



NATIONAL
**Eucharistic
Revival**

Year of Mission Playbook

JULY 2024 – JUNE 2025





MISSION

To form Catholics to live out of their Eucharistic encounters with Jesus and to send them as credible witnesses to the joy of the Gospel; to encourage centers of mission (parishes, dioceses, religious communities, apostolates, etc.) to continue providing opportunities for encounter that lead to a deeper Eucharistic identity and sustain a Eucharistic life.

VISION

To raise up a company of Catholics from across the country who have been healed, converted, formed, unified, and sent out on Eucharistic mission for the life of the world.



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Dear Friends in Christ,



Welcome to the most important phase of the National Eucharistic Revival! When the bishops of the United States began this Revival, they envisioned that—through a renewed encounter with Jesus in the Eucharist—the People of God in our country would be formed, healed, converted, united, and sent out to a world that is hurting and hungry. This Revival began with an invitation to dioceses and then to parishes in preparation for the mission phase, and that time has now arrived.

While the National Eucharistic Congress in July 2024—the first such national Eucharistic Congress in our country in 83 years—stands as a key moment for the National Eucharistic Revival, it is by no means the conclusion of our Revival. The next phase of the Revival invites us to go out and share the love of Jesus Christ in the Eucharist to transform the world! I invite each of you—no matter your vocational state in life, age, or profession—to continue encountering our Lord in the Eucharist, to grow in relationship with him, to allow Jesus in the Eucharist to shape your identity, and to go out on mission with him for the life of the world!

Pope Francis, in his catechesis on Luke 24:13–25 (the “Road to Emmaus”), instructs us that Jesus “repeats for the disciples the fundamental gesture of every Eucharist. He takes bread, blesses it, breaks it and gives it. Does not Jesus’ entire history perhaps lie in this series of gestures? And is there not in every Eucharist, also the symbol of what the Church should be? Jesus takes us, blesses us, ‘breaks’ our life—because there is no love without sacrifice—and offers it to others; he offers it to everyone” (General Audience, May 24, 2017). In this playbook we have outlined this model, and it is organized according to the ongoing dynamic of four pillars: Eucharistic **Encounter**, Eucharistic **Identity**, Eucharistic **Life**, and Eucharistic **Mission**.

This Playbook, written as an open invitation to all engaged Catholics in the United States, offers ideas for helping you find different ways to participate in this Eucharistic Revival, whether you have been with us since the beginning or are just joining us for the first time. Each section provides strategies, ideas from around the country, and examples from saints who embodied each of these invitations. Please share this Playbook with others so that they, too, might join in the Eucharistic Revival and pray for its success.

At the beginning of this letter, I called this the greatest phase of the National Eucharistic Revival because it includes a concrete call to each of us as practicing Catholics to take ownership of Eucharistic renewal of our country. To this end, we have a new initiative for this mission year called “Walk with One”! This initiative is meant to challenge each of us to ask the Holy Spirit to show us one person whom we could accompany in and through these invitations.

Dioceses and parishes also have a role to play in this critical year. Throughout this National Eucharistic Revival, there have been numerous examples of bishops and pastors making this initiative a reality in their dioceses and parishes. But no matter how much or how little you have been able to participate thus far, we encourage you to join us in this mission phase, providing holy opportunities for encounter, forming minds and hearts for a Eucharistic identity, offering guidance and spiritual nourishment for living a Eucharistic life, and helping those in your care go out on mission!

Let us ask the Lord to continue to remain with us, to reveal to us our truest selves, to form us, and to guide us forth into the world, living out the missionary spirit of the Church, beginning with that person he is calling us to reach. This is the work of a synodal Church—inviting a deeper participation, communion, and sense of mission!

In Christ,

+ Andrew A. Cozzens

BISHOP ANDREW COZZENS

Bishop of Crookston; Chairman of the National Eucharistic Revival





Eucharistic Encounter

PILLAR #1

Encouraging missionary disciples to encounter Christ frequently through the Eucharist

Eucharistic Gospel Reflection

LUKE 22: 39-46 *Then going out he went, as was his custom, to the Mount of Olives, and the disciples followed him. When he arrived at the place he said to them, "Pray that you may not undergo the test." After withdrawing about a stone's throw from them and kneeling, he prayed, saying, "Father, if you are willing, take this cup away from me; still, not my will but yours be done." [And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.] When he rose from prayer and returned to his disciples, he found them sleeping from grief. He said to them, "Why are you sleeping? Get up and pray that you may not undergo the test."*

Before the most important moments in Christ's life, he retreated and prayed to his Father in heaven, offering us a model for our lives. In Luke's Gospel, we read that Jesus went up the Mount of Olives, as was his custom, to pray to the Father in anticipation of the Paschal Mystery that was about to unfold.

