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CATHOLIC HERALD

THE EUCHARIST

Special Section





The Eucharist is 4REAL

Without hesitation, I can tell you that the greatest moment of my life was my First Holy Communion. Yes, even greater than ordinations and graduations.

Over the years, I've realized with greater intensity that day was the moment I received the Body and Blood of Jesus into my life. This was the food that would empower me to live fully my baptismal promise and assume my place among the faithful of his Church.

The Catechism of the Catholic Church (1324) states: "The Eucharist is 'the source and the summit of the Christian life.' The other sacraments and indeed all work of the Church are bound up with the Eucharist and are oriented toward it."

It seems, however, that many Catholics question the great miracle of the real presence of Christ in the Eucharist. They ask the question "How can it be REAL?"

The Eucharist is "Four Rs" — REAL in four ways — for each of us: Real Presence, real sacrifice, real food and a

real relationship.

My friends, as you discern listening to what God desires for your life, remember Christ must always be at the center of your discernment. It is the Eucharist that gives strength to your search. At the center of the Church is the person of Jesus Christ. In the Church, you seek to serve, defend and promote him at this time in our history. I hope that you realize that you seek to serve because you care about your salvation and the salvation of our brothers and sisters.

I hope and pray the "Four Rs" of his Real Presence, real sacrifice, real food and real relationship, we are privileged to experience in the Eucharist may fill you and your friends and families with his love so that you Love One Another.

+ Jerome E. Listecki

Most Reverend Jerome E. Listecki
Archbishop of Milwaukee

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Real Presence

One of the most cherished mysteries of our Catholic teaching is the Real Presence in the Eucharist. It is more than a sign or symbol – it is the flesh and blood of Jesus Christ. The bread and wine consecrated through the action of the priest at the Mass becomes the Body and Blood of our Lord.

I have heard some claim, how can this be? If we understand the power of God – who can create *ex nihilo*, or from nothing – then we understand that God can easily choose whatever manner he deems necessary for the sake of our spiritual well-being. His Real Presence fulfills in a unique way the truth of his statement that I am with you always until the end of the world.



Real Sacrifice

The Eucharist is real sacrifice. As the Catechism of the Catholic Church states (1323): “At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection, a sacrament of love.”

The cross of Jesus was given to us for our salvation. It is a constant reminder of the unconditional love that God has for us. He died for us. This sacrifice is repeated at the altar, and we are called to accept the cross of Jesus Christ, to go into the world proclaiming the presence of Jesus Christ received in the Eucharist.



Real Food

The Eucharist is real food. We need nourishment to survive. Jesus gives us his very self as food for the journey through life. “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.” (John 6:55-56)

The interesting aspect about this food and drink is that, when we consume it, it does not become us, but instead we become what we consume. We become Jesus to proclaim Christ to our brothers and sisters in the world. We can feed a starving world, for his food offers life to all who believe.



Real Relationship

The Eucharist is a real relationship. Through the Eucharist, we are called into the family. We are the Body of Christ, and as the body, we have a relationship through Christ with our brothers and sisters.

Pope Benedict XVI in “*Sacramentum Caritatis*” (“The Sacrament of Charity”) stated, “Communion always and inseparably has both a vertical and a horizontal sense: it is communion with God and communion with our brothers and sisters.”

We come to understand that our reception of the Eucharist calls us to assume responsibility for the brothers and sisters of not only our Church, but for the world.

The Eucharist Makes All the Difference



TALIA WESTERBY
SPECIAL TO THE CATHOLIC HERALD

I grew up in a family who attended Mass every week, tithed to the church out of duty, attended Catholic school for part of elementary school, and was always pretty involved in our parish. That being said, a lot of this was done out of moral duty, rather than our faith being personal. That came later. When I received the Eucharist, it was because it is what you do at that time of Mass. On some level, I knew it was special, but I couldn't have completely pinpointed why.

A huge turning point in my faith was late in high school, as I approached my Confirmation. I had an interview with my priest to determine if I was ready to receive the sacrament. In that interview, I found myself saying out loud that I personally chose Catholicism. This was particularly profound, given that majority of my town was nondenominational Christian. I went to the nondenominational youth group, had those friends, and a lot of those influences. When my priest asked me why I would choose our Church, and not theirs, my answer surprised me. It was the Eucharist. It was the only thing I could see that set us apart from what my friends had — what my friends were missing. I had learned how to grow my personal relationship with Jesus through those Protestant influences, but could never fully explain the depth of it until I linked it to the Eucharist.

This is not to say that everything became roses and rainbows after that. I struggled with aspects of my Catholic faith as I finished high school and went off to college. Eventually, what brought me back to Catholicism, and ultimately the Eucharist, was an encounter with a humble, holy priest. He would come to my dorm and answer questions for any of my friends or myself, Protestant and Catholic alike, that we had about Catholicism. One week, he couldn't answer a question right then and there, and humbly stated, "I will be back next week and happy to answer this question when I get a chance to look into it more."

That moment showed me that I don't have to have all the answers, but the answers are in Christ, and he is who matters, not having Scripture ready at my fingertips, and seemingly knowing everything. After that, I started to be more open to what the Catholic Church had always been offering me, and again, what I could not deny, was

the presence of the Eucharist only in our faith.

Over time, my Catholic faith strengthened, which was divinely inspired, as life got more complicated and full of suffering. When my mom died in her 40s from breast cancer, I was also in the middle of a mental health crisis, and I found myself unable to feel or think or process. I didn't know which way to turn or how to figure out what was next for me in life. Once again, I found myself in a Catholic church, in front of the Blessed Sacrament in Eucharistic Adoration. I sat there, staring at Jesus, and the floodgates of my heart opened. I realized this important truth: We must be honest and real with Jesus in our prayer.

I looked up at him, pouring out all of my thoughts and emotions. Jesus, why did this happen? Jesus, I am super mad! Jesus, I am so confused and do not know which way to turn. And I realized that I truly, unequivocally, knew that he was there. He was waiting and listening, and loving there in the form of the Eucharist. It seemed easy to find his love and acceptance through my friends, my family, even Scripture. But this was different. There was something so physical, and so present that day, in that small little chapel.

That day he knocked down the brick wall I had so carefully built up around my feeble little heart, and since then, I know where to go when everything is swirling, and I need stability. I know where to go when I don't know where else to turn. I know where to go when my heart is so full of joy I could burst. I know where to go when I need direction, need answers. He is always there, in so many little chapels, in the form of the Eucharist, waiting to be real with us, through his Real Presence.

Although I have been Catholic my entire life, and on some level believed that Jesus is present in the Eucharist since I was a young child, it took me setting aside time to be with him in order to really let him in. I find that anytime I am willing to go sit with him in the silence, or receive him through the gift of the Mass, he is already there, already waiting. Will you give him a chance to love you? To sit and be real with you? To simply meet you where you are?

Talia Westerby is a member of St. Mary and St. Anthony parishes in Menomonee Falls, which she attends with her husband and four children.

True Food, True Drink:

Christ Made Known in Eucharistic Miracles

FR. JOHN LOCOCO
SPECIAL TO THE CATHOLIC HERALD

One of the many joys of growing in the faith can be learning to develop real, living relationships with the saints. For most of us, our first encounter with the saints might have just been seeing them arrayed in heavenly glory in stained glass or saccharinely portrayed in statues dotting the niches of our local church. But as we truly come to know them, they begin to come into clearer focus.

I remember the first time I had the privilege of visiting Assisi. In the crypt of the church where St. Francis was laid to rest, some of the articles from his life are kept in a nearby antechamber. For many, the most striking piece is one of his tunics that has been preserved since his death. The rough-hewn fibers of his burlap habit soundlessly communicate the rigors of his poverty. Not only that, but one cannot help but be struck by how little cloth was needed for the piece. Sources tell us St. Francis of Assisi was not even 5 feet tall. Immediately, the often sterile, lifeless depiction of “Il Poverello” takes on a new vibrancy; seeing his tunic, we glimpse a little more clearly how he lived and even how he looked. It can be quite illuminating to see that the saints lived in a particular time and place, just as we do; the invitation to holiness, which they accepted, is the same invitation being offered to us today.



