



ENCOUNTERING JESUS IN THE EUCHARIST

*A Eucharistic curriculum to support catechesis
for Middle School and High School*

THE DIOCESE OF SAGINAW
Office of Parish Life and Evangelization

The Eucharistic Revival: Encountering Jesus in the Eucharist

Youth Session #1: Encountering Jesus in the Eucharist

| | |
|----------------------------|--|
| Event | Catechesis: Encountering Jesus in the Eucharist |
| Event Category | Catechesis |
| Brief Description of Event | This lesson focuses on the Real Presence of Christ in the Eucharist, what the Real Presence is, and how it comes to be so. |
| Length of Time Needed | 1 hour, or, if a meal or snacks are included: 1.5-1.75 hours |
| Schedule of the Event | <ul style="list-style-type: none"> ● Meal, with the whole community (optional, 30-45 minutes) ● Break into age levels (PS-2; 3-5, MS, HS, adults) ● Lesson, with activities or discussion (45 minutes) ● Gather the whole community in the chapel for a testimony (5-7 minutes) ● Closing prayer and blessing in the chapel (5 minutes) ● Snacks and fellowship (optional, and possible alternative to a meal, 15-30 minutes) |
| Goal | Deeper understanding of what the Real Presence of Eucharist is, love for Christ who gives himself to us in the Eucharist, a desire to receive him in the Eucharist |
| Age level(s) | Middle School and High School |
| Review | N/A |
| Preparation | Gather the youth into the appropriate age groups and have them settle themselves. Open with a prayer asking the Holy Spirit to help them to open their hearts and minds and to guide them through the time together. |
| Proclamation | In the Last Supper, Jesus, desiring to never depart from his own, instituted the Eucharist so that in a most particular way, a way which we call his "Real Presence", he makes himself wholly and entirely present in what our senses perceive to be bread and the wine, but which is his Body, Blood, Soul and Divinity. |
| Explanation | <p>When and how was the Eucharist Instituted?</p> <ul style="list-style-type: none"> ● The Eucharist is a gift which Jesus gave us to remain with us until he comes again. ● "The Lord, having loved those who were his own, loved them to the end. Knowing that the hour had come to leave this world and return to the Father . . . In order to leave them a pledge of this love, in order never to depart from his own and to make them sharers in his Passover, he instituted the Eucharist as the memorial of his death and Resurrection and commanded his apostles to celebrate it until his return." CCC 1337 <ul style="list-style-type: none"> ○ Jesus instituted the Eucharist during the celebration of the Passover, the great Jewish Feast commemorating the deliverance of the Israelites from slavery in Egypt. On this night, he fulfilled the words he spoke at Capernaum, in the Bread of Life discourse. (See John 6 and if appropriate read scripture passage) |

- The meal would have proceeded as it normally did, until the time to eat the unleavened bread.
 - “While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, **“Take and eat; this is my body.”** Then he took a cup, gave thanks, and gave it to them, saying, **“Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.”** (Mt 26:26-28)
- The Eucharist is inextricably bound up with Jesus’ sacrifice on the cross. Had the meal not been interrupted with the Institution of the Eucharist, the cup of blessing, which the institution of the Eucharist replaced, would have been followed by the cup of consummation, the culminating act of the Passover ritual.
 - Rather, Jesus said “I shall not drink again of the fruit of the vine until the day when I drink it new in the Kingdom of God.” (Mt 26:29)
 - They then left and went directly to the Garden of Gethsemane. During his suffering there, Jesus cried out to his Father, “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.” (Mt 26:39)
 - Later, after Peter cuts off the ear of the soldier, Jesus said to Peter, “Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?” (Jn 18:11)
 - Jesus did not drink of wine again until, while on the cross,
 - “aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, “I thirst.” There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, “It is finished.” And bowing his head, he handed over the spirit.” (Jn 19:28-30)
 - The institution of the Eucharist, ratified at the Last Supper, was not complete (or finished or consummated) until Jesus received the 4th cup, the cup of consummation, on the cross. *(For a fuller explanation of this, see Scott Hahn’s DVD “the Lamb’s Supper” published by St. Joseph Communications)*

What is meant by Transubstantiation?

- Theology differentiates the **substance** of a thing—what it IS, its essence, its nature; from the **accidents** of a thing—what it appears to be.
- The preface **“trans”** means to change, i.e., to transform is to change form or appearance.
- The word **“transubstantiation”** therefore means to change **substance**, to change essence, to change nature, even though the external form, or appearance or **accidents**, remains the same.

- Scripture, early Church Fathers, and the unbroken teaching of the Church holds that
 - “by the Consecration, the whole and entire substance of bread and wine is changed in a **true real substantial** manner into the Body and Blood of Christ, with his soul and divinity. This change from one substance to another is called **transubstantiation**. By an act of God, after the words of **Consecration**, there is no longer bread or wine present. Every single piece of bread and every single drop of wine have been changed.” (The Sacraments, the Source of our Life in Christ, from the Didache Series, pg. 81.)
- Since the appearance, or accidents of bread and wine remain, St. Thomas taught “that in this sacrament are the true Body of Christ and his true Blood is something that ‘cannot be apprehended by the senses, . . . but only by faith’” CCC 1383

What is the Real Presence?

- Although Jesus is present to us in many ways, (i.e., when two or three are gathered, in the Word of the Scriptures, in the presence and ministry of the priest, etc.) He is present **par excellence** in the Eucharist.
 - Pope St. John Paul II tells us that Jesus “is present ‘especially under the Eucharistic species.’ My predecessor Paul VI deemed it necessary to explain the uniqueness of Christ’s real presence in the Eucharist, which ‘is called “real” not to exclude the idea that the others are “real” too, but rather to indicate presence **par excellence**, because it is substantial’. Under the species of bread and wine, ‘Christ is present, whole and entire in his physical “reality,” corporally present.’” (Ecclesia in America, art. 12, quoting Pope Paul VI, Mysterium Fidei, art. 39).
 - From The Catechetical Review (Online Edition ISSN 2379-6324)
 - “Saying that Jesus is **truly** present is in answer to the error (which) taught that Jesus was only present as a reminder of himself, as one might say about a photograph, “that’s my son.” This is not the way that Jesus is present in the Eucharist. Rather the Eucharist is Jesus; he is **truly present**.
 - Saying that Jesus is **really** present is in response to (an error which taught) that Jesus is only present by faith, in other words, that the Eucharist is simply an object which stimulates faith in him; but Jesus is present whether we believe in him or not, whether we recognize him or not, whether we treat him with the love and adoration he deserves or we simply ignore him.

| | |
|-------------|---|
| | <ul style="list-style-type: none"> ▪ Saying that Jesus is substantially present is in answer to the error (which taught) that Jesus is “present” only in the sense that he works through the Eucharist, just as he works through baptism. The Church uses the term substantially present to show that he is really here, as truly as a friend standing before us.” • Belief in the incredible, miraculous, unfathomable gift of Jesus’ Real Presence in the Eucharist should radically affect our internal disposition as well as our external actions toward this sacred bread and wine. • Even the barest glimmer of understanding of His Real Presence in the Eucharist should leave us in speechless awe and wonder at the idea that the God of the Universe should humble himself to be present in mere “bread” and remain there in the tabernacle, waiting for us, all for love of me. |
| Application | <p>Below find discussion questions, an activity, a summary, and prayer time. You may or may not have time for all of this, so choose what you’d like to do with the group, but be sure to take some time for prayer before the end of the night.</p> <p>DISCUSSION:</p> <ul style="list-style-type: none"> • If you have time for discussion, you could either break into small groups, or if the group is small, stay together. Discussion questions: <ol style="list-style-type: none"> 1) What are the actions by which we are taught to demonstrate our awareness of Christ’s Real Presence in the Blessed Sacrament? 2) How do I, or how have I witnessed others, go beyond the gestures and actions which are taught to recognize the Real Presence (i.e., genuflection)? That is, could someone witnessing my actions understand that I truly believe that Christ is present in the Eucharist? 3) How have I encountered Jesus in the Blessed Sacrament, either in Mass or in Eucharistic Adoration? 4) How does an understanding of the Real Presence affect my preparation for mass and reception of communion? 5) If someone questioned the doctrine of Real Presence, how would I explain my personal experience of Jesus’ Real Presence? 6) What can I do to foster a continuing awe, or reverence or gratitude for this most precious gift? 7) Where and how can I encounter Jesus more often in the Eucharist? • Then, if you were in small groups, come back together. Invite some people to share their thoughts from the discussion time. <p>ACTIVITY:</p> <p>Activity: Oobleck https://babbleddablededo.com/how-to-make-oobleck/</p> <ul style="list-style-type: none"> • Use the link to create the oobleck ahead of time, you may consider doing a trial run also. • It is ideal if you make it ahead of time, but if you feel that the youth would enjoy helping, feel free to make it together. • If made ahead of time, put oobleck in small containers. The goal is that when they see it in the containers that it looks different than what it actually is, just like the Eucharist. |

| | |
|----------------|--|
| | <ul style="list-style-type: none"> • When you pick up the oobleck, it should drip through your hands, turning it from a solid to a liquid. • You can explain to the students that in the same way that the oobleck wasn't what it seems, that the Eucharist appears just as bread and wine, but is actually Jesus' body and blood, and isn't what it appears to be. <p>SUMMARY:</p> <ul style="list-style-type: none"> • Whether or not you took time for discussion or skipped it, next summarize the main points of the talk, with a focus on the institution of the Eucharist and the Real Presence of Jesus – Body, Blood, Soul, and Divinity – in the Eucharist. He wants to be with us in the Eucharist. <p>PRAYER: Then, spend some time in prayer (in the chapel, if possible) and lead them in a guided meditation or invite them to pray with a Scripture using the prayer card or handout (even just 5-10 minutes, depending on how much time you have). You might use Matthew 26:26-30, John 6, or another Scripture.</p> |
| Celebration | Pray a closing prayer (you might use the Anima Christi prayer on the handout), then join the rest of the community in the chapel for a testimony and closing prayer. If possible, have some social time after the closing prayer. |
| Vocabulary | <ul style="list-style-type: none"> • Transubstantiation—In the sacrament of the Eucharist, this is the name given to the action of changing the bread and wine into the body and blood of Jesus Christ. • Consecration—Making a person (candidate for ordination), place (a new church), or thing (bread and wine) holy. During the Mass, the term refers to that point in the Eucharistic Prayer when the priest recites Jesus' words of institution, changing the bread and wine into the body and blood of Christ. |
| Resources | The Catechism of the Catholic Church (CCC) DVD--- <i>The Lamb's Supper</i> by Scott Hahn, St. Joseph Communications The Catechetical Review (Online Edition ISSN 2379-6324) YouTube— The Real Presence: Do you Believe? By Sensus Fidelium |
| Meal or snacks | Will there be a meal or snacks as part of this event, beginning or end of event, how long, what prep is needed to be determined by the Parish. |
| Testimony | Will there be a testimony as part of this event, who will give it, how long to be determined by the Parish. |

| | |
|---------------------|--|
| Supplies needed | <ul style="list-style-type: none"> • Cornstarch (see link to determine how much is necessary depending on group size) • Water (also depends on how much you make) • small containers (pudding cup size) or disposable pan(s) (depends on how oobleck is presented to group) • large mixing bowl • measuring utensils • large spoon to mix • food coloring (optional) • small utensils, containers if you want to use them during oobleck play (optional) • rags or paper towels for clean up <p>If a video is shown, then audio visual equipment appropriate to the size of the group</p> |
| Handouts needed | Anima Christi prayer |
| Volunteers needed | <p>to be determined by the Parish.</p> <p>Teacher, testimony, possibly small group facilitators, activity leader(s), people to prepare and serve meal or snacks, etc.</p> |
| Advance preparation | <p>Training in advance, setup, music needed, etc.: to be determined by the lesson writers & Parish.</p> <p>Speaker should have made oobleck in advance, or if making it with students, have made it prior in order to teach students as effectively as possible.</p> <p>Speaker/teachers have outline/handouts/materials, photocopies ready, setup for meal and classroom space, chapel ready for gathering, mics if needed, etc.</p> |

