



RCIA at Saint Sylvester

The Holy Eucharist – Part II

As Catholics we feel that education regarding the Eucharist is so fundamentally important to our faith that we decided to expand this subject into more than one session.

We might have a little overlap among the Eucharist sessions, but don't worry, a different perspective will help to better understand this basis of our Catholic faith.

Prayer for the Preparation for First Communion



Bonus Points:

What is the priest doing and what do we call it in the Mass?

The priest-celebrant invokes the Holy Spirit upon the gifts.
The prayer is called Epiclesis from the Greek Epiklesis – invocation.

Dear God, I know that You give me many gifts.
The gift of Your Son, Jesus Christ,
in Holy Communion is the greatest of all.
How can I ever thank You enough for this special gift?

At Mass we are called to be like Jesus,
by loving and serving one another in the world.

As I become more like Him, please continue to help me.
Show me the places and ways that I can bring Your love,
kindness, and peace to others....
in my family,
in my neighborhood,
in my community,
with my friends.

I ask this in Jesus' name. Amen.

While countless prayers exist for the preparation of your first communion, the example here suffices and many other prayers may be associated with this event. So let's begin with a prayer.

The Holy Eucharist is synonymous with Holy Communion and be referred to as the Body, Blood, Soul and Divinity of Jesus Christ.

Eucharist is derived from the Greek, *eucharistos* which means thanksgiving or gratitude.

For Tonight

- Delve deeper into the Eucharist from the perspective of the Mass.
- Consider personal prayers at each step of the Consecration process.
- How to respectfully receive the Body of Christ.
- Spiritual Communion.
- Consider personal prayers after receiving Holy Communion.
- Adoration of the Holy Eucharist.
- Eucharistic processions.

You may notice that this treatment of the Eucharist is extremely prayer-oriented.

Organization of the Mass

Introductory Rites

Liturgy of the Word

Liturgy of the Eucharist

Eucharistic Prayers

Preface

Sanctus

First Half of Consecration

Mystery of Faith

Second Half of Consecration

Lord's Prayer – Pater Noster

Sign of Peace

Lamb of God - Agnus Dei

Doxology – Great Amen

Communion Procession

Prayer After Communion

Concluding Rites

Greeting and Blessing

Dismissal



Types of Prayer in the Mass (The most comprehensive form of prayer)

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Blessing

Adoration - Praise

Petition - Intercession - Supplication

Thanksgiving

Contrition

Consecration

Musician analogy for appreciation of the Mass

The two major divisions of the Mass are
the Liturgy of the Word and the Liturgy of the Eucharist.

We will examine the Eucharist from the perspective
of the Liturgy of the Eucharist of the Mass
highlighted in the light blue box
with emphasis on the parts highlighted in red.

Sanctus – Latin for Holy

Follows the Preface to acclaim the impending presence of our Lord

Holy, Holy, Holy Lord God of hosts.

"Holy, holy, holy* is the LORD of hosts!

Heaven and earth are full of your glory.

All the earth is filled with his glory!" – Is 6:3

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Blessed is he who comes in the name of the Lord;

Hosanna in the highest.

hosanna in the highest." – Mt 21:9 & Ps 118:26

Hosanna – A jubilant cry of "help", "rescue", or "save us, we pray".

While we perform several Eucharistic prayers before this point, we'll skip to the Sanctus or Holy, Holy, Holy prayer.

As with many prayers of the Mass, this one is derived from Holy Scripture.

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- So, what does the word, hosanna, mean?
Hosanna means 'Save us' in Hebrew

First Half of Consecration

Epiclesis



At this point in some Masses, bells are rung to call attention of this first step of the transubstantiation of bread and wine to the body and blood of Jesus Christ.

Some Eastern Orthodox Catholics (excepting Roman Catholics) consider transubstantiation complete at this point.

For us Roman Catholics, we need to wait until the elevation of the host and chalice.

Earlier after the bread and wine are offered, these are blessed with a special blessing from the Holy Spirit.

The priest lays hands over the offerings to invoke the Holy Spirit upon the gifts of bread and wine.

