



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

# "Real Presence"

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

Volume 4

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

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



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## Pope John Paul II

### "DOMINICAE CENAE"

("On The Mystery And Worship Of The Eucharist")

Promulgated On 24 February 1980

"I wish briefly to reaffirm the fact that eucharistic worship constitutes the soul of all Christian life. In fact, Christian life is expressed in the fulfilling of the greatest commandment, that is to say, in the love of God and neighbor, and this love finds its source in the Blessed Sacrament, which is commonly called the sacrament of love.

The Eucharist signifies this charity, and therefore recalls it, makes it present and at the same time brings it about. Every time that we consciously share in it, there opens in our souls a real dimension of that unfathomable love that includes everything that God has done and continues to do for us human beings, as Christ says: 'My Father goes on working, and so do I.' Together with this unfathomable and free gift, which is charity revealed in its fullest degree in the saving sacrifice of the Son of God, the sacrifice of which the Eucharist is the indelible sign, there also springs up within us a lively response of love. We not only know love; we ourselves begin to love. . . . Thanks to the Eucharist, the love that springs up within us from the Eucharist develops in us, becomes deeper and grows stronger.

Eucharistic worship is therefore precisely the expression of that love which is the authentic and deepest characteristic of the Christian vocation. This worship springs from the love and serves the love to which we are all called in Jesus Christ. A living fruit of this worship is the perfecting of the image of God that we bear within us, an image that corresponds to the one that Christ has revealed in us. As we thus become adorers of the Father 'in spirit and truth,' we mature in an ever fuller union with Christ, we are ever more united to Him, and—if one may use the expression—we are ever more in harmony with Him.



The Eucharist educates us to this love in a deeper way; it shows us, in fact, what value each person, our brother or sister, has in God's eyes, if Christ offers Himself equally to each one, under the species of bread and wine. If our Eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person. The awareness of that dignity becomes the deepest motive of our relationship with our neighbor.

We must also become particularly sensitive to all human suffering and misery, to all injustice and wrong, and seek the way to redress them effectively. Let us learn to discover with respect the truth about the inner self that becomes the dwelling place of God present in the Eucharist. Christ comes into the hearts of our brothers and sisters and visits their consciences. How the image of each and every one changes, when we become aware of this reality, when we make it the subject of our reflections! The sense of the Eucharistic Mystery leads us to a love for our neighbor, to a love for every human being. . . .

cont'd on page 3 . . .

Pope John Paul II "Dominicae Cenae" . . .



## Catechism of the Catholic Church

"The Eucharist is thus a sacrifice because it *re-presents* (makes present) the sacrifice of the cross, because it is its *memorial* and because it *applies* its fruit:

[Christ], our Lord and God, was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption. But because his priesthood was not to end with his death, at the Last Supper 'on the night when he was betrayed,' [he wanted] to leave to his beloved spouse the Church a visible sacrifice (as the nature of man demands) by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit." no. 1366 †

## EARLY CHURCH FATHERS, THE REAL PRESENCE AND A MIRACLE

### **Didache 9:3-4; 10:3-4**

(The Teachings of the Twelve Apostles)

**(On the Eucharist and the Church)**

**"I give thanks to you, Father of us all, for the life and the knowledge which you have revealed to us through Jesus your servant. To you be glory in every age! Just as this bread now broken was wheat scattered far and wide upon the hills and, when harvested, became one bread, so too let your Church be gathered into your kingdom from the far ends of the earth. You, O Lord almighty, have created the universe to the glory of your name; you have given people food and drink for their comfort, so that they may give you thanks, but to us you have given a spiritual food and drink and eternal life through your Son. Glory be to you for ever!" Amen.**



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

ST. JUSTIN MARTYR

"Dialogue with Trypho" Ch. 117, circa 130-160 A.D.

