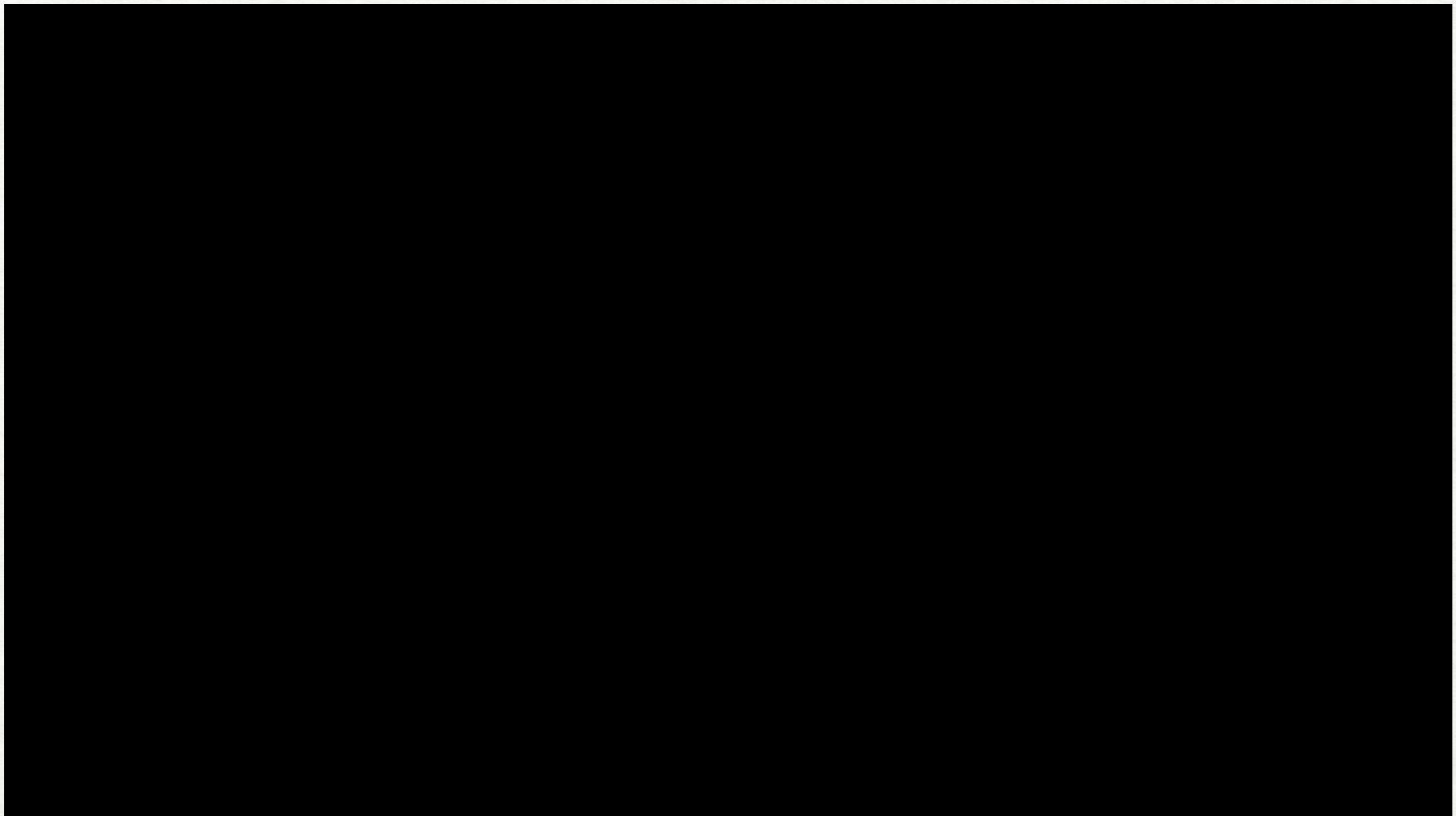


# St. Agnes - Feast Day January 21



St. Agnes HD | Catholic Online  
[https://www.youtube.com/watch?v=EVVQ5\\_RUQHM](https://www.youtube.com/watch?v=EVVQ5_RUQHM)