The Eucharistic Revival: Encountering Jesus in the Eucharist

Youth Session #2: Praying with Jesus in the Eucharist: ARRR

| | |
|----------------------------|---|
| Event | Catechesis: Praying with Jesus in the Eucharist: ARRR |
| Event Category | Catechesis |
| Brief Description of Event | This lesson is about growing in prayer when I spend time with Jesus in the Eucharist, focusing on ARRR, Journaling, and Mass Journaling |
| Length of Time Needed | 1 hour, or, if a meal or snacks are included: 1.5-1.75 hours |
| Schedule of the Event | <ul style="list-style-type: none"> • Meal, with the whole community (optional, 30-45 minutes) • Break into age levels (PS-2; 3-5, MS, HS, adults) • Lesson, with activities or discussion (45 minutes) • Gather the whole community in the chapel for a testimony (5-7 minutes) • Closing prayer and blessing in the chapel (5 minutes) • Snacks and fellowship (optional, and possible alternative to a meal, 15-30 minutes) |
| Goal | Growth in prayer – deepening my relationship with Jesus in the Eucharist, by sharing with him all of my thoughts, feelings, and desires, and receiving his love. |
| Age level(s) | MS/HS |
| Review | Discuss the Real Presence of Christ in the Eucharist and how this is reflected in the youth's participation in Mass and in their daily lives. |
| Preparation | Gather the youth into the appropriate age groups and have them settle themselves. Open with a prayer asking the Holy Spirit to help them to open their hearts and minds and to guide them through the time together. |
| Proclamation | Jesus wants us to share with him all of our thoughts, feelings, and desires. He wants to take care of us and give us his love. |
| Explanation | <ul style="list-style-type: none"> • Jesus wants to be with us, he has great joy in being with us. He wants to hear everything that is on our hearts. He wants to hear all about our lives, our joys, our sufferings — yes, even though he already knows. He wants us to share with him what is on our mind, how we feel, what we want. • When coming to Jesus in the Mass, in adoration (whether the Eucharist is in the tabernacle or exposed in the monstrance), in prayer, have you ever wondered what to do, or how to pray? • There are, of course, many ways to pray. Prayer is being with God, talking with him, listening to him. Today we'll talk about a simple way of prayer, explained through the acronym ARRR. • ARRR <ul style="list-style-type: none"> • ARRR stands for: Acknowledge, Relate, Receive, Respond • This is a way of having a simple conversation with God. • When we sit down to be with the Lord in prayer, one of the first things that St. Ignatius of Loyola recommended was to let the Lord look at us. Recognize that the Lord is present with you, really and truly, and let him look at you, gaze upon you. He looks at you with love. Pay attention to |

the Person I am talking to — is it the Father? Jesus? The Holy Spirit?

- **Acknowledge:** then, I acknowledge everything that is on my heart. What is on my mind today? How do I feel right now? How do I feel about everything that's happening in my life right now? What do I want from God? What are my thoughts, feelings, and desires?
- **Relate:** next, I tell him all of that. I share everything, openly and honestly. Sometimes, we think we have to be a certain way with God, we have to be proper, we can only do or say certain things, but the Lord already knows our hearts — he wants to hear from us honestly and sincerely. Even if I'm angry with God — he wants us to tell him about it. I share with him as I would with a trusted friend. He wants to be that friend to us.
- **Receive:** having shared everything with God, now I listen to him. He may not speak to me with a voice, but he might. But, he might speak in other ways — through a memory that comes to mind, a song in my heart, a prompting or a desire — perhaps to visit someone or serve someone in need, etc. Listen. He is with you. It may take time to recognize his voice, to recognize how he is speaking to you. There may be times when you don't hear anything or recognize anything — keep coming back to prayer — he will make himself known to you.
- **Respond:** maybe you heard something — respond. That could be further conversation, an act of gratitude, a visit to a loved one that you were prompted to see, etc. Maybe you didn't sense anything — he is still there and still at work. Respond with gratitude: "Lord, even though I didn't sense your presence today, I know you are with me, because you promised to be with me always. Thank you for being with me. Thank you for the ways you are working in me, even when I don't recognize it. Thank you for your love. I love you, Lord." Respond with gratitude.
- ARRR is not a checklist, it's a conversation. Don't feel that you have to do step one, then step two, etc. etc. It's more like sitting down to coffee with a friend. I think about what I want to say to that friend, I say it, he says something to me, I respond to him, and I remember something else I want to say, and back and forth, etc. That's what it's like in conversation with God too.
- How do I know that I'm praying well?
 - The sign of "good prayer" is not having mystical experiences or profound words from the Lord, but rather, it's that I'm praying honestly and consistently: I spend time with the Lord every day in prayer, consistently, and when I go to prayer, I am honest with God. I tell him everything, openly and honestly. Then, I will see the fruit of my prayer, because I will begin to grow closer to him and to grow in virtue.
- **Journaling**
 - It's helpful, after my time of prayer, to jot down in a journal my thoughts, feelings, and desires, or anything significant that struck me during prayer. If my thoughts, feelings, or desires changed over the course of the pray, it's helpful to note that too.
 - When I journal, then over time, I can look back on my journal and begin to see what the Lord is doing in me, or what he wants me to recognize — what is not readily apparent on any given day, may become apparent to me over time.
 - It doesn't have to be lengthy or eloquent — just a few notes about my thoughts, feelings, desires, and what struck me.
- Mass Journaling

| | |
|-------------|--|
| | <ul style="list-style-type: none"> • It can also be helpful to keep a Mass journal, that is, to write down something that struck me during the Mass, from one of the readings, from the homily, from the prayers, or perhaps the smell of the incense or sound of the bells, at Holy Communion, from one of the hymns, something I saw in the artwork in the church, etc. • The Lord can reveal things to us in many ways, and he is always at work in us. The Mass Journal may also help me to stay close to him during Mass, to listen to him, to pay attention to what he is doing in the Mass. • Jesus wants to be with us, to share with us, to listen to us. He wants to be close to us, and he wants us to know how much he loves us. Let us go to be with him, and receive love from him. |
| Application | <p>Below find discussion questions, an activity, a summary, and prayer time. You may or may not have time for all of this, so choose what you'd like to do with the group, but be sure to take some time for prayer before the end of the night.</p> <p>DISCUSSION:</p> <ul style="list-style-type: none"> • If you have time for discussion, you could either break into small groups, or if the group is small, stay together. Discussion questions: <ol style="list-style-type: none"> 8) Have you ever talked to Jesus like this in prayer? If so, how has it been helpful? What struggles have you had? If not, how might you begin? 9) What are the challenges of prayer? 10) How do you deal with distractions? 11) Have you ever journaled after prayer or kept a Mass journal? If so, has this been helpful? If not, how might you begin? • Then, if you were in small groups, come back together. Invite some people to share their thoughts from the discussion time. <p>ACTIVITY:</p> <p>Grab a list of Pirate Lingo and their English translations. When your teams or contestants are ready, you'll read a word or phrase that is common Pirate talk, and the first team to correctly translate this saying into English wins a point. You can make some words worth more points, be a stickler for definitions, require students to say the English translation still as a pirate, but the main point is that one group properly identifies what this pirate phrase is actually saying. Here is a list of pirate sayings and their definitions that we found with a quick google search. There are plenty of resources you can find for pirate words, so don't feel limited to just these!</p> <ul style="list-style-type: none"> • Hoist the Colors – Raise the flag, rallying cry before battle • Matey – Friend “Our Pastor is me matey” • Booty – Treasure or Item of value “iOS7 is some serious booty” • Belay – Immediately cease or stop “Belay that landlubber talk” • Be – Am, is, are “I be going to youth group” • Show a leg! – Sailor, wake up! “Hey Matey, show a leg!” • Shiver me Timbers! – Well I'll be, is that so? “Your matey says there's a better team than the Seahawks this year? Shiver me timbers” • Savvy – do you understand what I am saying “Seahawks are going to the Superbowl, savvy?” • Arrrrr” Arrrrr – Agreed, yes, I'm happy |

| | |
|---------------------|---|
| | <p>Smartly – do it quickly “Drop Tim Tebow from your fantasy league, Smartly”</p> <ul style="list-style-type: none"> • Ahoy! – Hello • And ye may lay to that! – You bet! <p>Connection</p> <p>In any relationship, communication is so important. In the Eucharist, we can pray WITH Jesus. The kind of prayer we are learning tonight can help with that. It is sometimes called the Pirate Prayer because it’s acronym is ARRR which sounds like pirate slang.</p> <p>SUMMARY:</p> <ul style="list-style-type: none"> • Whether or not you took time for discussion or skipped it, next summarize the main points of the talk, with a focus on how Jesus wants to be with us in prayer, and that we can come to him and pray this way anywhere, but especially in the presence of the Eucharist, whether in the tabernacle or exposed in the monstrance. <p>PRAYER:</p> <ul style="list-style-type: none"> • Then, spend some time in prayer (in the chapel, if possible) and invite them to take some time to pray in this way: ARRR (even just 5-10 minutes, depending on how much time you have). |
| Celebration | <ul style="list-style-type: none"> • Pray a closing prayer (you might use the Anima Christi prayer on the handout), then have the rest of the community join you in the chapel for a testimony and prayer. If possible, have some social time after the closing prayer. |
| Vocabulary | <p>ARRR—Acknowledge, Relate, Receive, Respond, the four components of relational prayer with God</p> <p>Journaling—to enter and record thoughts and experiences during prayer, Mass, and daily life</p> |
| Resources | The Parish as a School of Prayer, by Fr. Scott Traynor; for children, possibly My Path to Heaven, by Geoffrey Bliss, SJ |
| Meal or snacks | Will there be a meal or snacks as part of this event, beginning or end of event, how long, what prep is needed: to be determined by the Parish. |
| Testimony | Will there be a testimony as part of this event, who will give it, how long: to be determined by the Parish. |
| Supplies needed | |
| Handouts needed | ARRR handout, Anima Christi prayer |
| Volunteers needed | to be determined by the Parish. Speaker, testimony, possibly small group facilitators, people to prepare and serve meal or snacks, etc. |
| Advance preparation | Training in advance, setup, music needed, etc.: to be determined by the Parish. Teacher have outline/handouts/materials, photocopies ready, setup for meal and classroom space, chapel ready for gathering, mics if needed, etc. |

"Lord, Teach Us How to Pray"

Mary has much to teach all of us. As we learn from the Blessed Mother in the Annunciation, we see four essential relational dynamics of prayer that can help each of us pray as she did.

Step I: Acknowledge

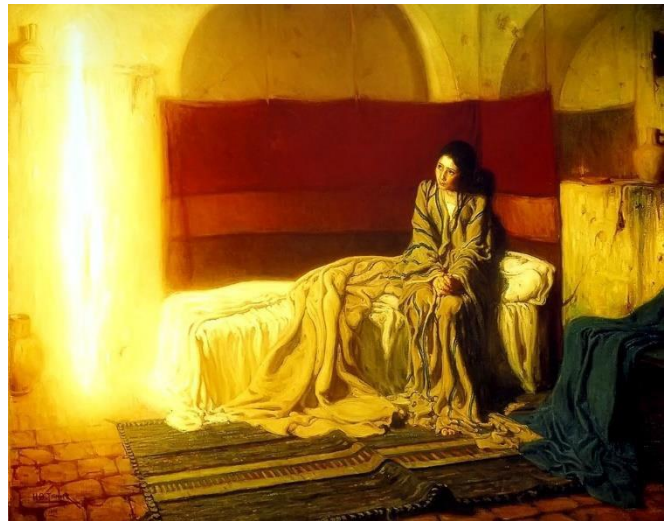
This means becoming aware of, paying attention to, and naming the thoughts, feelings and desires that surface as you begin to pray. Try to grow in friendship with someone who cannot name their preferences, their likes and dislikes or their values and beliefs. It simply does not work. We are invited to encounter God as we are, and acknowledging our thoughts, feelings and desires is the first necessary dynamic of growing intimacy with the Trinity.

Step II: Relate

The second fundamental relational dynamic for growing Trinitarian intimacy is to relate what I find in my heart to God, and to do so honestly and consistently. Tell God all about it - the good, the bad and the ugly. Entrust what is in the heart to God. God does not need a news update, but knows that if we open our hearts to him in honesty and trust, we will be maximally receptive to what he wants to give.

Step III: Receive

Honest and consistent acknowledging and relating of the movements of the heart will dispose you to receive all that God desires to give. Think of the Annunciation - Mary does not say "I'll do it" but "Be it done unto me." Mary is a great model of fruitful receptivity because she is the first who receives everything from the heavenly Father.



