

St. Francis of Assisi Parish: Generations of Faith

A Year on Prayer: Connecting to God in Traditional and Unique Ways

Recent documents from the U. S. Bishops challenge all members of the Church to embrace the practice of lifelong learning of the faith. At every age, there is something to be learned and experienced on an individual's journey of faith. Generations of Faith offers a unique experience for all members of our faith community to learn and grow together in relationship with Jesus and His Church. In this sixth season of Generations of Faith our community will devote time to a study of prayer. It is our goal that all participants will connect with God in new ways as they become more aware of prayer as an expression of an intimate relationship with Jesus Christ.

March 2010

A STUDY of our Community Prayer

The Mass:

The Liturgy of the Eucharist

In session 5 of our Generations of Faith Year on Prayer we will finish our study of the mass focusing on the 2nd half—the Liturgy of the Eucharist.

As we grow in knowledge and understanding about the “Source and Summit of our faith”, as the Catechism of the Catholic Church describes the mass, we hope that your experience of our community prayer will be enriched.

The Liturgy of the Eucharist comprises the second half of our mass beginning with the Offertory Procession and Song and ending with the Prayer after communion. The mass ends with the final blessing and Dismissal. We are sent forth into the world empowered by the Word of God and Holy Communion with Jesus and his people the Church. We are ready to begin our work of bringing Jesus to all whom we encounter that week.

Should our being there make a difference in the world??? What do you think? †



G of F EVENT

The Recognition of our First Communion Candidates March 20 and 21

At the 4pm and 10:30am masses on the weekend of March 20/21 we will recognize our First Communion children as they approach the time of their First Holy Communion with great eagerness. At this mass we will reflect on the importance of the Body and Blood of Jesus who unites us to Himself and to one another into His mystical Body, the Church. We as a community anticipate with great joy the participation of our 2nd graders at the banquet of the Lord at their May ceremonies.

Members of our community will have an opportunity after the masses to choose a child for whom they will pray until their sacramental day. †

Receiving EUCHARIST Worthily

Saint Paul warned Christians not to receive Eucharist unworthily. If we receive Eucharist unworthily, we are guilty of the grave sin of sacrilege, which means to abuse something holy. The *Catechism of the Catholic Church* states, “Sacrilege is a grave sin especially when committed against the Eucharist, for in this sacrament the true body and blood of Christ is made substantially present to us.”

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“Therefore whoever eats the bread and 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 himself.”

1 Cor 11:27-29

“How many there are who still say, ‘I want to see his shape, his image, his clothing, his sandals.’ Behold, you do see him, you touch him, you eat him! He gives himself to you not just to be seen, but to be touched, to be eaten, to be received within.”

~St. John Chrysostom (347-407)

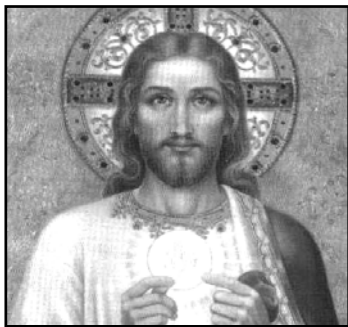
Eucharist MEANS Thanksgiving

The mass is called the "Eucharist", a word which means "Thanksgiving". Whenever we come to mass, we join the whole Church throughout the world and the Church in heaven. The weekly mass is the community prayer of praise and gratitude to God. Our offering is a great act of thanksgiving for the wonderful works of God, especially for sending his Son to bring us the fullness of life.
www.rosary.freeuk.com †

The ENTERTAINMENT CULTURE & Mass

One thing that works against full participation in the Eucharist is the entertainment culture we are all a part of. Oftentimes we approach liturgy thinking of ourselves as an audience instead of an assembly; passive viewers instead of active participants. In the Eucharist, Christ invites us into his life, death, and resurrection as disciples on pilgrimage. This is not a one-way relationship. It is a dynamic process whereby we're asked to respond to Jesus' offer of eternal life-- represented most visibly in the sharing of his body and blood.

Michael Daley Religion Teacher's Journal Jan. Feb. 2010 "3 Keys for teaching the Eucharist: Story, ritual, life" †



Scripture

And the Liturgy of the Eucharist

They knew him in the breaking of the bread.

Luke 24:13-31

Offertory Malachi 1:11

Collection 1 Corinthians 16:1

Jesus' desire for unity John 18:20-21

The Bread of Life. John 6:51

"Do this in Remembrance of me."

Matthew 26:26-28

Mark 14:22-24

Luke 22:14-20

Why do we FAST before receiving communion?

From the EWTN website:

Fasting for One Hour. By ancient tradition Christians abstain from profane food prior to receiving the sacred food of the Eucharist. Until the pontificate of Pope Pius XII the Eucharistic fast was from midnight. Pope Pius reduced it to three hours, and after Vatican II, Pope Paul VI reduced it to one hour.

The current Code of Canon Law #919 states:

1. One who is to receive the Most Holy Eucharist is to abstain from any food or drink, with the exception only of water and medicine, for at least the period of one hour before Holy Communion.
2. A priest who celebrates the Most Holy Eucharist two or three times on the same day may take something

before the second or third celebration even if the period of one hour does not intervene.

3. Those who are advanced in age or who suffer from any infirmity, as well as those who take care of them, can receive the Most Holy Eucharist even if they have taken something during the previous hour.

The Eucharistic fast is before Holy Communion, not the Mass. It is a fast from food and drink. Water is all right, as is medicine. The moral theology tradition teaches that to be food it must be a) edible, b) taken by mouth, and c) swallowed. In addition to breakfast, lunch and dinner, candies, breath mints, lozenges and anything that is put into the mouth to be dissolved or chewed meets these conditions once the dissolved contents are swallowed. Chewing gum does not break the fast, but it is disrespectful of the Sacred Liturgy and once the juice is swallowed the fast is broken. The tradition also teaches that the fast is strict - one hour, that is, 60 minutes. Given that until recently the fast was from midnight, this seems very little to ask of Catholics. †

"Do not regard the bread and wine as simply that, for they are, according to the Master's declaration, the body and blood of Christ. Even though the senses suggest to you the other, let faith make you firm."

St. Cyril of Jerusalem in a catechetical lecture given in 350 AD