Before we go out, we too must encounter our Lord and seek him. Pope Francis exhorts us, "Let us make space for the prayer of silent adoration, in which we experience the presence of the Lord, like Moses, like Elijah, like Mary, like Jesus. Have we noticed that we have lost the sense of worship? Let us return to worship. Let us lend the ear of our hearts to the One who, in silence, wants to say to us: 'I am your God—the God of mercy and compassion, the God of pardon and love, the God of tenderness and care...' Do we believe that the Lord loves us, that the Lord loves me?" (Homily for Ash Wednesday, 2024). Pope Francis also teaches us that, in Eucharistic liturgy, we are guaranteed an encounter with Christ and his Paschal Mystery.

Regardless of where we are in life—regardless of our present spiritual development, vocational state, age, etc.—we must find time to encounter our Lord in adoration.

Pope Benedict teaches us, “Indeed, we do not merely receive something in the Eucharist. It is the encounter and unification of persons; the person, however, who comes to meet us and desires to unite himself to us is the Son of God. Such unification can only be brought about by means of adoration. Receiving the Eucharist means adoring the One whom we receive. Precisely in this way and only in this way do we become one with him. Therefore... Eucharistic adoration [is] the most consistent consequence of the Eucharistic mystery itself: only in adoration can profound and true acceptance develop. And it is precisely this personal act of encounter with the Lord that develops the social mission which is contained in the Eucharist and desires to break down barriers, not only the barriers between the Lord and us but also and above all those that separate us from one another” (Pope Benedict, “Address to the Roman Curia,” December 22, 2005).

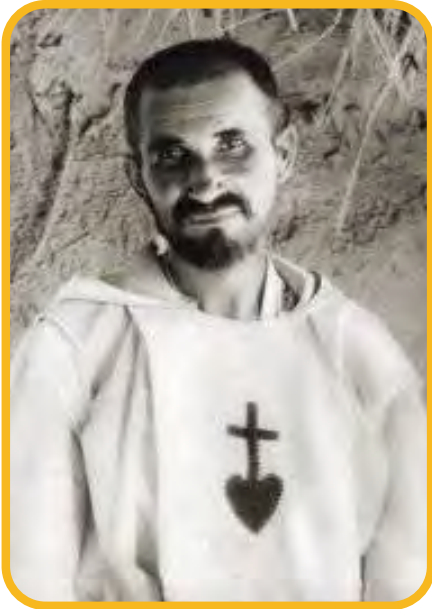
The Eucharist is also integrally united with Pentecost and the work of the Holy Spirit: “In order to grow in our Christian life, we need to be nourished by the Body and Blood of Christ. In fact, we are baptized and confirmed with a view to the Eucharist. ‘Source and summit’ of the Church’s life, the Eucharist is a ‘perpetual Pentecost’ since every time we celebrate Mass we receive the Holy Spirit who unites us more deeply with Christ and transforms us into him.... If you take part frequently in the Eucharistic celebration, if you dedicate some of your time to adoration of the Blessed Sacrament, the Source of love which is the Eucharist, you will acquire that joyful determination to dedicate your lives to following the Gospel” (Pope Benedict, “Message to the Young People of the World on the Occasion of the XXIII World Youth Day,” 2008).

“It is my hope, then, that the Eucharistic Congress will inspire Catholics throughout the country to discover anew the sense of wonder and awe at the Lord’s great gift of himself and to spend time with him in the celebration of the Holy Mass and in personal prayer and adoration before the Blessed Sacrament. I believe that we have lost the sense of adoration in our day. We must rediscover the sense of adoration in silence. It is a form of prayer that we have lost.”

POPE FRANCIS

TO THE ORGANIZING COMMITTEE OF THE NATIONAL EUCCHARISTIC CONGRESS, JUNE 19, 2023

[St. Charles de Foucauld](#) and [Venerable Fulton Sheen](#) both typify how encounter with our Eucharistic Lord gives shape to the rest of our lives.