The ability of the priest to perform this blessing is passed down from the original apostles through their bishops at every priests' ordination.

Consecration



Transubstantiation –

- *trans* (change, across),
- *substanti* (substance) ,
- *ation* (act of)

The act of changing the substance

The appearance of bread and wine remains but the substance has miraculously changed to the body and blood, soul and divinity of Jesus Christ.

Only an ordained Catholic priest may consecrate bread and wine into the body and blood of Jesus Christ.

Faith is required to believe that transubstantiation has occurred.

Just as Jesus concealed his divinity in human form,
He is also concealed in the forms of bread and wine.

However, in the case of Jesus' hidden godhead in human form,
He is both God and man and that concept is termed consubstantiation
Where both the human and spiritual components exist simultaneously.

The most critical belief for Catholics is
to grasp the divinity of the Eucharist.

Some fervently believe this,
some just take it for granted,
some may believe erroneously
that it's just a symbol.

And I say this to you with all of the love in my heart,
"Believe that the consecrated bread and wine
have become the body, blood, soul and divinity
of Jesus Christ, or pray for that faith.

For this is the central crux of our Catholic faith;
it's what sets Catholics apart from other Protestant religions."

Consecration of the Bread



Take this, all of you, and eat it; this is my body which will be given up for you.

These words culminate the consecration of the bread into the divinity of Jesus Christ.

He is now physically present!

Traditionally, when the priest genuflects or bows after the elevation, one prays the words of St. Thomas, "My Lord and my God."

Although bread is consecrated, it is now both body and blood, soul and divinity of Jesus Christ

At this point in some Masses, bells are rung to call attention to this miraculous step of transubstantiation.

If the Mass were a symphony,
This would be the climax were
All of the instruments played at quadruple fortissimo
With cymbal crashes, cannon fire and fireworks.

One thing that I would like to point out here
Is the way that the host and chalice is elevated.
Father John will hold these up for a good 15 to 20 seconds,
Allowing me to make a personal pray to Jesus
While elevated,
as opposed to priests who may hold Him up for only a second or two.

**A personal prayer at this point of the Mass
would be appropriate.**

One example would be:

"Thank you Lord, for coming to earth as one of the lowly ones;
to suffer and die for our sins;
only to rise, again, on the third day
and to present yourself in communion with us
on this altar today

and with all of your angels and saints.”

Consecration of the Wine



Followed by the Acclamation of the Mystery of Faith

The Mystery of Faith is a Eucharistic Acclamation, typically sung, directly after the words of institution transform the bread and wine into the body and blood of Christ during a Roman Rite Catholic Mass. Formerly known as the Memorial Acclamation, the *Mysterium Fidei* conveys one of the deep truths and mysteries of the faith.

Take this, all of you, and drink from it; this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for many so that sins may be forgiven. Do this in memory of me.

Although wine is consecrated, it is now both body and blood, soul and divinity of Jesus Christ

Traditionally, when the priest genuflects or bows after the elevation, one prays the words of St. Thomas, "My Lord and my God."

At this point in some Masses, bells are rung to call attention to this miraculous step of transubstantiation.

A personal prayer at this point of the Mass would be appropriate.

One example would be:

"Thank you, Lord Jesus, for washing away my sins with your blood, the blood which sealed the new covenant of faith with us; the precious blood of Christ outpoured."

Three forms of the Mystery of Faith are:

1. We proclaim your Death, O Lord and profess your Resurrection until you come again.
2. When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.
3. Save us, Savior of the world for by your Cross and Resurrection you have set us free.

Second Half of Consecration - Anamnesis



Anamnesis

(from the Attic Greek word *ἀνάμνησις*, meaning "reminiscence" or "memorial sacrifice") is a liturgical statement in Christianity in which the Church refers to the memorial character of the Eucharist or to the Passion, Resurrection and Ascension of Jesus.

Jesus is present on the altar!

Since the bread and wine have now become transubstantiated into the body, blood, soul and divinity of Jesus Christ, The rest of the Eucharistic prayers remind of us of the passion, resurrection and ascension of Jesus.