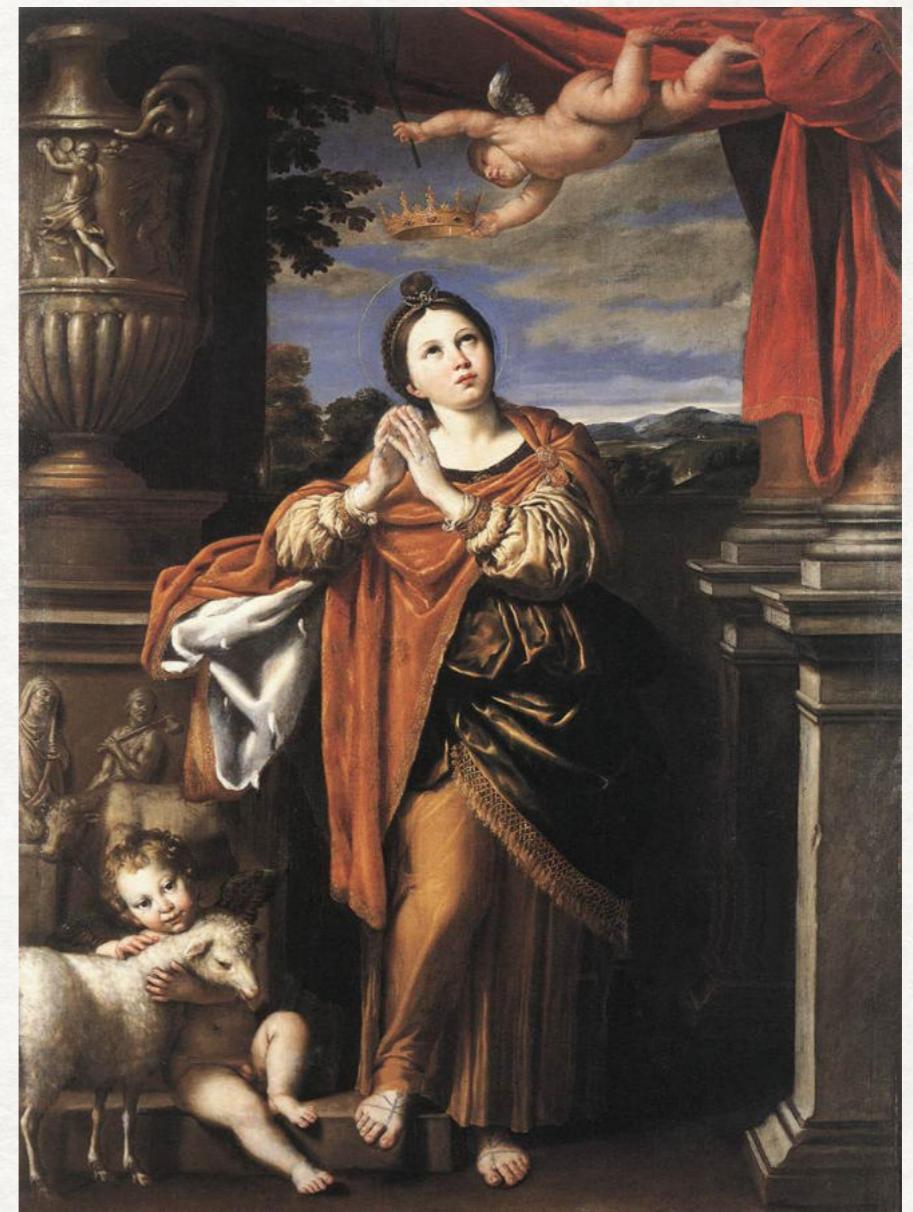
# St. Agnes

## Feast Day - January 21

b. 291 AD, Rome

d. 304 (age 12-13), Rome

**Patronage:** Girls; chastity and virgins; victims of sexual abuse; betrothed couples; gardeners; Girl Guides; the Diocese of Rockville Centre, New York, and more...



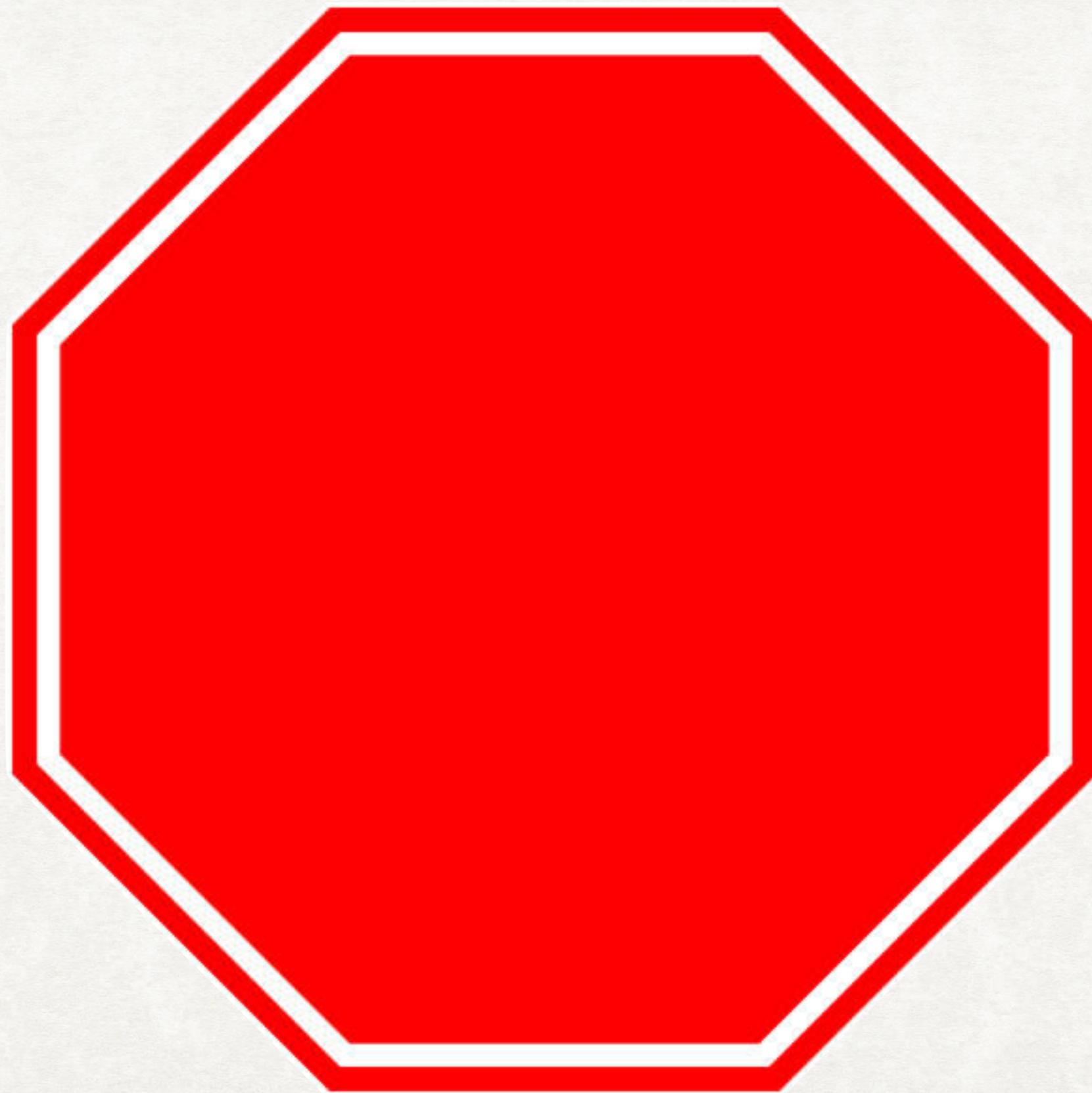
*Saint Agnes*  
by Domenichino (c. 1620)

# Collect

Almighty ever-living God,  
who choose what is weak in the world to  
confound the strong,  
mercifully grant,  
that we, who celebrate the heavenly  
birthday of your Martyr Saint Agnes,  
may follow her constancy in the faith.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity  
of the Holy Spirit,  
God, for ever and ever.



*Saint Agnes*  
by Domenichino (c. 1620)



# SACRAMENT

- Greek - ‘*mysterion*’
  - not a mystery — but a hidden or sacred truth God reveals in his time
- Latin - ‘*sacramentum*’
  - Roman oath of allegiance
  - binding - under penalty of death
  - Oath - sign of soldier’s new life
- Sacred = holy, set apart for honored use
  - ...for God’s use



# SACRAMENT

"efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us" (CCC 1131).

A sacrament is a Christian ritual or rite, **instituted by Jesus**, that serves as a visible sign of God's invisible grace, connecting believers to divine life and helping them grow in holiness.