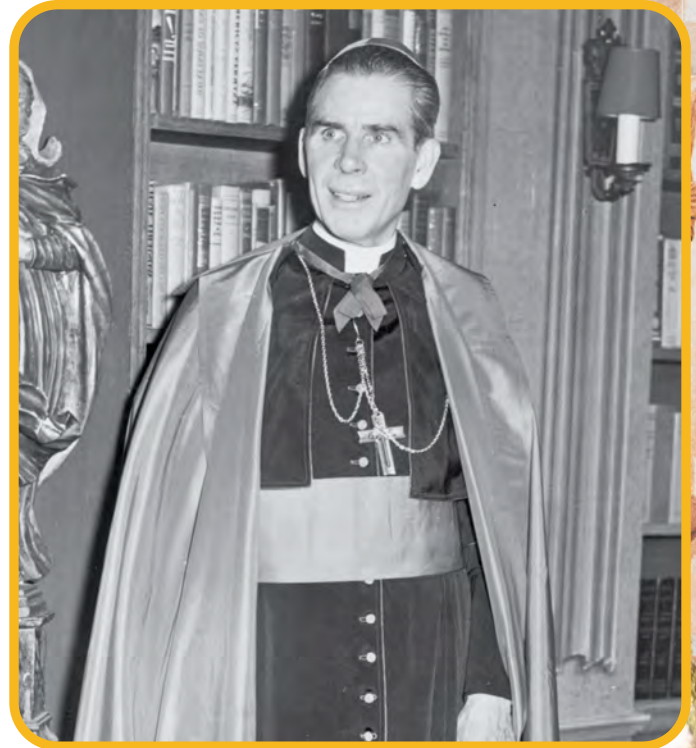


ST. CHARLES DE FOUCAULD

St. Charles, who was dedicated to evangelizing non-Christians in the Sahara Desert, would spend several hours each day before the tabernacle, understanding that “‘Eucharistic life’ evangelizes” (Pope Francis, “General Audience,” October 18, 2023). St. Charles recognized that he needed to come to Christ in the Eucharist in order to be transformed by the Holy Spirit, filled with his strength, and made an evangelizing witness to the risen Christ (cf. Pope Benedict “Message to the Young People,” 2008).

VENERABLE FULTON SHEEN

The Eucharist played a similar role for Venerable Fulton Sheen, who was widely known for his radio and television presence and his work with missions. Throughout the sixty years of his priesthood, Archbishop Sheen would spend an hour before the Blessed Sacrament each day. In his autobiography he writes, **“The purpose of the Holy Hour is to encourage deep personal encounter with Christ. The holy and glorious God is constantly inviting us to come to Him, to hold converse with Him, to ask for such things as we need and to experience what a blessing there is in fellowship with Him. ... I have found that it takes some time to catch fire in prayer. This has been one of the advantages of the daily Hour”** (Fulton Sheen, *Treasure in Clay: The Autobiography of Fulton J. Sheen*, 199-200). The venerable archbishop even desired to draw his final breaths in the presence of the Eucharist, which he did!





PERSONAL INVITATIONS

- ◆ Commit to praying the Eucharistic Gospel Reflection Process each week (see pg. 29).
- ◆ Be open to encountering Christ in Mass, in prayer, and in worship.
- ◆ Rediscover “the sense of adoration in silence.”
- ◆ Open your heart and mind daily to Christ in his Word.
- ◆ Be open to encountering Christ in all people, especially in the least, the last, and the lost.
- ◆ Ask Jesus if the apostolic activity you are about to undertake—or have already begun—is truly what he calls you to do, being receptive to his voice, and embracing his call with a humble and joyful spirit.
- ◆ Embrace your relationship with Jesus as the foundation of your identity and mission.

MISSION INVITATIONS

- ◆ Continue to provide opportunities for people to encounter Jesus in the Eucharist and to invite people to come to our Lord.
- ◆ Have regular Masses and times of Eucharistic adoration for staff.
- ◆ Offer a weekly Holy Hour with an invitation to the entire parish community to attend.
- ◆ Begin and end each meeting and event with substantive prayer, including time for reflection on the Scriptures.



I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day.



POPE FRANCIS
EVANGELII GAUDIUM NO. 3



2

Eucharistic Identity

PILLAR #2

Encouraging missionary disciples to embrace their true identities as beloved children of the Father through their relationship with Christ in the Eucharist

Eucharistic Gospel Reflection

JOHN 15:1, 7-17 *I am the true vine, and my Father is the vine grower.... If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples. As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father's commandments and remain in his love. I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you. This I command you: love one another.*

The Lord made us for himself, and our hearts are restless until they rest in him (cf. St. Augustine, Confessions, 1.1.1). Christ—at the Last Supper, on the night before he handed over his life for us—gave us the great command to remain in his love, and to love one another as he has loved us. This command reveals to us our truest identity, which is realized in this world in the Eucharist. As Pope St. John Paul II puts it, “God has placed in human hearts a ‘hunger’ for his word (cf. Am 8:11), a hunger which will be satisfied only by full union with him. Eucharistic communion was given so that we might be ‘sated’ with God here on earth, in expectation of our complete fulfilment in heaven” (Mane Nobiscum Domine, no. 19).

When we encounter Christ in the Eucharist, we are called to mature in our relationship and respond to him. This is where our encounter with Christ matures. No longer are we just “in love” with Christ: now we choose to love Christ and live as sons and daughters, adopted through him (cf. Eph 1:5). A Eucharistic identity, then, is more than joy or peace when we encounter Jesus: through these encounters, we are called to take on his mind and his heart.