Step IV: Respond

What we receive from God calls for a response. Our response will be free, virtuous, and fruitful if it is inspired, directed, and sustained by the grace we have received. Our response to God must be on the basis of the gift of communion received from him for, as Jesus teaches in the parable of the vine and the branches, "apart from me you can do nothing."

**The Institute for Priestly Formation, Vol. VIII, No. 2, 2011*

The Eucharistic Revival: Encountering Jesus in the Eucharist

Catechesis #3: Praying with Jesus in the Eucharist: Lectio Divina

MIDDLE SCHOOL/HIGH SCHOOL LESSON

| | |
|----------------------------|--|
| Event | Catechesis: Praying with Jesus in the Eucharist: Lectio Divina |
| Event Category | Catechesis |
| Brief Description of Event | This lesson is about growing in prayer when I spend time with Jesus in the Eucharist, focusing on Lectio Divina, meditation on the Scriptures. |
| Length of Time Needed | 1 hour, or, if a meal or snacks are included: 1.5-1.75 hours |
| Schedule of the Event | <ul style="list-style-type: none"> • Meal, with the whole community (optional, 30-45 minutes) • Break into age levels (PS-2; 3-5, MS, HS, adults) • Lesson, with activities or discussion (45 minutes) • Gather the whole community in the chapel for a testimony (5-7 minutes) • Closing prayer and blessing in the chapel (5 minutes) • Snacks and fellowship (optional, and possible alternative to a meal, 15-30 minutes) |
| Goal | Growth in prayer – deepening my relationship with Jesus in the Eucharist, by meditating on Scripture and entering into his life and encountering him in the Scriptures. |
| Age level(s) | Middle School and High School |
| Review | ARRR |
| Preparation | Gather the youth into the appropriate age groups and have them settle themselves. Open with a prayer asking the Holy Spirit to help them to open their hearts and minds and to guide them through the time together. |
| Proclamation | Jesus wants us to come to know him more deeply in the Scriptures, to spend time with him there and receive what he wants to give us. |
| Explanation | <ul style="list-style-type: none"> • Jesus wants to be with us — he wants us to share ourselves with him, and he wants us to get to know him. One of the ways that we come to know him is through his revelation to us in Sacred Scripture. Scripture is not simply words on a page — they are the words of God, who wants to reveal himself to us, so that we can be close to him. There is a deep intimate relationship behind these words. • Last time, we asked, when coming to Jesus in the Mass, in adoration (whether the Eucharist is in the tabernacle or exposed in the monstrance), in prayer, have you ever wondered what to do, or how to pray? • Last time we talked about a simple way of prayer, explained through the acronym ARRR. Today, we'll take that further and talk about how to Acknowledge, Relate, Receive, and Respond, as we pray and meditate on the words of Sacred Scripture, through Lectio Divina. • Lectio Divina means, "Sacred Reading." <ul style="list-style-type: none"> • The four traditional steps of Lectio Divina are: <ul style="list-style-type: none"> • Lectio: Reading • Meditatio: Meditation • Oratio: Prayer • Contemplatio: Contemplation |

| | |
|-------------|--|
| | <ul style="list-style-type: none"> • Lectio Divina fits together with ARRR in a very integrated way. In Lectio Divina, I read a passage of Scripture, slowly, paying attention to any words or phrases that really strike me (Lectio/Reading and, from ARRR: Acknowledge). I pay attention to any thoughts, feelings, or desires that arise there, and I relate all of that to Jesus (Meditatio/Meditation and Acknowledge & Relate). I speak to Jesus about all of that and everything that arises in my heart, and I listen to him (Oratio/Prayer and Relate & Receive). Then I remain with him in the prayer and wherever he wants to lead me. I rest in his Presence, and I share with him anything else that arises, always listening (Contemplatio/Contemplation and Receive & Respond). • In St. Ignatius of Loyola’s way of praying Lectio Divina, he invites us to imagine the scene from Scripture, using all of our senses — I imagine that I am right there and I see what it looks like, the surroundings, the people, etc.; I hear the sounds around me, the people talking, the birds singing, the waves crashing, etc.; I smell the smells, e.g. the sea, the air, the food, etc.; I taste the salt air, the food, etc.; I feel the ground beneath my feet, the water, the rocking of the boat, etc. • Sometimes people ask, if I am using my imagination, how do I know I’m not just making it all up? God gave us the imagination, and he works through it — it is really prayer, in which God is acting and so are we. Just as we have physical senses, we also have spiritual senses, which are attuned to spiritual reality. “Christian imagination seizes on spiritual reality and translates it into something that literally makes sense to me, something that I can see, hear, taste, touch, and smell” (Fr. Scott Traynor, <i>The Parish as a School of Prayer</i>, p. 41). It differs from fantasy, in that imagination is real, but fantasy is made up. For example, when watching a movie, that story and the action have an effect on my — I might cry or get scared, etc., but when the movie is over, the effect fades away. This is fantasy. And, this is not the case with Christian imagination — when I enter into the scene of Scripture and I see the people, I feel the air, the water, the rocking of the boat, I smell the salt air, etc., and I encounter Jesus, it has an effect on me. Perhaps, when I sit and talk with him at the feeding of the five thousand, I feel his love and his care for me. When I return to this later in the day, I still feel that love and care that he has for me. The effect is lasting because it is real. Also, Christian imagination always draws me to God. If I or someone or something else become the center of my attention in prayer, then that’s a sign that I have moved from meditation on reality into fantasy. (Cf. <i>The Parish as a School of Prayer</i>, by Fr. Scott Traynor). • <i>Look at the handout: “Spending Time with Jesus in Daily Prayer,”</i> and walk through this handout with them, following these steps: <ul style="list-style-type: none"> • Read & Listen: (Begin your prayer by reading and listening) • Meditate on the Scripture Passage • Talk to God: Acknowledge and Relate (from ARRR) • Listen: Receive (from ARRR) • What can you do? Respond (from ARRR) • Pray a colloquy. • End • Journal • Jesus longs to reveal himself to us, so that he can be close to us and show us his love; let us go to be with him in the Scriptures. |
| Application | If you have enough time for both discussion and some prayer time (in the chapel, if possible), begin with discussion, but if you don’t have time for both, skip the discussion and go straight to the summary and prayer time. |

| | |
|-------------------|---|
| | <p>DISCUSSION:</p> <ul style="list-style-type: none"> If you have time for discussion, you could either break into small groups, or if the group is small, stay together. Discussion questions: <ol style="list-style-type: none"> Have you ever meditated on Scripture like this? If so, how has it been helpful? What struggles have you had? If not, how might you begin? What are the challenges of meditating on Scripture? How do you deal with distractions? Are you able to be with Jesus in the Scripture scene? Then, if you were in small groups, come back together. Invite some people to share their thoughts from the discussion time. <p>SUMMARY:</p> <ul style="list-style-type: none"> Whether or not you took time for discussion or skipped it, next summarize the main points of the talk, with a focus on how Jesus wants to be with us in prayer, and that this is another way that we can be with him, especially whenever possible, in the presence of the Eucharist, whether in the tabernacle or exposed in the monstrance. <p>PRAYER:</p> <ul style="list-style-type: none"> Then, spend some time in prayer (in the chapel, if possible) and lead them in a guided meditation or invite them to pray with a Scripture using the prayer card or handout (even just 5-10 minutes, depending on how much time you have). You might use Luke 5:1-10, or another Scripture. |
| Celebration | <ul style="list-style-type: none"> Pray a closing prayer (you might use the Anima Christi prayer on the handout), then join the rest of the community in the chapel for a testimony and closing prayer. If possible, have some social time after the closing prayer. |
| Vocabulary | <p>Lectio Divina—a form of meditative prayer, usually focused on a passage from the Scriptures, that involves repetitive readings and periods of reflection; can serve as either private or communal prayer</p> |
| Resources | <p>The Parish as a School of Prayer, by Fr. Scott Traynor; Handout: Spending Time with Jesus in Daily Prayer; Prayer card: If I Want to Spend Time with Jesus in Daily Prayer, What Would it Look Like? found on the Diocesan website; for children, possibly My Path to Heaven, by Geoffrey Bliss, SJ.</p> |
| Meal or snacks | <p>Will there be a meal or snacks as part of this event, beginning or end of event, how long, what prep is needed: to be determined by the Parish.</p> |
| Testimony | <p>Will there be a testimony as part of this event, who will give it, how long: to be determined by the Parish.</p> |
| Supplies needed | <p>Bibles for each student</p> |
| Handouts needed | <p>Anima Christi prayer; Handout: Spending Time with Jesus in Daily Prayer; Prayer Cards: If I Want to Spend Time with Jesus in Daily Prayer, What Would it Look Like? found on the diocesan website (optional): https://www.rapidcitydiocese.org/wp-content/uploads/2016/03/PersonalPrayer_3x6-1.pdf</p> |
| Volunteers needed | <p>to be determined by the Parish.</p> <p>Speaker, guided meditation leader, testimony, possibly small group facilitators, people to prepare and serve meal or snacks, etc.</p> |

| | |
|---------------------|---|
| Advance preparation | Training in advance, setup, music needed, etc.: to be determined by the Parish. |
| | Speaker/teachers have outline/handouts/materials, photocopies ready, setup for meal and classroom space, chapel ready for gathering, mics if needed, etc. |

“IF I WANT TO SPEND TIME WITH JESUS IN DAILY PRAYER, WHAT WOULD IT LOOK LIKE?”



This is what it would look like... Below is the general outline of what personal prayer looked like in the hearts of prayerful people throughout the centuries. Follow these suggestions for committing to daily prayer.

- Begin by meditating on the following quote from the *Catechism of the Catholic Church*: “**God calls man first.** Man may forget his Creator or hide far from His face; he may run after idols or accuse the deity of having abandoned him; **yet the living and true God tirelessly calls each person to that mysterious encounter known as prayer. In prayer, the faithful God’s initiative of love always comes first;** our own first step is always a response.” (no. 2567)
- Then look in your heart; look at your life. What do you want? What do you *really* want from God? Tell God right now what you need from Him during this time of prayer.
- Now read a passage from the Bible. Maybe it’s a Psalm; maybe it’s the readings from daily Mass; maybe it’s the readings at the upcoming Sunday Mass. Simply find a passage from Scripture. Read the passage slowly. Get familiar with the text. Read the passage a *second* time, this time read it even more slowly. Very, very slowly read

the passage a *third* time. Pay attention to which word, words, or phrases “tug” at your heart or get your attention.

- Take some time now to think about *your* life; think about the **reality** of your life. What word, words, or phrases from the Scripture passage speak to you? How does the Scripture passage connect to your life? Look deep within.
- Next, talk to God. Share everything with Him. Talk to Him as you would talk to your most trusted friend. Talk to God like Moses did: “The Lord used to speak to Moses face to face, as one man speaks to another.” (Exodus 33: 11)
- Then listen. **God *will* speak to you.** Maybe God will speak to you through a thought in your head ... or a song in your heart ... or a memory ... or a desire in your body. Listen with all your senses.
- Return to the Scripture passage again. Read it slowly one more time. What word, words, or phrases speak to you again?
- Now think about what can you do today, this week, to act on what God has revealed to you? Practically speaking, in your real life, what can you do?
- Finally, thank the Lord. Blessings are specific and so should our gratitude be. Tell God specifically what you’re thankful for.

Please remember: Do not become discouraged if what you had hoped for didn’t happen during this time of prayer. Don’t give up. This is about having a friendship with Jesus. Continue to practice these steps as you cultivate your daily prayer life.

SPENDING TIME WITH JESUS IN DAILY PRAYER LECTIO DIVINA (SACRED READING) & ARRR

**The Institute for Priestly Formation—Fr. Mark Toups*

In John 15:16 we read, "It was not you who chose me, but I who chose you." Jesus has called you. So, when you commit to praying every day, you commit to a person, Jesus.