While we might take in stride the notion of a faded religious tunic or worn Bible as imagery of a saint, what would we say if someone instead pointed to a video game system or a pack of Pokémon cards instead? Such is the reality of the millennial recently

beatified, Blessed Carlo Acutis.

Bl. Carlo Acutis, an Italian who died of leukemia in 2006 at the age of 15, in some ways lived as unremarkable of a life as most teenagers. He was quite adept at the computer and loved video games,

playing soccer and practicing his saxophone. A daily Mass devotee, Carlo would often try to needle his mother into joining him. Unlike many of his peers, his faithful practice included teaching Catechism classes and volunteering in a local soup kitchen. Above all, Bl. Carlo had a deep, abiding love of the Lord in the Blessed Sacrament. In fact, he put his computer skills to work for the sake of the Gospel, designing a website detailing the Eucharistic miracles around the world. His love of the Eucharist inspired him to create a platform for the faithful to come to see and believe, to understand how we truly see Jesus in the “breaking of the bread” (Luke 24:35) and that the miracle of the Real Presence continues around the world, even to this day.

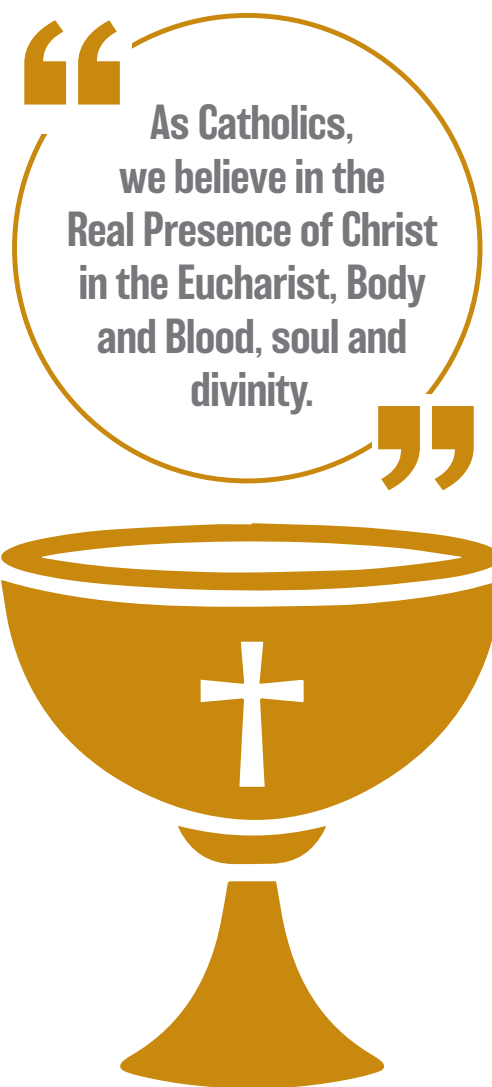
Now, we know that the Eucharist is a miracle, but what is a “Eucharistic miracle?”

In short, it is the extraordinary intervention by God in a particular time and place to manifest the accidents of the Eucharist — bread and wine — as what they truly are: flesh and blood. There are many such examples that occur, but most common is the host bleeding or turning into human heart tissue. The eventual affirmation from the Church that a miracle has authentically occurred must contain the following precepts: the event in question cannot contradict faith and morals; it is lawful to make it public; and the faithful are authorized to prudently assent to the miracle. Nobody is obligated to believe in a particular Eucharistic miracle, but these inexplicable wonders can undoubtedly be fruitful aids to our spiritual lives.

The Greek word used in the New Testament to mean “miracle” literally means a sign, a revelation. Most of the time, the miracle of the Eucharist uses a different sort of sign — namely, the hiddenness of God. Why would the hiddenness of God be our primary mode of encounter? This is a paradox, truly, that God reveals himself to us in his humility and hiddenness. “Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself.” (Philippians 2:7-8) We see this self-abasement most clearly in the Eucharist where the Lord, in his poverty, comes to us in the form of bread and wine. As Venerable Fulton Sheen recounts, “The greatest love story of all time is contained in a tiny white host.” But the Lord, who comes to us in mystery and hiddenness, does also choose to make

himself more clearly known in the action of Eucharistic miracles.

As Catholics, we believe in the Real Presence of Christ in the Eucharist, Body and Blood, soul and divinity. The Catechism of the Catholic Church says this, “The power of the words and the action of Christ, and the power of the Holy Spirit, make sacramentally present under the species of bread and wine Christ’s Body and Blood, his sacrifice offered on the cross once for all.” (CCC 1353)



This has been held by Christians as a central dogma of our faith, illustrated, for example, by Justin Martyr, “Not as common bread or common drink do we receive these; but since Jesus Christ our Savior was made incarnate by the word of God and had both flesh and blood for our salvation, so too, as we have been taught, the food which has been made into the Eucharist by the Eucharistic prayer set down by him, and by the change of which our blood and flesh is nourished ... is both the flesh and the blood of that incarnated Jesus.” (First Apology 66:1-20).

For many Catholics though — for anyone, truly — belief in the Real Presence can be a true test of faith. It is no wonder that the Lord would provide through extraordinary means a material aid to our faith. Following a section from his website on public revelation, Bl. Carlo provides a succinct articulation of the merit of Eucharistic miracles: “Eucharistic miracles can help us understand and live the faith, which has Christ and Christ-Eucharist as its center. They can strengthen the subjective faith of believers and even non-believers.”

From the five wounds of Christ represented in the coagulated blood at Lanciano to the face of the Master revealed in the host in Chirattakonam, India, time and again, the Lord humbles himself to walk with us on our journey of faith. For “we know that in all things God works for the good of those who love him, who have been called according to his purpose”

(Romans 8:28) and the reality of Eucharistic miracles redound throughout the ages to the Lord’s infinite love for each one of us.

Fr. John LoCoco has been a priest for the Archdiocese of Milwaukee since 2018 and is currently serving as the Vocation Director.



National Eucharistic Revival:

What Difference Does It Make?

MARGARET RHODY
SPECIAL TO THE CATHOLIC HERALD

A mom who had been praying for Eucharistic revival noticed a young man sitting alone during Sunday Mass. It looked like this might be his first Mass ever. After Mass, she welcomed him and struck up a conversation. He shared that he wasn't a Christian, but after struggling with darkness for a long time, he had suddenly felt drawn to go to Mass and wondered if he could talk with a priest.

This is just one of the many beautiful stories that encourage me to believe that God has been answering our prayers for Eucharistic revival.

Why Eucharistic Revival?

When a 2019 Pew Research study suggested that nearly 70 percent of Catholics don't believe what the Church teaches about the Eucharist, our bishops called for a National Eucharistic Revival from 2022-25. Thousands of people across the country committed to pray and fast for the mission and vision of this revival, that God would "renew the Church by enkindling a living relationship with the Lord Jesus in the Holy Eucharist" and "inspire a movement of Catholics across the United States who are

healed, converted, formed and unified by an encounter with Jesus in the Eucharist — and who are sent out on mission "for the life of the world" as Eucharistic missionaries. But what does that mean? Why does it matter? And, a year and a half into the revival, is it making any difference?

What does that Mean?

If God answers prayer, and Scripture tells us he does (see, for example, Matthew 7:7-11, John 16:24, and Mark 11:24), this means that we can expect to see Jesus light a fire across our country. We can expect to see him renewing the whole Church and bringing new life to our faith in him and his Real Presence in the Eucharist. As more and more people encounter Jesus in the Eucharist, fall in love with him in a new or deeper way and are moved to share his love with others, we can expect to see more and more Catholics taking up their part in his mission to bring God's love to all, especially those in most need of his mercy.

Why does that Matter?

Our world is hurting. When we look around, we see in the beauty of creation and the wonders of human compassion that God created the world good. Deep down, we

know that we were created for love and for greatness. We also see in the wounds of those around us and the brokenness within ourselves, that something has gone wrong. We struggle with loneliness, anxiety, divisions in our families and communities, and seemingly insatiable hungers. Attempts by our own strength to stop doing the things we don't want to do or to numb the pain we experience often result in addictions, isolation and discouragement.