Pope St. Paul VI exhorts us “to foster devotion to the Eucharist, which should be the focal point and goal of all other forms of devotion” (Mysterium fidei, no. 64). When we allow Christ to form us through the Eucharist, it will have consequences for all aspects of our lives. In this way, the Eucharistic Sacrifice will become the “source and summit” of our Christian lives (cf. Vatican II, Lumen Gentium, no. 11). Let us return to worship. Let us lend the ear of our hearts to the One who, in silence, wants to say to us: ‘I am your God—the God of mercy and compassion, the God of pardon and love, the God of tenderness and care...’ Do we believe that the Lord loves us, that the Lord loves me?’ (Homily for Ash Wednesday, 2024). Pope Francis also teaches us that, in Eucharistic liturgy, we are guaranteed an encounter with Christ and his Paschal Mystery.

“Knowledge of the mystery of Christ, the decisive question for our lives, does not consist in a mental assimilation of some idea but in real existential engagement with his person. In this sense, Liturgy is not about “knowledge,” and its scope is not primarily pedagogical... Liturgy is about praise, about rendering thanks for the Passover of the Son whose power reaches our lives... I repeat: it does not have to do with an abstract mental process, but with becoming Him. This is the purpose for which the Spirit is given, whose action is always and only to confection the Body of Christ. It is that way with the Eucharistic bread, and with every one of the baptized called to become always more and more that which was received as a gift in Baptism; namely, being a member of the Body of Christ. Leo the Great writes, ‘Our participation in the Body and Blood of Christ has no other end than to make us become that which we eat’.”

POPE FRANCIS

DESIDERIO DESIDERAVI, NO. 41

[St. Mary Magdalene](#) and [Blessed Carlos \(“Charlie”\) Manuel Rodriguez](#) both provide models of Eucharistic Identity. They show us how spending time with Christ leads us into missionary activity.



ST. MARY MAGDALENE

Through the Gospels, we read that St. Mary Magdalene had a persevering love for Jesus. She remained faithfully with him throughout his Passion, clinging to the foot of the Cross as Jesus died. In traditional iconography, Mary is depicted embracing the Cross or caressing Christ’s feet as his Blood pours forth onto her. She was the first witness and herald of Christ after his Resurrection, earning her the title the “Apostle to the Apostles.” Her awe, amazement, and joy when she encounters Christ in his Paschal Mystery—as well as her evangelization to the apostles—match the call we hear at the dismissal in Mass.

BLESSED CARLOS “CHARLIE” MANUEL RODRIGUEZ

Blessed Charlie likewise embodied what it means to have a Eucharistic identity. For him, this Eucharistic identity was lived out through his devotion to the Easter Triduum. He was fond of saying that “we live for that night,” referring to the Easter Vigil. This statement is even found on his tombstone!

Blessed Charlie’s life was a beautiful example that through the Eucharist—as a memorial of the Paschal Mystery—on every day the Church has called the Lord’s Day she keeps the memory of the Lord’s Resurrection, so that the whole year is transfigured by the light of the Resurrection. In his suffering, Blessed Charlie found strength and consolation in the Eucharist and the promises offered to us in the Resurrection. In this way, his whole identity was defined by these mysteries.





PERSONAL INVITATIONS

- ◆ Pray the Mass, uniting your whole life to the sacrifice of Christ and frequently receiving Holy Communion.
- ◆ Allow your heart to be healed and transformed into the Heart of Jesus by entering into the Mass and frequenting the Sacrament of Reconciliation.
- ◆ Embrace Eucharistic friendship with Jesus through weekly adoration or visits to the tabernacle.
- ◆ Commit to the daily gift of yourself, in concrete acts of service to others, which is at the heart of missionary discipleship.

MISSION INVITATIONS

- ◆ Support and guide those in your care to take on a Eucharistic identity, to live a Eucharistic life, and to discern what the Lord is calling them to do in light of their gifts.
- ◆ Encourage parish leaders and parishioners to seek and to engage actively in spiritual direction. If there is a spiritual director within the parish community or broader local community, invite that person to meet with people, lead classes on prayer, and to provide spiritual direction.
- ◆ Extend a special invitation to those who do not typically participate in Eucharistic adoration to come to a holy hour or adoration event at your parish.
- ◆ Assist existing apostolates and other Catholic ministries in connecting their mission more deeply to Eucharistic devotions.
- ◆ Host a retreat for parish and school staff members, as well as diocesan leaders, focused on deepening their Eucharistic identity.



