

CATHOLICISM UNPACKED

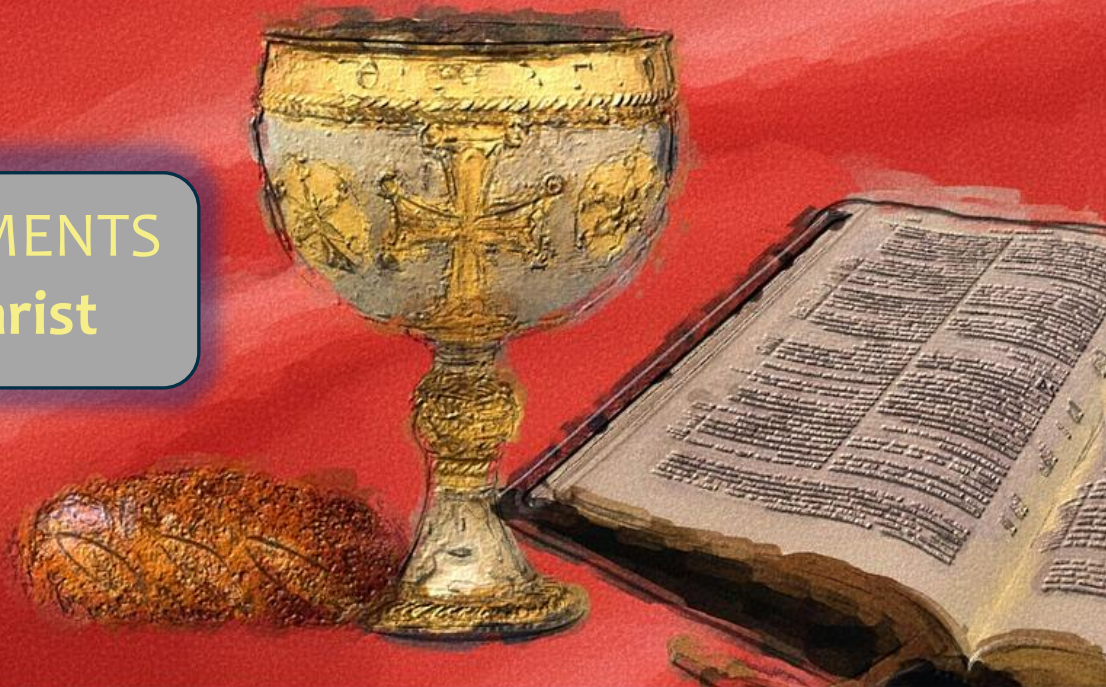


DIOCESE OF WESTMINSTER

EDUCATION SERVICE

REMEMBER ME.....

SACRAMENTS
Eucharist



WWW.EDUCATION.RCDOW.ORG.UK

CONTENTS

Introduction	2
Sacraments – An overview	5
Useful videos on Sacraments	6
Visual aids for Sacraments	7
A-Z of Eucharist	8
The Eucharist – a very brief overview	14
Eucharist – Q & A	15
 A) General Beliefs	 16
1. What is the Eucharist?	
2. What is the origin of the word Mass?	
3. What is the Most Holy Sacrament?	
4. What do Christians of other traditions believe about the Eucharist?	
5. What do Catholics believe about how Christ is present during the Mass?	
6. Why can some people receive the Blessed Sacrament and others cannot?	
7. If you receive both the bread and the wine at Communion will the Eucharist become more powerful?	
8. When did the Eucharist begin?	
9. Why do people make their First Holy Communion (FHC) and what does this entail?	
10. Why do people make the Sacrament of Reconciliation before their FHC?	
11. What sort of preparation can we take before receiving the Eucharist?	
12. What are the symbols used in the Eucharist and what do they mean?	
 B) Practice & Ritual	 21
1. What is the basic structure of the Mass?	
2. What is the meaning behind what happens at the Eucharist or Holy Mass?	
3. How can we show honour and respect to the Lord who is present in the form of bread & wine?	
4. Why are hosts of different sizes used at Mass?	
5. Why is the bread white?	
6. Why is the Host held up?	
7. Why are bells rung?	
8. How can we show reverence when we receive Holy Communion?	
9.. Why do we talk about ‘entering under my roof’?	
10. Why is water added to the wine while preparing the gifts at Mass?	
11. What are the key things to remember in the presence of the Eucharist?	
12. What are the gestures and signs used to respond to the presence of Christ in the Eucharist?	
13. What are the main objects are used for the Eucharist?	
14. What special words are used during the Mass and what do they mean?	
15. How can pupils be involved in the Mass?	
16. What are the liturgical vestments used for the celebration of the Eucharist?	
17. What other liturgical objects are used for the celebration of the Eucharist?	

C) Eucharist & Life

34

1. How does this sacrament have an impact on Christian life?
2. How does the Eucharist affect our relationship with Jesus?
3. How can our lives be transformed by living out the Eucharist?
4. How can we be Eucharist for others?
5. Why is the Concluding Rite at Mass important?
6. Who are special saints/people linked to the Eucharist?

D) Eucharist & Word

37

1. What is the Liturgy of the Word?
2. What is the importance of the readings?
3. What do we pray for during the Prayer of the Faithful or the Bidding Prayers?
4. What Scripture is linked to the Eucharist?

E) Making Links

40

1. What is the link between the Last Supper and the Mass?
2. What is the link between the lamb at the Passover and Jesus?
3. What is the link between the Exodus, the Old Testament Passover and the Last Supper?
4. What is the link between the Last Supper and the Acts of the Apostles?
5. How does this link to the events on the Road to Emmaus?
6. What are the links between the Washing of the Feet and the Acts of the Apostles?
7. What is the link between the Sacrament of the Eucharist and the Sacrament of Reconciliation?
8. What are the links between what Pope Francis says about the Eucharist and the words of the Gospel?