Jesus sees our pain. He came to heal us, to show us that we have a loving God who wants to draw us back into relationship with him, into wholeness, into communion with himself and each other. He has come to fight for us, to win our freedom and salvation, and invite us into his abundant life.

When you or those around you feel alone, know that the True Presence of Jesus Christ in the Blessed Sacrament on every altar in every Mass and reserved in every tabernacle in every Catholic church is the realization of Jesus' promise that he will never leave you nor forsake you. You are never alone. God is here. God is for you. Jesus founded the Church and gave us the Sacraments because he knew we would need them, especially the Eucharist, so we would know we are never alone and to feed us for our journey. The Church is not a country club for perfect people — it's a hospital for broken people. All of us who have experienced his healing and freedom are invited to join Jesus' mission to heal and free others. As our own Bishop Emeritus Richard J. Sklba says, "It's not so much that the Church has a mission, as that the mission has a Church." When we experience the abundant life Jesus came to give, we want it for others, and our desire grows to join him in his mission to bring everyone to this life.

Missionaries are not just a select few the Church commissions to go out to people far away. Missionaries are ordinary, imperfect people who strive to take up their part in the mission right where they live. They ask Jesus for help because they know they can't do it on their own. They receive the Eucharist, and then strive to bring his love they have received to others. Every time you visit the lonely, sick or imprisoned, every time you provide for the needs of the hungry or homeless, every time you comfort the grieving or encourage the struggling, every time you share the good news that God is here to fight for you, when you do these things with and for Jesus Christ, you are being a Eucharistic missionary. The Eucharistic revival matters because the world needs Jesus and they will encounter him through the Eucharist at work in us.

Is the National Eucharistic Revival making a Difference?

Here are just a few stories from around our archdiocese.

While participating in Emmaus 90 (a Eucharistic Revival formation offering of the Archdiocese) with his family, a public high school student-athlete took the daily prayer to become a Eucharistic missionary to heart. When teammates who weren't Catholic questioned him about the Real Presence in the Eucharist, he said, "The words to answer them just came to me. It felt like what Jesus said, that we don't need to worry beforehand about what we are to say and the Holy Spirit will give you the words." (Mark 13:11) He invited them to come to Mass with his family, and they said yes.

A dad stopped his car in the middle of Capitol Drive to ask some greeters on the steps if the church was open for him to bring his children to receive prayer.

After he had parked safely, the greeters prayed with the family, who stayed for daily Mass, and helped the kids, who were fascinated by their first Mass, to understand what was happening.

A young woman living in a Milwaukee neighborhood experiencing violence and disunity reflected, "by continuing to come back to the Eucharistic Presence of Christ, real and alive in me, and being with him in the dark places, I'm bringing his light there."

A Sunday Mass goer participated in his parish's Encounter Night (a Eucharistic Revival Holy Hour with Eucharistic adoration, music, a message, silence and the opportunity to receive the sacrament of Reconciliation). At the social afterward, he shared that he had never experienced God's love for him personally

like this before and he wanted to know what to do next.

A woman contacted her Catholic friend seemingly "out of nowhere" to say, "I wasn't raised Catholic, but I'm fascinated by what Catholics believe about the Eucharist; can you help me learn more?"

More than 500 people will be baptized or come into full communion with the Catholic Church in the Archdiocese of Milwaukee this Easter — a number that is trending upward since 2020.

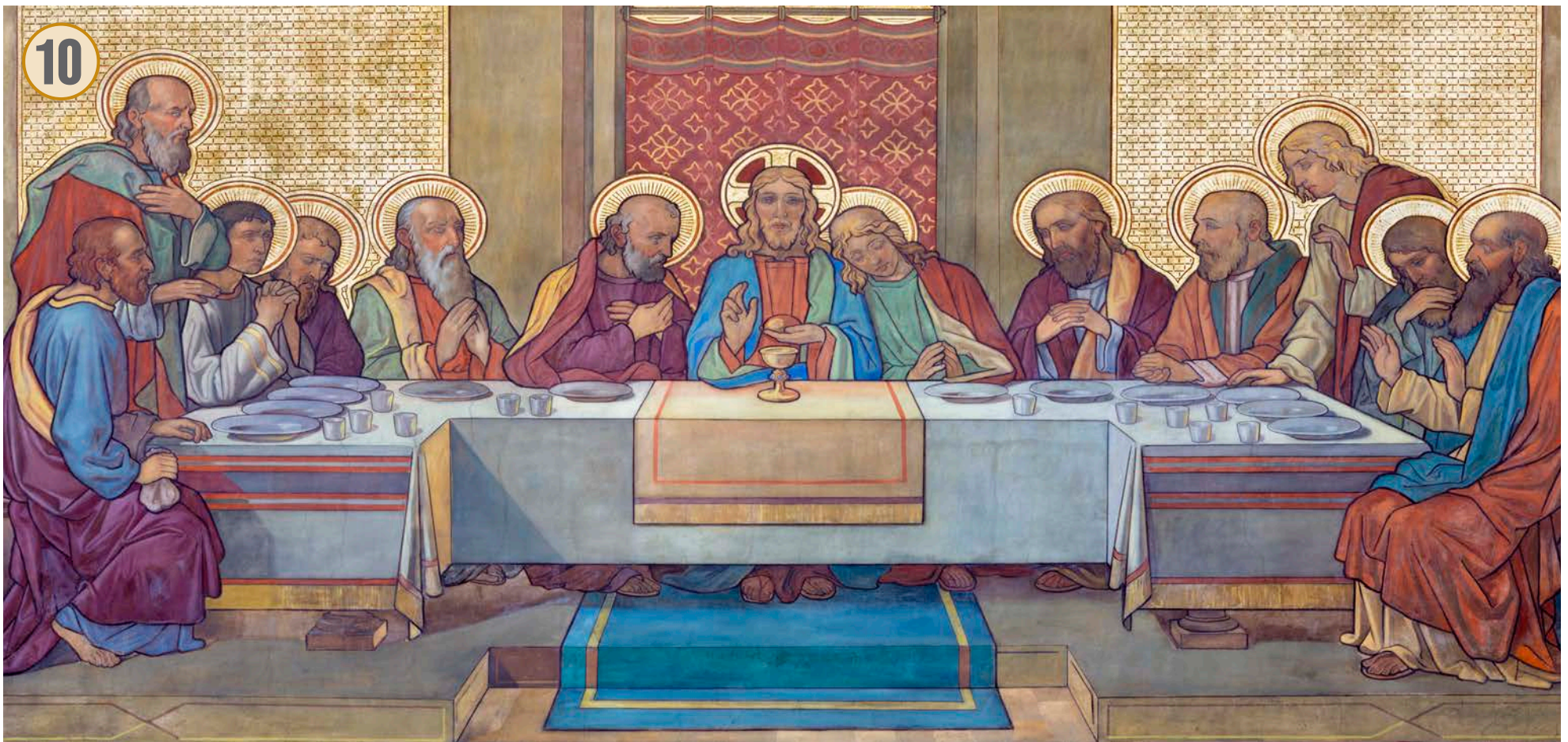
Jesus is answering and will continue to answer our prayers for Eucharistic revival. Will you notice and respond when he brings Eucharistic revival to you?

Margaret Rhody works for the Archdiocese of Milwaukee's Office of Evangelization & Catechesis to bring parish renewal.

How can you be a Part of the Eucharistic Revival?

- If you struggle to believe what the Church teaches about the Eucharist, ask Jesus to help you to understand, ask your questions, and keep seeking answers.
- If you've been away from Mass, ask Jesus to draw you back, let him free you through the Sacrament of Reconciliation, and receive him again in the Eucharist.
- If you're not sure if you have "a living relationship with the Lord Jesus in the Holy Eucharist," ask him to help you recognize the ways he's drawing you and forming you to grow in relationship with him, especially through the Mass and receiving the Eucharist.
- If the thought of being a Eucharistic missionary feels intimidating, when you receive the Eucharist, ask Jesus to transform you, to make you more like him, to help you remember he is always with you, to increase your confidence in him, and to see (and rise to) the opportunities he sends you to share his love with others.
- If you're not sure where to take up your part in the mission, ask Jesus to help you notice those around you who are hurting or struggling, to see them as he sees them, and to love them with his love.
- Pray that Jesus will renew the Church by enkindling a living relationship with the Lord Jesus in the Holy Eucharist, and then watch what he does!