**"God has therefore announced in advance that all the sacrifices offered in His name, which Jesus Christ offered, that is, in the Eucharist of the Bread and of the Chalice, which are offered by us Christians in every part of the world, are pleasing to Him."**



**"The life of St. Comgall (died 601) tells how on one occasion he was attacked by heathen Pietists while working in a field. On seeing the *chrismal* around his neck, the attackers did not dare touch him for fear of some retaliation since they surmised (as the narrator says) that Comgall was carrying his God. The saint was so moved by the experience that he exclaimed, 'Lord, you are my strength, my refuge, and my Redeemer.'" ✠**

(Excerpt taken from "The History of Eucharistic Adoration . . .  
John A. Hardon, S.J., Intermirifica, www.intermirifica.com)

### **EUCCHARISTIC MIRACLE**

*Mirae Caritatis*

Excerpt from Encyclical of Pope Leo XIII  
promulgated on the Holy Eucharist  
May 28, 1902

**"And this miracle, itself the very greatest of its kind, is accompanied by innumerable other miracles; for here all the laws of nature are suspended; the whole substance of the bread and wine are changed into the Body and the Blood; the species of bread and wine are sustained by the divine power without the support of any underlying substance; the Body of Christ is present in many places at the same time, that is to say, wherever the Sacrament is consecrated. And in order that human reason may the more willingly pay its homage to this great mystery, there have not been wanting, as an aid to faith, certain prodigies wrought in His honor, both in ancient times and in our own, of which in more than one place there exist public and notable records and memorials. It is plain that by this Sacrament faith is fed, in it the mind finds its nourishment, the objections of rationalists are brought to naught, and abundant light is thrown on the supernatural order."**



### **LENTEN REGULATIONS**

**The Church has suggested three primary ways to practice the 40 days of Lent: prayer, fasting and almsgiving, as Jesus taught us. Abstinence from meat is to be observed by all Catholics age 14 and older on Ash Wednesday, Good Friday, and on all of the Fridays of Lent. Fasting is to be observed on Ash Wednesday and Good Friday by all Catholics who are 18 years of age but not yet 59, taking one full meal and two smaller meals, if necessary to maintain strength according to one's needs, but eating solid foods between meals is not permitted.**

Ash Wednesday is March 5th and  
Easter Sunday is April 20, 2003.



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**"O Sacrament  
Most Holy,  
O Sacrament Divine,  
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. †*

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**"DOMINICAE CENAE"**

(*"On The Mystery And Worship Of The Eucharist"*)

Since therefore the Eucharist is the source of charity, it has always been at the center of the life of Christ's disciples. It has the appearance of bread and wine, that is to say of food and drink; it is therefore as familiar to people, as closely linked to their life, as food and drink. The veneration of God, who is love, springs, in eucharistic worship, from that kind of intimacy in which He Himself, by analogy with food and drink, fills our spiritual being, ensuring its life, as food and drink do. This 'eucharistic' veneration of God therefore strictly corresponds to His saving plan. He Himself, the Father, wants the 'true worshipers' to worship Him precisely in this way, and it is Christ who expresses this desire, both with His words and likewise with this sacrament in which He makes possible worship of the Father in the way most in conformity with the Father's will.

From this concept of eucharistic worship there then stems the whole sacramental style of the Christian's life. In fact, leading a life based on the sacraments and animated by the common priesthood means in the first place that Christians desire God to act in them in order to enable them to attain, in the Spirit, 'the fullness of Christ himself.' God, on His part, does not touch them only through events and by this inner grace; He also acts in them with greater certainty and power through the sacraments. The sacraments give the lives of Christians a sacramental style.

Beginning with the Upper Room and Holy Thursday, the celebration of the Eucharist has a long history. . . . There is a close link between this element of the Eucharist and its sacredness, that is to say, its being a holy and sacred action. . . . because in it are the continual presence and action of Christ, 'the Holy One' of God, 'anointed with the Holy Spirit,' 'consecrated by the Father' to lay down His life of His own accord and to take it up again, and the High Priest of the New Covenant.

For it is He who, represented by the celebrant, makes His entrance into the sanctuary and proclaims His Gospel. It is He who is 'the offerer and the offered, the consecrator and the consecrated.' The Eucharist is a holy and sacred action, because it constitutes the sacred species, the Sancta sanctis, that is to say, the 'holy things (Christ, the Holy One) given to the Holy,' as all the Eastern liturgies sing at the moment when the eucharistic Bread is raised in order to invite the faithful to the Lord's Supper. . . . let us do all we can to ensure that the Eucharist may become an ever greater source of life and light for the consciences of all our brothers and sisters of all the communities in the universal unity of Christ's Church on earth." ✠

(Excerpts taken from Pope John Paul II's Apostolic Letter "*Dominicae Cenae*" at web address: [www.http://www.vatican.va/holy\\_father/john\\_paul\\_ii/letters/documents/hf\\_jp-ii\\_let\\_24021980\\_dominicae-cenae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/letters/documents/hf_jp-ii_let_24021980_dominicae-cenae_en.html))

**The Real Presence**

*" . . . In the most blessed sacrament of the Eucharist 'the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really and substantially contained. This presence is called 'real' —by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present."*

. . .

