



"Real Presence"

"O Sacrament Most Holy, O Sacrament Divine! All praise and all thanksgiving be every moment Thine!"

Volume 3

A publication of Apostles of the Real Presence
Consecrated to Mary, Our Lady of the Most Blessed Sacrament

Issue 2: 2002

"Just as the sun is the source of all energy and warmth, so is the Blessed Sacrament the source of all grace and love."

The goal of this newsletter and our Apostolate, Apostles of the Real Presence, is to make Jesus Christ Known, Loved, and Adored in the Blessed Sacrament.

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ST. ALPHONSUS LIGUORI: "SERMON XXXI. FOR THE SECOND SUNDAY AFTER PENTECOST. On holy communion."

“. . . 1. Knowing that the hour of his death had arrived, Jesus Christ wished, before his departure from this world, to leave us the greatest proof which he could give of his love, by leaving us himself in the holy Eucharist. . . . St. Bernardine of Sienna says, that the tokens of love which are given at death make a more lasting impression on the mind, and are more highly esteemed. But, whilst others leave a ring or a piece of money, as a mark of their affection, Jesus has left us himself entirely in this sacrament of love.



2. And when did Jesus Christ institute this sacrament? He instituted it, as the Apostle has remarked, on the night before his passion. . . . Thus, at the very time that men were preparing to put him to death, our loving Redeemer resolved to bestow upon us this gift. Jesus Christ, then, was not content with giving his life for us on a cross: he wished also, before his death, to pour out, as the Council of Trent says, all the riches of his love, by leaving himself for our food in the holy communion. "He, as it were, poured out the riches of his love towards man"--sess. 13, cap. ii. If faith had not taught it, who could ever imagine that a God would become man, and afterwards become the food of his own creatures? When Jesus Christ revealed to his followers this sacrament which he intended to leave us, St. John says, that they could not bring themselves to believe it, and departed from him saying: "How can this man give us his flesh to eat? . . . This saying is hard, and who can hear it?" -St. John, vi. 53, 61. But, what men could not imagine, the great love of Jesus Christ has invented and effected. "Take ye and eat: this is my body". These words he addressed to his apostles on the night before he suffered, and he now, after his death, addresses them to us.

3. . . . By his incarnation, the Lord has given himself to all men in general; but, in this sacrament, he has given himself to each of us in particular, to make us understand the special love which he entertains for each of us.

4. Oh! how ardently does Jesus Christ desire to come to our souls in the holy communion. This vehement desire he expressed at the time of the institution of this sacrament, when he said to his apostles: "With desire I have desired to eat this Pasch with you"--Luke, xxii. 15. . . . And, to induce us to receive him frequently in the holy communion, he promises eternal life--that is, the kingdom of Heaven--to those who eat his flesh. "He that eateth this bread shall live for ever"--John, vi. 59. On the other hand, he threatens to deprive us of his grace and of Paradise, if we neglect communion. Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you"--John, vi. 54. These promises and these threats all sprung from a burning desire to come to us in this sacrament.

5. And why does Jesus Christ so vehemently desire that we receive him in the holy communion? It is because he takes delight in being united with each of us. By the communion, Jesus is really united to our soul and to our body, and we are united to Jesus. "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him"--John, vi. 57. . . . St. Francis de Sales {says} "No action of the Saviour can be more loving or more tender than the institution of the holy Eucharist, in which he, as it were, annihilates himself, and takes the form of food, to unite himself to the souls and bodies of his faithful servants." †

cont'd on page 4 . . .

"St. Alphonsus Liguori . . . On holy communion."



EARLY CHURCH FATHERS, THE REAL PRESENCE AND A MIRACLE

Cyprian, To Caeilius, Epistle 62(63):13 (A.D. 253)

"For because Christ bore us all, in that He also bore our sins, we see that in the water is understood the people, but in the wine is showed the blood of Christ. But when the water is mingled in the cup with wine, the people is made one with Christ, and the assembly of believers is associated and conjoined with Him on whom it believes; which association and conjunction of water and wine is so mingled in the Lord's cup, that that mixture cannot any more be separated. Whence, moreover, nothing can separate the Church--that is, the people established in the Church, faithfully and firmly persevering in that which they have believed--from Christ, in such a way as to prevent their undivided love from always abiding and adhering. Thus, therefore, in consecrating the cup of the Lord, water alone cannot be offered, even as wine alone cannot be offered. For if any one offer wine only, the blood of Christ is dissociated from us; but if the water be alone, the people are dissociated from Christ; but when both are mingled, and are joined with one another by a close union, there is completed a spiritual and heavenly sacrament. Thus the cup of the Lord is not indeed water alone, nor wine alone, unless each be mingled with the other; just as, on the other hand, the body of the Lord cannot be flour alone or water alone, unless both should be united and joined together and compacted in the mass of one bread; in which very sacrament our people are shown to be made one, so that in like manner as many grains, collected, and ground, and mixed together into one mass, make one bread; so in Christ, who is the heavenly bread, we may know that there is one body, with which our number is joined and united." †