Dear Jesus, truly present in the Eucharist, please draw us, form us, and send us in your love to those around us. Amen.



Prepare Your Hearts to Enter the Triduum

**BISHOP JAMES T. SCHUERMAN
SPECIAL TO THE CATHOLIC HERALD**

“This is the Body that will be given up for you; this is the Chalice of the new covenant in my Blood, says the Lord; do this, whenever you receive it, in memory of me.” (Communion Antiphon of Holy Thursday of the Lord’s Supper)

The sacred celebrations of Holy Week help us to enter more deeply into the mysteries of God’s love. The liturgies during the Triduum are not meant to dramatize the events of the Passion, Death and Resurrection of Jesus, but rather to help us to recall these mysteries in our minds and hearts so that we might celebrate the love of God that transforms our lives. On Holy Thursday, we celebrate the Lord’s Supper and

the washing of the feet of the disciples. On Good Friday, we venerate the cross and contemplate the love of Christ, who died to save us. At the Easter Vigil, we praise Christ, our light, whose Resurrection gives new life to all.

“To experience the full richness of the Eucharist during the Triduum, it is paramount that we prepare our hearts.”

We are in the midst of the National Eucharistic Revival. The mission of this revival is to “renew the Church by enkindling a living relationship with the Lord Jesus in the Holy Eucharist.” (eucharisticrevival.org/mission-vision-and-timeline) To experience the full richness of the Eucharist during the Triduum, it is paramount that we prepare our hearts.

Holy Thursday

On Holy Thursday, we celebrate two key actions of Jesus — his selfless gift of his Body and Blood and his great example of service. Our Lord is

generous. All that we are, all that we have and all that surrounds us in this world is from God. We often see the generosity of God reflected in the lives and actions of generous people.

I have a memory of a generous person from my time as a missionary priest in the Dominican Republic, La Parroquia Sagrada Familia, or Holy Family Parish. One day, as I was visiting one of the villages of the parish, a woman by the name of Doña Clemencia invited me to supper. When I arrived at her home, she invited me to sit at table under a thatched roof on her patio. Then she went into the kitchen, and in a few minutes, emerged with a huge platter of rice, beans, chicken, plantains, avocados and other good things. When I saw the large quantity of food, I thought to myself, “How many people did she invite to this supper?” Then, Doña Clemencia set the platter in front of me, and suddenly, I understood. All that food was for me. Her generosity surprised and moved me deeply.

Our Lord is infinitely generous. He invited his disciples to celebrate the Passover meal with him, and to share in his most precious gift, the gift of his own Body and Blood in the form of bread and wine.

In the First Letter of St. Paul to the Corinthians, St. Paul describes this generous action of Jesus sharing his Body and Blood, and telling his disciples, “As often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.” (1 Corinthians 11:26) Motivated by love, he gave the gift of himself, teaching his disciples of the need to celebrate the Eucharist until his coming in glory.

How do we prepare ourselves to enter into this Holy Thursday celebration of the generosity of our God? We do so by practicing generosity in our lives. There are many opportunities to be generous in our own parish communities, for example. Parishes are always in need of people to be generous with their time and talent in liturgical ministries, religious education, human concerns and other volunteer opportunities. Generous financial support of parish operations and the Catholic Stewardship Appeal keep the Church vital in its ministries. Practicing generosity helps to awaken our consciousness of the generosity of Christ in the sacrament of his Body and Blood.

Holy Thursday is also a celebration of service. During the supper, Jesus rose, put a towel around his waist, poured water in a basin and began to wash the feet of his disciples. Out of love, Jesus the master made himself the servant. In this way, he taught his friends to be servants to their brothers and sisters in this world.

The Eucharist inspires us to be servants of others. A good way to prepare ourselves for this service dimension of the Eucharist is by willingly involving ourselves in acts of service and works of mercy. This could take place in many ways: visiting an aging relative in a nursing home, helping in a local food pantry, participating in meal programs or cooking meals for a homeless shelter. Service opportunities abound, and by taking part in them, we collaborate with Christ who came not to be served but to serve.

Good Friday

On Good Friday, we celebrate the saving Passion and Death of our Lord. On this day, we contemplate the sacrifice that he made for us. Jesus accepted his Passion and Death to free us from our sins, and he did it out of love.

We know that love can motivate us to do extraordinary things and make great sacrifices. I know of many stories of parents who sacrifice their own dreams in order to give their children a better life. I have heard of individuals who are willing to donate a kidney or bone marrow to save the life of loved ones. I have seen married couples make the effort to change their attitudes and habits in order to save their marriages. Love can motivate us to do extraordinary things.

In the Passion narrative from St. John’s Gospel, Jesus voluntarily gives himself over to his persecutors. His Crucifixion is portrayed as his enthronement. As he is raised up on the cross, he is raised up in triumph. He is not conquered; rather, he conquers sin and death. Good Friday helps us to recognize that the cross is a reality in our lives. Nevertheless, even amid suffering, we can see victory.

Good Friday reminds us that, amidst our own sufferings, we can experience hope. Our contemplation of the cross is our contemplation of Christ — Victim, Priest and King. The cross stands in the center of our lives. We are called to embrace the cross, embrace our reality and let the crucified one lead us to new life.

As we unite our struggles with his cross, we do so with confidence that what the Father did for Jesus, he will do for us, as well. With faith in resurrection, we can find meaning in the difficulties and sufferings we encounter in life. The promise of resurrection gives us courage and hope to meet the challenges

that present themselves.

In the celebration of the Passion of the Lord on Good Friday, there is, of course, no consecration of bread and wine. The celebration includes the Passion narrative, the solemn intercessions, the veneration of the cross and the distribution of hosts consecrated on Holy Thursday.

We can prepare our hearts for the celebration of Good Friday by calling to mind those people in our lives who have made sacrifices on our behalf — parents, teachers and friends. With gratitude for all they have done for us, we commit ourselves to being self-sacrificial people, willing to give of ourselves to benefit others. In this way, we come to a better appreciation for the life-giving sacrifice of Christ on the cross.

The Easter Vigil

At the Easter Vigil, we celebrate the Resurrection of Jesus. We encounter the risen Christ in the word of God proclaimed and in the Eucharist we share. In the Eucharistic Prayer, we remember that Christ died to save us from sin and death and rose to bring us new and eternal life.

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“ He invited his disciples ... to share in his most precious gift, the gift of his own Body and Blood in the form of bread and wine. ”



Eucharistic Processions an Active Form of Worship

**FR. LUKE STRAND
SPECIAL TO THE CATHOLIC HERALD**

In 1853, seven years after establishing a seminary in his home, Bishop John Martin Henni, the first Bishop of the then-Diocese of Milwaukee, brought a papal envoy to a parcel of land just south of Milwaukee. Upon seeing the site, the head of the delegation, Archbishop Gaetano Bedini, exclaimed, “Make this place holy.” It was from this instruction, and Rome’s blessing, that Saint Francis de Sales Seminary rose from the ground. A place of priestly formation, a place of beauty, a home, a sacred place, indeed, a holy place. The Catholic Church has always recognized the importance of place. One historically rich practice that has helped us uphold the dignity of place and consecrate places to God is Eucharistic processions.

Beginning in the 13th century and becoming common throughout the 14th century, Eucharistic processions were a manifestation of heightened devotion and reverence for our Lord’s Real Presence in the Blessed Sacrament. In rural communities, processions meandered through farm fields; in cities and towns, they formed in the streets. The goal was making homes,

businesses and farm fields holy, set apart for the work of God. As Pope Benedict XVI wrote, “We entrust these streets, these homes, our daily lives, to his goodness. May our streets be streets of Jesus! May our houses be homes for him and with him! May our life of every day be penetrated by his presence.”

Every person has a place and role in a Eucharistic procession. The bishop, priest or deacon carry the monstrance. Altar servers often carry a canopy, processional cross, candles, a thurible and bells. A choir and the faithful follow the monstrance. The most powerful act of adoration is the Holy Mass, and that celebration is prolonged through worship of the Holy Eucharist outside of Mass.