*"To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church. Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity, and joy of this moment when Christ becomes our guest."*

(Catechism of the Catholic Church, no. 1374, 1387)



**"APOSTLES" NEWS**

We will again offer an exhibit table at the Diocese of Providence's 36th Annual Catechist Workshop at Bryant College in Smithfield, RI on March 15, 2003.

Visit us! ✠



### Pope John Paul II . . .

(Excerpt remarks delivered at the 45th International Eucharistic Congress, Seville, Spain, June 1993)

"Christ is the grapevine, planted in a chosen vineyard that is the People of God, the Church. Through the mystery of the Eucharistic Bread, the Lord can say to each one of us: "He who eats My Body and drinks My Blood lives in Me and I in him" (John 6, 56). His life flows through us just like the living sap of the grapevine flows through its branches so that they live and produce fruit. Without a Real union in Christ - in Whom we believe and on Whom we nourish ourselves - there can be no supernatural life in us nor can we bear fruit." ✠

### VI. THE PASCHAL BANQUET

**"The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood. . . . To receive communion is to receive Christ himself who has offered himself for us."** †

(Catechism of the Catholic Church no. 1382)

✠ "COULD YOU NOT WATCH ONE HOUR WITH ME?" (Mt. 26:40) ✠

### Sacrifice of the Holy Mass: Proof from Scripture

". . . The Old Testament predicts that Christ will offer a true sacrifice to God in bread and wine—that He will use those elements. And this prediction is every bit as clear as the prediction that He will also offer Himself upon the Cross. Thus Genesis XIV., 18, tells us that Melchisedech, King of Salem, was a priest, and that he offered sacrifice under the form of bread and wine. Now Psalm 109 predicts most clearly that Christ will be a priest according to the order of Melchisedech . . . . You may say that Christ fulfilled the prediction at the Last Supper, but that the rite was truly sacrificial—and the fact is that it has been continued in exactly the same sense. It was predicted that it would continue. . . . The Prophet Malachy predicts a new sacrifice to be offered in every place. 'From the rising of the sun even to the going down my name is great among the Gentiles: and in every place there is sacrifice and there is offered to my name a clean oblation.' Mal. 1:11. The Sacrifice of Calvary took place in one place only. We must look for a sacrifice apart from Calvary, one offered in every place under the forms of bread and wine. The Mass is that Sacrifice." †

(Excerpt from "Eucharist Quizzes To A Street Preacher," originally published by Radio Replies Press, Inc., with permission from TAN Books and Publishers, Inc., see p.19, No. 43)

Pope John Paul II  
*"Dominicae Cenae"*

"It seems worthwhile repeating here some expressions in the third Eucharistic Prayer [in the Mass] that show in particular the sacrificial character of the Eucharist and link the offering of our persons with Christ's offering: 'Look with favor on your Church's offering, and see the Victim whose death has reconciled us to yourself. Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit, and become one body, one spirit in Christ. May he make us an everlasting gift to you.'" ✠

### SPIRITUAL CORNER. . .

#### St. Peter Julian Eymard . . . *In His Own Words:*

"The Eucharist is the life of souls and societies, just as the sun is the life of the body and of the earth. Without the sun, the earth would be sterile; it is the sun which makes it fertile, renders it beautiful and rich; it is the sun which provides agility, strength, and beauty to the body. In the face of these amazing effects, it is not astonishing that the pagans should have adored it as the god of the world.

In actual fact, the sun obeys a supreme son, the divine Word, Jesus Christ, who illumines everyone coming into this world and who, through the Eucharist, sacrament of life, acts in persons in the very depths of souls in order to form Christian families and peoples. Oh how happy, a thousand times happy, is the faithful soul who has found this hidden treasure, who goes to drink at this fountain of living water, who eats this bread of eternal life!" †

*"Jesus took bread, and blessed and broke: and gave to His disciples, and said: Take ye and eat. This is My Body."* Mt. 26:26

*"I am the bread of life."* ✠

*". . . I am the living bread which came down from heaven."*

*". . . 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."* ✠

Jn. 6:48, 51, 53

### Eucharistic Teaching Aids

Be sure to view our new website:

[www.ApostlesOfTheRealPresence.com](http://www.ApostlesOfTheRealPresence.com)

There you will find twelve 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. ✠