## The Sacraments



Baptism

Confirmation

Eucharist

Reconciliation

Matrimony

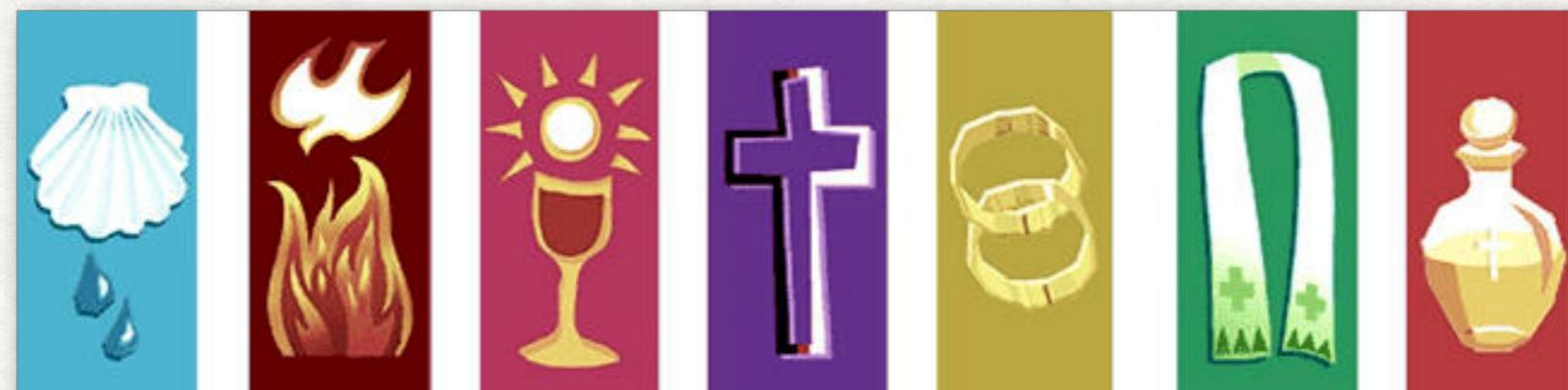
Holy  
Orders

Anointing  
of the Sick

# SACRAMENT

They are **outward actions** (like pouring water or sharing bread) that **convey inward spiritual realities and blessings**, offering forgiveness, strength and deeper relationship with God.

## The Sacraments



Baptism

Confirmation

Eucharist

Reconciliation

Matrimony

Holy  
Orders

Anointing  
of the Sick

# SACRAMENT

- allow us to enter into the mystery of Christ
- These 7 sacraments are outward, visible signs of inward reality
- Instituted by Christ
- Christ participates fully in our life... so we can participate fully in his

# **SACRAMENT**

The Catholic Church recognizes seven sacraments:

1. Baptism
2. Confirmation
3. Eucharist
4. Reconciliation
5. Anointing of the Sick
6. Marriage
7. Holy Orders

**Sacraments of Initiation**

**Sacraments of Healing**

**Sacraments of Vocation**



## THE SACRAMENTS OF INITIATION



## THE SACRAMENTS OF INITIATION

CCC §1275, Christian initiation is accomplished by three sacraments together: **Baptism** which is the beginning of new life; **Confirmation** which is its strengthening; and the **Eucharist** which nourishes the disciple with Christ's Body and Blood for his transformation in Christ.

# TWO PATHS

- \* Infant baptism
- \* First Reconciliation and First Communion/  
Eucharist (2nd grade)
- \* Confirmation (8th grade)

- \* OCIA / (adapted for children 7+)
  - \* Baptism
  - \* Confirmation
  - \* Holy Eucharist

# BAPTISM

# Pre-figuration of Baptism

Previous to Jesus Christ — in the Old Testament the Sacrament of Baptism was foreshadowed in various ways

- **Natural sign:**
  - Water is a sign and source of life, vitality, and death
- **The Flood:**
  - waters brought an end to human sinfulness and the Ark brought salvation to Noah and his family
- **Crossing of the Red Sea:**
  - Liberated Israel from slavery and destroyed their enemies
- **Crossing over the Jordan:**
  - Israelites were led through the waters of the Jordan to the Promised Land

# SACRAMENTS OF INITIATION

- **Baptism**

- *Baptismos* (Gr) - immersion/submersion/plunge
  - ceremonial washing
- Water washes away dirt, makes clean externally
  - **Spiritually**, water symbolically purifies



# SACRAMENTS OF INITIATION

- **Baptism**

- *Baptismos* (Gr) - immersion/submersion/plunge
- Water vital for life
  - In womb, water of natural birth
  - Spiritually, symbolizes life giving



# SACRAMENTS OF INITIATION

- **Baptism**

- *Baptismos* (Gr) - immersion/submersion/plunge
- Water vital for life
- **Spiritually, symbolizes life sustaining**



# SACRAMENTS OF INITIATION

## Jesus Teaches Nicodemus

**John 3** Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. **2** He came to Jesus at night and said, “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.”

**3** Jesus replied, “Very truly I tell you, no one can see the kingdom of God unless they are born again.”

**4** “How can someone be born when they are old?” Nicodemus asked. “Surely they cannot enter a second time into their mother’s womb to be born!”

**5** Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. **6** Flesh gives birth to flesh, but the Spirit gives birth to spirit. **7** You should not be surprised at my saying, ‘You must be born again.’ **8** The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.”

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## Jesus Teaches Nicodemus

### John 3

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**10** “You are Israel’s teacher,” said Jesus, “and do you not understand these things? **11** Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony. **12** I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things? **13** No one has ever gone into heaven except the one who came from heaven—the Son of Man. **14** Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, **15** that everyone who believes may have eternal life in him.”

**16** For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. **17** For God did not send his Son into the world to condemn the world, but to save the world through him. **18** Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God’s one and only Son. **19** This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds were evil. **20** Everyone who does evil hates the light, and will not come into the light for fear that their deeds will be exposed. **21** But whoever lives by the truth comes into the light, so that it may be seen plainly that what they have done has been done in the sight of God.