When the Solemnity of Corpus Christi — the Body and Blood of Christ — was declared a feast for the universal church by Pope Urban IV in 1264, Eucharistic processions quickly became part of that celebration. The year prior, as a priest was offering the sacrifice of the Mass, he doubted Jesus’ Real Presence, and as he spoke the words of consecration, the host began to bleed. The blood-stained corporal still exists today and is enshrined in a reliquary in the cathedral church of Orvieto, Italy.

Participation in a Corpus Christi Procession, or any Eucharistic procession, is an active form of worship, where we have the opportunity to walk with Jesus, and more importantly, where he walks with us. Theologically, processions remind us that we are pilgrims journeying through this earthly existence as we follow Jesus on “the Way” (an early title for the Church). They can also serve as a method of evangelization and public witness, for our Lord said, “The bread that I will give is my flesh for the life of the world.” (John 6:51) It is all too common for God to be ousted from the public square, forbidden in the classroom and ignored in the home. Processions remind us that God took on flesh to remain with us in every dimension of our lives. By reintroducing processions where they may have faded, we are helping to cultivate belief in the Holy Eucharist and the importance of the sacrifice of the Mass. Jesus makes the places of our lives holy as we bring him to the world and walk together toward our eternal home, heaven.

Fr. Luke Strand is the Rector of Saint Francis de Sales Seminary. He was ordained as a priest for the Archdiocese of Milwaukee in 2009.

Pilgrimage to Visit 50 Parishes in Archdiocese of Milwaukee



There will be many ways for anyone to take part in the National Eucharistic Pilgrimage procession that will pass through the Archdiocese of Milwaukee from June 18-26.

The northern Marian Route of the procession will pass through the dioceses of La Crosse and Green Bay before it reaches the Archdiocese of Milwaukee. In its nine days traveling from north to south through the Archdiocese of Milwaukee, the procession will stop at about 50 parishes and Marian shrines.

National procession routes from four corners of the United States will converge in the sign of a cross in Indianapolis on July 17 at the opening of the five-day National Eucharistic Congress to be held at Lucas Oil Stadium. More than 50,000 people are expected to attend this first such congress in more than 80 years.

For safety and planning, everyone is asked to sign up at eucharisticpilgrimage.org to take part in any of the following:

- 9 a.m. Mass Sunday, June 23, with Archbishop Jerome ListECKI at the Cathedral of St. John the Evangelist, Milwaukee, followed by a seven-mile procession to Saint Frances de Sales Seminary, St. Francis. Anyone may sign up to leave their cars near the seminary and take a bus to the cathedral before Mass.
- Accompany Jesus for a one- to six-mile procession or meet up with him at events held by parishes and

shrines along the route.

- Join a one- to-six-mile segment of the procession through an online sign-up that will include specific times and dates.
- Daily Masses, Encounter Nights and Holy Hours will be held at eight parishes along the route.

No sign up is required to be at one of the 50 parishes as Jesus Christ in the Blessed Sacrament passes by.

Specific Dates, Local Parishes Along National Eucharistic Procession

Here are the days and places along the Marian Route of the National Eucharistic Pilgrimage as the procession crosses the Archdiocese of Milwaukee. Please find times of parish stops, event sign-ups and more details at eucharisticpilgrimage.org and double-check details closer to the dates:

- **Tuesday, June 18**
 - 5 p.m. Mass with Archbishop Jerome E. ListECKI and Diocese of Green Bay Bishop David L. Ricken: Ss. Peter and Paul Parish, Kiel
 - All-Night adoration: Our Lady of the Holy Land, Holy Cross site, Mount Calvary
- **Wednesday, June 19**
 - Mass: Our Lady of the Holy Land Parish, Holy Cross site, Mount Calvary
 - St. Lawrence High School Seminary, Mount Calvary

- Holy Family Parish, St. Peter site, Malone
- Holy Family Parish, Holy Family Church site, Fond du Lac
- St. Matthew Parish, Campbellsport
- Encounter Night with adoration: Holy Trinity Parish, Kewaskum

- **Thursday, June 20**

- Mass: Holy Trinity Parish, Kewaskum
- St. Lawrence Parish, St. Lawrence
- St. Peter Parish, Slinger
- Basilica and National Shrine of Mary Help of Christians at Holy Hill, Hubertus
- St. Mary of the Hill Parish, Hubertus
- Encounter Night: St. Charles Parish, Hartland
- All-Night Adoration: Schoenstatt Retreat Center, Waukesha

- **Friday, June 21**

- Mass and procession to Marian Shine: Fr. Kentenich Hall, Schoenstatt Retreat Center, Waukesha
- Catholic Community of Waukesha, St. William

Catholic Community of Waukesha, St. Joseph

- Christ King Parish, Wauwatosa
- St. Bernard, Wauwatosa
- St. Jude, Wauwatosa
- St. Vincent Pallotti, west site, Milwaukee
- Archdiocesan Marian Shrine (Fatima Shrine), Milwaukee
- Our Lady of Schoenstatt Exile Shrine, Milwaukee
- Encounter Night: Sacred Heart Croatian, Milwaukee
- Our Lady of Divine Providence: St. Casimir site, Milwaukee

- **Saturday, June 22**

- Mass: Our Lady of Divine Providence, St. Casimir site, Milwaukee followed by adoration, service day and hygiene item collection at Kinship Community Food Center
- St. Martin de Porres, Milwaukee
- St. Francis of Assisi, Milwaukee
- All-Night adoration: Cathedral of St. John the Evangelist, Milwaukee

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An Outpouring of Grace



“
If this Eucharistic Revival was to become a national movement, it had to be going somewhere.
 ”

BY BISHOP ANDREW H. COZZENS
 SPECIAL TO THE CATHOLIC HERALD

As 2024 began, I was in a hermitage in northern Minnesota doing a Holy Hour before Our Lord in the Blessed Sacrament from 11:30 p.m. Dec. 31 until 12:30 a.m. Jan. 1. For several years, I have been awaiting the calendar to turn to 2024, because I knew that this year, the three-year Eucharistic Revival would reach its summit in the 10th National Eucharistic Congress. I believe this event and the National Eucharistic Pilgrimage leading up to it, will have a generational impact on our country, and I was in prayer begging the Lord to make it a success.

Planning for the National Eucharistic Revival began in the

spring of 2021 by meeting with evangelistic and pastoral leaders from around the country in listening sessions. A clear theme we heard was that the Catholic Church in our country needed a moment of unity to express our faith, especially our faith in the Holy Eucharist.

If this Eucharistic Revival was to become a national movement, it had to be going somewhere, a pilgrimage toward a national moment. We needed a gathering of the whole Church with her bishops to celebrate the gift of the Eucharist and to ask God to send his Holy Spirit upon us to renew the Church in the United States, so we might be sent forth with new missionary fire.

This longing from the church inspired us to convoke the

10th National Eucharistic Congress. It was a big proposal to make to the U.S. bishops in November 2021, but when I proposed it, well over 90 percent of the bishops voted in favor. Now, the bishops of the United States are calling the whole Church to gather in Indianapolis from July 17-21.

While working on the Revival plan, I had the big idea that we should attempt to pilgrimage across the country with the Blessed Sacrament. It was the supreme knight from the Knights of Columbus who suggested to me that we should make a cross with our procession across this country and end it at Indianapolis for the Congress.

This big idea had many logistical barriers, and at first, I did not think it was possible. But with the encouragement of many priests and others, and the collaboration of a group called Modern Catholic Pilgrim, we were able to bring the dream of our National Eucharistic Pilgrimage a reality.

Thus, beginning May 19 at the four edges of our country, we will begin a pilgrimage with Our Lord in the Blessed Sacrament, as much as possible on foot, to the 10th National Eucharistic Congress. Beginning from the west at the cathedral in San Francisco; from the south at the border in Brownsville Texas; from the east at the tomb of Blessed Michael McGivney, founder of the Knights of Columbus in New Haven, Connecticut; and from the north at Lake Itasca State Park, the headwaters of the Mississippi River in the Diocese of Crookston, young adult pilgrims, accompanied by priests and seminarians, will pilgrimage every day from parish to parish on the way to Indianapolis.

