Twelve at the Last Supper—continues to pass on this exact teaching almost twenty years later (see 1 Corinthians 11:23–26). It is the Eucharist that strengthens us to follow the instructions Jesus gives at the Last Supper: to love one another, to obey his commandments, and to abide in his love (see John 13–17).



# SACRIFICIAL MEMORIAL

- “The Eucharist is the memorial of Christ’s Passover, the making present and the sacramental offering of his unique sacrifice, in the liturgy of the Church which is his Body” (CCC 1362). When Jesus instructs his Apostles to celebrate the Eucharist “in remembrance of me” (Luke 22:19), he is telling them to celebrate a memorial (anamnesis in Greek), which has a very specific meaning for the Jews.
- In Scripture, a memorial does not merely call to mind what God has done in the past, but in proclaiming the mighty works of God the memorial makes them present again. For this reason, the Passover memorial is observed not just to remember what God did for one generation of Israelites, but to acknowledge and acclaim that his salvation is for the current generation as well.
- Every time the Mass is celebrated, it really and truly makes present Jesus’s sacrifice at Calvary. The once-for-all sacrifice of Jesus on the Cross is made present to us again, so that we may participate in it and be transformed and saved by it. With the whole Church, each of us is united to Christ in his one sacrifice so that we, too, may make a perfect offering to the Father



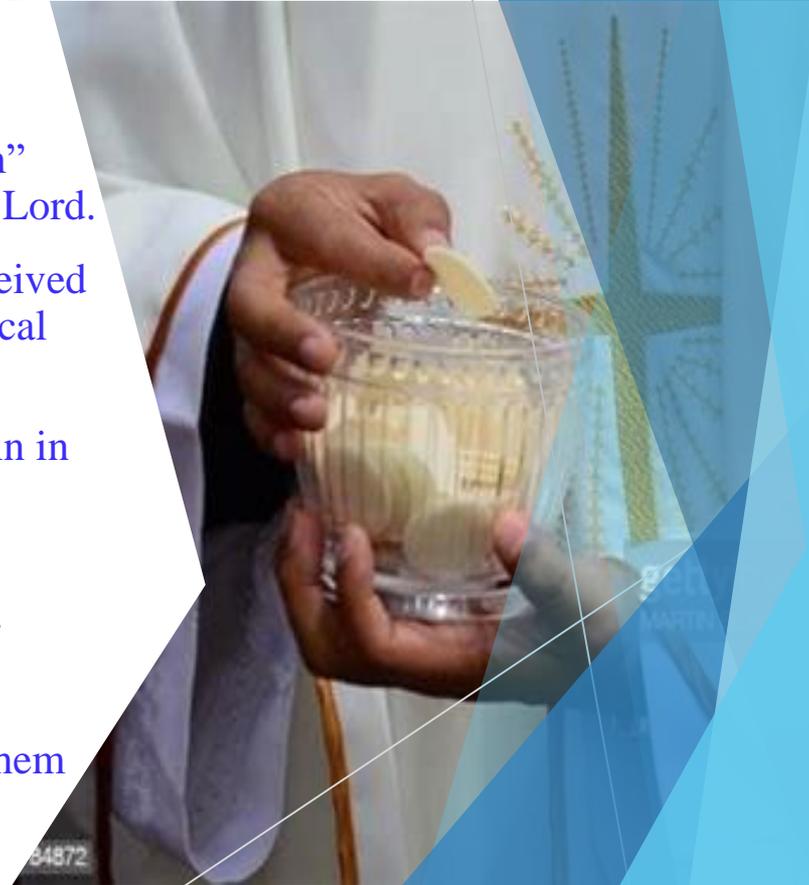
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# FRUITS OF THE EUCHARIST (CCC 1391–1397)

## What does the Eucharist do for us?

- It draws us closer to Christ. It is called “communion” because it brings us into an intimate union with our Lord.
- It nourishes and replenishes the life of grace we received in Baptism; just as regular food nourishes our physical life.
- It cleanses us from past sins and helps us to avoid sin in the future.
- It strengthens us in love.
- It unites us more closely to the Church, the Body of Christ.
- It helps us to see Christ in the poor and to care for them

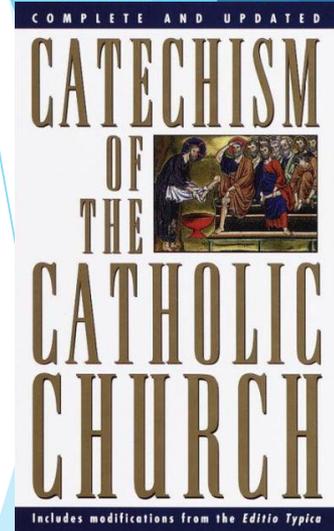
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# For Further Reading

- **Catechism of the Catholic Church**, 1333–44 (“The Eucharist in the Economy of Salvation”), 1362–72 (“The sacrificial memorial of Christ and of his Body, the Church”), 1391–1401 (“The fruits of Holy Communion”)
- **Brant Pitre, Jesus and the Jewish Roots of the Eucharist** (Image: 2016)
- **Pope St. John Paul II, Ecclesia de Eucharistia Encyclical Letter on the Eucharist in its Relationship to the Church** (2003)
- **Tim Gray, Sacraments in Scripture: Salvation History Made Present, Chapter 1 “Sacraments in Scripture” and Chapter 4 “Sacrament of the Eucharist”** (Emmaus Road: 2001)

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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 again March 20: Presence: The Mystery of the Eucharist
  - **Register for Session 3, Part 1: Bread for the Journey**
- Please join us for our virtual Tea & Reflection, Sunday, March 19 at 3 p.m.  
**Building Up the Kingdom of God**  
**TOGETHER with All His People**
- 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)*