Imaginative Prayer

In his book, *Meditation and Contemplation*, Father Tim Gallagher, O.M.V. writes, "In this manner of praying, Saint Ignatius tells us, we imaginatively see the persons in the Bible passage, we hear the words they speak, and we observe the actions they accomplish in the event" (Page 36). So, "jump into" the Scripture passage. Be in the scene. Be with Jesus. Be with the Apostles. Once the scene comes to its natural conclusion, continue with **A.R.R.R.**

A.R.R.R. stands for: **Acknowledge, Relate, Receive, Respond.**

Begin your prayer by reading and listening

- Choose a text from the Sacred Scriptures to pray.
- Choose a comfortable position and become silent, still.
- Recognize the Presence of God with you.
- Ask for the grace you seek: "What do you desire to receive from God?"
- Read the passage through once.
- Reflect: Is there a phrase or an image that caught your attention or your imagination? What stands out to you? Thinking about the reality of your life, what from the Scripture passage speaks to you?
- Reread the passage slowly, gently, constantly listening; stop at those points to which God draws your attention.

Meditate on the Scripture passage

- Take some time to enter into the scene.
- What are the physical surroundings like? Outdoors or indoors? The scenery, the room, the table, the lighting, etc. Is it cold or warm? What do you see? Smell? Hear? Feel?
- Who is there? What do they look like? Jesus? The disciples? Anyone else? You?
- What is the atmosphere like? The mood of the group? Of Jesus? Your attitude?
- What is happening? What is Jesus doing? What is He saying? What are the others doing or saying? What are you doing? What are you thinking? Feeling?
- How do the others react? How does Jesus react? Disciples? How do you react?
- Does Jesus come to you? Does He interact with you? Does He speak to you? What does he say?
- How do you respond to Jesus? An action? A gesture? A word? A dialogue?

Talk to God

- **ACKNOWLEDGE:** What are you thinking? What are you feeling? What do you want to do? You have spent time with God's Word. You have entered into the scene. Now, once you feel God is saying something to you, acknowledge what stirs within you. Pay attention to your thoughts, feelings, and desires. These are important.
- **RELATE:** Once you've acknowledged what's going on inside your heart, relate this to God. Share everything with the Lord. Talk to him as you would to your most trusted friend. Speak to him from your heart. Don't just think about what's going on. Don't simply think about God. Don't think about how God might react. Relate to God. Tell him how you feel. Tell him what you think. Tell him what you want. Share all your thoughts, feelings, and desires with God. Share everything with Him.

Listen – God will speak to you

- **RECEIVE:** God will speak to you – perhaps through a thought in your head, or a subtle voice in your heart, or a song, or a memory, or an experience of his love, or a desire in your body. He is listening to you and wants to share something with you. Listen to what he's telling you with all your senses.
- Return to the Scripture passage again. Read it slowly one more time. What word, words, or phrases speak to you again?

What can you do?

- **RESPOND:** Think about what you can do to act on what God has revealed to you, whether in this moment, later today, this week. Respond to what he has given you. It could be more conversation. It could be a resolution. It could be tears or laughter. Respond to what you're receiving.
- Relax with God. Rest in His love and presence.

Next pray a colloquy

- A colloquy is an intimate conversation between you and God the Father, between you and Jesus, or between you and Mary or one of the saints. It often occurs at the end of a prayer period, but it can take place at any time. Let this conversation naturally develop in your prayer. In the colloquy, we speak and listen as the Spirit moves us: expressing ourselves, for example, as a friend speaks to a friend, or as a person speaks to one whom he or she has offended, or as a child speaks to a parent or mentor, or as a lover speaks to his or her beloved.

End the time of prayer

- Thank the Lord for this time together.
- Now close this time by praying the Lord's Prayer, or the Glory Be, or a Hail Mary

Journal

- Finally, journal. Keep a record of what your prayer was like. It doesn't have to be earth shattering, it could be a sentence or two about what God told you or how that day's reflection struck you. Regardless of how you do it—journal.

The Eucharistic Revival: Encountering Jesus in the Eucharist

Catechesis #4: The Eucharist – Presence, Communion, Sacrifice – Source & Summit!

MIDDLE SCHOOL/HIGH SCHOOL LESSON

| | |
|----------------------------|--|
| Event | Catechesis: What is the Eucharist? Presence, Communion, Sacrifice – Source & Summit! |
| Event Category | Catechesis |
| Brief Description of Event | This is an introductory lesson on the Eucharist, meant to cover the 3 aspects of the mystery of the Eucharist in brief – each of these aspects will be addressed in more depth in future lessons. |
| Length of Time Needed | 1 hour, or, if a meal or snacks are included: 1.5-1.75 hours |
| Schedule of the Event | <ul style="list-style-type: none"> • Meal, with the whole community (optional, 30-45 minutes) • Break into age levels (PS-2; 3-5, MS, HS, adults) • Lesson, with activities or discussion (45 minutes) • Gather the whole community in the chapel for a testimony (5-7 minutes) • Closing prayer and blessing in the chapel (5 minutes) • Snacks and fellowship (optional, and possible alternative to a meal, 15-30 minutes) |
| Goal | Deeper understanding of what the Eucharist is, love for Christ who gives himself to us in the Eucharist, a desire to receive him in the Eucharist |
| Age level(s) | Middle School and High School |
| Review | NA |
| Preparation | Gather the youth into the appropriate age groups and have them settle themselves. Open with a prayer asking the Holy Spirit to help them to open their hearts and minds and to guide them through the time together. |
| Proclamation | Jesus comes to us in the Holy Eucharist, so that he can be with us. |
| Explanation | <ul style="list-style-type: none"> • What is the Eucharist? <ul style="list-style-type: none"> • Definition: The true Body and Blood of Jesus Christ, who is really and substantially present under the appearances of bread and wine, in order to offer himself in the sacrifice of the Mass and to be received as spiritual food in Holy Communion. It is called Eucharist, or "thanksgiving," because at its institution at the Last Supper Christ "gave thanks," and by this fact it is the supreme object and act of Christian gratitude to God. Although the same name is used, the Eucharist is any one or all three aspects of one mystery, namely the Real Presence, the Sacrifice, and Communion. As Real Presence, the Eucharist is Christ in his abiding existence on earth today; as Sacrifice, it is Christ in his abiding action of High Priest, continuing now to communicate the graces he merited on Calvary; and as Communion, it is Christ coming to enlighten and strengthen the believer by nourishing his soul for eternal life. (Etym. Latin eucharistia, the virtue of thanksgiving or thankfulness; from Greek eucharistia, gratitude; from eu-, good + charizesthai, to show favor.) (From <i>Catholic Dictionary</i>, by Fr. John Hardon SJ) • The Son of God became a man, so that he could be with us, to save us by reconciling us with God, that we might know God's love for us, to be |

| | |
|--|--|
| | <p>our model of holiness, to make us “partakers of the divine nature” (cf. CCC 456-460, 2 Pet 1:4).</p> <ul style="list-style-type: none"> • His love for us is so great that he joined us, by becoming a man, not just for a temporary visit to earth, but he is and will be a man for all eternity. He did this so that he could be with us. • But he goes further than that — he suffers and dies on the cross to free us from slavery to sin, so that he can be with us. • But he goes further than that — he comes to us now, in the form of bread and wine, so that he can be with us. He comes to us in the Eucharist so that we can be with him in the Holy Sacrifice of the Mass, in adoration before the Blessed Sacrament, and so that he can be united with us in Holy Communion. He doesn’t want to wait for heaven. He wants to be with us now. He has great joy in being with us. • “Although the same name is used, the Eucharist is any one or all three aspects of one mystery, namely the Real Presence, the Sacrifice, and Communion”: • Real Presence: “As Real Presence, the Eucharist is Christ in his abiding existence on earth today”; The Eucharist is the “true Body and Blood of Jesus Christ, who is really and substantially present under the appearances of bread and wine”: <ul style="list-style-type: none"> • Christ is present in many ways to us — he is present in the word (Scripture), in the community - the Body of Christ, in the priest who stands in persona Christi, but “he is present... most <i>especially in the Eucharistic species</i>” (CCC 1373, cf. SC 7). • We can’t point at the Scriptures and say “There is Jesus”; and we can’t point at the community and say “There is Jesus”; and we can’t point at the priest and say “There is Jesus”; but we CAN point at the Eucharist and say “There is Jesus.” • In the Most Blessed Sacrament, “the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, <i>the whole Christ is truly, really, and substantially contained</i>” (CCC 1374, cf. Council of Trent (1551): DS 1651). • This is called the Real Presence. “...it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present” (CCC 1374, cf. Paul VI, MF 39). • <i>(This will be covered more fully in a future lesson)</i> • Sacrifice: “as Sacrifice, it is Christ in his abiding action of High Priest, continuing now to communicate the graces he merited on Calvary”; Christ makes himself present in the Eucharist “in order to offer himself in the sacrifice of the Mass”: <ul style="list-style-type: none"> • “The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit” (CCC 1366). “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice” (CCC 1367). Here the Paschal Mystery, Christ’s work for our redemption, is made present to us. • <i>(This will be covered more fully in a future lesson)</i> • Communion: “as Communion, it is Christ coming to enlighten and strengthen the believer by nourishing his soul for eternal life”; Christ makes himself present in the Eucharist in order “to be received as spiritual food in Holy Communion”: <ul style="list-style-type: none"> • When we receive the Body, Blood, Soul, and Divinity of Jesus Christ in the Eucharist, under the form of bread and wine, we are in <i>communion</i> with him — union with — we are united to him. We receive him into |
|--|--|

| | |
|-------------|---|
| | <p>our bodies and are nowhere else more closely united with him than we are here.</p> <ul style="list-style-type: none"> • <i>(This will be covered more fully in a future lesson)</i> • Source & Summit: <ul style="list-style-type: none"> • “The Eucharist is ‘the source and summit of the Christian life’” (CCC 1324, cf. SC 47). • The other sacraments, the ministries and apostolate of the Church, are all connected to the Eucharist and oriented toward it — it all points to the Eucharist and flows from it. The whole good of the Church is found in the Eucharist because this is Christ himself. • The Eucharist is the sign and the cause of our communion, our union with God, and our unity with the whole People of God. The Eucharist brings us into union with God. • Here Christ’s sacrifice for our salvation is made present to us. In the Holy Sacrifice of the Mass, we are united with the heavenly liturgy and we look forward to eternal life with God. • The Eucharist is the heart of the life of the Church. |
| Application | <p>Below find discussion questions, an activity, a summary, and prayer time. You may or may not have time for all of this, so choose what you’d like to do with the group, but be sure to take some time for prayer before the end of the night.</p> <p>DISCUSSION:</p> <ul style="list-style-type: none"> • If you have time for discussion, you could either break into small groups, or if the group is small, stay together. Discussion questions: <ol style="list-style-type: none"> 1) Have you ever thought about why Jesus gives us the Eucharist? 2) It’s easy to forget who this is when we go up to receive Communion. How can we remember that he is giving himself to us and drawing us close to him? 3) The speaker said that the Eucharist refers to three aspects of one mystery: the Real Presence, the Sacrifice, and Communion. He is truly and substantially present, Body, Blood, Soul, and Divinity, in the Eucharist; He offered himself in sacrifice on the cross, a sacrifice that is made present to us on the altar at the Mass (not sacrificed again, but the one sacrifice is made present there); He is united with us in Holy Communion and nourishes us. How can we enter more fully into that mystery? 4) The speaker said that the Eucharist is the Source and Summit of the Christian life. This is where I have union with Christ. How can I make the Eucharist the Source and Summit of my life? 5) Where and how can I encounter Jesus more often in the Eucharist? • Then, if you were in small groups, come back together. Invite some people to share their thoughts from the discussion time. <p>ACTIVITY:</p> <p>Play Bottle Flip Move. Mark out a start and finish line. Between these pace out at even intervals several markers of some sort – cones, chairs, books. If the group is under 10 people, all can play. If it is a larger group, have between 3 and 6 players. All players begin the race at the starting line with a water bottle. Each time your game host says “flip”, everyone attempts to land a bottle flip. Each successful player then moves to the next cone and the unsuccessful players remain where they are. The first player to cross the</p> |

| | |
|---------------------|--|
| | <p>finish line wins! For a tiebreaker, have the winners see who can land the most consecutive bottle flips.</p> <p>Connection: As the Source and Summit, the Eucharist should be the thing that we are always working towards and working at receiving in a more reverent and aware state. Each time we receive him in the Eucharist, we are being drawn closer to Jesus if we are receiving in a state of grace and we are asking him to be with us.</p> <p>SUMMARY:</p> <ul style="list-style-type: none"> • Whether or not you took time for discussion or skipped it, next summarize the main points of the talk, with a focus on the institution of the Eucharist and the Real Presence of Jesus – Body, Blood, Soul, and Divinity – in the Eucharist. He wants to be with us in the Eucharist. |
| Celebration | Pray a closing prayer (you might use the Anima Christi prayer on the handout), then join the rest of the community in the chapel for a testimony and closing prayer. If possible, have some social time after the closing prayer. |
| Vocabulary | <ul style="list-style-type: none"> • Eucharist—also called the Mass or Lord's Supper, and based on the word for "thanksgiving" • Sacrifice—an offering made to God as a sign of adoration, gratitude, supplication, penance, and/or communion |
| Resources | CCC 1322ff |
| Meal or snacks | Will there be a meal or snacks as part of this event, beginning or end of event, how long, what prep is needed: to be determined by the Parish. |
| Testimony | Will there be a testimony as part of this event, who will give it, how long: to be determined by the Parish. |
| Supplies needed | Markers for the game: cones, chairs, books, etc. Water bottles |
| Handouts needed | Handout for this talk, with definition of the Eucharist, Anima Christi prayer |
| Volunteers needed | to be determined by the Parish. Speaker, game leader, testimony, possibly small group facilitators, people to prepare and serve meal or snacks, etc. |
| Advance preparation | Training in advance, setup, music needed, etc.: to be determined by the Parish. Speaker/teachers have outline/handouts/materials, photocopies ready, setup for meal and classroom space, chapel ready for gathering, mics if needed, etc. Game ready. |