As the time made new by the mystery of His Death and Resurrection flows on, every eighth day the Church celebrates in the Lord's day the event of our salvation. Sunday, before being a precept, is a gift that God makes for his people; and for this reason the Church safeguards it with a precept. The Sunday celebration offers to the Christian community the possibility of being formed by the Eucharist. From Sunday to Sunday the word of the Risen Lord illuminates our existence, wanting to achieve in us the end for which it was sent. (Cf. Is 55:10-11) From Sunday to Sunday communion in the Body and Blood of Christ wants to make also of our lives a sacrifice pleasing to the Father, in the fraternal communion of sharing, of hospitality, of service. From Sunday to Sunday the energy of the Bread broken sustains us in announcing the Gospel in which the authenticity of our celebration shows itself.



POPE FRANCIS

DESIDERIO DESIDERAVI, NO. 65



B

Eucharistic Life

PILLAR #3

Encouraging missionary disciples to be strengthened and renewed in their Christian identity through the Eucharist, realizing that, as we love Christ more, our lives are configured to his

Eucharistic Gospel Reflection

ACTS 2:14A, 32–33, 38, 41–47 Then Peter stood up with the Eleven, raised his voice, and proclaimed to them... “God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the holy Spirit from the Father and poured it forth, as you (both) see and hear.”... Peter [said] to them, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit... Those who accepted his message were baptized, and about three thousand persons were added that day. They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone, and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one’s need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.

In the Book of Acts, St. Luke tells us that upon being baptized, the earliest Christians moved from encountering Christ, to allowing that encounter to form their identity, to making their lives a gift to Christ in and through the Eucharistic Liturgy. When we love another and enter into a relationship with the other, we discover the importance of giving of ourselves to the other. Christ offers us the perfect model of this sacrificial love, offering his very life for us in the Eucharist.

Pope Francis teaches us, “The content of the bread broken is the cross of Jesus, his sacrifice of obedience out of love for the Father. If we had not had the Last Supper, that is to say, if we had not had the ritual anticipation of his death, we would have never been able to grasp how the carrying out of his being condemned to death could have been in fact the act of perfect worship, pleasing to the Father, the only true act of worship, the only true liturgy” (Desiderio Desideravi, no. 7).

Pope Benedict XVI offers a similar reflection: “The Eucharist draws us into Jesus’ act of self-oblation. More than just statically receiving the incarnate Logos, we enter into the very dynamic of his self-giving.” As we participate in the Eucharist, we make a sacrifice of our whole lives.

Indeed, as we continue this National Eucharistic Revival in the months ahead, let us take to heart these words from Pope Benedict XVI: “‘Worship’ itself, Eucharistic communion, includes the reality both of being loved and of loving others in turn. A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented. Conversely... the ‘commandment’ of love is only possible because it is more than a requirement. Love can be ‘commanded’ because it has first been given” (Deus caritas est, no. 14). Last summer, Pope Francis reminded us that “the love we celebrate in this sacrament cannot be kept to ourselves but demands to be shared with all” ([The Greeting of His Holiness Pope Francis to the Organizing Committee of the National Eucharistic Congress](#), June 19, 2023).

“Indeed, the Eucharist is God’s response to the deepest hunger of the human heart, the hunger for authentic life, for in the Eucharist Christ himself is truly in our midst, to nourish, console and sustain us on our journey.”

POPE FRANCIS

TO THE ORGANIZING COMMITTEE OF THE NATIONAL EUCCHARISTIC CONGRESS, JUNE 19, 2023

Two examples of this way of living come from [St. Thérèse of Lisieux](#) and [St. Elizabeth Ann Seton](#).