Yes! Jesus is physically present on the altar;
Not a symbol or reference,
But the real deal!

Your focus should be on the fact that our Lord, Jesus Christ, is actually here.

This is not the time to let your mind wander
(e.g. I wonder if they're serving chocolate cream-filled donuts after Mass).

Eucharistic Doxology – The Great Amen



*“Through Him,
and with Him
and in Him,
in the unity
of the Holy Spirit,
all glory and honor
is yours, almighty Father,
for ever and ever.”*

“No one comes to the Father
except through me.”
(Jn 14:6)

Just to be clear, the ‘him’ in the prayer is Christ the Son.
It is Jesus Christ’s **sacrifice** that we celebrate, and so in a development of the institution narrative,
it is through, with and in Christ that we honor the God we praise.

The **amen** at the end of the Eucharistic Prayer, and at the culmination of the doxology
should really be a special occasion for praise within the Mass.
The **amen** in this case is not just an affirmation of faith, it is likewise a way to say,
“Praise God our Savior!” or “Praise you God!”

Our lives united to His life, to His death and to His resurrection, are glory and honor to the Trinity.

What does “amen” mean?

It came to English from Latin, which got it from the Greek, which got it from the Aramaic and Hebrew.

This a word that has meaning in a different language, we try to define it in English as a phrase.

It is related to the Hebrew word, aman, which means confirmed.

It is also associated with the Hebrew word, emet, which means truth.

When we say, “Amen.” after a prayer, we are affirming what was just said.

It could be translated to “So be it”, “I believe it”, or if you’re a surfer from California, “fer shur”.

Significance of Elevation



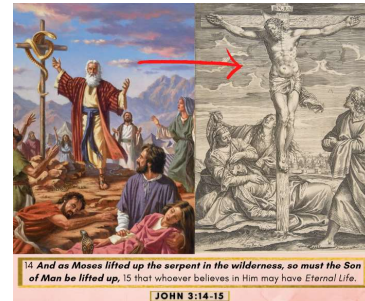
and the LORD said to Moses: "Make a seraph and mount it on a pole, and everyone who has been bitten will look at it and recover." – Num 21:8



And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, - John 3:14



And when I am lifted up from the earth, I will draw everyone to myself.
– John 12:42



The significance of elevation points to Jesus on the Cross.

In this example, we recall that the complaining Israelite were punished with an invasion of venomous serpents. They asked for God's help and He had Moses fashion A bronze serpent to be elevated.



Prayer at the Elevation Before Communion

**Behold the Lamb of God,
behold him who takes away
the sins of the world.
Blessed are those called
to the supper of the Lamb.**

