

## The Eucharist Key to Effective Parish Evangelization

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Southwest Liturgical Conference  
January 21, 2014

## The Eucharist - Key to Effective Parish Evangelization

- **What constitutes good liturgy?**
  - An encounter with God?
  - Receiving communion?
  - The biblical readings?
  - The music?
  - A sense of community?
  - The homily?
  - The priest's performance of the gestures and prayers?
  - One's own personal participation and effort?
  - Reverence?
  - Quiet?
  - Other things?

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- **The word "Liturgy"**
  - from the Greek *leitourgia*
  - a public service or voluntary work of the people
- **What affects good liturgy?**
  - Everything
- **Relationship between the **art** of proper celebration and "full, conscious and active participation"**
- **Priest and assembly are artists**

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- "the liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows." (SC #10)
- **How is liturgy a summit?**
- **How is liturgy a font?**
- **Christ's presence**
- **The Eucharist as a communal action**

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"Christ is always present in his Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass not only in the person of his minister...but especially in the eucharistic species.... He is present in his word since it is he himself who speaks when the holy scriptures are read in the Church. Lastly, he is present when the Church prays and sings, for he has promised 'where two or three are gathered together in my name there I am in the midst of them' (Mt. 18:20)." (VC II, No. 7.)

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- **Meanings of the Eucharist.**
- **We understand and experience the Eucharist as:**
  - Thanksgiving
  - Real Presence of Christ
  - Sacrifice
  - Meal/Nourishment
  - Sacrament of Unity
  - Freeing/Redemptive Action
  - Mystery

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- **Active Participation in the Sacred Liturgy** - Cardinal Francis Arinze (September 23, 2004)
- In the restoration and promotion of the sacred liturgy this full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit.
- Baptism is the basis for the active participation of all the faithful of Christ in liturgical celebrations. By this fundamental sacrament of Christian initiation, the Christian people are made "a chosen race, a royal priesthood, a holy nation, a purchased people" (1 Pet 2:9, cf. 2:4-5). By their share in the common priesthood, all the baptized are empowered to take part in Christian worship.

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- **We are a Eucharistic-centered people**
- **We become what we receive**
- **We are challenged to truly be what we are**

## The Eucharist - Key to Effective Parish Evangelization

- **The Challenge of the New Evangelization**
- **"Good" Liturgy and the New Evangelization**
- **Relationship of the Eucharist and Witness**

## The Eucharist - Key to Effective Parish Evangelization

### Living What We Celebrate

Having been gathered in the Lord Jesus, the Church participates in the saving mysteries of our faith. The Sacred Liturgy enables us to live more committed to the Lord who sanctifies us in a privileged way through sacramental signs. The Constitution also reminds us that the Church's mission moves from worship to charity and evangelization: "For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father in the eyes of all" (no. 9). This perennial challenge to go forth from the Liturgy as witnesses of the risen Lord was taken up by Pope Benedict XVI when, in response to the 2005 Synod on the Eucharist, he added two texts for the dismissal to the *Roman Missal, Third Edition*, linking the Liturgy with the living of the Christian life each day: "Go and announce the Gospel of the Lord," and "Go in peace, glorifying the Lord by your life."

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### Living What We Celebrate

There must be an intrinsic link between what we do in the Liturgy and what we do in the world. In the Eucharist, we partake of the Bread of life and share in the Chalice of salvation in order to strengthen our union and to become a leaven—a source of unity and healing—for a world wounded by sin and division and hungry for the holy. At the Evening Mass of the Lord's Supper on Holy Thursday, the Church does two things that illustrate the relationship between the Eucharist and the Christian life: washing of feet and collecting gifts for the poor. The ritual gesture of service leads to the work of charity. Christ is present in the liturgical act and in the charity that flows from it: "Where true charity is dwelling, God is present there" (antiphon for Offertory Chant, Holy Thursday Mass of the Lord's Supper). Christ's command, "Do this in memory of me," is therefore not only a call to partake of the Eucharist, but also a summons to charity and service.

**Stewards of the Tradition - Fifty Years after Sacrosanctum Concilium**  
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