ST. THÉRÈSE OF LISIEUX

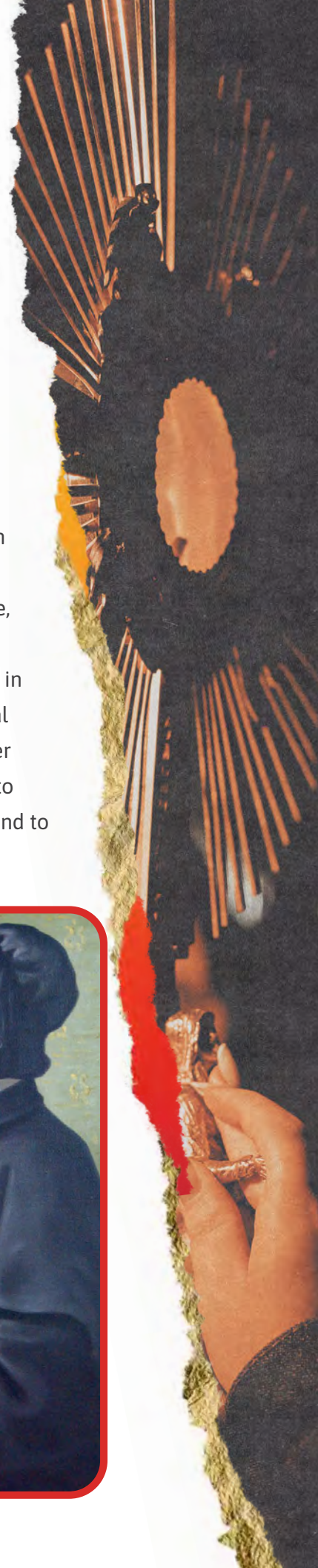


When Pope St. John Paul II named St. Thérèse a Doctor of the Church, he noted, “Thérèse knew Jesus, loved him and made him loved with the passion of a bride. She penetrated the mysteries of his infancy, the words of his Gospel, the passion of the suffering Servant engraved on his holy Face, in the splendor of his glorious life, in his Eucharistic presence” (Divini Amoris Scientia, no. 8). Pope Benedict called “Jesus in the Eucharist the center of her life” (General Audience, April 6, 2011). Pope Francis further expressed that she “put first not her desire to

receive Jesus in Holy Communion, but rather the desire of Jesus to unite himself to us and to dwell in our hearts” (C’est la confiance, no. 22).

ST. ELIZABETH ANN SETON

St. Elizabeth Ann Seton also lived a Eucharistic life. The Eucharist was a large factor in her conversion and a focal point in her later work, especially as teacher and foundress of the Sisters of Charity of St. Joseph. As she neared the end of her life, she found particular solace in the Eucharist. Pope St. Paul VI expressed in his homily for Mother Seton’s canonization that hers was “above all an ecclesial heritage of strong faith and pure love for God and for others—faith and love that are nourished on the Eucharist and on the Word of God. Yes, brethren, and sons and daughters: the Lord is indeed wonderful in his saints. Blessed be God for ever!”



PERSONAL INVITATIONS

- ◆ Commit anew to the veneration of the Blessed Mother and the saints, especially those who exemplify Eucharistic living.
- ◆ Pursue ongoing formation in the faith, particularly in small group settings.
- ◆ Embrace the communal dimension of the Christian life by deeper engagement in your parish and other Catholic institutions.
- ◆ Become an ambassador of reconciliation and healing to others, extending the divine mercy that you have received.
- ◆ Unite personal sufferings to the suffering of Christ to participate in his ongoing plan of redemption for the world.
- ◆ Become a footwasher: Enter into Christ's act of self-oblation in the Eucharist, continuing his work in concrete practices of love for your neighbor.
- ◆ Accompany those on the margins and peripheries of life, including existential peripheries, taking the opportunity to show to each of these people the presence of a compassionate God who wants to express himself to them and to act through your deeds, words, and even just your presence.

MISSION INVITATIONS

- ◆ Offer further opportunities for the Sacrament of Reconciliation, increasing the number of opportunities at different times during the week.
- ◆ Reach out and minister to the sick and suffering within your community, helping strengthen the bonds of the Mystical Body of Christ with those in greatest need.
- ◆ Have a dedicated space in the parish bulletin or on the parish website devoted to prayer, especially including the patron of the parish, diocese, or community.



The Church which 'goes forth' is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. An evangelizing community knows that the Lord has taken the initiative, he has loved us first (cf. 1 Jn 4:19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast.



POPE FRANCIS

EVANGELII GAUDIUM NO. 24



4

Eucharistic Mission

PILLAR #4

Encouraging those who have encountered Jesus, who have entered into relationship with him, and whose identity has been configured to Christ to go out on mission to the world, evangelizing and bringing his love to all, especially those most in need of his mercy

Eucharistic Gospel Reflection

JOHN 21: 15–17, 19 *When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Feed my lambs.” He then said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord, you know that I love you.” He said to him, “Tend my sheep.” He said to him the third time, “Simon, son of John, do you love me?” Peter was distressed that he had said to him a third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” [Jesus] said to him, “Feed my sheep...” And when he had said this, he said to him, “Follow me.*

After his Resurrection, Jesus appeared to his disciples and called on them to follow him. In this passage from John’s Gospel, he three times asks Peter if he loves him, causing Peter to become distressed at the Lord’s persistence. Jesus, however, uses this opportunity to show Peter—and all of us—that it is only in sincere love and dedication to living out his mission that we become more deeply committed to him. Peter mistakenly thought that, despite his privileged place among the disciples, he would never deny his Lord. Yet, only hours later, he denied our Lord three times! Christ reconciles Peter to himself and commissions him to tend his sheep.

As we read in the Catechism, one of the names of the Sacrament of the Eucharist is “Holy Mass (Missa), because the liturgy in which the mystery of salvation is accomplished concludes with the sending forth (mission) of the faithful, so that they may fulfill God’s will in their daily lives” (CCC, no. 1332). Pope Benedict further instructs us, “Love of God and love of neighbor are thus inseparable, they form a single commandment. But both live from the love of God who has loved us first. No longer is it a question, then, of a ‘commandment’ imposed from without and calling for the impossible, but rather of a freely-bestowed experience of love from within, a love which by its very nature must then be shared with others. Love grows through love. Love is ‘divine’ because it comes from God and unites us to God; through this unifying process it makes us a ‘we’ which transcends our divisions and makes us one, until in the end God is ‘all in all’ (1 Cor 15:28)” (Deus Caritas Est, no. 18).