EUCHARIST:

The true Body and Blood of Jesus Christ, who is really and substantially present under the appearances of bread and wine, in order to offer himself in the sacrifice of the Mass and to be received as spiritual food in Holy Communion. It is called Eucharist, or "thanksgiving," because at its institution at the Last Supper Christ "gave thanks," and by this fact it is the supreme object and act of Christian gratitude to God. Although the same name is used, the Eucharist is any one or all three aspects of one mystery, namely the Real Presence, the Sacrifice, and Communion. As Real Presence, the Eucharist is Christ in his abiding existence on earth today; as Sacrifice, it is Christ in his abiding action of High Priest, continuing now to communicate the graces he merited on Calvary; and as Communion, it is Christ coming to enlighten and strengthen the believer by nourishing his soul for eternal life. (Etym. Latin eucharistia, the virtue of thanksgiving or thankfulness; from Greek eucharistia, gratitude; from eu-, good + charizesthai, to show favor.) (From Catholic Dictionary, by Fr. John Hardon SJ)

The Eucharistic Revival: Encountering Jesus in the Eucharist

Catechesis #5: The Scriptural Basis of the Eucharist

MIDDLE SCHOOL/HIGH SCHOOL LESSON

| | |
|----------------------------|---|
| Event | Catechesis: The Scriptural Basis of the Eucharist |
| Event Category | Catechesis |
| Brief Description of Event | A walk through some of the ways in which Scripture describes and prefigures the Eucharist |
| Length of Time Needed | 1 hour, or, if a meal or snacks are included: 1.5-1.75 hours |
| Schedule of the Event | <ul style="list-style-type: none"> • Meal, with the whole community (optional, 30-45 minutes) • Break into age levels (PS-2; 3-5, MS, HS, adults) • Lesson, with activities or discussion (45 minutes) • Gather the whole community in the chapel for a testimony (5-7 minutes) • Closing prayer and blessing in the chapel (5 minutes) • Snacks and fellowship (optional, and possible alternative to a meal, 15-30 minutes) |
| Goal | Deeper understanding of the way in which the Eucharist is instituted and proclaimed in the New Testament, as well as some of the ways in which it is prefigured in the Old Testament. To enhance an awe of the beauty and unity of Scriptures. |
| Age level(s) | MS/HS |
| Review | Review the Institution of the Eucharist from previous lesson |
| Preparation | Gather the youth into the appropriate age groups and have them settle themselves. Open with a prayer asking the Holy Spirit to help them to open their hearts and minds and to guide them through the time together. |
| Proclamation | The Sacred Writers of Holy Scripture, under the inspiration of the Holy Spirit, have written of the institution of the Eucharist in the Gospels, explained the Eucharist in the Acts and the Epistles, and laid the foundation for the gift of the Eucharist in the Old Testament. |
| Explanation | <p>Gospels</p> <ul style="list-style-type: none"> • Bread of Life Discourse Before Jesus instituted the Eucharist, he spoke giving himself as the bread from heaven in John 6:22-59. <ul style="list-style-type: none"> ○ "I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is My Flesh." John 6:51 ○ This teaching was so profound and difficult that some of his disciples left because they understandably could not grasp the meaning of his words. They knew he was speaking literally. Earlier in John he had spoken Jesus had spoken of himself as a door or vine, and they recognized these as metaphors. Jesus did not call them back and tell them he was speaking figuratively, rather he turned to his remaining disciples and asked them if they too were going to leave. • Miracles of the Loaves and the Fish |

| | |
|--|--|
| | <ul style="list-style-type: none"> ○ John 6:1-15, Matthew 14:13-21, Mark 6:44, Luke 9:12-17 Near the time of Passover, he multiplied 5 loaves and two fish to feed 5,000 men, not counting women and children. The food was so abundant they collected 12 wicker baskets off the fragments left over. ○ Matthew 15:32-39, Mark 8:1-9 A second time, Jesus fed 4000 men, again not counting women and children, with 7 loaves and fish, and again collected 7 baskets of fragments remaining. ○ ● Institution of the Eucharist "Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.'" (Mt. 26:26-28) <ul style="list-style-type: none"> ○ The institution of the Eucharist is found Mt 26:26-30, Mk 14:22-26, Lk 22:14-20, while in John 13-17, John recalls Jesus' last words and instructions during the Passover Supper. ● Road to Emmaus Luke 24:13-25 After His resurrection, Jesus walked with two disciples to Emmaus, unpacking the scriptures which referred to him as they walked. Although their hearts burned within them, they did not recognize him until he took the bread, blessed it, broke it and gave it to them. He had celebrated the Holy Sacrifice of the Mass for them; and they recognized him in the breaking of the bread. <p>Acts of the Apostles</p> <ul style="list-style-type: none"> ● The Apostles celebrated the Sacrament of Holy Eucharist. "They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers". Acts 2:42, 2:46-47 ● In Acts 20:7, Paul gathered with the other disciples to break bread, before he spoke with them. ● Towards the end of Acts Paul is on a ship in a terrible storm which lasts for weeks, but still celebrates the breaking of the bread in Acts 27:35 <p>Epistles</p> <ul style="list-style-type: none"> ● Of all the Epistles, Paul speaks the most about the Eucharist in 1 Corinthians. In Chapter 10, he clarifies that the breaking of the bread, spoken of so often in acts, is a participation in the body and blood of Christ. 1 Cor 10:16-17, 21 ● In 1 Corinthians 11:20-34 Paul gives his most explicit instructions about the Eucharist. "For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed |
|--|--|

over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." 1 Cor 11:23-25

- Paul goes on to outline the importance of receiving the bread worthily, and in proper disposition in v. 27-32.

Revelation

- When Scott Hahn speaks of his own conversion to the Catholic faith, his journey centers around the book of Revelation, which, after decades of bible studies, he realizes is a blueprint for the mass. Just as in our earthly marriage, a man and woman become one flesh, so, too do we become one with Jesus in the "marriage supper of the Lamb" Rev 19:9

The Old Testament

- Salvation History is one continuous story from Genesis to Revelation, so it should come as no surprise, that many foundations were laid in the Old Testament to understand the Eucharist in the New Testament. We can imagine the many ways that Jesus explained this to the disciples on the Road to Emmaus, in ways which made their hearts burn within them!
- An early **prefigurement** of both Christ and the Eucharist is found in **Melchizedek**, a priest of God Most High who brought out the bread and wine to bless Abram. Gen 14:18-20 We are reminded of his importance in Heb 7:2.
- **Passover Exodus 12:1-30** The **prefigurement**, par excellence, of Jesus and the Eucharist is found in the original Passover, when God commanded that Moses tell the Israelites, "Your lamb shall be without blemish, a male. . ." He commanded them to eat the flesh that night and to spread the blood of the lamb on the lintels of their doorposts. "The blood shall be a sign for you ... when I see the blood, I will pass over you." We find the Lamb of God, the unleavened bread and the sprinkling of the blood perfectly fulfilled in Jesus, the true Lamb of God and the Eucharistic Sacrifice.
- When Moses read the Torah at the foot of Mt. Sinai, he threw the blood of the sacrificed oxen on the people saying "Behold the blood of the covenant which the Lord has made with you." Ex 24:8
- After the Exodus from Egypt, the Israelites were fed with **Manna in the Desert**, The story of the miraculous bread from heaven, which fell each morning to feed them during their exile is told in Exodus 16. Jesus recalls this story during the Bread of Life Discourse in John 6 when he refers to himself as the "true bread from heaven."
- God had the Israelites construct the **Ark of the Covenant** to house his presence, "a sanctuary, that I may dwell in their midst." Ex 25:8. In this was kept the tablets of the 10 Commandments, God's very own Word, a jar of manna, the bread from heaven, and the staff of

| | |
|-------------|--|
| | <p>Aaron, the Levite. We now see these as symbols of the Liturgy of the Word, the Liturgy of the Eucharist and the priesthood.</p> <ul style="list-style-type: none"> • During a famine, Elijah with bread which God commanded the raven's to bring him, (1 Kgs 17:4) and again with bread made by a widow from a jar which was miraculously filled until the famine was over. (1 Kgs 17:9-22) • God performed a miracle of multiplication with the loaves through the prophet Elisha in 2 Kgs 4:42-44. • God pre-figured the Holy Eucharist through the prophet Ezekiel. Ez 3:3 "'Son of man, eat this scroll that I give you and fill your stomach with it.' Then I ate it; and it was in my mouth as sweet as honey." |
| Application | <p>Below find discussion questions, an activity, a summary, and prayer time. You may or may not have time for all of this, so choose what you'd like to do with the group, but be sure to take some time for prayer before the end of the night.</p> <p>DISCUSSION:</p> <ul style="list-style-type: none"> • If you have time for discussion, you could either break into small groups, or if the group is small, stay together. Discussion questions: <ol style="list-style-type: none"> 12) Imagine yourself being present along the Road to Emmaus. What scripture would you have wanted Jesus to unpack for you? What would have made your heart "burn within you"? 13) Paul speaks of the importance of receiving the bread worthily, having the proper disposition to do so, and the consequences of not receiving the bread worthily. Have I always been in this proper disposition, and had the proper awareness of Jesus' Presence in the Eucharist? How does this make me feel? 14) Was I aware of the many ways in which the Eucharist is prefigured in the Old Testament? Are there other ways that I am aware of that the Eucharist is prefigured? • Then, if you were in small groups, come back together. Invite some people to share their thoughts from the discussion time. <p>ACTIVITY:</p> <p>Play a round of "Catch Phrase" in which the group is split into 2 groups. Each group will choose one person to start the game. They will come forward and take a card from the stack. On each card is a road sign. Without saying what the sign says or what it is used for, they must describe the sign to their team. Their team will earn a point if they guess it correctly. When it is guessed, the person with the card can sit down and another person gets up. Give the group 3 minutes to guess as many as possible.</p> <p>Connection: Just as we can understand a sign by a quick glance or even having it described to us, Scripture is full of "signs" that point to the Eucharist. God did this to make things clear and give us directions to make it easy to find him.</p> |

| | |
|---------------------|--|
| | <p>SUMMARY:</p> <ul style="list-style-type: none"> • Whether or not you took time for discussion or skipped it, next summarize the main points of the talk, with a focus on how God has always been preparing us for the Eucharist, where he longs to be with us. <p>PRAYER:</p> <p>Then, spend some time in prayer (in the chapel, if possible) and lead them in a guided meditation or invite them to pray with a Scripture using the prayer card or handout (even just 5-10 minutes, depending on how much time you have). You might use 1 Corinthians 11:20-34, or another Scripture.</p> |
| Celebration | Pray a closing prayer (you might use the Anima Christi prayer on the handout), then join the rest of the community in the chapel for a testimony and closing prayer. If possible, have some social time after the closing prayer. |
| Vocabulary | <ul style="list-style-type: none"> • Prefiguration—to show or suggest ahead of time; to represent beforehand • Typology—the mystery of Christ, hidden under the letter of the Old Testament, is revealed in a Christian understanding of the relationship between the Old and New Testament. Christ is revealed on the basis of figures (types)—historical persons and events foreshadowing or prefiguring a future person or event—which are thereby explained in their richness and significance by the type. |
| Resources | <p>The Catechism of the Catholic Church (CCC)</p> <p>The Sacraments: Source of Our Life in Christ</p> <p><i>The Lamb's Supper</i>, by Scott Hahn</p> <p>http://www.therealpresence.org/eucharst/scrip/a6.html</p> |
| Meal or snacks | Will there be a meal or snacks as part of this event, beginning or end of event, how long, what prep is needed to be determined by the Parish. |
| Testimony | Will there be a testimony as part of this event, who will give it, how long to be determined by the Parish. |
| Supplies needed | <p>If a video is shown, then audio visual equipment appropriate to the size of the group</p> <p>Scoreboard, prizes</p> <p>Catch Phrase road sign cards</p> |
| Handouts needed | Anima Christi prayer |
| Volunteers needed | <p>to be determined by the Parish.</p> <p>Speaker, game leader, testimony, possibly small group facilitators, people to prepare and serve meal or snacks, etc.</p> |
| Advance preparation | <p>Training in advance, setup, music needed, etc.: to be determined by the Parish.</p> <p>Speaker/teachers have outline/handouts/materials, photocopies ready, setup for meal and classroom space, chapel ready for gathering, mics if needed, etc. Game ready.</p> |