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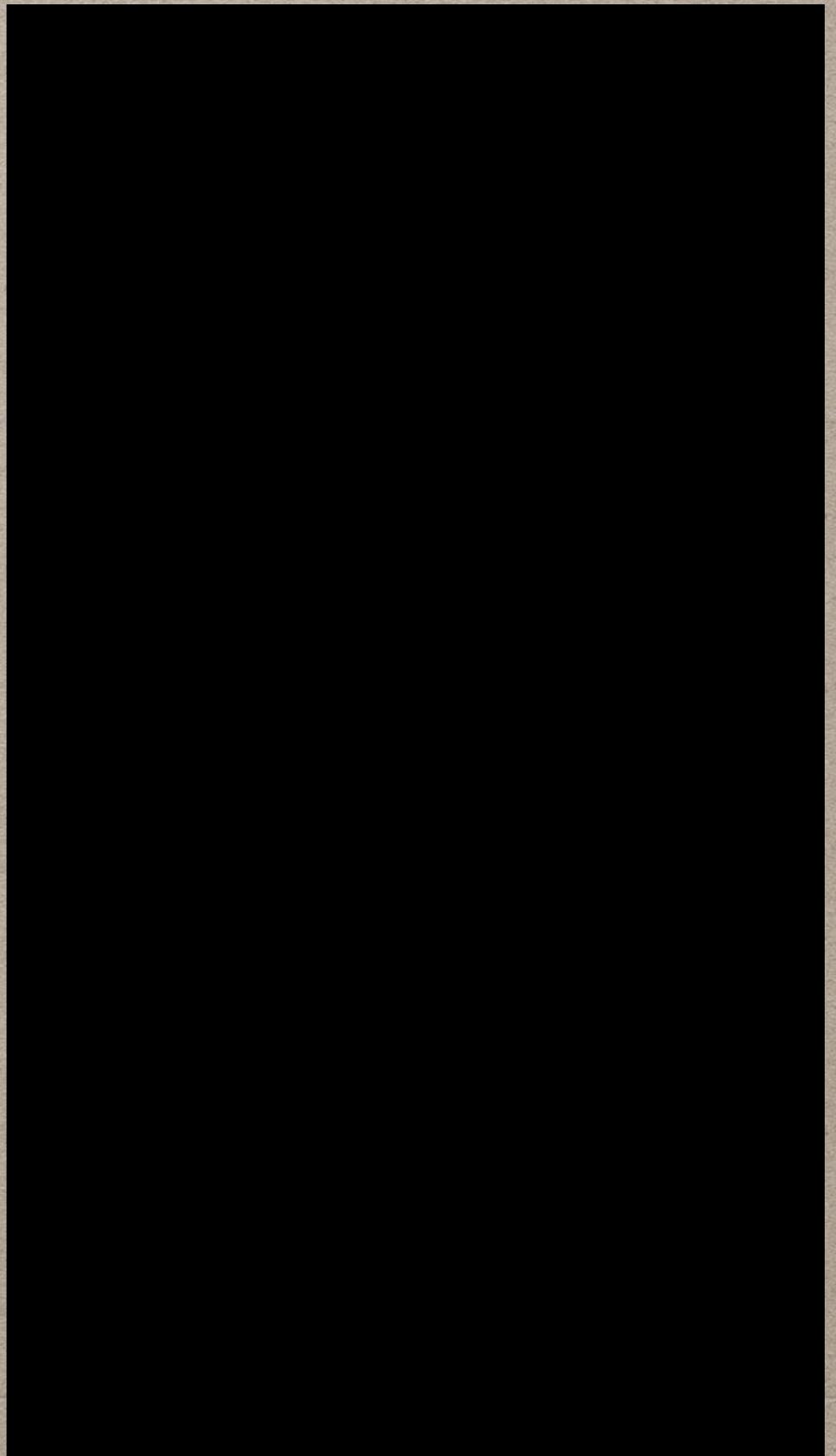
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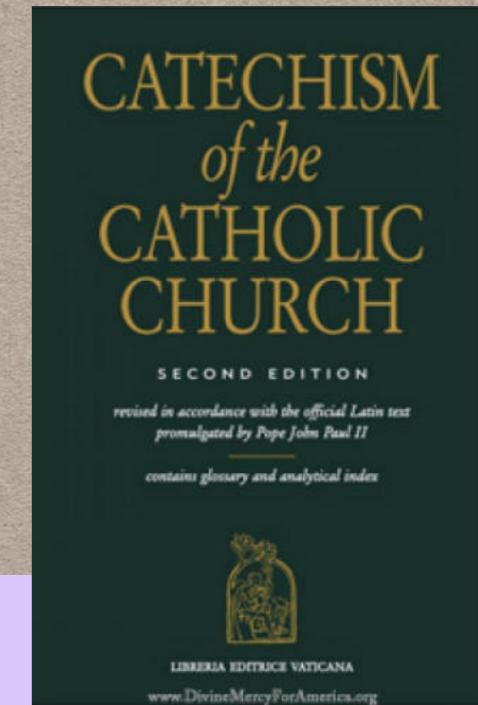
# SACRAMENTS OF INITIATION

- **Baptism**
  - Born with original sin
    - Propensity to sin



# SACRAMENTS OF INITIATION

- **Baptism**
  - Born with original sin
    - Propensity to sin
  - sin stains, separates us from God



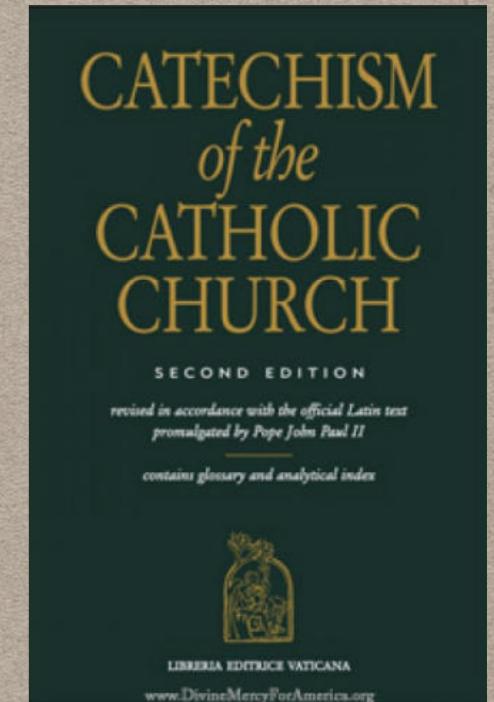
## II. THE DEFINITION OF SIN [§1846 - 1876]

§1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."

§1850 Sin is an offense against God: "Against you, you alone, have I sinned, and done that which is evil in your sight." Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, it is disobedience, a revolt against God through the will to become "like gods," knowing and determining good and evil. Sin is thus "love of oneself even to contempt of God." In this proud self- exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.

# SACRAMENTS OF INITIATION

- Why Baptism?
- §1213, Holy Baptism is the **basis** of the whole Christian life, the gateway to life in the Spirit,<sup>4</sup> and the door which gives access to the other sacraments.
- Through Baptism we are freed from sin and reborn as sons of God;
- we become members of Christ, are incorporated into the Church and made sharers in her mission:
  - “Baptism is the sacrament of regeneration through water in the word.”<sup>5</sup>



# Jesus Institutes



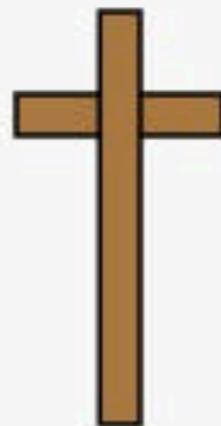
*The Baptism of Christ* by Andrea del Verrocchio and Leonardo da Vinci, c. 1475