Each day, they will stay at a parish and begin with Mass for the parishioners and whoever else wants to join, and then the first mile will be a major procession that ends with benediction.

On various days, there will be major events along the way with larger processions and Masses at cathedrals, as well as opportunities for service, fellowship and witness talks. It is a pilgrimage of prayer and adoration for our country and an opportunity to witness to the truth of Jesus Christ's presence among us. This has never been done before, and I believe it will have a

profound spiritual impact.

A revival is a work of the Holy Spirit. In a time of revival, as we see in the Old Testament and even at Pentecost, the Holy Spirit comes upon people and brings repentance, conversion, healing and fire for evangelization.

We already see this renewal of the Holy Spirit flowing from the Eucharistic Revival across our country, but July 17-21 will be a very special moment of

grace. Those days will be filled with beautiful, reverent liturgies; inspiring speakers and testimonies; and beautiful opportunities for prayer and adoration.

It will be an encounter, not only with Christ in the Eucharist, but also with the entire U.S. church in all its beautiful diversity. Most of all, this will be a moment of mission, when those who attend are inspired and equipped to go back to their parishes and share the beauty and truth of the love of Jesus Christ present in the Eucharist.

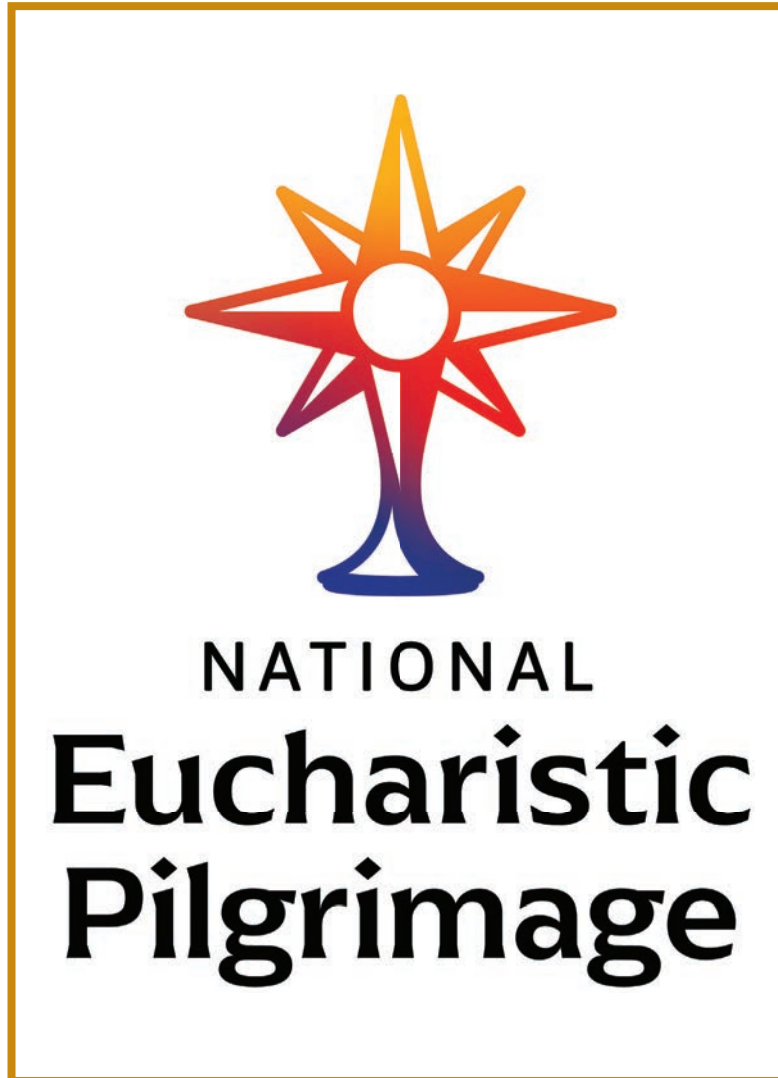
Check out the incredible schedule on our website. Since we began planning the National Eucharistic Pilgrimage and the National Eucharistic Congress, I have had in my heart an image I received in prayer. It is an image of Lucas Oil Stadium in Indianapolis filled with tens of thousands of people. And then Jesus Christ, the Lord of the universe, the Lord of our country, truly present in the Blessed Sacrament, is processed in and everyone kneels. As we kneel before him, we beg the Lord to send renewal to our Church and our country.

We live in dark times, and Jesus Christ the Light of the World calls us together to set us on fire so we can bear his light to our country. Will you come and show your love for Jesus in the Eucharist?

Just think of the graces that will be poured out upon us.

Jesus promised, "When I am lifted up I will draw all people to myself." (John 12:32) Come to these Eucharistic Congresses to help us lift up Jesus Christ so all may come to know him.

Bishop Andrew H. Cozzens of Crookston, Minnesota, is the chairman of the National Eucharistic Congress, Inc. Used with permission from Our Sunday Visitor.





NATIONAL
Eucharistic
Congress

JULY 17-21, 2024
INDIANAPOLIS, IN

Congress: The Moment During the Movement

From July 17-21, tens of thousands of Catholics will gather in Indianapolis for the first National Eucharistic Congress in more than 80 years.

National Eucharistic Congresses happen in countries around the world. They are gatherings of Catholics in a particular country to encounter Jesus in the Eucharist in a new way, deepen the Eucharistic life of their local churches and celebrate the gift of Jesus in the Eucharist. The last one in the United States was in 1941.

The event promises to be a high point of the National Eucharistic Revival, which was called for by the United States Conference of Catholic Bishops. It is a three-year initiative to “renew the Church by rekindling a living relationship with Jesus in the Eucharist.” The efforts of this revival, happening in dioceses and parishes across the country, leads to Indianapolis this summer and will flow from it.

“Events can often be powerful moments of conversion for many people — many folks my age who have remained Catholic had their initial experience of encounter with Christ at a Steubenville Conference,

or at SEEK, or at the National Catholic Youth Conference, etc.,” said Tim Glemkowski, the Executive Director of the National Eucharistic Congress. “So, we know events can be powerful.”

The Holy Spirit is inviting the Church in the United States to find unity and renewal through this grassroots movement. This movement is rekindling a living faith in the hearts of Catholics across America and will unleash a new missionary chapter at this pivotal moment in Church history.

“There are also times in the life of the Church where an event is more than an event, where God chooses a moment to bring about the renewal of his people,” Glemkowski said. “I believe the 10th National Eucharistic Congress to be one of those moments — a beginning of something new in our Church, not just the end of the second year of the Eucharistic Revival.”

Following the congress, the third year of the Eucharistic Revival (through Pentecost 2025) will be a year of missionary discipleship.

“This is not just the event of one apostolate — this isn’t our event at

the National Eucharistic Congress,” Glemkowski said. “This is a gathering of the whole Church and our Church’s unique moment of revival. Attendees at the congress will be sent on mission in a new way, and we will be inviting a new outpouring of the Holy Spirit on the Church in the United States. Even more, I believe the congress and the pilgrimage that precedes it will powerfully captivate the spiritual imagination of hundreds of thousands, reminding us all that in addition to whatever human efforts at renewal we undertake, we need a powerful movement of God.”

Leading up to the congress, from May 18 through July 17, there will be a Eucharistic pilgrimage as thousands of Catholics walk alongside the Blessed Sacrament. The pilgrimage will start in four corners of the United States, meeting up in Indianapolis. The pilgrimage will pass through the Archdiocese of Milwaukee June 18-26.

“The pilgrimage is a time of preparation, of prayer and fasting, of intercession, and of witness,” Glemkowski said. “The four pilgrimages are leading to the congress uniquely, and those who connect with it as it passes

through their towns will be part of the spiritual momentum building toward Indianapolis.”

More than 250 people from the Archdiocese of Milwaukee will participate in person in Indianapolis, but there are options for those who are unable to make the trip.

