



SSVP WORKSHOP 'LIVING OUR EUCHARISTIC MISSION'

SSVP WORKSHOP: "LIVING OUR EUCHARISTIC MISSION" SATURDAY OCTOBER 19, 10-12, ON MICROSOFT TEAMS

PRESENTERS: Deacon John Girolami, Spiritual Advisor ONRC
Carolyn Boerboom, Spiritual Advisor Brant PC, St Basil Conference
Dan Smith, Spiritual Advisor Hamilton PC, St Francis Conference

AGENDA

- 9:30-10:00: Admit participants to the Workshop- Dan
10:00- 10:05: Opening Prayer- Deacon John
10:05-10:10: Introduction of the Topic, terminology- Deacon John
10:10-10:15: 1st Video (2:54 Minutes) "Eucharistic Procession with Archbishop Leo of Toronto"- Dan
10:15-10:30: The Eucharist from the Perspective of Pope Francis- Deacon John
10:30- 10:45: - The Society of St Vincent de Paul perspective of the Eucharist- Carolyn
- Vincentians are Doers
- Stories of our Founders
10:45-10:55: 2nd Video (3:33 Minutes) "Road to Emmaus" – Dan
10:55-11:15: Enter into Communion/ Effects of the Sacraments- Deacon John
11:15-11:20: 3rd Video: (6:02 Minutes) "The Last Supper"- Dan
11:20-11:35: The Responsibility of Being Participants in the Eucharist- Deacon John
11:35-11:40: Conclusion- Carolyn
11:40-11:55: Discussion/Questions/Comments- Dan
1) Why do we call the Presence of the Eucharist a "mystery"?
2) Do the consecrated bread and wine cease to be the Body and Blood of Christ in our bodies after the Mass?
3) Why is the Eucharist not only a meal but also a sacrifice?
11:55-12:00: Closing Prayer- Deacon John

THANK YOU FOR YOUR PARTICIPATION IN THIS WORKSHOP- GOD BLESS YOU.

Opening Prayer

Most kind Father, take away all my offenses and sins, so that, purified in body and soul, I may be made worthy to taste the Holy of Holies. And grant that this holy meal of Your Body and Blood, which I intend to take, although I am unworthy, may bring forgiveness of my sins and wash away all my guilt. May it mean the end of my evil thoughts and the rebirth of my better longings. May it lead me securely to live in ways that please You, and may it be a strong protection for body and soul, against the plots of all my enemies. Amen.”

Introduction

What is the Eucharist?

The Eucharist is the source and summit of the Christian life. The term “Eucharist” originates from the Greek word eucharistia, meaning thanksgiving.

We use the term Eucharist, in a different way.

We call the Eucharist as “the body and blood of Christ”.

It is known as “the Host”.

The bread is “the body of Christ”, the wine is “the blood of Christ”.

It is known as “the blessed Sacrament”.

We say that “ it is Christ present in the appearance of bread and wine. “

It is “the body, blood,soul and divinity of Christ”.

THE SENSE OF WONDER

Pope Francis has a great love of the Eucharist.

The Holy Father wanted to encourage the people to recover the sense of wonder, of amazement at the gifts, the spiritual gifts that the Eucharist brings to us.

The Holy Father instructs us that having received the gift, we should impart to others the beauty of that gift – the missionary perspective of our Eucharistic devotion so that our devotion does not end up being a closed relationship between Jesus and me, and we forget the world and we forget others. Instead, if we have received the gift, then we should go on mission proclaiming the good news that we have seen, that we have tasted, that we have received.

Receiving the Eucharist fills us with joy. I hope that would be one fruit that people will see that following Jesus is a joyful matter. Yes, it will have its challenges. We will bear the Cross, but we bear it with joy. Not with lonely and regretful hearts, but with joy.

The fruit is also to encourage people to come together, to come together for the Mass. I believe that the COVID epidemic taught us how much we long for the Eucharist every day. We should encourage people to come back to church in their parishes and to experience the totality of the Eucharist, that Jesus gathers us as His Body. We listen to the word of Jesus in the Liturgy of the Word, we gather the gifts of the earth, the fruits of human labor, that will become the body of Christ. And then after receiving it, we go on mission.