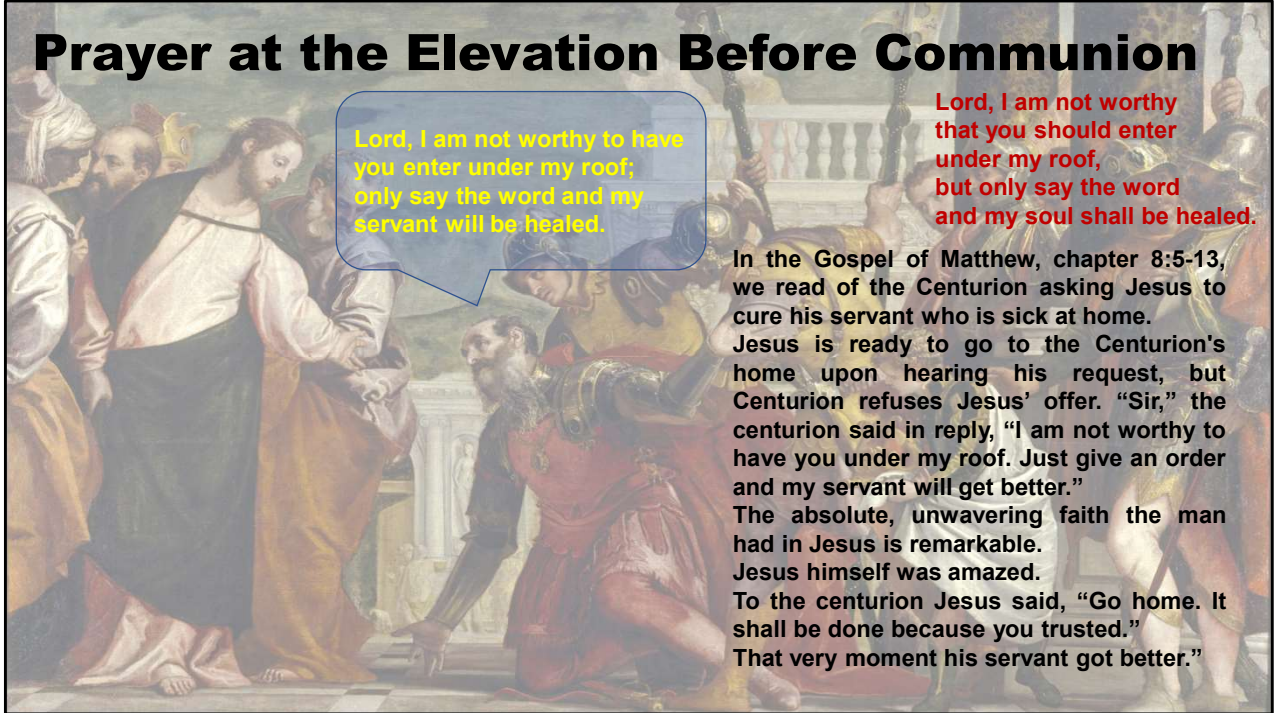
**The next day he saw Jesus
coming toward him and said,
“Behold, the Lamb of God, who
takes away the sin of the world.
- John 1:29**

During Mass, after the bread and wine are consecrated into Jesus’ body and blood, we say this prayer. Before we receive our Lord Jesus Christ, we say this prayer of humility, of faith and trust in God.

Have you ever wondered where this prayer comes from?

Some people lower their eyes at this point, But I believe that when the priest says, “Behold the Lamb of God,” We should be looking at Jesus on the alter.

Prayer at the Elevation Before Communion



Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

In the Gospel of Matthew, chapter 8:5-13, we read of the Centurion asking Jesus to cure his servant who is sick at home.

Jesus is ready to go to the Centurion's home upon hearing his request, but Centurion refuses Jesus' offer. "Sir," the centurion said in reply, "I am not worthy to have you under my roof. Just give an order and my servant will get better."

The absolute, unwavering faith the man had in Jesus is remarkable.

Jesus himself was amazed.

To the centurion Jesus said, "Go home. It shall be done because you trusted."

That very moment his servant got better."

Have you ever wondered where this prayer comes from?

This is the faith with which we need to approach Jesus in every aspect of our lives, not just when we receive Holy Communion, but every day of our lives. Jesus is ready to act to help us. He is ready to see our faith in Him manifested in our words and in our actions.

Prayer Before Communion

Dear Lord, may I receive you in this Communion
With open arms,
And a loving, contrite heart,
So that I may be filled with Your grace,
For my good and Your glory!
Amen.

Liturgical Reference to Consuming Communion

Amen, amen, I say to you, whoever believes has eternal life.

I am the bread of life.

Your ancestors ate the manna in the desert, but they died;

this is the bread that comes down from heaven so that one may eat it and not die.

I am the living bread that came down from heaven; whoever eats this bread will live forever;

and the bread that I will give is my flesh for the life of the world.”

The Jews quarreled among themselves, saying, “**How can this man give us [his] flesh to eat?**”

Jesus said to them, “**Amen, amen, I say to you**, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.

For my flesh is true food, and my blood is true drink.

Whoever eats my flesh and drinks my blood remains in me and I in him.

Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.

This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

- John 6:47-58

This passage of John’s Gospel is fundamental for our understanding
That the body, blood, soul and divinity of Jesus Christ
Is present in the eucharist.

I would ask you to read the parts in blue lettering
As I read the rest of the Gospel.

