

Jesus and the Eucharist Study

PARTICIPANT HANDOUT SESSION 6: THE STORY OF THE EUCHARIST



God is the Master Storyteller. His great love story is authored not only with words but also with deeds. All of God's mighty deeds throughout history make up one beautiful narrative of salvation, which culminates in the Paschal Mystery. Jesus's teachings and actions throughout his ministry prepare for the fulfillment of his promise that "My flesh is true food, and my blood is true drink." (John 6:55)

LECTIO PRAYER

1. **Luke 24: 13–16, 27-33 | The Appearance on the Road Emmaus**

"Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred. And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him.

"Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the scriptures. As they approached the village to which they were going, he gave the impression that he was going on farther. But they urged him, 'Stay with us, for it is nearly evening and the day is almost over.' So he went in to stay with them.

"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, but he vanished from their sight. Then they said to each other, 'Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?'"

2. **Litany of the Most Holy Eucharist**, abridged. Please respond, "**have mercy on us.**"

- ◆ Jesus, Eternal High Priest of the Eucharistic Sacrifice, **have mercy on us.**
- ◆ Jesus, Divine Victim on the Altar of our salvation, **have mercy on us.**
- ◆ Jesus, hidden under the appearance of bread, **have mercy on us.**
- ◆ Jesus, dwelling in the tabernacles of the world, **have mercy on us.**
- ◆ Jesus, really, truly and substantially present in the Blessed Sacrament, **have mercy on us.**
- ◆ Jesus, abiding in Your fulness, Body, Blood, Soul and Divinity, **have mercy on us.**
- ◆ Jesus, Bread of Life, **have mercy on us.**
- ◆ Jesus, Bread of Angels, **have mercy on us.**
- ◆ Jesus, with us always until the end of the world, **have mercy on us.**
- ◆ Sacred Host, summit and source of all worship and Christian life, **have mercy on us.**
- ◆ Sacred Host, sign and cause of the unity of the Church, **have mercy on us.**
- ◆ Sacred Host, adored by countless angels, **have mercy on us.**
- ◆ Sacred Host, spiritual food, **have mercy on us.**
- ◆ Sacred Host, Sacrament of love, **have mercy on us.**
- ◆ Sacred Host, greatest aid to holiness, **have mercy on us.**
- ◆ Sacred Host, gift and glory of the priesthood, **have mercy on us.**
- ◆ Sacred Host, in which we are given a pledge of future glory, **have mercy on us.**

STUDY OVERVIEW

- 1: What's Our Story?
- 2: Who Is Jesus?
- 3: Am I Saved?
- 4: Why a Church?
- 5: God Is with Us
- 6: The Story of the Eucharist
- 7: Bread for the Journey



1. General Discussion Guidelines (read by the table facilitator)

- ◆ My job as a facilitator is simply to make sure that everyone at the table has an opportunity to contribute, the time is shared amongst all table members, and the discussion stays on track. As a member of the small group, I will be involved in the table discussion.
- ◆ Note that table facilitators are not necessarily theologians or experts.

2. Respectful Discussion Guidelines (read by a member of the group who volunteers)

- ◆ Everyone's input is valued. We are here to listen to each other and to the promptings of the Holy Spirit with a disposition of the heart that we all have something to learn. As it says in 1 Thessalonians 5:11, "Therefore, encourage one another and build one another up, as indeed you do."
- ◆ The purpose of the table discussions is to build relationships and exchange perspectives among table members. We are not here to debate or to try to reach a table consensus. Expect differing viewpoints and presume the good will of the other.
- ◆ People may share personal experiences. Please be sensitive to this vulnerability and do not share others' private information outside this group.

3. Process for Sharing (read by another member of the group who volunteers)

- ◆ To open our table discussion, we will use the "Process for Sharing," which offers everyone an opportunity to comment.
 - **The table facilitator will read the discussion questions out loud and pause for a moment to allow time for reflection, and then the facilitator will share first.**
 - **After the facilitator is done, he or she invites another to share. You can invite anyone at the table, whether they are next to you or across from you. After that person has shared, they invite another. You will do this until everyone at your table has been asked to share.**
 - **All are encouraged to share but no one should feel pressured to speak. If you don't want to share, simply say "pass," and ask another to share.**
 - **We ask you to listen and not immediately respond to someone's sharing during this process. Listening is one of the greatest gifts we can give to each other.**
 - **Please limit your sharing to a couple of minutes to allow time for all to share.**
- ◆ Once this process is complete, the table facilitator will initiate an open table discussion. Now, please turn to Page 2, and your Table Facilitator will open the table discussion.



III. The whole Old Testament leads up to the sacrifice of the Cross

IV. Passover

A. In advance of the tenth plague in Egypt recounted in Exodus, God told his people to prepare themselves with a sacrifice and a meal. This sacrifice and meal inaugurated God's rescue mission.

B. The Jewish people celebrate Passover every year to look forward to God's ultimate salvation that they believe is yet to come.

C. Jesus' Bread of Life discourse in John 6 takes place around the Passover feast. Jesus came to launch a new exodus, a new rescue mission.

V. The Last Supper

A. At the Last Supper, Jesus uses the traditional Passover meal to institute the Eucharist.

B. Jesus applies the sacrificial language of the Passover meal to himself—Jesus is the new Passover lamb.

1. "This is my body, which will be given for you; do this in memory of me." (Lk. 22:19)

2. "This cup is the new covenant in my blood, which will be shed for you." (Lk 22:20)

C. Jesus is the Lamb of God, who inaugurates the new Passover: he takes away the sins of the world, and he calls us out of our slavery to sin and death to the new Promised Land, heaven.

D. At every Mass, the sacrifice of Jesus—his offering of his Body and Blood, is made present. We participate in Jesus' sacrifice by receiving his Body and Blood in the Eucharist.

VI. Road to Emmaus

A. The Road to Emmaus occurs on the first day of the week; Jesus' Resurrection is the first day of a new creation.

1. Jesus is tested in a garden, like Adam. But Jesus is faithful saying "not my own will, but yours be done." (Lk. 22:42)

2. Jesus is the new Adam. The new creation fulfills and surpasses the old, and the new Adam redeems the first Adam.

3. The Cross is the new Tree of Life, and the Eucharist is its fruit.

B. When we partake of the fruit of the Tree of Life, our eyes are opened to behold God.

* Lesson content provided by the Augustine Institute's study, *The Presence*, Session 2

PART 2: TABLE DISCUSSION QUESTIONS

Table Facilitator, please read the following out loud: We will once again begin our table discussion with the “Process for Sharing.” I will read the discussion questions out loud, and pause for a moment to allow time for reflection, and then I will share first.

For the discussion, each person is invited to share on one or two of the following questions:

1. What stood out to you or was an “aha” moment in the lesson?
2. Why do you receive the Eucharist? What do you hope for or expect when you receive the Sacrament?
3. How does the foreshadowing of the Eucharist in the Old Testament help you appreciate the gift of the Eucharist in your life today?