We need to look at regular attendance at Mass. I saw a video of a conductor of a symphony orchestra. She explained to the orchestra the importance of practicing. That may be practicing a skill, singing, playing an instrument or practicing our faith. She said that if she missed one day, she would notice that something was wrong. If she missed 2 days of practicing, she said the orchestra would notice it. And if she missed 3 days of practicing, the audience would notice. So we too must practice our faith every day. Reach out to family and friends and invite them to Mass with you. It's a matter of invitation. Just say "come and See".

Ssvp perspective section

Members of the Society of Saint Vincent de Paul are reminded by our Rule that our “journey together towards holiness will be all the more fruitful if the members’ personal lives are characterised by prayer, meditation on the Holy Scriptures, and other inspirational texts and devotion to the Eucharist and the Virgin Mary, whose protection we have always sought, and to the teachings of the Church.” (Part I, 2.2)

Our Manual reminds us also of the major role the Eucharist plays in our Vincentian spirituality: “St. Vincent spent one hour each morning before the Blessed Sacrament before celebrating Mass. Vincent visited the Blessed Sacrament before and after his meals, and he would frequently make short visits to the chapel before leaving and upon returning from his responsibilities.” When can we look at the lives and words of our Saints and Blesseds on the mystery of the Eucharist and the Sacrament of Holy Eucharist.

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St. Vincent spent one hour each morning before the Blessed Sacrament before celebrating Mass. Vincent visited the Blessed Sacrament before and after his meals, and he would frequently make short visits to the chapel before leaving and upon returning from his responsibilities.

From his teens, Frédéric attended Mass daily whenever possible and received Holy Communion frequently an unusual practice for that time. Not a day went by when Frédéric would not make a short visit to the Blessed Sacrament in one of the churches in Paris as he made his way to an appointment.

On leaving Notre Dame and while still filled with the presence of Jesus Christ, Frederic did not fail, before returning home, to visit the homes of his poor families of the Conference. He thus returned to Our Lord, in the person of His suffering poor, the visit which he had just received from Him in the Holy Eucharist.

Louise de Marillac prayed before receiving communion. She said,

I long for You with all my heart, O Bread of Angels. Do not consider my unworthiness which keeps me away from You, but listen only to Your love that has so often invited me to approach You. Give Yourself entirely to me, my God. May Your precious body, Your holy soul, and Your glorious divinity, which I adore in this Holy Sacrament, take complete possession of me.

The Eucharist calls us to our mission, to serve the poor. For each of the sacraments, and especially the Eucharist, there are supernatural effects, divine empowerment, that come in encountering God. And there are specific ways that our lives must become, by the power of grace and our freely chosen cooperation, aligned with divine love. In the same way that people who encountered Jesus two thousand years ago were challenged to a conversion of life, so too are we who enter communion with him today.

Vincentians are doers

Vincentians are doers, we are people of action. We love God, as St. Vincent said, “with the strength of our arms and the sweat of our brows.” [CCD XI:32] We believe, as Frédéric did, that “religion serves best not to think, but to act.” As central as our prayer life is, our Conferences are “communities of...prayer and action.” [Rule, Part I, 3.3] And yet, as we often emphasize in our home visit training, ours is not a ministry of constant motion or problem-solving, but is instead, in its heart, a ministry of presence.

In our person-to-person service to those in need, we seek to “establish relationships based on trust and friendship.” [Rule, Part I, 1.9] We seek to be like the friends we call in our own times of distress, who come to us not to find us new jobs, or heal our sick family members, or bring the dead back to life, but to sit with us, to feel the sadness that we feel, and by sharing it, to lighten our burdens.

We are called to see the face of Christ in those we serve, but also to share Christ's face, His love, and His presence. Just as He told us the poor would always be with us, so also He assured us that He would be with us Himself, until the end of the age, and He connected these two truths by reminding us that how we treat the poor Would be judged as if done to Himself.

Our ideal is to serve the neighbor for love alone; not the love of romance, but the love of God, the love that is called charity, the love that Vincent said is "inventive to infinity." [CCD XI:131] It was in Christ's inventiveness, Vincent said, that He found a way, after his earthly life had ended, not to remain a carpenter, but to remain truly present to all who believe, and to all who seek Him, in the Eucharist.