The Eucharistic Revival: Encountering Jesus in the Eucharist

Catechesis #6: The Mass: Sacrifice, Thanksgiving, Memorial, Presence

MIDDLE SCHOOL/HIGH SCHOOL LESSON

| | |
|----------------------------|--|
| Event | Catechesis: The Mass—Sacrifice, Thanksgiving, Memorial, Presence |
| Event Category | Catechesis |
| Brief Description of Event | This lesson focuses on the elements of Sacrifice, Thanksgiving, Memorial and Presence of the Sacrament of the Eucharist |
| Length of Time Needed | 1 hour, or, if a meal or snacks are included: 1.5-1.75 hours |
| Schedule of the Event | <ul style="list-style-type: none"> • Meal, with the whole community (optional, 30-45 minutes) • Break into age levels (PS-2; 3-5, MS, HS, adults) • Lesson, with activities or discussion (45 minutes) • Gather the whole community in the chapel for a testimony (5-7 minutes) • Closing prayer and blessing in the chapel (5 minutes) • Snacks and fellowship (optional, and possible alternative to a meal, 15-30 minutes) |
| Goal | Deeper understanding of the way in which the Eucharistic Sacrifice, fulfills the sacrifices of the Old Covenant. To instill an awareness of the way in which the sacrifice on Calvary is perpetuated in the Eucharist, leading to a deeper love for Christ who gives himself to us in the Eucharist, a desire to receive him in the Eucharist |
| Age level(s) | Middle School and High School |
| Review | Expands on the introductory session of the Eucharist |
| Preparation | Gather the youth into the appropriate age groups and have them settle themselves. Open with a prayer asking the Holy Spirit to help them to open their hearts and minds and to guide them through the time together. |
| Proclamation | Jesus instituted the Eucharistic Sacrifice for us to perpetuate the sacrifice of the Cross, to entrust His bride a memorial of his love in the Paschal Banquet in which he is consumed. He commanded his Apostles to celebrate the Eucharist until his return so that we would be able to live in his love until he comes again. The Sacrifice of the Cross is one single sacrifice with the Eucharistic Sacrifice. |
| Explanation | <p>To understand the Mass, indeed, to understand the entirety of Jesus' Paschal Mystery, we must first understand the concept of sacrifice.</p> <ul style="list-style-type: none"> • “A sacrifice can be described as an offering of something of value to a deity, whether to God or a false deity. The requirements of the sacrifices were: <ul style="list-style-type: none"> ○ It is offered by a priest ○ The victim is an unblemished male ○ It is offered in remission for sin ○ It is destroyed in some manner” ○ The Sacraments, Source of our Life in Christ, from the Didache Series • The instinct to sacrifice something of value to a “god” has manifested itself throughout human history. |

| | |
|--|--|
| | <ul style="list-style-type: none"> ○ “Nothing is psychologically so intelligible as the derivation of sacrifice from the naturally religious heart of man, and the history of all peoples similarly proves that scarcely a single religion has ever existed or exists today without some sacrifice. A religion entirely without sacrifice seems almost a psychological impossibility and is at least unnatural.” www.NewAdvent.com on Sacrifice ● Under the Old Covenant, this sacrifice was offered in a number of ways for a number of reasons, all of which recognize that the purpose of sacrifice is to direct man’s mind to God (see www.NewAdvent.com on Sacrifice)(ST I-II Q. cii a.3) <ul style="list-style-type: none"> ○ Holocaust—where the victim was entirely consumed by fire <ul style="list-style-type: none"> ▪ to give symbolic expression to man’s complete surrender of himself into the hands of the Supreme God in order to obtain communion with Him. ○ Sin Offering—offered in two parts, one part is burnt, the other granted to the priests to signify that remission is granted by God through the ministry of his priests <ul style="list-style-type: none"> ▪ Atonement for our sins, for which we deserve death, i.e. the appeasing of the Divine anger ○ Peace Offering—offered in three parts, part burnt offering, part allotted to priests, and part to the use of the one offering, in order to signify that man’s salvation is from God, by the direction of God’s ministers, and through the cooperation of those who are saved. <ul style="list-style-type: none"> ▪ In Thanksgiving, by recognizing that whatever we have is from God, and direct it to God. ▪ Or for the welfare of others <p>The Sacrifice of the Mass is Christ’s gift to us until he comes again, enabling us to participate in his sacrifice and to receive the benefits won for us on Calvary. The imperfect sacrifices of the Old Covenant are fulfilled in the Sacrifice of the Mass</p> <ul style="list-style-type: none"> ● “The sacrificial character of the Eucharist is manifested in the very words of institution: “This is my body which is given for you” and “This cup which is poured out for you is the New Covenant in my blood.”” CCC 1365 ● From our lesson on the Institution and Real Presence of Christ in the Eucharist, we recall that the Institution of the Eucharist was inextricably linked to Christ’s own sacrifice on the Cross. This was particularly evident when he spoke of the Cup, at the Last Supper, in the Garden of Gethsemane and finally on the Cross. ● The Presence of the Sacrificial Memorial of Christ <ul style="list-style-type: none"> ○ The Jewish understanding of the memorial, or anamnesis, of the Passover supper, was not simply a remembrance of the Passover, but a way of making present the event of the first Passover night. |
|--|--|

| | |
|-------------|---|
| | <ul style="list-style-type: none"> ○ In the same way, the memorial of the Eucharist, “transcends time and place, making that moment on Calvary, two thousand years ago, present on the altar. ‘The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice.’ The unique sacrifice of Christ on the Cross is re-presented (made present) in each and every Mass that is validly celebrated.” The Sacraments, Source of our Life in Christ, from the Didache Series ○ The Sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: the victim is one and the same, only the manner of offering is different. CCC 1367 <ul style="list-style-type: none"> ● The Sacrifice of the Mass is a sacrifice of Thanksgiving. <ul style="list-style-type: none"> ○ “In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and Resurrection of Christ.” CCC 1359 ○ “Eucharist means first of all “thanksgiving”” CCC 1360 ○ “The Eucharist is also the sacrifice of prayer by which the Church sings the glory of God in the name of all creation.” CCC 1361 ● The Sacrifice of the Mass is an atonement for our sins <ul style="list-style-type: none"> ○ As the Sacrifice of the mass re-presents (makes present) the sacrifice of the cross, it also applies the fruit of the cross, every time it is celebrated, “its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit.” CCC 1366 |
| Application | <p>Below find discussion questions, an activity, a summary, and prayer time. You may or may not have time for all of this, so choose what you'd like to do with the group, but be sure to take some time for prayer before the end of the night.</p> <p>DISCUSSION:</p> <ul style="list-style-type: none"> • If you have time for discussion, you could either break into small groups, or if the group is small, stay together. Discussion questions: <ol style="list-style-type: none"> 1) One of the errors which other Christians mistakenly believe about the Mass, is that Christ is “resacrificed” over and over in the Mass. How would I explain the difference of the way in which the Sacrifice on Calvary is “re-presented” rather than resacrificed? 2) How might an understanding of the modes of sacrifice in under the Old Covenant affect my experience of the Mass today? 3) How does the Sacrifice of the Mass fulfill the four requirements of the Sacrifice of the Old Covenant? • Then, if you were in small groups, come back together. Invite some people to share their thoughts from the discussion time. <p>ACTIVITY: Game: Teams Size: 3 to 4 people on a Team Goal: Cut each piece of bread into 9 even pieces using one of the given utensils per piece of bread.</p> |

Separate the group into teams. (If working with a small number, do the activity as one large group.) Hand each team one piece of bread per member and a Ziploc bag containing a thumbtack, a flosser stick, a piece of paper, a paper clip and rubber band

Within clear sight of each team's working station, (i.e. located on the far end of the table) place the extra bartering utensil for each group. However, DO NOT advertised or speak of the utensil to the students before the activity begins.

After each group has their supplies, instruct them that they need to cut each piece of bread into 9 even pieces using one of the utensils given per piece of bread (i.e. flosser stick for piece #1, paper for piece #2 etc.) Each piece of bread can only be cut by one utensil. Each student will need to number off in order to determine who will slice which piece of bread (only 1 team member/piece of bread).

When each team member has been designated a slice of bread and designated utensil, they will be instructed to begin and the team will need to complete the rounds cutting only one piece of bread at a time as quickly as possible using the utensils that they have. This will be pretty obvious that it will be difficult to cut the bread into squares using the non-traditional items given.

Here's the catch.....

With the extra bartering utensils, the goal is to have the students notice them and ask, "Why can't we use the sharp utensil (butter knife, pizza cutter etc.) to cut our bread? THEY CAN!!!! However, they need to, "sacrifice" their sense of sight for the utensil. In return for the extra bartering utensil, they in return must be blindfolded. Each team can only sacrifice ONCE. To the best of your ability, do not publicized the sacrifice element to the other groups; try to have the other teams figure it out.

The first team to successfully cut all their pieces of bread win. If necessary, you may add time to a team that did not cut their pieces evenly.

Explanation of Game:

Main Points:

- Sacrifice: Jesus sacrificed Himself for our benefit and that we may live eternally with Him in Heaven. Just like in the activity, some of you had to "sacrifice" your sight in order to get something better, in the same way, Jesus sacrificed Himself in order to give us something greater (eternal life).

| | |
|-----------------|--|
| | <p>- We are called to sacrifice our first fruits. We are invited to give to Jesus what is of value to us, not just what we have left over. In this activity, your sight was of great value to you. It was a true sacrifice which resulted in receiving a greater utensil.</p> <p>SUMMARY:</p> <ul style="list-style-type: none"> • Whether or not you took time for discussion or skipped it, next summarize the main points of the talk, with a focus on the Mass as Sacrifice, Thanksgiving, Memorial, and Presence. This is all so that he can be close to us in the Eucharist. <p>PRAYER:</p> <p>Then, spend some time in prayer (in the chapel, if possible) and lead them in a guided meditation or invite them to pray with a Scripture using the prayer card or handout (even just 5-10 minutes, depending on how much time you have). You might use Luke 24:13-25, or another Scripture.</p> |
| Celebration | Pray a closing prayer (you might use the Anima Christi prayer on the handout), then join the rest of the community in the chapel for a testimony and closing prayer. If possible, have some social time after the closing prayer. |
| Vocabulary | <ul style="list-style-type: none"> • Sacrifice—an offering made to God as a sign of adoration, gratitude, supplication, penance, and/or communion • Anamnesis—the memorial—prayer after the words of consecration at the Mass in which we recall the death and Resurrection of Christ and look forward to his glorious return • Holocaust—where the victim was entirely consumed by fire to give symbolic expression to man's complete surrender of himself into the hands of the Supreme God in order to obtain communion with Him. • Atonement—reparation for a wrong; By his suffering and death on the Cross, Jesus freed us from our sins and brought about our reconciliation with God the Father |
| Resources | <p>The Catechism of the Catholic Church (CCC)</p> <p>The Sacraments: Source of Our Life in Christ</p> <p>YouTube—Catholic Answers: Are We Present at Calvary During the Mass?</p> |
| Meal or snacks | Will there be a meal or snacks as part of this event, beginning or end of event, how long, what prep is needed to be determined by the Parish. |
| Testimony | Will there be a testimony as part of this event, who will give it, how long to be determined by the Parish. |
| Supplies needed | <p>If a video is shown, then audio visual equipment appropriate to the size of the group</p> <p>Game Supplies:</p> <ul style="list-style-type: none"> • Piece of Paper (1 per team), flosser sticks, thumbtacks (1 per team), & rubber band (1 per team) • Sliced bread (One piece per team member) • Extra Bartering Utensils: Pizza Cutters &/or Butter Knives, (1 Utensil per team) |
| Handouts needed | Anima Christi prayer |

| | |
|---------------------|---|
| Volunteers needed | to be determined by the Parish. Speaker, testimony, possibly small group facilitators, people to prepare and serve meal or snacks, etc. |
| Advance preparation | Training in advance, setup, music needed, etc.: to be determined by the Parish. |
| | Speaker/teachers have outline/handouts/materials, photocopies ready, setup for meal and classroom space, chapel ready for gathering, mics if needed, etc. |

