1. **1 Corinthians 11:27**
* How might one eat “the bread” and drink “the cup of the Lord unworthily” in your opinion?
* For the one who does eat “the bread and” drink “the cup of the Lord unworthily,” how might he or she have to “answer” for it? Share your thoughts…
* **St. Jerome** **( 342 – 420 AD)** *LETTER LXXXII: TO THEOPHILUS BISHOP OF ALEXANDRIA*

In the gospel I read:--"if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." If then we, l, may not offer gifts that are our own unless, we are at peace with our brothers; **how much less can we receive the body of CHRIST** if we cherish **enmity** in our **hearts**? How can I conscientiously approach **CHRIST'S EUCHARIST** and answer the **AMEN** if I **doubt the charity** of him who **ministers it**?

* Share your thoughts about this statement made by **St. Jerome** in 399 AD.
1. **1 Corinthians 11:28**
* How might one “examine himself” before receiving the body and blood of Christ? Please give an example of how we might prepare ourselves for the Eucharist?
* **James 5:16, Psalm 32:5, Nehemiah 9:2**
* When do we come together with our brethren and confess before one another that we have “greatly sinned” in our “thoughts” and in our “words” in “what” we have done and “what” we “have failed to do”?
* Google “Confiteor” and share with the group what it is and when we say it.
* When and how do we confirm publicly that we believe in the core teachings of the Catholic Church?
* Google “Nicene Creed” and share with the group what it is and when we say it.
* **Luke 11:1-4, Sirach 28:1-7, Matthew 6:9-15**
* How does the mass prepare us to receive the Eucharist “worthily” in your opinion?
1. **1 Corinthians 11:29-30**
* What can happen to those who eat and drink the body and blood of Christ without discerning, according to Paul?
* **St. Augustine ( 354-430 AD)** *Letter 54 Chapter III (A.D. 400)*

Someone may say, "The Eucharist ought not to be taken every day." You ask, "On what grounds ?" He answers, "Because, in order that a man may approach **worthily** to so **great** a **sacrament**, he ought to choose those days upon which he lives in more special purity and self-restraint; for *'whosoever eateth and drinketh unworthily, eateth and drinketh judgment to himself.*" Another answers, "Certainly; if the wound inflicted by sin and the violence of the soul's distemper be such that the use of these remedies must be put off for a time, every man in this case should be, by the **authority of the bishop**, **forbidden** to **approach the altar**, and appointed **to do penance**, and should be afterwards **restored to privileges by the same authority**; for this **would be partaking unworthily**, if one should partake of it at a time when he ought to be doing penance; and it is not a matter to be left to one's own judgment to withdraw himself from the communion of the Church, or restore himself, as he pleases. If, however, **his sins are not so great** as to bring him justly under sentence of **excommunication**, he ought not to withdraw himself from the **daily use of the Lord's body for the healing of his soul**." Perhaps a third party interposes with a more just decision of the question, reminding them that the principal thing is to remain united in the peace of Christ, and that each should be free to do what, according to his belief, he conscientiously regards as his duty. For neither of them lightly esteems the body and blood of the Lord; on the contrary, both are contending who shall **most highly honour the sacrament** fraught with blessing. There was no controversy between those two mentioned in the Gospel, Zacchaeus and the Centurion; nor did either of them think himself better than the other, though, whereas the former received the Lord joyfully into his house, the latter said, "**I am not worthy that Thou shouldest come under my roof,**" -- both honouring the Saviour, though in ways diverse and, as it were, mutually opposed; both miserable through sin, and both obtaining the mercy they required.

* Find a statement in **St. Augustine’s** commentary that we proclaim in mass before receiving the Eucharist?
* According to **St. Augustine** what purpose does this proclamation you chose serve?
* For what reason might one put off receiving the Eucharist according to what you understand from both **St. Augustine** and **St. Paul’s** writings?
* **1 John 5:16-17**
* Consider what **1 John** states about sin in the Bible and what **St. Augustine** states, “If, however, his sins are not so great as to bring him justly under sentence of excommunication, he ought not to withdraw himself from the daily use of the Lord's body for the healing of his soul,” and share your thoughts about it.
* From what you know, when is a Catholic forbidden to receive communion in the Catholic Church?
* How can you tell the difference between deadly sin and sin that is not deadly?
* **Catechism 1854, 1857-1860**
* Read **Canon Law 916** of the Catholic Church.
* **Can. 916** A person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession unless there is a grave reason and there is no opportunity to confess; in this case the person is to remember the obligation to make an act of perfect contrition which includes the resolution of confessing as soon as possible.
* Does this law seem to agree with what you read in **1st Corinthians** and in **St. Augustine’s** writings?
1. **1 Corinthians 11:31-34**
* What role does discernment play in our Christian lives?
* What is the purpose of being under “judgement” and being “disciplined” according to Paul?
* Why do you think the Church ask Catholics who have committed mortal sins (deadly sin)

to refrain from receiving the Body and Blood of our Lord Jesus Christ?

* **Catechism 1413-1418**
* Share something that was enlightening to you during this study with the group.