The primary purpose of the Society is our own growth in holiness, and while our person-to-person service is our primary means towards this growth, our spiritual practices, like Vincent and Frédéric before us, include "devotion to the Eucharist" [Rule, Part I, 2.2] And how could it be otherwise? In the poor, as in the Eucharist, we see Christ's true presence, and our service itself becomes sacramental. We are called not only to stand with the poor, but on our Home Visits, to sit with them; to be present with them. It is through our presence, not simply our actions, that our Home Visits, like Eucharistic Adoration, become acts of love and devotion to God's beloved Son.

Jesus, Son of Man, was sent by the Father to share our humanity fully, to be present with us, among us, and finally, through bread and wine, in us. To share Christ's love as Vincentians, then, is to be truly present, going to the neighbor as Christ came to us, bringing within us Christ's true presence through the Eucharist we have received. Ours is a ministry not only of presence, but of true presence, for on the Home Visit, as in the Eucharist, He will, as He promised, be truly present, too.

Stories of our founders

Our journey towards holiness will be more fruitful, our Rule says, if it includes “devotion to the Eucharist” [Rule, Part I, 2.2] which “plays a major role in Vincentian spirituality.” [Manual, p.65] The Eucharist unifies us and sends us forth.

The spiritual dimension of our Vincentian Formation teaches us that our pathway is a shared one, that we are meant to grow in holiness together as members of a community of faith.

Bl. Frédéric once said that although they might not be with him, when he received Communion he was “in close touch with my friends, all united to the same Saviour.” [Baubard, 381] After his mother’s death, he said that he believed that when the Savior visited, his mother “follow[ed] him into my poor heart.” [Baubard, 158]

In this, he echoed St. Louise, who reminds us that “Holy Communion with the Body of Jesus Christ causes us truly to participate in the joy of the Communion of Saints in Paradise.” [Spiritual Writings, A.15]

The Eucharist, which takes its name from the Greek word for giving thanks, is a gift we receive because Christ’s love is “inventive to infinity.” [SVdP, CCD XI:131] Having received Him, we must thank God “by our desire to honor Him in all the actions of our lives.” [St. Louise, Spiritual Writings, A.15]

Following Mass, filled with the “power of conviction,” [Baubard, 342] Bl. Frédéric always visited the poor of his Conference on his walk home. As his biographer Monsignor Baubard put it, he “returned to Our Lord, in the person of His suffering poor, the visit which he had just received from Him in the Holy Eucharist.” [Baubard, 209]

And so, having taken the Body of Christ into our own, we see that Jesus brings “not only Himself ... but also all the merits of His mysteries.” [Spiritual Writings, M.8B]

Sending Louise on a mission, Vincent advised her to go to Communion on the day of her departure, so that Christ may “bless your journey, giving you His spirit and the grace to act in this same spirit, and to bear your troubles in the way He bore His.” [CCD I:65]

This sacrament is central to our Vincentian Vocation for the same reason it is the church’s “foundation and wellspring.” [Ecclesia de Eucharistia, 5] Through the Eucharist we are united not only with Christ, but with our entire human community; we are fortified, strengthened, and called to serve them as He served us. Our service to the poor is the expression of our devotion to the Eucharist.

When I receive Christ in the **Eucharist**, he is in me and with me. Together Jesus and I can accomplish God’s will and for this I am truly thankful.

For us as Vincentians, we must realize that the Eucharist is the source and inspiration of our Vocation. In the Eucharist we recognize and encounter the Risen Lord and motivated by love for Him we seek to find and serve Him in the person of the poor (for Pope Francis, the poor are the flesh of Christ”. Also, like the disciples on the road, our Vocation is revitalized and refreshed by and through the Eucharist. we are inspired to rush back to Jerusalem” and to our mission to serve and evangelize the poor.

Father grant that communion with Christ, present in the Holy Eucharist, may impel us to love You by serving Him in our neighbor”

Enter into communion

Let's look at this in a different way. Let's look at it as what we experience.

What does receiving the Eucharist mean for us? Is it for our personal spiritual welfare alone?

