Pastorate of St. Casimir AT CANTON & PATTERSON PARK

Catholicism 101

July 9, 2023

Useful Resources

Scan the QR codes with your smart phone camera.

Ascension App – A free, full-text, digital, hyperlinked Bible and Catechism. https://ascensionpress.com/pages/ ascension-app

The Eucharistic Life

Pope Francis' monthly prayer intention for July 2023 ask for all Catholics to pray for a Eucharistic life:

https://youtu.be/1F834c95N5I

We pray that Catholics may place the celebration of the Eucharist at the heart of their lives, transforming human relationships in a very deep way and opening to the encounter with God and all their brothers and sisters.

The Pope made this appeal to put the celebration of the Eucharist at the center of our lives, saying, "if you are the same at the end of Mass, as you were at the beginning, something is wrong." The Holy Father reminds us that the celebration of the Eucharist is not an obligatory ritual, but rather is an encounter with the Risen Jesus, for "the Eucharist is the presence of Jesus," which is "profoundly transforming." But what does it mean to live the Eucharistic life and how is it transforming?

When Adam and Eve ate the forbidden fruit, they didn't just commit a sin; they broke their covenant of friendship with God and allied themselves and all generations thereafter to sin. The Catechism states: "By our first parents' sin, the devil has acquired a certain domination over man, even though man remains free. Original sin entails 'captivity under the power of him who thenceforth had the power of death, that is, the devil.'"

The entirety of salvation history is God's unceasing effort to win us back by offering us the new fruit of a new creation through the new Adam – his Son Jesus – and the sacraments instituted by Him, culminating in the Eucharist. In Baptism we are cleansed of original sin, in Confirmation we are strengthened in the Holy Spirit, in Reconciliation our personal sins are forgiven.

But the Eucharist is the crowning achievement of salvation history. Whereas, when the devil told Adam and Eve they would be "like gods" if they ate the fruit of the tree of knowledge of good and evil, and instead they became slaves to sin, suffering and knowing death; when God gave us the Eucharist — the body and blood, soul and divinity of his only begotten Son – he made us sharers in divine life of the Father, Son and Holy Spirit. The gift of the Eucharist was presaged in God's gift of manna to the People of Israel in the desert, by Jesus' multiplication of the loaves and fish, and made definite by his words "I am the living bread

which came down from heaven; if anyone eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh," and "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." (John 6: 51,53-54). Thus, partaking of the Eucharist reverses the effects of eating of the forbidden fruit and enables us to regain the intimacy that Adam and Eve enjoyed with God.

So, what does living the Eucharistic life mean? It means that joyfully coming together at Mass to give thanks to God for the gift of his Son is our *first* priority. The term "Eucharist" comes from the Greek word for "thanksgiving" and refers to the sacrifice of thanksgiving we collectively offer up to God in the gifts of the bread and wine transformed into the Body and Blood of Jesus. The members of the Church are not just passive observers to this sacrifice. We join in offering the sacrifice and manifest our assent with the "Great Amen" at the end of the Eucharistic prayer. We all come together as parts of the Holy Body of Christ, of which He is the Head.

Living the Eucharistic life also means doing that which Jesus commanded us to do, and for which he strengthens us to do through the Eucharist. The term "Mass" comes from Latin exhortation *Ite, missa est* ("Go, the dismissal is made") said by the celebrant or deacon following the Eucharistic feast and final blessing. It does not mean the Mass is over and we are sent back to our homes and daily lives. This exhortation echoes Jesus' command to "go forth and make disciples of all nations," proclaiming the Good News in word and deed. As Pope Benedict XVI said: "We cannot approach the Eucharistic table without being drawn into the mission which, beginning in the very heart of God, is meant to reach all people. Missionary outreach is thus an essential part of the Eucharistic form of the Christian life" (*Sacramentum Caritatis* no. 84). Living the Eucharistic life means taking the divine gift of the Eucharist and showing God's love to everyone we meet, not just our family, friends or people that look like us. It means sacrificial giving of our time, talents and money to care for others who are in need or have less than we do. The Catechism of the Catholic Church states in No. 1397: "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..."

Saints of the Week

Scan the QR codes with your phone to read and listen about the lives of the Saints.

July 9 – Saint Augustine Zhao Rong & Companions (d. 1648–1930). 120 local priests, laity, and missionary martyred in China.

July 10 – Saint Veronica Giuliani (1660–1727). Poor Clare devoted to the Eucharist, Sacred Heart of Jesus, and bore the stigmata.

July 11– Saint Benedict (c. 480–547). Father of western monasticism and the Rule of St. Benedict governing monastic life.

July 12 – Saints John Jones and John Wall (c.1530–1598 and 1620–1679). Friars martyred in England for being Catholic.

July 13 – Saint Henry (972– 1024). German king and Holy Roman Emperor, fostered reform of ecclesiastical and monastic life.

July 14 – Saint Kateri Tekakwitha (1656–1680). Daughter of a Mohawk chief, baptized Catholic, she dedicated herself to Christ.

July 15 – Saint Bonaventure (1221–1274). Franciscan scholar restructured Franciscan Order based on St. Francis' teachings.