

First Reading: Genesis 14:18-20
Response: "**You are a priest forever, a priest like Melchizedek of old**" (Ps.109:4)
Responsorial Psalm: Psalm 109:1-4
Second Reading: 1 Corinthians 11:23-26
Gospel: Luke 9:11-17

The Risen Lord is indeed with us always in the deepest spiritual sense. We being physical in this life, need to experience this physically as well. How wonderfully and beautifully our Lord does this in His Blessed Sacrament. Here is his body and blood under appearances of bread and wine.

"**Melchizedek, king of Salem, brought bread and wine**" (Gn.14:18). Salem is believed to be Jerusalem. Melchizedek is a priest and king whose name means 'king of righteousness,' the king of Salem, king of peace.

Melchizedek "**was a priest of El-Elyon, i.e. God Most High**" (Gn.14:20) and his priesthood is superior to the Jewish one inasmuch as Abraham came to him for a blessing. "**and Abraham gave him a tithe of everything**" (Gn.14:20).

The psalm of David mentions Melchizedek as a type of the messianic priesthood of Christ. "**You are a priest forever, a priest like Melchizedek of old**" (Ps.109.4).

David speaks of the Messiah as his Lord. "**The Lord said to my Lord: 'Sit on my right'**" (Ps.109:1). This is a fulfilment of Jesus Christ as the Risen Lord "**seated at the right hand of God the Father Almighty**" (Apostles' Creed).

St. Paul speaks of the Eucharist as "**what I received from the Lord, and in turn passed on to you**" (1 Cor.11:23) i.e. the breaking of bread and the blessing of the cup.

Paul reminds us that "**every time you eat this bread and drink this cup, you are proclaiming the Lord's death**" (1 Cor.11:23) and so we enter his sacrifice of the new covenant and share in his life.

There is a Eucharistic preparation scene in Jesus feeding his people in the desert. In time to come Christ will feed all his people, in all time, everywhere, with the bread of life, his body and his blood. They will "**eat as much as wanted**" (Lk.9:17).

The desert scene is reminiscent of God with his people in Sinai and Jesus tells his apostles to feed the people. "**Give them something to eat**" (Lk.9:13). The apostles then and today feed God's people as they celebrate the Eucharist. "**Do this in remembrance of me**" (Lk.22:19).

Read in the **Gospel** how Jesus feeds the people in the desert (Lk.9:11-17).

Ponder the words of consecration in the **Eucharist**, especially "**Do this in remembrance of me.**"

Study the Church's **Teaching** of the Eucharist, especially as praise and thanksgiving.

We give praise and thanksgiving in living the great gift we receive in the Holy Eucharist.

FOR THE CHILDREN

Read the Gospel. See how Jesus feeds the people (Lk.9:11-17), then and now.

What does Jesus do with bread then? What does he do with bread today? (Eucharist)

What is the 'Blessed Sacrament'? (Teaching) Where is it kept? What is a tabernacle?

Encourage the wonder and desire of the Eucharist in children. (Witness)

FOR TEENAGERS (*Shared Christian Praxis*)

Name the Present Action: *What is the Eucharist to you? How does it affect you and others?*

Your Story and Vision: *What is your commitment and expectations?*

Church's Story and Vision: *Give the teacher's input on traditional teaching of the Eucharist. This is the most catechetical part of the process.*

Yours and Church's Vision: Name your future faith response to the Eucharist.
N.B: Faith response is a vital part of the Christian praxis.

RCIA (*Continuing Mystagogy*)

The Eucharist, often called Holy Communion, and its celebration as the Holy Sacrifice of the Mass, was instituted by Jesus of Nazareth at the Last Supper. Basically, it consists of the Paschal Mystery, the Passion, Death and Resurrection of our Lord. The Body of Christ, as seen in the host is also known as the Blessed Sacrament and kept in the tabernacle. It can be used for communion outside of Mass, for sick calls, adoration and benediction.

LIFE EXPERIENCE

A man asked me: "What is transubstantiation?" In simple catechetical language I explained it as bread and wine changing into the body and blood of Christ. "Wow," he said, "what a belief!," and asked me if I had any doubts. Frankly, I have not had any yet. It made me realize how great is the gift of faith. Many in Jesus' time and today, walk away unable to believe.

LITTLE ANGELINA

Little Angelina was sitting between her parents yawning during Benediction. It was all Greek to her. In fact it was in Latin. Was she bored? My memories go back to those days of sitting comfortably between my parents who were participating in the mysteries of faith and I not understanding a word. As I grew up I steadily learned more and the thought of my loved ones being part of it, reinforced the love and understanding of my faith. St. John Cassian describes it as being "steeped in the tradition of the elders and the goodness of their lives (*Conferences 2:11*). Yes, Angelina looked a little bored but happily present with her parents, not understanding "yet beholding the things of heaven." (*Op. Cit. 1:17*). We are never too young to be part of the mystery of love and faith and appreciate it more as we grow older.

IMPORTANT WORD

Transubstantiation is a Latin translation of the Greek *Metousiosis*, (*μετα-ουσι-οσις*). It means a substantial change, such as the miracle of bread and wine becoming the body and blood of Christ. Although we try to explain it philosophically, it is a mystery of faith that happens by the power and word of God, the same word and power that created the universe (*Gn.1:2,3*).

The Eucharistic wonder continues in our lives as we in turn transform into what we eat. "**No longer I who live but Christ living in me**" (*Gal.2:20*). How much more personal and intimate than the Eucharist can you get?

Some of our detractors remind us that '*transubstantiation*' is not a biblical word. Neither are words such as 'monotheism,' 'Blessed Trinity' and 'sacrament' in the Bible but the biblical teaching of them is clear.

Jesus says: "**who eats my flesh and drinks my blood has eternal life**" (*Jn.6:54*). Jesus meant this literally when many walked away because of its impact.

Watchword: “*They all ate as much as they wanted*” (Lk.9:17)

Hebrew: אכלו כלם וישבעו 'okhalu khulam vayisba'u
Greek: Ἐφαγον και εχορτασθησαν παντες Efagon kai exortasthesan pantes
Latin: Manducaverunt omnes et saturati sunt.
Portuguese: Comeram todos, e saciaram-se.
Spanish: Comieron todos, y se saciaron.
French: Tous mangerent et eurent assez de nourriture.
German: Und sie aßen und wurden alle satt.
Afrikaans: Almal het geëet en genoeg gekry.
Zulu: Badla bonke basutha.
Xhosa: Badla ke bahlutha bonke.
Sotho: Bohle ba eja, ba kgora.
Irish: D'itheadar uile agus bhiodar sach.