The Eucharistic Revival: Encountering Jesus in the Eucharist

Catechesis #7: The Pledge of the Glory to Come

MIDDLE SCHOOL/HIGH SCHOOL LESSON

| | |
|----------------------------|--|
| Event | Catechesis: The Pledge of the Glory to Come |
| Event Category | Catechesis |
| Brief Description of Event | This lesson will highlight Christ's promise of sharing in his glory, and the way in which the Eucharist nurtures us for that eternal destiny, and even allows us to anticipate the sharing of that glory now. |
| Length of Time Needed | 1 hour, or, if a meal or snacks are included: 1.5-1.75 hours |
| Schedule of the Event | <ul style="list-style-type: none"> • Meal, with the whole community (optional, 30-45 minutes) • Break into age levels (PS-2; 3-5, MS, HS, adults) • Lesson, with activities or discussion (45 minutes) • Gather the whole community in the chapel for a testimony (5-7 minutes) • Closing prayer and blessing in the chapel (5 minutes) • Snacks and fellowship (optional, and possible alternative to a meal, 15-30 minutes) |
| Goal | Deeper understanding of the temporal and eternal fruits of the Eucharist, and deeper desire to receive Him now in anticipation of that heavenly glory. |
| Age level(s) | Middle School and High School |
| Review | |
| Preparation | Gather the youth into the appropriate age groups and have them settle themselves. Open with a prayer asking the Holy Spirit to help them to open their hearts and minds and to guide them through the time together. |
| Proclamation | Jesus calls us to share forever in the Divine Life and Love of the Trinity and has given us his very own body, blood, soul and divinity in the Eucharist to be our sure and certain source of grace to be able enter into that promised glory. |
| Explanation | <p>MS/HS Lesson:</p> <p>Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. In an ancient prayer the Church acclaims the mystery of the Eucharist:</p> <p><i>“O sacred banquet in which Christ is received as food, the memory of his Passion is renewed, the soul is filled with grace and a pledge of the life to come is given to us.” CCC 1402</i></p> <ul style="list-style-type: none"> • In this prayer, we see some of the ways in which, through participation in the Holy Sacrifice, Christ sustains our strength along the pilgrimage of this life: <ul style="list-style-type: none"> ○ We receive him as food <ul style="list-style-type: none"> ▪ In our lesson on Communion, we were reminded that the Eucharist is truly a meal, food, a sacred banquet, bread of the angels, in which Jesus give us his very self, Body, Blood, Soul and Divinity. ▪ Like our earthly food, this heavenly food nourishes us, changes us. But even more it transforms us into that which we receive. |

- This “food” truly gives us strength for the pilgrimage of this life to our heavenly destiny of the life to come.
- We see this most particularly in the Anointing of the Sick when the Church offers those who are about to leave this life the Eucharist as **viaticum**. It is the seed of eternal life and the power of resurrection, according to the words of the Lord: "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." CCC 1524
- **The memory of his passion is renewed**
 - In our lesson on the Memorial aspect of the Mass, we have also come to understand that:
 - just as the Jewish understanding of memorial, or **anamnesis**, was not simply a remembrance of the Passover, but a way of **making present** the event of the first Passover night,
 - so too, the sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice
 - thus, the Sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: the victim is one and the same, only the manner of offering is different
 - In the Mass, not only is the memory of his passion renewed, but also, the work of redemption continues, as we are made present to and invited to participate in his paschal sacrifice.
 - When we physically offer the bread, wine and other offerings, we are also invited to offer our work, our tears, our joys and even our own suffering. When we participate with Christ by offering our lives in sacrificial union with him we enter the heart of the Trinity and can truly say, “We have come to know and to believe in the love God has for us. “ 1 Jn 4:16
 - Not only do we participate in the **anamnesis**, the **memorial** of his Passion, we are also simply reminded of it, our memory is stirred and reinforced, brought ever closer to the surface of our consciousness, so that we are apt to join ourselves to him not only in the mass, but throughout our daily lives, turning to him, yearning for him, just as he yearns for us.
- **The soul is filled with grace**
 - Like all sacraments, through the Eucharist we receive sanctifying grace; grace which transforms us, makes us holy, which makes us sharers in his divine nature. (2 Peter 1:4)
 - The specific grace which the Eucharist imparts to us is akin to nourishment, the food which we spoke of above which gives us strength for the pilgrimage. Unlike Baptism and Confirmation, which can only be received once, in weekly or even daily reception of Christ in the Eucharist we “receive in increasing measure the treasures of the divine life and advance toward the perfection of charity. “ CCC 1212
- **A pledge of the life to come is given to us**
 - **Parousia, “thy kingdom come” ... when God will be all in all**
 - Jesus spoke often of the Kingdom of God (see Mark, Luke & John) or the Kingdom of Heaven (see Matthew). He taught us to pray for it daily in the Lord’s prayer. And while we seek to do his will on earth today, ultimately this is a reference to our heavenly destiny, when Jesus will come again (Mt 21: 3, 27, 37, 39, 1 Thess 2:19)

| | |
|--|---|
| | <ul style="list-style-type: none"> ● We see in Matthew, in the days leading up to the Last Supper, Jesus told the disciples a number of parables pointing to the time in which he would come again, and stressing the necessity to be ready. (See Mt 24:29-25:46) ● John closes the book of Revelation with this promise <ul style="list-style-type: none"> ▪ “Behold, I am coming soon. I bring with me the recompense I will give to each according to his deeds. The one who gives this testimony says, “Yes, I am coming soon.” Amen! Come, Lord Jesus!” Rev 22:12, 20 ▪ In the Bread of Life Discourse, Jesus first taught the necessity of receiving him in the Eucharist to inherit eternal life. <ul style="list-style-type: none"> ● For this is the will of my Father, that everyone who sees the Son and believes in him may have eternal life, and I shall raise him [on] the last day.” Jn 6:40 ● I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. Jn 6:51 ● Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats* my flesh and drinks my blood has eternal life, and I will raise him on the last day. Jn 6:53-54 ▪ In the Last Supper Discourse, when he was establishing the Institution of the Eucharist, he again promised a share in his glory and in eternal life, thus <ul style="list-style-type: none"> ▪ “When Jesus had said this, he raised his eyes to heaven and said, “Father, the hour has come. Give glory to your son, so that your son may glorify you, just as you gave him authority over all people, so that he may give eternal life to all you gave him. Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ.” Jn 17:1-3 ▪ “And I have given them the glory you gave me, so that they may be one, as we are one, . . . Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world.” Jn 17:22, 24 ● In the Eucharist, Christ not only points us to that heavenly destiny he gives us the grace to long for eternal life. <ul style="list-style-type: none"> ○ Therefore we celebrate the Eucharist “as we await the blessed hope and the coming of our Savior, Jesus Christ,” asking “to enjoy forever the fullness of your glory, when you will wipe away every tear from our eyes. For seeing you, our God, as you are, we shall be like you for all the ages and raise you without end, through Christ our Lord.” CCC 1404 ● Finally, we can rejoice in the knowledge that the celebration of the Mass “unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints.” CCC 1405 <ul style="list-style-type: none"> ○ Jesus longs so much to be with us that even before we arrive at our heavenly destiny, he allows us to be present to him, to Our Blessed Mother, and to all the saints and angels in offering the Sacrifice of the Eucharist to our Heavenly Father. (See Lesson on Transcendence) |
|--|---|

| | |
|--------------------|--|
| <p>Application</p> | <p>Below find discussion questions, an activity, a summary, and prayer time. You may or may not have time for all of this, so choose what you'd like to do with the group, but be sure to take some time for prayer before the end of the night.</p> <p>DISCUSSION:</p> <ul style="list-style-type: none"> • If you have time for discussion, you could either break into small groups, or if the group is small, stay together. Discussion questions: <ol style="list-style-type: none"> 9) In "The 7 Habits of Highly Effective People, Stephen Covey tells us to "Begin with the End in Mind." Do I orient my daily activities based on Jesus' promise of "glory" and "eternal life" to be received on the "last day"? 10) Catechesis of the Good Shepherd, a Montessori based curriculum for children ages 3-12, often focuses on the "Three Moments of Salvation History"; Creation, Redemption and Parousia. How can the Eucharist make these moments present to us and ground us in those truths? 11) Do I yearn for the Parousia, for the Glory to Come? If not, what could I do to foster that desire? 12) Do I regard the Mass as a way in which I can truly join my life, my joys, my sufferings with Christ, and to participate in his life and love here and now? • Then, if you were in small groups, come back together. Invite some people to share their thoughts from the discussion time. <p>ACTIVITY:</p> <p>Kingdom of Heaven</p> <ul style="list-style-type: none"> • https://www.youtube.com/watch?v=QX_oy9614HQ • Use the link above to demonstrate a similar experiment: Give each student a treat and tell them that they can eat it now, but if they wait (x amount of minutes, decide according to group) then they will have the option to turn in their treat in order to get something better. • For example, give each student a truffle, or chocolate. Tell them that they can eat it now, or they can wait 10 minutes and turn in their truffle for something better (don't tell them what the "better" thing is). If they wait, give the student a box of chocolates, or a treat that is of much greater value. • At the end of the experiment, you can explain that Jesus gives us good things all the time (truffles), but he will often ask of us to return those back to him in order to receive something greater, longer-lasting and more beneficial for us (box of chocolates), such as the Kingdom of Heaven. What are we willing to sacrifice, give up, or sell in order to obtain something greater? Will we sell all that we have for the great treasure? <p>SUMMARY:</p> <ul style="list-style-type: none"> • Whether or not you took time for discussion or skipped it, next summarize the main points of the talk, with a focus on how the Eucharist is a promise of the eternal life to come – Jesus is with us now in the Eucharist, and he longs to be with us forever in heaven. <p>PRAYER:</p> <p>Then, spend some time in prayer (in the chapel, if possible) and lead them in a guided meditation or invite them to pray with a Scripture using the prayer</p> |
|--------------------|--|

| | |
|---------------------|--|
| | card or handout (even just 5-10 minutes, depending on how much time you have). You might use John 14:1-6, John 17:22-26, or another Scripture. |
| Celebration | <p>Pray a closing prayer</p> <p>Grant, almighty God, that, just as we are renewed by the Supper of your Son in this present age, so we may enjoy his banquet for all eternity. Who lives and reigns for ever and ever.</p> <p>-Prayer after communion, Mass of the Lord's Supper- (or you might use the Anima Christi prayer on the handout), then join the rest of the community in the chapel for a testimony and closing prayer.</p> <p>If possible, have some social time after the closing prayer.</p> |
| Vocabulary | <ul style="list-style-type: none"> ● Viaticum—the Holy Eucharist when received by a dying person as the spiritual food for one's passing from this world to the Father ● Parousia—the Second Coming of Christ, when his Kingdom will be fully established and his triumph over evil will be complete ● Anamnesis—the Memorial of Christ's Passion—prayer after the words of consecration at the Mass in which we recall the death and Resurrection of Christ and look forward to his glorious return |
| Resources | <ul style="list-style-type: none"> ● CCC 1402-1405, 1419 |
| Meal or snacks | Will there be a meal or snacks as part of this event, beginning or end of event, how long, what prep is needed: to be determined by the Parish. |
| Testimony | Will there be a testimony as part of this event, who will give it, how long: to be determined by the Parish. |
| Supplies needed | Activity: one lesser treat for each student and one greater treat for each student (assuming that they will all want to hold off for the greater gift). |
| Handouts needed | Anima Christi prayer |
| Volunteers needed | to be determined by the Parish. Speaker, testimony, possibly small group facilitators, people to prepare and serve meal or snacks, etc. |
| Advance preparation | Training in advance, setup, music needed, etc.: to be determined by the lesson writers & Parish. Speaker/teachers have outline/handouts/materials, photocopies ready, setup for meal and classroom space, chapel ready for gathering, mics if needed, etc. |