At the first Eucharist at the Last Supper, Jesus gives an extraordinary image for what he had just done for them. He says, "I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing" (Jn 15:5). We will, of course, note the natural union that exists between a vine and its branches: they form one living organism. This image certainly would have deepened this understanding for the disciples, allowing them to see how they are able now to live in union with Jesus, even as he is taken from them. But we also notice here our Lord's emphasis on fruitfulness: "[My Father] takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit" (Jn 15:2).

Receiving the Eucharist, then, is meant to change us. Entering into communion with Jesus himself is meant to make us more and more like him—in how he sees, in how he thinks, and in how he loves. Our love for the Father, by virtue of our communion with the Son, is meant to become more and more like the Son's. And our love for our fellow human beings is meant to become more like his love for them. This change isn't optional; it is our goal. It is God's intent for each person who receives the Eucharist.

Entering into communion with Jesus himself is meant to make us more and more like him—in how he sees, in how he thinks, and in how he loves.

There are two primary Eucharistic principles we need to see here: (1) receiving the Eucharist empowers us to live supernaturally; and (2) being in union with Jesus in the Eucharist imparts new responsibilities for how we live, especially in our relationships.

Effects of the Sacraments

Every sacramental encounter empowers us to live a fruitful Christian life. Something is new in us, something extraordinary is given to us, when any sacrament is received.

What are the effects of receiving the Eucharist, we might ask? The Catechism says the primary fruit, of course, is an intimate union with Christ. The life of grace is preserved, increased, and renewed. Our union with the Church is made more substantial. And sacramentally receiving the Body, Blood, Soul, and Divinity of the One born in poverty in Bethlehem deeply commits us to the poor.

And so, to receive Jesus in the Eucharist is no small thing. Each of us receives new or deepened capacities that we could not generate by our own ingenuity or willpower.

The point here is this: our heavenly Father gives us what he gives us in the sacraments so that we might become **spiritually fruitful**. He intends sacramental grace to have a profound effect on how we see, think, and live.

Yet, the sacraments are not magic, and this kind of change, of course, is not automatic. It's to our great good to know about these effects and to freely cooperate with sacramental grace. We must intelligently lean into the life and mission that God makes possible through our living a sacramental life. This is especially true in our regular reception of the Eucharist.

Eucharistic responsibility

Receiving any sacrament places an urgent responsibility on us. This is most deeply the case when entering into Eucharistic communion with Jesus. The responsibility is to live in a way that is aligned with the One with whom we are put into union. To enter into communion with Jesus and then to tragically live in a way that is opposed to the One in whom we dwell brings enormous dissonance to our souls and to our relationship with God. It also erodes belief in the Eucharist for others who we live with.

When a person is a public figure, the confusion and spiritual damage is even greater. We might remember St. Paul's caution here: "Therefore 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. For anyone who eats and drinks without discerning the body, eats and drinks judgment on him.

There is no question that taking up this call to live in union with our Eucharistic Lord is enormously challenging for all of us. Yet, grace is given with the challenge, and this is how saints are made.

To receive a sacrament means we are intending to live in a way that follows the way of Christ. To enter into union with Jesus requires that we desire to live a new life deeply rooted in him.

To enter into communion with Jesus and then to tragically live in a way that is opposed to the One in whom we dwell brings enormous dissonance to our souls and to our relationship with God.

Partaking in the Eucharistic banquet brings us into a profound communion with our Lord.

Pope Benedict XVI once compared the spiritual power of this union to the generative power of nuclear fission. He said .. Receiving the Eucharist brings into our very selves a catalyst within the spiritual order, One who means to bring about radical change, a real conformity of how we see and think and love to how Jesus sees and thinks and loves.

The Eucharist both gives us new capacities for this and charges us with the responsibility to step into this new life in Christ. Eucharistic communion requires spiritual fruitfulness, but it also empowers such a life.

Conclusion

By his Real Presence in the Eucharist Christ fulfils his promise to be with us "always, until the end of the age" (Mt 28:20). As St. Thomas Aquinas wrote, "It is the law of friendship that friends should live together. . . . Christ has not left us without his bodily presence in this our pilgrimage, but he joins us to himself in this sacrament in the reality of his body and blood" (Summa Theologiae, III q. 75, a. 1). With this gift of Christ's presence in our midst, the Church is truly blessed. As Jesus told his disciples, referring to his presence among them, "Amen, I say to you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it" (Mt 13:17). In the Eucharist the Church both receives the gift of Jesus Christ and gives grateful thanks to God for such a blessing. This thanksgiving is the only proper response, for through this gift of himself in the celebration of the Eucharist under the appearances of bread and wine Christ gives us the gift of eternal life.