Double amen (amen, amen I say to you).
Most emphatic form of amen.
Sometimes translated as “truly” or “verily”.

Liturgical Reference to Consuming Communion

Then many of his disciples who were listening said,

“This saying is hard; who can accept it?”

Since Jesus knew that his disciples were murmuring about this, he said to them, **“Does this shock you?**

What if you were to see the Son of Man ascending to where he was before?

It is the spirit that gives life, while the flesh is of no avail.

The words I have spoken to you are spirit and life.

But there are some of you who do not believe.”

Jesus knew from the beginning the ones who would not believe and the one who would betray him.

And he said, **“For this reason I have told you that no one can come to me unless it is granted him by my Father.”**

As a result of this, many [of] his disciples returned to their former way of life and no longer accompanied him.

Jesus then said to the Twelve, **“Do you also want to leave?”**

Simon Peter answered him, **“Master, to whom shall we go? You have the words of eternal life.**

We have come to believe and are convinced that you are the Holy One of God”

- *John 6:60-69.*

Reception of Holy Communion



Requirements to Receive Holy Communion

1. In the state of grace – no mortal sin
2. Fasting for the prescribed time before reception of communion
3. Belief in the doctrine of transubstantiation
4. Not be under an ecclesiastical censure
5. Must be practicing Catholic

1400 Ecclesial communities derived from the Reformation and separated from the Catholic Church, “have not preserved the proper reality of the Eucharistic mystery in its fullness, especially because of the absence of the sacrament of Holy Orders.”²³⁹ It is for this reason that, for the Catholic Church, Eucharistic intercommunion with these communities is not possible. However these ecclesial communities, “when they commemorate the Lord’s death and resurrection in the Holy Supper . . . profess that it signifies life in communion with Christ and await his coming in glory.”²⁴⁰ 1536

Scripture is clear that partaking of the Eucharist is among the highest signs of Christian unity: “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor. 10:17). For this reason, it is normally impossible for non-Catholic Christians to receive Holy Communion, for to do so would be to proclaim a unity to exist that, regrettably, does not.

RCIA/OCIA candidates become Catholic at a ceremony called, The Reception of Baptized Christians into the Full Communion of the Catholic Church. Catechumens will have to wait until the Easter Vigil Mass to be baptized in the Catholic Church, first.

From early Christian times some sort of fasting was required before receiving Communion. Until 1917, no food or drink (even water or medicine) was permitted after midnight before receiving Communion. In 1953 water and medicine became exceptions for the midnight fast. In the mid-fifties Pope Pius XII changed the fast period from midnight to three hours before receiving Communion. In 1964 Pope Paul VI reduced the period of fasting to the one hour we have today. In 1973 the fasting period was reduced to 15 minutes for sick, elderly or homebound – and those who cared for them.

The fast is defined to be an hour from the reception of Communion; not the beginning of Mass.

Since church law has become more lenient,
there should be no excuse for not fasting
before reception of Communion.

Show respect for the reception of the body of Christ.
Although not canon law, it would show greater respect
to at least brush your teeth before receiving Communion.
Wouldn't you do so before kissing your loved ones?
Isn't Jesus just as important, if not more so?

Respect for the Eucharist



- Ensure that you and your family are spiritually ready to be in the presence of the Lord. Review the scripture readings of the day, discuss how they relate to your life today, dress appropriately, and arrive at church on time for Mass.
- Enter the church with full knowledge of why you're there.
Pray the Sign of the Cross with holy water from the font, reminding yourself of your baptism.
Try to greet other parishioners before you enter the church or greet them quietly with a smile.
- Genuflect or reverently bow to the presence of God in the tabernacle as you prepare to enter your pew.
Remember, this is not a social function – this is our Sunday devotion;
our gathering as a community with joy and gratitude to worship, sing, pray
with our whole hearts; our minds focused only on Jesus.
- Keep necessary conversation quiet and to a minimum
– respect others who may be in the midst of prayer or sacred silence.
- Approach the communion line with the same reverence and respect we would show
if we were lining up to personally approach Jesus.
No chatting in line, waving at others, shuffling along as if you are going nowhere!
- Say, “Amen”, as you receive the precious Body and Blood of Jesus Christ.
Consume the Eucharist and return to your pew for prayer and thankfulness.
- Don't leave yet! – Mass isn't over.
Remember, this isn't a cafeteria line or a fast food outlet where we eat and run – this is our Eucharistic devotion.