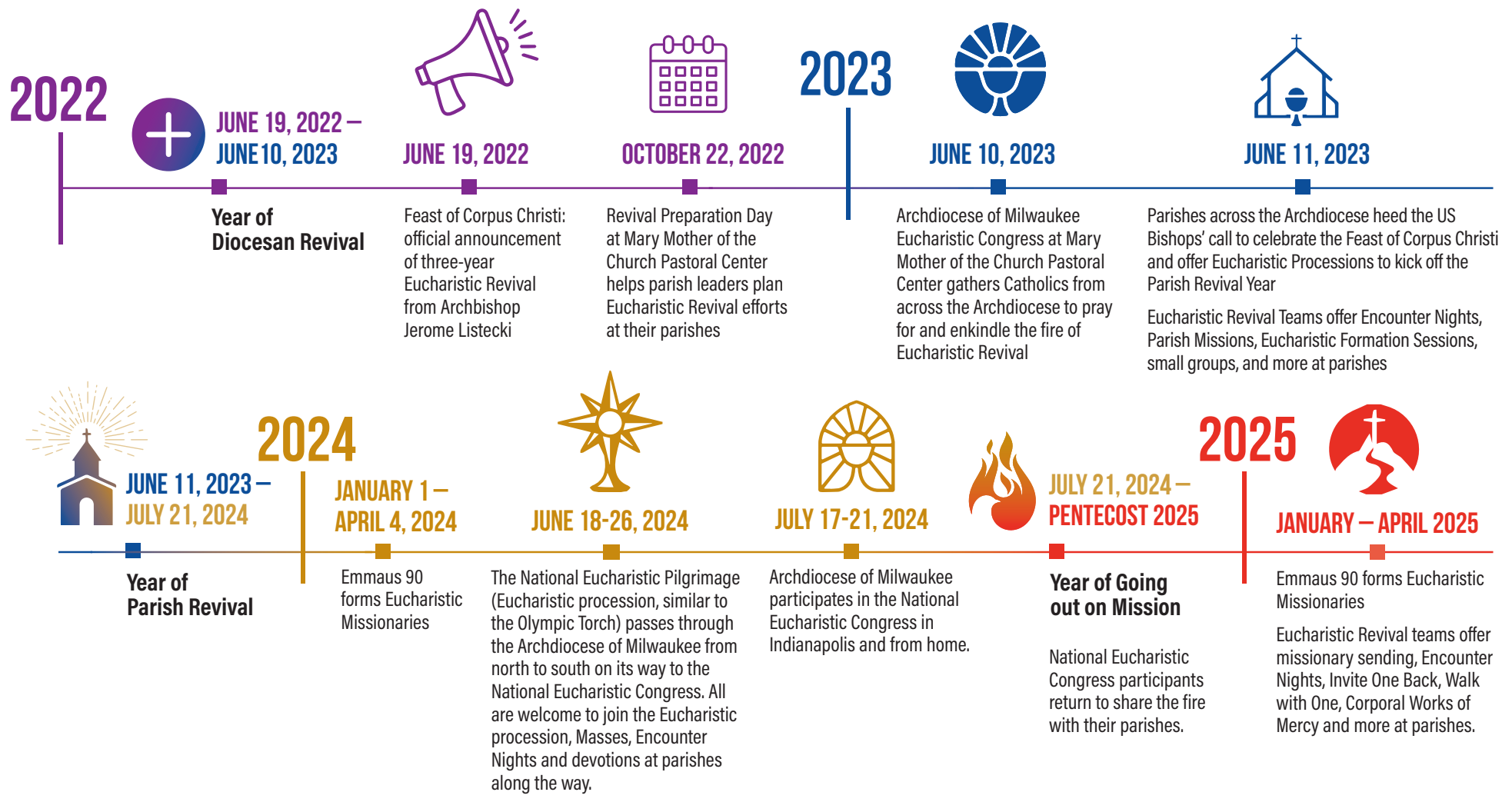
EWTN and Relevant Radio will both make content available during the congress, and Glemkowski said they are hoping to have digital options to access some of the talks after the event.

Among the speakers are Bishop Robert Barron, Sr. Miriam James Heidland, S.O.L.T., Fr. Mike Schmitz and the Archdiocese of Milwaukee’s own Fr. John Burns.

Whether you are in Indianapolis or not in July, the crux of the congress and the revival is fostering a deeper faith and devotion in our own communities.

“Ask Jesus how he is inviting you to a deeper personal relationship with him in the Eucharist,” Glemkowski said. “Then, ask him how he is inviting you to bring others to a deeper relationship with Jesus in the Eucharist. Then, do those things.”

Archdiocese of Milwaukee Eucharistic Revival Timeline



► Continued from page 13

- **Sunday, June 23**
 - 9 a.m. Mass: Cathedral of St. John the Evangelist, Milwaukee
 - Our Lady of Guadalupe, Milwaukee
 - St. Stanislaus, Milwaukee
 - Basilica of St. Josaphat, Milwaukee
 - Immaculate Conception, Milwaukee
 - Saint Francis de Sales Seminary, St. Francis
- **Monday, June 24**
 - Mass: Mater Christi Chapel, Mary Mother of the Church Pastoral Center, St. Francis
 - Sacred Heart of Jesus, St. Francis
 - St. John the Evangelist, Greenfield
 - St. Mary, Hales Corners
 - Sacred Heart Seminary and School of Theology, Franklin
 - St. Martin of Tours, Franklin
- Divine Mercy, South Milwaukee
- St. Charles, Burlington
- Encounter Night: Immaculate Conception (St. Mary), Burlington
- **Tuesday, June 25**
 - Mass: Immaculate Conception (St. Mary), Burlington
 - St. Joseph, Lyons
 - Sacred Heart, Racine
 - St. John Nepomuk, Racine
 - St. Joseph, Racine
- St. Patrick, Racine
- St. Richard, Racine
- Holy Hour: St. Lucy, Racine
- Holy Hour: St. Peter, Kenosha
- **Wednesday, June 26**
 - Mass: St. Peter, Kenosha
 - Our Lady of the Holy Rosary, Kenosha
 - St. Elizabeth, Kenosha
 - St. James, Kenosha
 - Mass: St. Benedict's Abbey, Benet Lake



A Three-Day Mystery: The Eucharist and the Paschal Triduum

FR. JOHN MITCHELL
SPECIAL TO THE CATHOLIC HERALD

The Paschal Triduum — literally, the “Passover Three Days” — is the Church’s annual commemoration of the Passion, Death and Resurrection of Jesus Christ by which he definitively accomplished the New Exodus from our slavery to sin and death. This Triduum entails a continuous liturgy that begins on Holy Thursday with the evening Mass of the Lord’s Supper, continues the next day in the Celebration of the Lord’s Passion on Good Friday, and culminates in the Easter Vigil in which the Church commemorates the Lord’s Resurrection.

In the Eucharist, remarkably, we touch all three at once. As Pope St. John Paul II observes in his encyclical letter “*Ecclesia de Eucharistia*,” “(The Church’s) foundation and wellspring is the whole “Triduum paschale,” but this is as it were gathered up, foreshadowed and ‘concentrated’ forever in the gift of the Eucharist. In this gift Jesus Christ entrusted to his Church the perennial making present of the paschal mystery. With it he brought about a mysterious ‘oneness in time’ between that Triduum and the passage of the centuries.” (5)

“Jesus Christ entrusted to his Church the perennial making present of the paschal mystery.”

As Catholics, we know well that “the Lord Jesus, on the night he was handed over, took bread and, after he had given thanks, broke it and said, ‘This is my body that is for you. Do this in remembrance of me.’ In the same way also the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.” (1 Corinthians 11:23-26) This earliest written account of the Last Supper found in Paul’s First Letter to the Corinthians is reflected in the Eucharistic Prayers of the Mass.

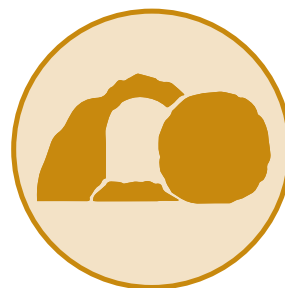
What we might not always recall or grasp as well, is how closely the memorial banquet Jesus instituted for us at the Last Supper is connected to the events that occurred in the following days at the Garden of Gethsemane, on Mount Calvary and in the tomb of Joseph of Arimathea.