# WHY WAS JESUS BAPTIZED?

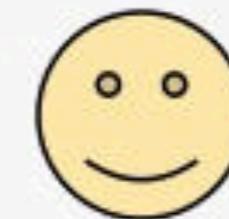
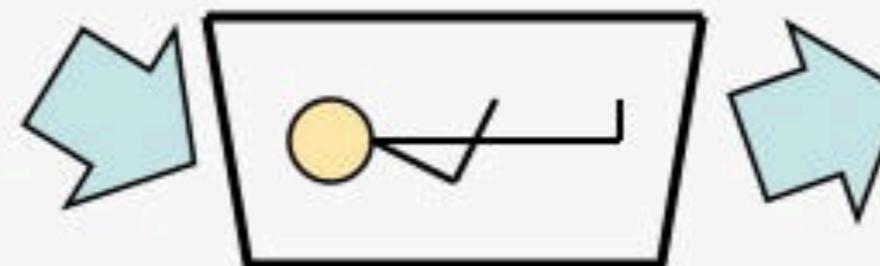
- To sanctify the waters
  - Jesus' baptism sanctified the waters of the Jordan River, making them capable of cleansing.
- To establish the sacrament
  - Jesus' baptism established the sacrament of baptism, which is a symbolic action that flows with the grace of Christ.
- To inaugurate his public ministry
  - Jesus' baptism marked the beginning of his public ministry, when he emerged from obscurity to become more popular through his preaching, miracles, and healings.
- To show us what to do
  - Jesus' baptism is an example for us to follow, showing that we should humble ourselves.

## The Gospel of Jesus

(1 Cor. 15:1-4)

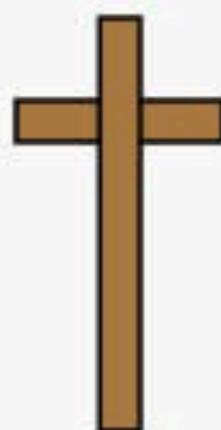


Jesus Died

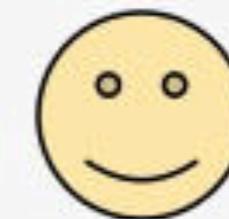
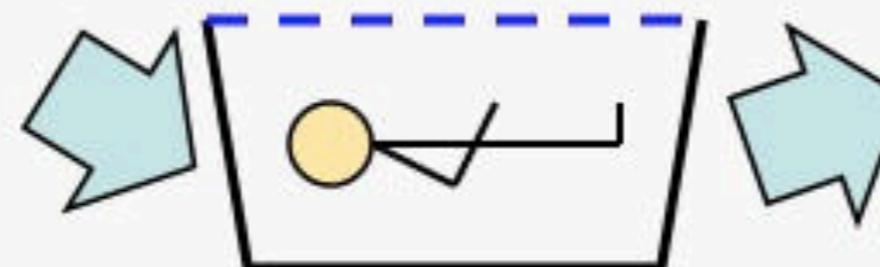


He Was Buried

He Was Raised



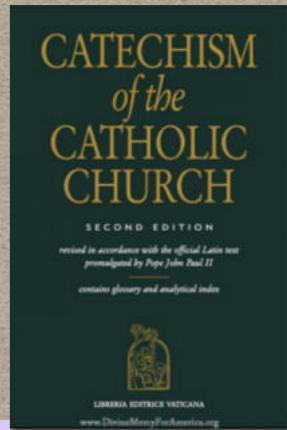
We Die  
with Him



We Are Buried  
With Him

We Are Raised  
With Him

# SACRAMENTS OF INITIATION



## VI. The Necessity of Baptism

§1257, The Lord himself affirms that Baptism is necessary for salvation.

He also commands his disciples to proclaim the Gospel to all nations and to baptize them.

Baptism is **necessary** for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament. The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit." God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.

§1258, The Church has always held the firm conviction that those who suffer death for the sake of the faith without having received Baptism are baptized by their death for and with Christ. This **Baptism of blood**, like the desire for Baptism, brings about the fruits of Baptism without being a sacrament.

# SACRAMENTS OF INITIATION

## VI. The Necessity of Baptism

**§1259**, For catechumens who die before their Baptism, their explicit desire to receive it, together with repentance for their sins, and charity, assures them the salvation that they were not able to receive through the sacrament.

**1260** "Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery." Every man who is ignorant of the Gospel of Christ and of his Church, but seeks the truth and does the will of God in accordance with his understanding of it, can be saved. It may be supposed that such persons would have desired Baptism explicitly if they had known its necessity.

**1261** As regards children who have died without Baptism, the Church can only entrust them to the mercy of God, as she does in her funeral rites for them. Indeed, the great mercy of God who desires that all men should be saved, and Jesus' tenderness toward children which caused him to say: "Let the children come to me, do not hinder them,"<sup>63</sup> allow us to hope that there is a way of salvation for children who have died without Baptism. All the more urgent is the Church's call not to prevent little children coming to Christ through the gift of holy Baptism.

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# Baptism: Outward Sign

- **Form** (Word) – “N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit”
  - – The Greek word *baptizo* means to immerse
- **Matter** (Action) – pouring or submerging in water
- **Minister**: bishop, priest, or deacon
  - – In an emergency, anyone can baptize
- **Recipient**: any person not yet baptized can receive baptism

# SACRAMENTS OF INITIATION

**There are five universal symbols of baptism:**

- \* **the cross,**
- \* **a white garment,**
- \* **Anointing oil,**
- \* **water / baptismal font,**
- \* **and light.**
- \* **scriptural readings**
- \* **prayers,**
- \* **and godparents(sponsors)**

















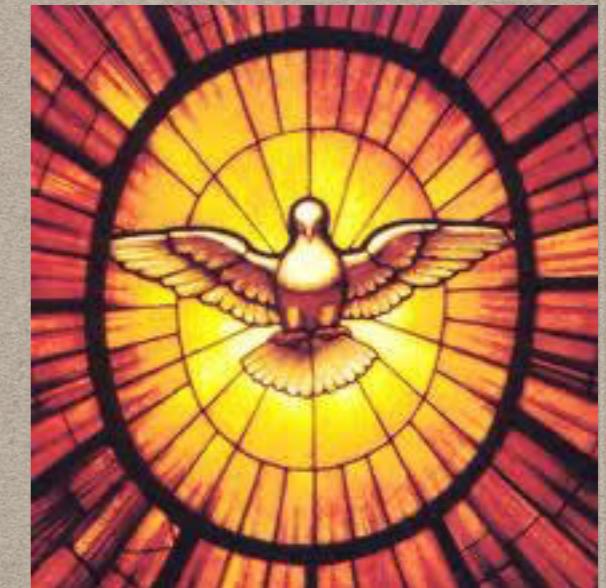
# CONFIRMATION

# SACRAMENTS OF INITIATION

## THE SACRAMENT OF CONFIRMATION

§1285, Baptism, the Eucharist, and the sacrament of Confirmation together constitute the "sacraments of Christian initiation," whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace.

For "by the sacrament of **Confirmation**, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed."