Imagine that Jesus is actually standing here in your presence.

News Flash! – He is!

Do you believe that you are what you eat?

How better a way to become intimate with Jesus?





Anima Christi (Soul of Christ) Prayer

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 hide me.
Permit me not to be separated from you.
From the wicked foe, defend me.
At the hour of my death, call me
and bid me come to you
That with your saints I may praise you
For ever and ever. Amen.

Personal Prayers

Thank you, Jesus, for letting me take your body
into my body, into my heart, into my soul.
Please remain with me always.

Thank you, Jesus, for letting take your precious body
into my unworthy body, into my heart, into my mind,
into my understanding, into my immortal soul.
Please let me remain with you always.

O, sacrament most holy, most sacrament divine,
all praise and all thanksgiving be every moment thine.

Prayer After Communion:

After receiving the Holy Eucharist, please don't
skip-to-my-Lou back to the pew.
Please show reverence and respect for becoming so intimate
with Jesus that he is actually inside your body!
This is not the time to sit back
and start reading the church bulletin
that you may have surreptitiously picked
up on your way into the church.

This also not the time to sneak out of the building.
Sure you have the Eucharist,
but did you receive the priest's final blessing?
And you know you left early at the last supper,
the first Eucharistic feast.

Another Prayer after Reception of Holy Communion



St. Thomas Aquinas
Doctor of the Church

I thank You, Lord, Almighty Father, Everlasting God, for having been pleased, through no merit of mine, but of Your great mercy alone, to feed me, a sinner, and Your unworthy servant, with the precious Body and Blood of Your Son, our Lord Jesus Christ.

I pray that this Holy Communion may not be for my judgment and condemnation, but for my pardon and salvation.

Let this Holy Communion be to me an armor of faith and a shield of good will, a cleansing of all vices, and a rooting out of all evil desires.

May it increase love and patience, humility and obedience, and all virtues.

May it be a firm defense against the evil designs of all my visible and invisible enemies, a perfect quieting of all the desires of soul and body.

May this Holy Communion bring about a perfect union with You, the one true God, and at last enable me to reach eternal bliss when You will call me.

I pray that You bring me, a sinner, to the indescribable Feast where You, with Your Son and the Holy Spirit, are to Your saints true light, full blessedness, everlasting joy, and perfect happiness.

Through the same Christ our Lord. Amen.

St. Thomas Aquinas was an extremely deep-thought sort of person.

His nine-volume work, *Summa Theologiae*, has been studied to a great degree by theologians.

He was physically a big guy who didn't say much, resulting in the sarcastic nickname, big dumb ox.

On 6 December 1273, another mystical experience took place.

While he was celebrating Mass, he experienced an unusually long ecstasy.

Because of what he saw, he abandoned his routine and refused to dictate the rest of his book.

When he was begged to get back to work, Thomas replied:

"I cannot, because all that I have written seems like straw to me.

As a result, the *Summa Theologica* would remain uncompleted.

What exactly triggered Thomas's change in behavior is believed by some to have been some kind of supernatural experience of God.

An Act of Spiritual Communion

St. Thomas Aquinas once defined a Spiritual Communion as
*"an ardent desire to receive Jesus in the Most Holy Sacrament in Communion
at Mass
and in lovingly embracing Him as if we had actually received Him."*

Jesus Himself, speaking to St. Catherine of Siena, told her that He placed
her sacramental Communion in a gold chalice, and her spiritual communions in a silver chalice.
"Both chalices are quite pleasing to me," Our Lord said.