Without going out on mission, Christ’s love offered to us in the Eucharist cannot truly take hold of us.

As part of this mission phase, we are introducing a new initiative called “Walk with One.” Through this initiative, we encourage you to think about a person you know whom you might invite back to the Church. Perhaps this person has fallen away from regular Mass attendance in the past few years, or has suffered greatly in the past, or perhaps does not fully realize the meaning of the Eucharist. Christ has shown us that he is ready to help and sustain us: all we must do is answer the call!

But Christ does not leave the Apostles or us to our own devices: he promises us, “If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you” (Jn 14:15–17). Pope St. Paul VI calls the Holy Spirit “the principal agent of evangelization” (Pope St. Paul VI, *Evangelii Nuntiandi*, no. 75).

Pope Benedict extends this description of the Holy Spirit, adding, “The Spirit is also the energy which transforms the heart of the ecclesial community, so that it becomes a witness before the world to the love of the Father, who wishes to make humanity a single family in his Son. The entire activity of the Church is an expression of a love that seeks the integral good of man: it seeks his evangelization through Word and Sacrament, an undertaking that is often heroic in the way it is acted out in history; and it seeks to promote man in the various arenas of life and human activity. Love is therefore the service that the Church carries out in order to attend constantly to man’s sufferings and his needs, including material needs” (Pope Benedict, *Deus Caritas Est*, no. 20). In imparting the Holy Spirit on us, Christ calls us to go out on mission, evangelizing and tending to those most in need.

As models of Eucharistic Mission, we can look to [St. Teresa of Calcutta](#) and [St. Frances Xavier Cabrini](#).

ST. TERESA OF CALCUTTA



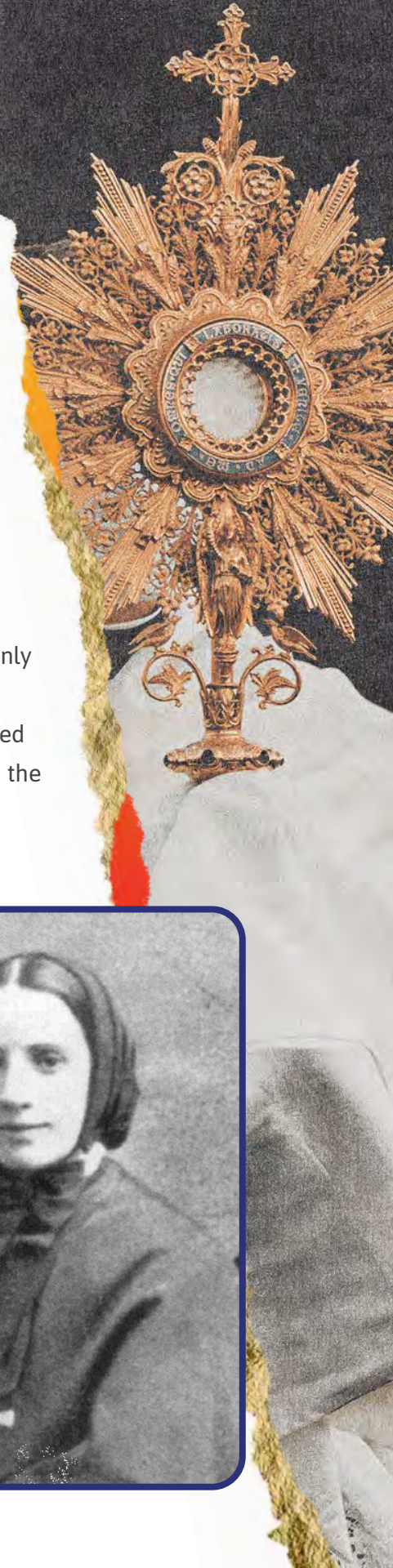
St. Theresa, best known for her Missionaries of Charity and their constant service to the poorest of the poor, also led a deeply Eucharistic life. She instructed her sisters on just how important it is to go to Holy Communion and visit Christ in the Blessed Sacrament. Pope Benedict praised her as the model of Eucharistic Mission (cf. *Deus Caritas Est*, no. 18). Mother Teresa once explained, “Every person is Christ for me, and that’s why, since there is only one Jesus, then that person is only one person for me at that moment. It is that

continual contact with Christ in his poor, like we have during Mass and in the Blessed Sacrament.” For her, there was an integral continuity between her love for Christ in the Eucharist and her work with the poor.