The Eucharistic Revival: Encountering Jesus in the Eucharist

Catechesis #8: Mary, Mother of the Eucharist

MIDDLE SCHOOL/HIGH SCHOOL LESSON

| | |
|----------------------------|---|
| Event | Catechesis: Mary, Mother of the Eucharist |
| Event Category | Catechesis |
| Brief Description of Event | This lesson will present information regarding Our Blessed Mother's relationship with Jesus in the Eucharist. |
| Length of Time Needed | 1 hour, or, if a meal or snacks are included: 1.5-1.75 hours |
| Schedule of the Event | <ul style="list-style-type: none"> • Meal, with the whole community (optional, 30-45 minutes) • Break into age levels (PS-2; 3-5, MS, HS, adults) • Lesson, with activities or discussion (45 minutes) • Gather the whole community in the chapel for a testimony (5-7 minutes) • Closing prayer and blessing in the chapel (5 minutes) • Snacks and fellowship (optional, and possible alternative to a meal, 15-30 minutes) |
| Goal | To increase our understanding of and reverence for Our Blessed Mother's relationship with her son Jesus, in the Eucharist. |
| Age level(s) | Middle School and High School |
| Review | |
| Preparation | Gather the youth into the appropriate age groups and have them settle themselves. Open with a prayer asking the Holy Spirit to help them to open their hearts and minds and to guide them through the time together. |
| Proclamation | The Jesus who is truly present in the Eucharist is the same Jesus who lived in the womb of Our Blessed Mother. Just as he deigned to come to us as an infant through her, he continues to allow her to bring us to him even today. |
| Explanation | <p>Wherever you find a love for, and a devotion to, the Virgin Mother of God, invariably you will find a more fervent response to Jesus in the Holy Eucharist. Let's look at Our Blessed Mother's relationship with her son, Jesus, through the eyes of three holy men, Pope Benedict XVI, St John Paul II, and St. John Bosco.</p> <p><u>Pope Benedict XVI</u> God's gifts to us have found their perfect fulfillment in the Virgin Mary, Mother of God and our Mother.</p> <ul style="list-style-type: none"> • Our destiny, our eschatological goal, is heaven. The Eucharist enables us to have a foretaste of that goal, and Mary's Assumption body and soul into heaven is for us a sign of sure hope of that same goal. • In Mary most holy, we also see perfectly fulfilled the "sacramental" way that God comes down to meet his creatures and involves them in his saving work. • From the Annunciation to Pentecost, Mary of Nazareth appears as someone whose freedom is completely open to God's will. |

Mary's obedient faith in response to God's work shapes her life at every moment and **gives us a model** to do the same.

- A virgin attentive to God's word, she lives in complete harmony with his will.
- She treasures in her heart the words that come to her from God and, piecing them together like a mosaic.
- She learns to understand them more deeply (cf. Lk 2:19, 51).
- Mary is the great Believer who places herself confidently in God's hands, abandoning herself to his will.

This mystery deepens as she becomes completely involved in the redemptive mission of Jesus.

- In the words of the Second Vatican Council, "the blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son until she stood at the Cross, in keeping with the divine plan (cf. Jn 19:25), suffering deeply with her only-begotten Son, **associating herself with his sacrifice in her mother's heart**, and lovingly consenting to the immolation of the victim who was born of her."
- Finally, she was given, by the same Christ Jesus dying on the Cross, as a mother to his disciple, with these words: "Woman, behold your Son."
- From the Annunciation to the Cross, Mary is the one who received the Word, made flesh within her and then silenced in death. It is she, lastly, who took into her arms the lifeless body of the one who truly loved his own "to the end" (Jn 13:1).

Consequently, every time we approach the Body and Blood of Christ in the eucharistic liturgy, we also turn to her who, by her complete fidelity, received Christ's sacrifice for the whole Church.

- The Synod Fathers rightly declared that "Mary inaugurates the Church's participation in the sacrifice of the Redeemer."
- She is the Immaculata, who receives God's gift unconditionally and is thus associated with his work of salvation.
- Mary of Nazareth, icon of the nascent Church, is the model for each of us, called to receive the gift that Jesus makes of himself in the Eucharist.

All the above is taken from Sacrament of Love, Pope Benedict XVI, 1997

St. John Paul II

In his encyclical *Ecclesia de Eucharistia*, St. John Paul II observed that Mary is a "woman of the Eucharist" in her whole life.

- Mary echoes Jesus' instruction to us to "Do this in memory of me" when she says to the servants at the wedding feast of Cana, "Do whatever He tells you." Jn 2:5
- "There is a profound analogy between the Fiat which Mary said in reply to the angel, and the Amen which every believer says when receiving the Body of the Lord"

- Mary's belief in the mystery of the Annunciation ("Blessed is she who believed") anticipates the Church's belief in the Eucharist.
- Mary's sufferings throughout her life, as prophesied by Simeon at the Lord's Presentation was a real share in the suffering of Christ.
- **"Mary is present, with the Church and as the Mother of the Church, at each of our celebrations of the Eucharist. If the Church and the Eucharist are inseparably united, the same ought to be said of Mary and the Eucharist."**

We can see Mary's role, both as a model to us, and a mediatrix of grace further entwined when we look at St. John Bosco's infamous dream of the persecution of the Church.

- Don Bosco had a dream in which a great stately ship was being ferociously attacked by a multitude of enemies, in a formidable array of ships in battle formation. They were using weapons of all sorts trying to ram this great ship, set it afire, cripple it as much as possible. Even the winds and waves seemed to be fighting this great ship. Throughout the battle, this stately vessel is shielded by a flotilla escort.
- In this midst of this endless sea, two solid columns, a short distance apart, soar high into the sky: one is surmounted by a statue of the Immaculate Virgin at whose feet a large inscription reads: **Help of Christians**; the other, far loftier and sturdier, supports an enormous Communion Host and bears beneath it the inscription **Salvation of believers**.
- Steering itself between the two pillars, the great ship is able to sustain enormous attacks, even the death of its captain, the Pope, who is instantly replaced with another captain.
- The new Pope steers his ship safely between the two columns and moors it to the two columns; first to the one surmounted by the Host, and then to the other, topped by the statue of the Virgin. At this point something unexpected happens. The enemy ships panic and disperse, colliding with and scuttling each other. Some auxiliary ships which had gallantly fought alongside their flagship are the first to tie up at the two columns. A great calm now covers the sea.
- Those to whom Don Bosco related this dream correctly interpreted his dream to mean flagship symbolized the Church headed by the Pope, with the ships representing mankind and the sea as an image of the world. The ships defending the flagship he equated with the laity and the attackers with those trying to destroy the Church, while the two columns represented devotion to Mary and the Eucharist.
- Don Bosco replied "Very grave trials await the Church. What we have suffered so far is almost nothing compared to what is going to happen. The enemies of the Church are symbolized by the ships which strive their utmost to sink the flagship. **Only two things can save us in such a grave hour: devotion to Mary and frequent Communion. Let us do our very best to use these two means and have others use them everywhere.**

| | |
|-------------|--|
| | <p>Mary brought Jesus to us as an infant, she brings us to him now.</p> <ul style="list-style-type: none"> • We spiritually bring Christ into a world waiting to be reborn. We are called to become a living monstrance, repositories of the Bread of life for others. Mary is the model who shows us the way. • Like Mary, the Mother of the Lord - and the mother of all who follow her Son - we are invited to give our "Fiat," our surrender of love, our "Yes" to the God of love and allow Him to be spiritually formed within us. |
| Application | <p>Below find discussion questions, an activity, a summary, and prayer time. You may or may not have time for all of this, so choose what you'd like to do with the group, but be sure to take some time for prayer before the end of the night.</p> <p>DISCUSSION:</p> <ul style="list-style-type: none"> • If you have time for discussion, you could either break into small groups, or if the group is small, stay together. Discussion questions: <ol style="list-style-type: none"> 7) Have I petitioned, or even thought of petitioning Mary to draw me into a more intimate union with her son in the Eucharist? 8) How might I continue to turn to Mary, Help of Christians? How might I model my life after her Fiat? • Then, if you were in small groups, come back together. Invite some people to share their thoughts from the discussion time. <p>ACTIVITY: Capture the Flag https://www.verywellfamily.com/how-to-play-capture-the-flag-1257384</p> <ul style="list-style-type: none"> • You can determine how long the game will last based on the amount of people and the time that you have. • Explain to the students that, just as the "flag" was of great value to you and your team and to have possession of that, so too was Jesus to the Mother of God. She was given a gift of great value that was cherished and taken good care of. Mary's mission was to carry Jesus into the world just as it was your mission as a team to take care of something of great value. <p>SUMMARY:</p> <ul style="list-style-type: none"> • Whether or not you took time for discussion or skipped it, next summarize the main points of the talk, with a focus on how Jesus comes to us as a man, born of a woman, so that he can be close to us. Mary gave her life to be his mother, and ours. She intercedes for us. <p>PRAYER: Then, spend some time in prayer (in the chapel, if possible) and lead them in a guided meditation or invite them to pray with a Scripture using the prayer card or handout (even just 5-10 minutes, depending on how much time you have). You might use Luke 1:26-38, or another Scripture.</p> |
| Celebration | <p>Pray a closing prayer (you might pray the Magnificat on the handout), then join the rest of the community in the chapel for a testimony and closing prayer. If possible, have some social time after the closing prayer.</p> |

| | |
|---------------------|---|
| | Consider requesting to borrow the Mary Monstrance from the Rachel's Vineyard retreat ministry. It is an image of Our Lady and the Divine Host was positioned within her womb. |
| Vocabulary | Fiat —surrender of love to God our Father; saying “yes” to God’s will Monstrance —a special vessel designed to hold the Body of Christ and make it visible |
| Resources | The Catechism of the Catholic Church (CCC) Sacrament of Love, Benedict XVI Ecclesia de Eucharistia, St. John Paul II (see link for game in “application”) |
| Meal or snacks | Will there be a meal or snacks as part of this event, beginning or end of event, how long, what prep is needed to be determined by the Parish. |
| Testimony | Will there be a testimony as part of this event, who will give it, how long to be determined by the Parish. |
| Supplies needed | <ul style="list-style-type: none"> • two “flags” (bandanas, bean bags, t-shirts, etc.) • stakes and surveyor’s tape to mark boundaries of playing field and jails (if necessary) If a video is shown, then audio visual equipment appropriate to the size of the group |
| Handouts needed | Anima Christi prayer, Magnificat handout |
| Volunteers needed | to be determined by the Parish. Speaker, testimony, possibly small group facilitators, people to prepare and serve meal or snacks, etc. |
| Advance preparation | Training in advance, setup, music needed, etc.: to be determined by the lesson writers & Parish. Have a large area for the game picked out Speaker/teachers have outline/handouts/materials, photocopies ready, setup for meal and classroom space, chapel ready for gathering, mics if needed, etc. |



Adapted with permission from "The Year of the Eucharist" curriculum from the Diocese of Rapid City, SD.

THE MAGNIFICAT

My soul proclaims the greatness of
the Lord, my spirit rejoices in God
my Savior
for he has looked with favor on his lowly
servant. From this day all generations will
call me blessed: the Almighty has done
great things for me,
and holy is his Name.

He has mercy on those who
fear him in every generation.
He has shown the strength of his arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their
thrones, and has lifted up the lowly.
He has filled the hungry with good
things, and the rich he has sent
away empty.

He has come to the help of his
servant Israel for he remembered
his promise of mercy, the promise
he made to our fathers,
to Abraham and his children

forever. (Lk 1:46-55)