We must remember that spiritual communions—though holy—
are not an ultimate replacement for sacramental Holy Communion.
But they are an incredible gift from Our Lord. He is so generous with us.
Spiritual communions are the "silver chalice."
As we await the "gold chalice,"
may the Holy Spirit bring about in us a profound hunger and longing for Jesus,
that we might know and love and serve Him better.

What can one do when one is unable to physically receive Holy Communion?

Jesus provides a "workaround", while not as good as the physical reception of Jesus,
It does give us graces and blessings, as well.

An Act of Spiritual Communion

**My Jesus,
I believe that You are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.
Since I cannot at this moment receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there
and unite myself wholly to You.
Never permit me to be separated from You.
Amen.**

- *Saint Alphonsus Liguori*

Possible reasons for a spiritual communion are:

- 1) Unable to attend Mass
- 2) You need to resort to watching the Mass on-line or on TV
- 3) Not in a state of grace
- 4) Not fasting at least an hour before reception
- 5) Just to receive Jesus at any time

Eucharistic Adoration

Eucharistic Adoration is the worship of the Eucharist outside of the Mass. The Eucharistic Host can be displayed in a monstrance on the altar so that all can see and pray in the presence of Christ. Alternately, we can adore Jesus by praying in front of the tabernacle which contains the Holy Eucharist.

The Catechism of the Catholic Church tells us that, “Adoration is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us and the almighty power of the Savior who sets us free from evil.

Adoration is homage of the spirit to the “King of Glory,” respectful silence in the presence of the “ever greater” God. Adoration of the thrice-holy and sovereign God of love blends with humility and gives assurance to our supplications.” (CCC 2628)

We can show our adoration to God in many ways, but in Eucharistic Adoration, we spend time adoring the true presence of Christ in the Eucharist.

What else can we do with the Eucharist when we can't eat it?





Tabernacle

The tabernacle is a box-like or dome-like vessel for the exclusive reservation of the consecrated Eucharist. It is normally made from precious metals, stone or wood, and is lockable and secured to the altar or adjacent wall to prevent the consecrated elements within from being removed without authorization.

According to the Hebrew Bible, the tabernacle (Hebrew: **מִשְׁכָּן** romanized: *mīškān*, lit. 'residence, dwelling place').

Moses was instructed at Mount Sinai to construct and transport the tabernacle with the Israelites on their journey through the wilderness and their subsequent conquest of the Promised Land. After 440 years, Solomon's Temple in Jerusalem superseded it as the dwelling-place of God.

Since the tabernacle is the place of the church that holds the ciborium containing the Eucharist, this makes the tabernacle the heart and the cornerstone of each church; it is the reference of those who come to pray and worship the body of Christ even outside of celebrations.

Can anyone identify the object in this picture?

How can you tell if the Holy Eucharist is inside of the tabernacle?

- 1) The sanctuary lamp (candle) is lit.
- 2) The tabernacle door is closed.

It is only open when the tabernacle is empty either because the Eucharist is removed for Communion or between Holy Thursday night and the Easter Vigil.

Eucharistic Procession



A eucharistic procession is a public witness of the veneration toward the most holy Eucharist, conducted through public streets. It takes place in this way: A consecrated host – that is, the real and substantial presence of Jesus Christ: body, blood, soul and divinity – is placed within a monstrance, which is then lifted and carried by a priest who leads the faithful in procession.

The Eucharistic procession is also known as a Corpus Christi procession because of its association with the Feast of Corpus Christi.



Eucharistic processions may also occur in other environments;
not just on the Feast of Corpus et Sanguis Christi,
or the Body and Blood of Christ.

I attended a Matt Maher concert in Lincoln Nebraska where not only was the Christian rock star, Matt Maher present, but another celebrity was also present, the Bishop of the Lincoln Diocese, James Conley.

And he brought an even greater celebrity to the concert, Jesus Christ, as he processed around the auditorium with the monstrance and the supporting members of the group.

Fr. Mike Schmitz

The truth about the Eucharist



Closing Prayer



The Eucharist

*Lord God, deepen our faith,
strengthen our hope,
enkindle our love;
and so that we may obtain what you promise
make us love what you command.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.
Amen.*

Questions?