THE REAL PRESENCE = JESUS CHRIST, BODY, BLOOD, SOUL AND DIVINITY

St. Augustine, *The City of God*, 10, 5; 10,20 (c. 426 AD):

The fact that our fathers of old offered sacrifices with beasts for victims, which the present-day people of God read about but do not do, is to be understood in no way but this: that those things signified the things that we do in order to draw near to God and to recommend to our neighbor the same purpose. A visible sacrifice, therefore, is the sacrament, that is to say, the sacred sign, of an invisible sacrifice. . . . Christ is both the Priest, offering Himself, and Himself the Victim. He willed that the sacramental sign of this should be the daily sacrifice of the Church, who, since the Church is His body and He the Head, learns to offer herself through Him. ✠

EUCHARISTIC MIRACLE

The Eucharist is the central devotion of the apparition of Knock, Ireland. The attention of each of the saints who appeared at Knock in 1879 was focused on the altar of the Lamb of God. A large cross stood behind the altar on which the Lamb, representing Jesus, triumphant over death and glorified on the altar of His own sacrifice, faced the other figures in the apparition.

Our Lady appeared as Queen and Mediatrix, her eyes raised toward heaven, silently contemplating the mystery of the Lamb's sacrifice. St. Joseph, patron and protector of the Church on earth, stood with his head inclined toward Mary, his hands joined in prayer, as if asking for her intercession. The presence of St. Joseph in this tableau revealed to the witnesses that the role of Jesus' earthly father in our redemption, although often quietly hidden, is an important one. As always he is our perfect model of humility, prayer, and contemplation as we approach the altar of the Eucharist. St. John the Evangelist stood between Mary and the altar of the Lamb, dressed as a bishop and holding the open book of the Scriptures. These details speak clearly of the role of the Church and its proclamation of God's Holy Word in God's plan of redemption.

The message of the apparition at Knock is that the Eucharistic sacrifice is at the center of our salvation. †

(Taken from the booklet *"Prayers to Our Lady of Knock with Saint Patrick Prayers,"* Missionary Oblates of Mary Immaculate, Belleville Illinois 62223; www.snows.org)

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*"O Sacrament
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All Praise and
All Thanksgiving
Be Every Moment Thine."*



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This newsletter is given without charge, however, donations are most welcomed. Thank you. ✦

FULTON J. SHEEN

"Our Lord does not suffer alone on the Cross; He suffers with us. That is why He united the sacrifice of the thief with His own."

"Our Lord finished His work, but we have not finished ours. He pointed the way we must follow. He laid down the Cross at the finish, but we must take it up. He finished Redemption in His physical Body, but we have not yet applied it to our souls."

"(Mary was) called to be not only the mother of God, but also the Mother of men, not only the Mother of holiness, but also the Mother of those who ask to be holy." ✦

(Excerpts from *Calvary and the Mass*, Fulton J. Sheen, 1936)

"APOSTLES" NEWS

We hope to see you at the Diocese of Providence's *Workshop Day* at Bryant College in Smithfield RI on Saturday, March 16th. We will offer our educational eucharistic materials. There will also be a raffle with chances to win three baskets full of great gifts. Hope to see you!

Spiritual Mass cards available. Offer the Holy Sacrifice of the Mass for your friends and loved ones, living or deceased, and at the same time support this apostolate with your donation for the Mass offering. ✦

EUCHARIST PRAYER

Lord, Jesus, Lamb of God, grant that my love for the Eucharist may grow ever stronger. It is through Your sacrifice and the mystery of Your Resurrection that those who believe in You have received the gift of eternal life. Increase my appreciation of Mass so that I always approach Your altar humbly and prayerfully. May I accept every opportunity to spend time in contemplation before Your presence in the Eucharist as Your Blessed Mother did at Knock. Like the pilgrims at Knock, may I make the Eucharistic celebration the center of all my devotions. Amen.