At every Mass, we share in the sacrifice of Jesus, His sacrifice on the cross. We partake of His self-giving love and are equipped to live this love in our deeds. The gift of receiving our Lord in holy Communion, receiving His gift of love, is a gift to be lived and shared. We are to live the Eucharist, that is, to offer that same gift of love to our neighbors. Every time we help a poor person, we are returning the gift of love that Jesus gave us in the Eucharist. That's what The Society of St. Vincent de Paul Society does when you serve those in need; you are living the Eucharist. As Vincentians, the Eucharist is the source from which we draw our own strength and inspiration, guiding us on our journey of fidelity to God's call.

The Eucharist is a humble meal in which everyone is equal, pauper or prince. It makes present God's unconditional love for us in Jesus Christ and empowers us to follow the example of St. Vincent de Paul in his love for Jesus and his humble service to the poor.

Thank you for being with us today.

Possible questions

Why does Jesus give himself to us as food and drink?

Why is the Eucharist not only a meal but also a sacrifice?

When the bread and wine become the Body and Blood of Christ, why do they still look and taste like bread and wine?

Does the bread cease to be bread and the wine cease to be wine?

Is it fitting that Christ's Body and Blood become present in the Eucharist under the appearances of bread and wine?

Are the consecrated bread and wine "merely symbols"?

Do the consecrated bread and wine cease to be the Body and Blood of Christ when the Mass is over?

Why are some of the consecrated hosts reserved after the Mass?

What are appropriate signs of reverence with respect to the Body and Blood of Christ?

Why do we call the presence of Christ in the Eucharist a "mystery"?

Closing Prayer

I adore you Jesus, true God, and true man, present in the Holy Eucharist, kneeling before you and united in spirit with all the faithful on earth and all the saints in heaven. In gratitude for so great a blessing, I love you with all my heart, for you are worthy of all praise and adoration. Lord Jesus Christ, may I never offend you with my lack of love. May your Eucharistic presence refresh me in body and soul. Mary, Mother of the Eucharistic Lord, pray for me and obtain for me a greater love for Jesus. Amen.

Videos

To launch hold mouse over link to video link. Press Ctrl and enter. Make sure sound is on in video and on your computer.

Video of Archbishop Leo Dan Smith

<https://www.facebook.com/watch/?v=999072998407787>

Last supper video

https://ca.video.search.yahoo.com/search/video;_ylt=AwrFYHbWLtpmFwQAh0LrFAx.;_ylu=Y29sbwNiZjEEcG9zAzEEdnRpZAMEc2VjA3Nj?p=breaking+of+the+bread&fr=yfp-t#id=36&vid=978ef6ecb5f4f4976361146772ef032a&

Video On the road to Emmaus.

https://ca.video.search.yahoo.com/video/play;_ylt=AwrFPn6yXOJmDRkA6h8WFOx.;_ylu=c2VjA3NyBHNSawN2aWQEZ3BvcwMx?p=jesus+on+the+road+to+emmaus&vid=bd00cdc7e3e00d6390219066b8764d81&turl=https%3A%2F%2Ftse2.mm.bing.net%2Fth%3Fid%3DOVP.OugJz8s-C0xvmpwC6b8l0AHgFo%26pid%3DApi%26h%3D360%26w%3D480%26c%3D7%26rs%3D1&rurl=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3D8YlzWPPiH4A&tit=Luke+24+%7C+Christ+Appears+%3Cb%3Eon%3C%2Fb%3E+%3Cb%3Ethe%3C%2Fb%3E+%3Cb%3ERoad%3C%2Fb%3E+%3Cb%3Eto%3C%2Fb%3E+%3Cb%3EEmmaus%3C%2Fb%3E+%7C+%3Cb%3EThe%3C%2Fb%3E+Bible&c=0&sigr=3avxSglAnOb1&sigt=Nj5itZWfiBih&sigi=KFFV8_b6zxcg6&fr2=p%3As%2Cv%3Av&h=360&w=480&l=213&age=1400268302&fr=yfp-t&tt=b