ST. FRANCES XAVIER CABRINI

Similarly, St. Frances Xavier Cabrini lived a deeply Eucharistic life. Even as a young child, she showed a great devotion to the Eucharist and desired to adore Christ for all. As an adult, Mother Cabrini dedicated her work to serving Jesus in those around her who were in need. She cared for migrants, housed and looked after orphans, aided the poor, educated children, and tended to the sick, but she was also animated by a deep desire to evangelize and be a messenger of hope to all.

As Pope St. John Paul II said to the Missionaries of the Sacred Heart, St. Cabrini’s extraordinary work was a fruit of her prayer, especially before the Blessed Sacrament. Mother Cabrini also encouraged the sisters of her order to do the same as the source of grace for their own work with all those around them in need.



PERSONAL INVITATIONS

- ◆ Discern how to pastorally invite people into a relationship with Jesus and his Church.
- ◆ Pray for a spirit of zeal and boldness to evangelize by word and deed, becoming bread broken for others.
- ◆ Find ways daily to serve others as Christ served, washing the feet of those in need.
- ◆ Live a life of sacrifice by offering your joys and struggles on the altar.
- ◆ Deepen your formation and understanding of the role of the Holy Spirit in sending you out on mission.
- ◆ Commit to “Walk with One” person during this Year of Mission.

“You go to the celebration of Mass, receive communion, adore the Lord and then what do you do after? You go out and evangelize. Jesus asks this of us. The Eucharist, then, impels us to a strong and committed love of neighbor... especially those who are poor, suffering, weary or who may have gone astray in life.”

POPE FRANCIS

TO THE ORGANIZING COMMITTEE OF THE N.E.C.

MISSION INVITATIONS

- ◆ Identify and provide spiritual and material care to those in need.
- ◆ Form disciples through the Eucharist to go out with a love for Christ and an understanding of why we evangelize, teaching them how to approach others in a meaningful, effective, and loving way.
- ◆ Provide retreat and formation opportunities for people to experience the renewing and transforming power of the Holy Spirit.
- ◆ Provide homebound parishioners with a list of prayer intentions to bring to Christ when they are brought Holy Communion.
- ◆ Offer opportunities for deeper formation in missionary work through small groups and family experiences.



Jesus' sacrifice on the cross is nothing else than the culmination of the way he lived his entire life. Moved by his example, we want to enter fully into the fabric of society, sharing the lives of all, listening to their concerns, helping them materially and spiritually in their needs, rejoicing with those who rejoice, weeping with those who weep; arm in arm with others, we are committed to building a new world.



POPE FRANCIS

EVANGELII GAUDIUM NO. 269

Eucharistic Gospel Reflection Process

TAKE

Prayerfully read the Gospel for the coming Sunday

Notice what word or phrase “cuts to the heart” (Acts 2:37) as you listened to the Gospel. What word carries within it God’s presence for you?

BLESS

Consider how this word/phrase reveals God’s goodness, invites you to deeper conversion, or informs or illuminates a missionary moment you’ve experienced recently.

Share the word/phrase and your connection/reflection.

BREAK

As you reflect on this passage and your experience, how do you sense God inviting you to be “bread, broken for others” as you live this Eucharistic life united to Jesus, the Bread of Life?

Share how you feel called to live this truth.

GIVE

Share a resolution based on your reflection and offer a brief prayer asking the Holy Spirit to strengthen you to act on it.

Resolve to make a renewed gift of self for the life of the world.

Conclusion: Eucharistic Revival Prayer

Lord Jesus Christ,
you give us your flesh and blood for the life of the world, and you desire that all people come to the Supper of the Sacrifice of the Lamb. Renew in your Church the truth, beauty, and goodness contained in the Most Blessed Eucharist.

Jesus living in the Eucharist, come and live in me.
Jesus healing in the Eucharist, come and heal me.
Jesus sacrificing yourself in the Eucharist, come and suffer in me.
Jesus rising in the Eucharist, come and rise to new life in me.
Jesus loving in the Eucharist, come and love in me.

Lord Jesus Christ, through the paschal mystery of your death and resurrection made present in every Holy Mass, pour out your healing love on your Church and on our world. Grant that as we lift you up during this time of Eucharistic Revival, your Holy Spirit may draw all people to join us at this Banquet of Life. You live and reign with the Father and the Holy Spirit, God forever and ever.

Our Lady of Guadalupe, Mother of the Eucharist, Pray for us.



THE PATRONNESS OF EUCHARISTIC MISSION **OUR LADY OF GUADALUPE**

She hastened to Elizabeth, bearing Jesus within her. She adores her Son's Body and Blood at the Cross. She was present as the Spirit set the Apostles on fire with missional love. She came to the Americas and remains with us both at Guadalupe and in our daily lives.