(Taken from the booklet "Prayers to Our Lady of Knock with Saint Patrick Prayers," Missionary Oblates of Mary Immaculate, Belleville Illinois 62223; www.snwos.org)



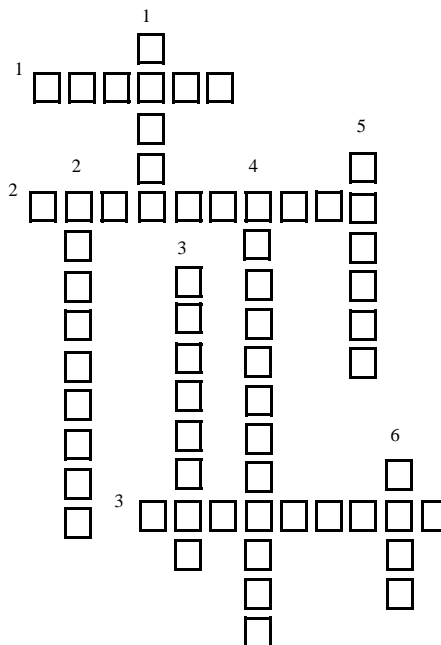
"APOSTLES" CROSSWORD

Across

1. "Yet I live, no longer I, but _____ lives in me." (Gal. 2:20)
2. The Eucharist is offered in _____ for sins of the living and the dead.
3. The Eucharistic Sacrifice is at the center of our _____.

Down

1. Latin word for Holy Mass
2. Medicine which preserves us from future mortal sins
3. Jesus instituted the Eucharist as a _____ of His death and Resurrection.
4. After Communion, we should make a prayer of _____ to God.
5. By the Communion, our body and soul are _____ to Jesus.
6. In the Holy Eucharist, Jesus takes the form of _____.



Crossword answers to Vol. 3 Issue 1: 2002

- | | |
|-----------------|--------------|
| Across: | Down: |
| 1. Pius X | 1. priest |
| 2. covenant | 2. penance |
| 3. abstinence | 3. summit |
| 4. almsgiving | 4. accidents |
| 5. Resurrection | 5. Wednesday |
| 6. salvation | |

(Answers given in next newsletter)



... cont'd from page 1

ST. ALPHONSUS LIGUORI "Sermon . . . On holy communion."

6. Hence there is nothing from which we can draw so much Fruit as from the holy communion. . . . The eucharist is, according to the holy Council of Trent, a medicine which delivers us from venial, and preserves us from mortal sins. . . . Jesus himself has said, that they who eat him, who is the fountain of life, shall receive permanently the life of grace. "He that eateth me, the same shall also live by me"-John, vi. 58. Innocent the Third teaches, that by his passion, Jesus Christ delivers us from the sins we have committed, and by the Eucharist from the sins we may commit. According to St. Chrysostom, the holy communion inflames us with the fire of divine love, and makes us objects of terror to the Devil. . . .

... 10. Thanksgiving after communion is also necessary. The prayer we make after communion is the most acceptable to God, and the most profitable to us. After communion the soul should be employed in affections and petitions. The affections ought to consist not only in acts of thanksgiving, but also in acts of humility, of love, and of oblation of ourselves to God. Let us then humble ourselves as much as possible at the sight of a God made our food after we had offended him. . . . Let us also make many acts of the love of Jesus Christ. He has come into our souls in order to be loved. Hence, he is greatly pleased with those who, after communion, say to him: My Jesus, I love thee; I desire nothing but thee. Let us also offer ourselves, and all that we have, to Jesus Christ, that he may dispose of all as he pleases; and let us frequently say: My Jesus, thou art all mine; thou hast given thyself entirely to me; I give myself entirely to thee." ✠

SPIRITUAL CORNER. . .

CATECHISM OF THE CATHOLIC CHURCH AND THE EUCHARIST

The Eucharistic celebration always includes: the proclamation of the Word of God; thanksgiving to God the Father for all his benefits, above all the gift of his Son; the consecration of bread and wine; and participation in the liturgical banquet by receiving the Lord's body and blood. These elements constitute one single act of worship.

1409 The Eucharist is the memorial of Christ's Passover, that is, of the work of salvation accomplished by the life, death, and resurrection of Christ, a work made present by the liturgical action.

1410 It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice.

1414 As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.

1415 Anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.

1416 Communion with the Body and Blood of Christ increases the communicant's union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.

1418 Because Christ himself is present in the sacrament of the altar, he is to be honored with the worship of adoration. "To visit the Blessed Sacrament is ... a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord" (Paul VI, MF 66).

1419 Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice identifies us with his Heart, sustains our strength along the pilgrimage of this life, makes us long for eternal life, and unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints. ✠

Eucharistic Teaching Aids

Be sure to view our new website:

www.ApostlesOfTheRealPresence.com

There you will find 12 teachings of the Catholic Church, such as: the Real Presence of Jesus in the Eucharist, the significance of the Mass, developing a personal relationship with Jesus, confession and much more.



WISH LIST

This apostolate has a special "wish" for this year. We have our hearts set on purchasing a printer that will greatly aid the needs of our readers. It costs \$1,800. We are very near attaining a non-profit status. If you can help us, please call us at (401) 943-4171 or write us at: P.O. Box 8260, Cranston RI 02920. Thank you very much. ✠