# Jesus Institutes

## John 20:19-23

**Appearance to the Disciples.** **19** On the evening of that first day of the week, when the doors were locked, where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, “Peace be with you.” **20** When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. **21** [Jesus] said to them again, “Peace be with you. As the Father has sent me, so I send you.” **22** And when he had said this, he breathed on them and said to them, “Receive the holy Spirit. **23** Whose sins you forgive are forgiven them, and whose sins you retain are retained.”

## Acts 2:1-4

**The Coming of the Spirit.** **1** When the time for Pentecost was fulfilled, they were all in one place together. **2** And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. **3** Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. **4** And they were all filled with the holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

# SACRAMENTS OF INITIATION

## II. The Signs and the Rite of Confirmation

CCC §1295, **By this anointing the confirmand receives the "mark," the seal of the Holy Spirit.** A seal is a symbol of a person, a sign of personal authority, or ownership of an object. Hence soldiers were marked with their leader's seal and slaves with their master's. A seal authenticates a juridical act or document and occasionally makes it secret.-

CCC §1296, Christ himself declared that he was marked with his Father's seal (John 6:27).-Christians are also marked with a seal: "It is God who establishes us with you in Christ and has commissioned us; he has put his seal on us and given us his Spirit in our hearts as a guarantee." **This seal of the Holy Spirit marks our total belonging to Christ, our enrollment in his service for ever, as well as the promise of divine protection in the great eschatological trial.**

# Confirmation: Outward Sign

- **Form (Word)** – Prayer by Celebrant — followed by “N./  
*Confirmation Name*, Be sealed with the Gift of the Holy  
Spirit”
- **Matter (Action)** – laying on of hands+prayer AND  
Anointing with Chrism oil
- **Minister:** bishop OR priest (priest must receive  
delegation if Confirming a Catholic)
- **Recipient:** any person who is baptized can receive  
Confirmation



# SACRAMENTS OF INITIATION

- Confirmation

- Gifts of the Holy Spirit

1. **Wisdom** is both the knowledge of and judgment about “divine things” and the ability to judge and direct human affairs according to divine truth.
2. **Understanding** is penetrating insight into the very heart of things, especially those higher truths that are necessary for our eternal salvation—in effect, the ability to “see” God
3. **Counsel** allows a man to be directed by God in matters necessary for his salvation.
4. **Fortitude** denotes a firmness of mind in doing good and in avoiding evil, particularly when it is difficult or dangerous to do so, and the confidence to overcome all obstacles, even deadly ones, by virtue of the assurance of everlasting life.

# SACRAMENTS OF INITIATION

- Confirmation

- Gifts of the Holy Spirit

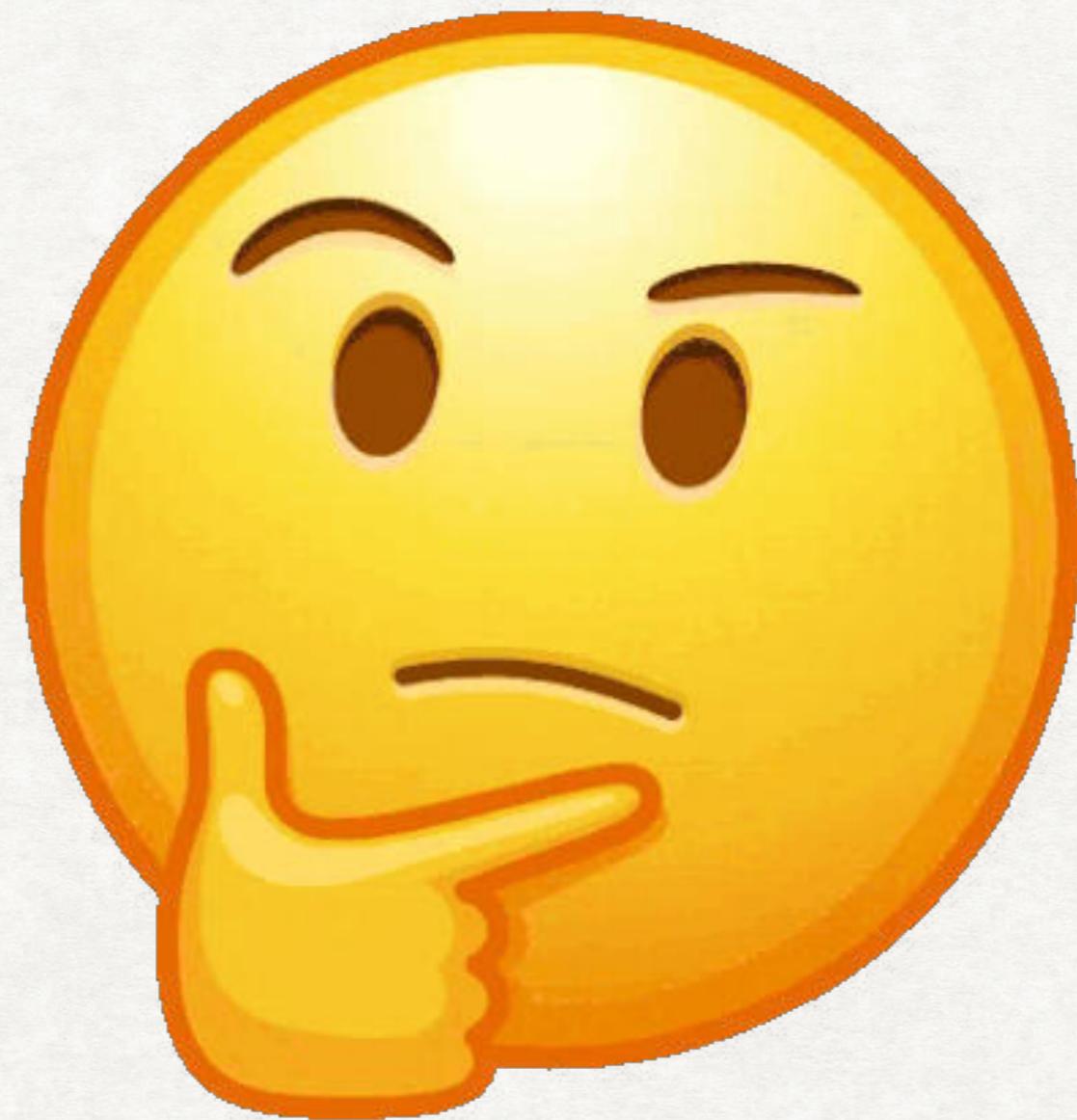
5. **Knowledge** is the ability to judge correctly about matters of faith and right action, so as to never wander from the straight path of justice.
6. **Piety** is, principally, revering God with filial affection, paying worship and duty to God, paying due duty to all men on account of their relationship to God, and honoring the saints and not contradicting Scripture. The Latin word pietas denotes the reverence that we give to our father and to our country; since God is the Father of all, the worship of God is also called piety.
7. **Fear of God** is, in this context, “filial” or chaste fear whereby we revere God and avoid separating ourselves from him—as opposed to “servile” fear, whereby we fear punishment.