Jesus’ Passover meal of bread and wine, which he proclaims to be his Body and Blood, seems to lack the usual Passover lamb. Since the institution of the Levitical priesthood, such a meal required a lamb that was sacrificed by the priests at the Temple. When God provides himself the lamb (cf. Genesis 22:8) in the Lamb of God slain on the cross the next day — Jesus Christ — this death appears to be nothing more

than a Roman execution, lacking the priest, offering and liturgy required for a true sacrifice. Only when held together do the memorial meal and the slaughter of the Lamb of God mutually provide what the other lacks: the meal receives its Lamb in the crucifixion, and the crucifixion receives its liturgy in the meal. Christ, meanwhile, reveals himself as the priest, victim, and new Temple of the sacrifice he offers. (cf. Hebrews 4:14-15; 1 Corinthians 5:7; John 2:19-21)

As the Catechism puts it, quoting the Council of Trent at length, “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.” (CCC 1366)

It is for this reason that the Paschal Triduum is celebrated as one continuous liturgy, spanning three days; because what was instituted at the Last Supper is consummated on the cross, as Christ cries out, “It is finished (consummatum est).” (John 19:30) As various theologians note, the Holy Thursday meal seems to be left unfinished. Though there are four traditional Passover cups described in the Jewish Mishnah, Jesus leaves the table after what appears to be the third cup, called the “cup of blessing,” consumed after dinner, which both Luke and Paul seem to refer to. (cf. Luke 22:20; 1 Corinthians 10:16, 11:25; Mishnah, Pesahim 10) Rather than drinking the fourth cup, he, in fact, vows not to “drink again of the fruit of the vine until the day when (he) drink(s) it new in the kingdom of God.” (Mark 14:25; cf. Matthew 26:29) Then, singing hymns, normally paired with the fourth cup, he goes to the Garden of Gethsemane, where he begs the Father to let the next cup pass from him, and yet surrenders himself to the Father’s will. (cf. Matthew 26:30, 36-46) Refusing to drink wine along the way of his Passion (cf. Mark 15:23; Matthew 27:33-34), when all is complete, Jesus finally requests and consumes what is the fourth cup of his Passover: sour wine, given to him on a sprig of hyssop,



“ **What was instituted at the Last Supper is consummated on the cross, as Christ cries out, ‘It is finished.’** ”

the very branch used to mark the households of the Israelites in the original Exodus with the blood of the Passover lamb to help them conquer death. (cf. John 19:28-30; Exodus 12:22) With this final cup of Jesus’ Passover, the new kingdom is inaugurated on earth: He declares his sacrifice accomplished and breathes forth his spirit. (cf. Matthew 27:48-50; Mark 15:36-37; Luke 23:42-46; John 19:28-30)

But how can all this be made present in the Eucharist? What was consummated on the cross can only be rendered present in every age on account of what happened in Joseph of Arimathea’s borrowed tomb: the Resurrection of our Lord. As the account of Jesus’ Resurrection appearance along the road to Emmaus makes clear, the resurrected Christ has the ability to change his appearance and so change the way that his disciples are to recognize him: “While they were conversing and debating, Jesus himself

drew near and walked with them, but their eyes were prevented from recognizing him.” (Luke 24:15-16) Only later does Christ allow their eyes to be opened to recognize him as he breaks the bread in the exact manner he had at the Last Supper: “And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him.” (Luke 24:30-31) Thus, “he was made known to them in the breaking of the bread,” (Luke 24:35) after which “he vanished from their sight.” (cf. Luke 24:31) In this mysterious exchange, the Lord trains his disciples to

recognize his True Presence, under a different appearance, in the gift of the Eucharist he left us. The Risen Lord can appear as he wills, and invites us to see with faith, allowing our “hope” that “he was the one to redeem Israel” (Luke 24:21) to be renewed in every age.

And so, as St. John Paul II proposes, “In the humble signs of bread and wine, changed into his body and blood, Christ walks beside us as our strength and our food for the journey, and he enables us to become, for everyone, witnesses of hope. If, in the presence of this mystery, reason experiences its limits, the heart, enlightened by the grace of the Holy Spirit, clearly sees the response that is demanded, and bows low in adoration and unbounded love.” (Ecclesia de Eucharistia, 62)

Fr. John Mitchell is the Director of Propaedeutic Formation at Saint Francis de Sales Seminary. He was ordained as a priest in the Archdiocese of Milwaukee in 2013.

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The Father freed his Son, Jesus, from the chains of death by the power of his Spirit of love. This same Jesus died to free us from the chains of sin. Jesus took up his cross and bore the weight of our sins, our selfishness, our envy and our hate. On the cross, Jesus joined our sufferings with his own wounds. Jesus, the Innocent One, took up the cross for us sinners. He died for us, and conquered death forever. He rose to give us new life.

We can prepare ourselves to receive the risen Christ present in the Eucharist by being light for those in darkness, and by being a life-giving presence to those in need. Being there for those who mourn, speaking words of encouragement to those who struggle, lending a helping hand to those facing difficulties — these are all ways in which we can be light for others. These are ways we prepare ourselves to experience Christ our Light in the Eucharist.

Celebration of the Eucharist

In every celebration of the Mass, the Eucharistic Prayer commemorates the saving mysteries. It commemorates Jesus giving his disciples his Body and Blood in the form of bread and wine. In the part of the Eucharistic Prayer called the Anamnesis, a Greek word that means “calling to mind,” we remember the saving Death, Resurrection and Ascension of the Lord. The presider prays for the Holy Spirit to come over the people, and that as they receive the Body and Blood of Christ, the Real Presence of Christ in this most holy sacrament, they might become a living offering to God.

In one sense, being a living offering involves connecting our sufferings with those of Christ, confident that the love and mercy of God will prevail. In another sense, becoming a living offering to God means being able to dedicate ourselves to lives of service and selfless love. The Eucharist motivates us to commit our lives to the ways of Jesus, who came not to be served but to serve.

A People of the Resurrection

We are a resurrection people. Our lives have meaning because Christ rose from the dead. He is alive and present to us in the word of God proclaimed, in the sacraments we share and in the Holy Spirit who moves and guides us. The celebration of the Eucharist is a time to rejoice in our new life in the love of God.

In every celebration of the Eucharist, we hear the proclamation of the Good News — God’s own loving and merciful communication. We receive the Body of Christ to become the Body of Christ in this world. At the end of Mass, the presider or the deacon sends us on mission to proclaim the Good News with our lives and to be Good News for others by being instruments of the love of God. Evangelization consists of announcing the Good News of salvation by word, action and attitude.

Eucharistic Missionaries

The vision of the ongoing three-year National Eucharistic Revival is to “inspire a movement of Catholics across the United States who are healed, converted, formed and unified by an encounter with Jesus in the Eucharist — and who are sent out on mission ‘for the life of the world.’” (eucharisticrevival.org/mission-vision-and-timeline)

What is a Eucharistic missionary? A Eucharistic missionary is a Catholic who has had a personal encounter with Jesus Christ in the Eucharist and has the desire to share that experience with others to orient them toward the love, peace and healing that belong to the celebration of the Eucharist.

A person who has had a personal encounter with Christ in the Eucharist does not need a theological certificate or degree to be a Eucharistic missionary. By virtue of Baptism, he or

she has the qualifications. A personal encounter with Christ is sufficient.

It is important to remember the example of the two disciples who encountered the risen Christ on the road to Emmaus. Without recognizing him, they listened to him as he explained the Scriptures to them. When they reached their home, they invited him to stay with them, and when they sat at table, they recognized him in the breaking of the bread. They said to one another, “Were not our hearts burning within us while he spoke to us on the road and opened for us the Scriptures?” Immediately, these first Eucharistic missionaries returned to Jerusalem to tell the others how they encountered Christ on the road, and how they recognized him in the breaking of the bread.

The Lord is calling you who have experienced his presence in the celebration of the Eucharist to be Eucharistic missionaries. He invites you to share your experience of the Eucharist with family, friends, and colleagues, so that they, too, may experience the love, mercy and healing that the Eucharistic celebration offers.

Bishop James T. Schuerman has been an auxiliary bishop for the Archdiocese of Milwaukee since 2017. He was ordained as a priest in 1986.