# SACRAMENTS OF INITIATION

## III. The Effects of Confirmation

1304 Like Baptism which it **completes**, Confirmation is given only once, for it too imprints on the soul an indelible spiritual mark, the "character," which is the sign that Jesus Christ has marked a Christian with the seal of his Spirit by clothing him with power from on high so that he may be his witness.

1305 This "character" perfects the common priesthood of the faithful, received in Baptism, and "the confirmed person receives the power to profess faith in Christ publicly and as it were officially (quasi ex officio)."



# The Sacrament of the Eucharist



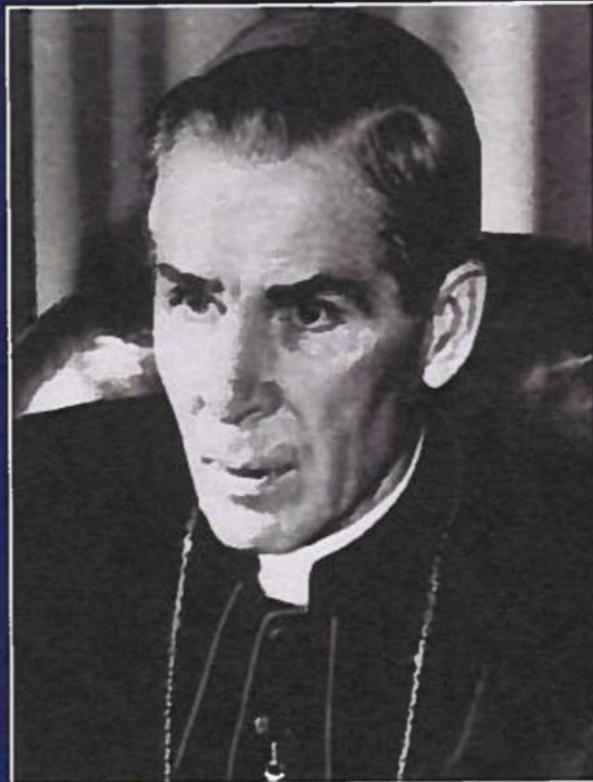
# What is The Eucharist?



The Eucharist is **“the source and summit of the Christian life.”** The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch. (CCC 1324)

# What is The Eucharist?

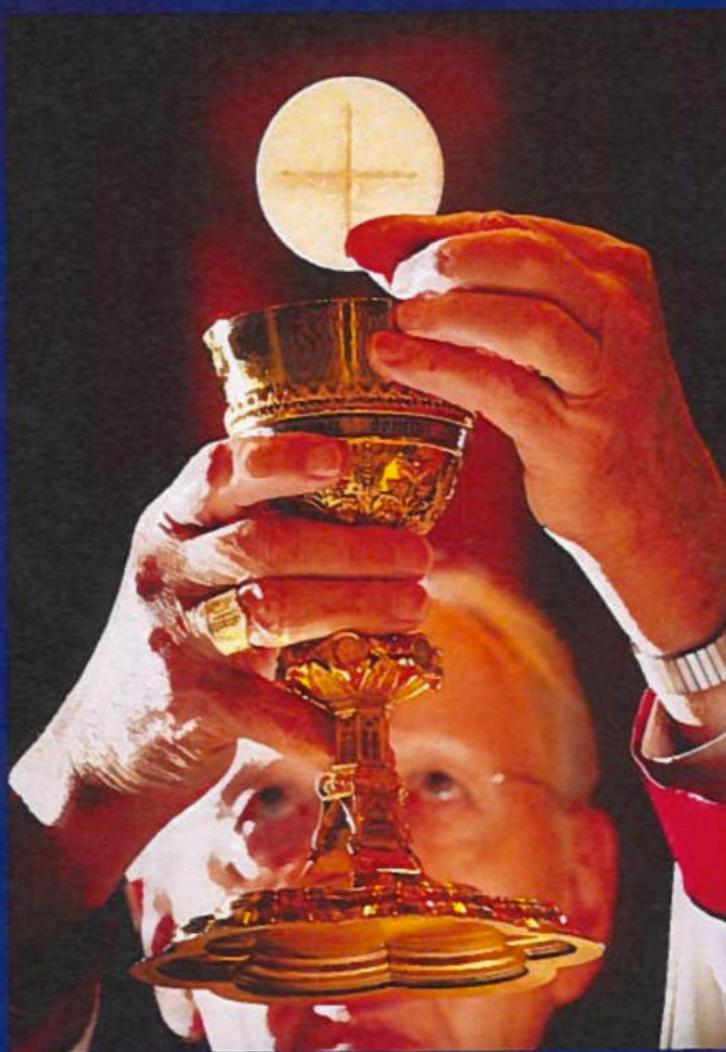
- The word *Eucharist* comes from the Greek word meaning “thanksgiving.” While Scripture does not directly use this term for communion, it is implied in the Last Supper where it says that “after having given thanks” Jesus broke the bread. By the late first or early second century, the Church fathers Ignatius of Antioch and Justin Martyr were referring to the celebration of the “breaking of the bread” with the word *Eucharist*.



The greatest love story of all time is  
contained in a tiny white Host.

— Fulton J. Sheen —

AZ QUOTES



# Bethlehem

is a Hebrew word that means

# House of Bread

Mary placed Jesus in a manger,  
a feeding trough for sheep to come and eat.  
Jesus the Good Shepherd calls His sheep  
to eat His Body. Matthew 26:26

## Prefiguration of the Eucharist



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# What Does the Church Teach About the Eucharist?

- For 2,000 years, the Catholic Church has taught that Jesus Christ is really and truly present in the Eucharist.
- Under the appearances of bread and wine, Christ is completely present in his body and blood as well as his soul and divinity.
- The moment the priest says the words of consecration..."This is my body" and "This is my body"...God miraculously changes ordinary bread and wine into the body and blood of Christ.
- All the outward appearances and sensible qualities of the bread and wine remain.
- This transformation is called *transubstantiation*.

# What Does the Church Teach About the Eucharist?

- The substance of the bread and wine are changed into the substance of Christ's living body and blood.
- The bread and wine are gone, replaced by the real presence of Christ, while only their appearances remain.
- Jesus is present wholly and entirely in each of the Eucharistic elements as well as in each of its parts.
- The smallest sliver of consecrated host or the tiniest drop from the chalice contains the whole Christ.
- We can receive Jesus under the form of bread alone, under the form of wine alone, or both together.
- In each case, we receive the same perfect sacrament, the same Jesus into our souls.

# What Does the Church Teach About the Eucharist?

- Because Jesus is truly present, we adore the Eucharist as God.
  - That's why we genuflect (or bow deeply) before the tabernacle.
  - That's why the Church reserves the consecrated hosts in tabernacles with such care.
  - That's why the Church carries the consecrated hosts in Eucharistic processions and exposes them for solemn Eucharistic adoration.
- Christ's presence in the Eucharist begins at the moment of consecration and lasts as long as the appearance of bread and wine remain.
- We must be properly disposed and prepared to receive the Eucharist. Which means we must be in a state of grace.
- If we have committed a mortal sin, we cannot receive Holy Communion without first receiving absolution in the sacrament of confession. (cf. 1 Corinthians 11:27-32)

# The Eucharist Prefigured in the Old Testament

- **Melchizedek.** The bread and wine offered by the priest-king Melchizedek (Genesis 14:18) prefigures the bread and wine offered by the eternal priest-king Jesus at the Last Supper. Remember that Hebrews 6:20 calls Jesus “high priest forever according to the order of Melchizedek.”
- **The Paschal Lamb.** Jesus is the new Passover lamb who was sacrificed to take away the sins of the world. The Passover lamb had to be eaten, which is why Jesus gave us his flesh and blood under the form of bread and wine.

# The Eucharist Prefigured in the Old Testament

- **The Manna.** This is one of the clearest symbols of the Eucharist in the Old Testament and one that Jesus expressly applies to himself (John 6: 32-51). The manna from heaven sustained the Israelites throughout their pilgrimage in the desert, but ceased to fall when they entered the Promised Land (Exodus 16:35). Similarly, the Eucharist nourishes us spiritually in this life of pilgrimage, but ceases (as do all the other sacraments) when we enter the promised land of heaven.
- **The Ark of the Covenant.** This holiest of containers in the Old Testament prefigures the tabernacles in our Catholic Churches because it contained three items, each of which prefigures the Eucharist:
  - *The written word of God of tablets* (Exodus 25:16) which prefigures the Living Word (Jesus) contained in the Eucharist.
  - *The jar of manna* (Exodus 16:34). This ordinary bread from heaven prefigures the Eucharist where Jesus, the living bread that came down from heaven, comes to us under the appearances of bread.
  - *The rod of Aaron* (Numbers 17:25). The sign of the true priesthood of the Old Covenant. Aaron's priesthood prefigures the high priesthood of Jesus Christ in the New Covenant.

# The Eucharist Fulfilled in the New Testament

- Jesus fulfills his promise to give his literal flesh and blood as food and drink at the Last Supper when he states: ...*This is My Body.... This is My Blood.* The New Testament records the Last Supper four times:
  - Matthew 26:26-30
  - Mark 14:22-26
  - Luke 22:14-20
  - 1 Corinthians 11:23-26
- The “bread of life discourse” in chapter 6 of St. John’s gospel is the clearest expression of the doctrine of the Real Presence.
- It is no accident that immediately prior to the Eucharistic discourse (John 6:35-69), Jesus performs one of his most famous miracles:
  - The multiplication of the loaves and feeding of the 5,000.

# The Eucharist Fulfilled in the New Testament

- Jesus teaches very clearly and with no ambiguity that the Eucharist is literally his body and blood and NOT just a symbol.
- *“As a result of this, many [of] his disciples returned to their former way of life and no longer accompanied him.”* (John 6:66)
- They would not have left at this point if Jesus had assured them that he was only speaking symbolically.



# Some Of The Early Church Fathers Regarding The Eucharist

## ■ St. Ignatius of Antioch

- A disciple and co-worker of the Apostle John.
- Third bishop of Antioch, an important center of Christianity in the Apostolic period.
- Around 110 AD, St. Ignatius wrote seven letters to various churches on his way to be martyred in Rome. In his letter to the Smyrnaeans, St. Ignatius describes those who reject the Real Presence of Christ in the Eucharist as heretics:
- *“Take note of those who hold heterodox opinions on the grace of Jesus Christ which has come to us, and see how contrary their opinions are to the mind of God...They abstain from the Eucharist and from prayer, because **they do not confess that the Eucharist is the Flesh of our Savior Jesus Christ, Flesh which suffered for our sins and which the Father, in His goodness, raised up again.”***

# Some Of The Early Church Fathers Regarding The Eucharist

## ■ St. Justin Martyr

- Born about the same time the last Apostle, St. John, died in Ephesus.
- Justin converted in Ephesus around 130 AD, where disciples of St. John undoubtedly instructed him.
- He is considered the greatest Christian apologist of the second century. Around 150 AD, in his famous *Apology* to the Emperor at Rome, St. Justin writes:
- *“We call this food Eucharist; and no one is permitted to partake of it, except one who believes our teaching to be true...For not as common bread nor 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.”*

# Some Of The Early Church Fathers Regarding The Eucharist

## ■ St. Irenaeus

- Bishop of Lyons and lived from 140-202 AD.
- Studied under St. Polycarp, who was a disciple of St. John the Apostle.
- Considered the greatest theologian of the immediate post-apostolic period.
- His masterpiece *Against Heresies* completely demolished the heretical views that threatened the post-apostolic Church. Around 195 AD, St. Irenaeus writes:
- *“He [Jesus] has declared the cup, a part of creation, to be **His own Blood**, from which He causes our blood to flow; and the bread, a part of creation, He has established as **His own Body**, from which He gives increase to our bodies.”*

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# Some Of The Early Church Fathers Regarding The Eucharist

## ■ St. Cyril of Jerusalem

- In a catechetical lecture given in 350 AD, says:
- *“He [Jesus] himself, therefore, having declared and said of the Bread, “This is My Body,” who will dare any longer to doubt? And when He Himself has affirmed and said, “This is My Blood,” who can ever hesitate and say it is not His Blood?”*
- The early Fathers prove that early Christians firmly believed in the Real Presence of Christ in the Eucharist.
- These witnesses are as close as we can get to the apostolic Church.
- Their testimony is irrefutable and unmistakable: the Christian Church believed in the Real Presence from the very beginning.

# Ministers of The Eucharist

- Only a validly ordained priest or bishop is able to “confect” the sacrament.
- The “ordinary ministers” for the distribution of the Eucharist are ordained clergy – bishops, priests and deacons.
- A layperson can be commissioned to serve as an “extraordinary minister of holy communion” to help distribute the Eucharist both at Mass and to Catholics not able to attend Mass such as the homebound and those in hospitals or nursing homes.

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# Eucharistic Adoration



# The Eucharistic Miracles of the World



*A Vatican International Exhibition*

With an extensive assortment of photographs and historical descriptions, the exhibition presents some of the principal Eucharistic Miracles that took place throughout the ages in various countries of the world and which have been recognized by the Church. The current exhibition includes 153 panels that are used to explain 152 Eucharistic Miracles.

ANY  
QUESTIONS?  
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