Summary Information about the Eucharist

45

Video links for the Eucharist

48

Eucharist Art

50

Hymns and Songs

54

Useful Websites and Resources

55

Prayers

56

Visual Aids for the Eucharist

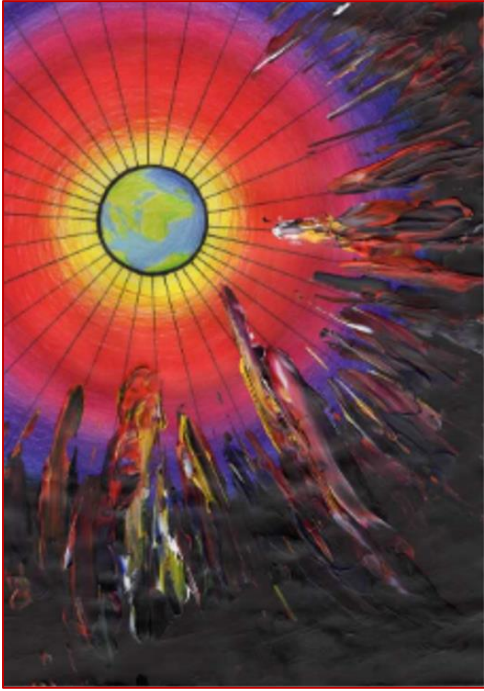
58

Sources

60

Thanks

60



'It is precisely this personal encounter with the Lord that then strengthens the social mission contained in the Eucharist which seeks to break down not only the walls that separate the Lord and ourselves but also and especially the walls that separate us from one another.'

(Pope Benedict)

Eucharist as the 'source and summit' of Christian life

It is important that catechesis and formation of faith in the Eucharist is at the heart of our schools. This is because the Eucharist is the 'source and summit' of Catholic life [Catechism of the Catholic Church (CCC) 1324]. But what does this mean for Catholics?

Firstly, this means that a Christian's spiritual life has Christ at its centre. Christ is the 'source', the spiritual food, since he is present in the Eucharist in the form of bread and wine. The Eucharist is Christ's gift of himself to us, one of pure love – he is ever-ready for a relationship with us. Just like a light streams from the sun, or a river flows from its source, so too does Christian spirituality pour forth from the Eucharist. Christ is our starting point to take out into our daily lives.

Secondly, this means that Christ is the 'summit', our inspiration and to whom all things are directed; he is our end as well as our beginning. We meet Christ when we receive him in the Eucharist and this prepares us for when we will meet him face to face at the end of time. Through consuming his body and blood in the Eucharist, Christ nourishes us and strengthens us. This is the 'summit', the highlight, of our Christian life as in the Eucharist we become one body, one spirit in Christ. It is the highest form of worship.

Aim

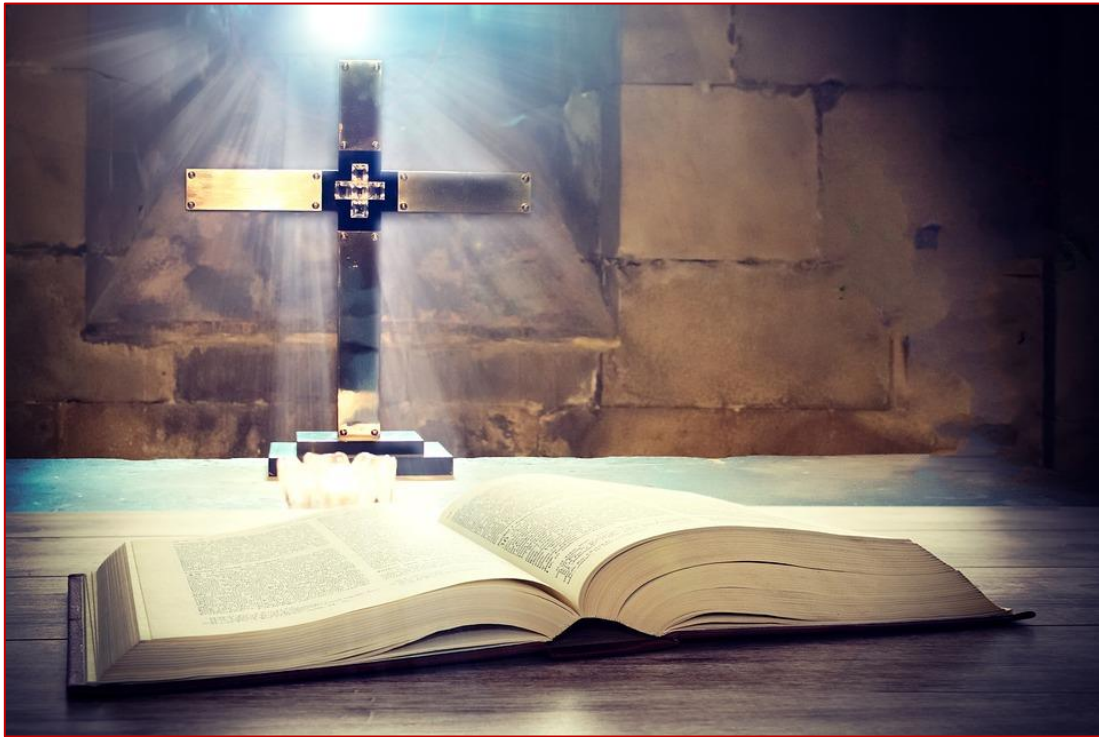
This document aims to 'unpack' the meaning of the Eucharist so that all those working with the pupils in our schools have a deeper appreciation of it, both in terms of subject knowledge as well as in the celebration of Mass. The topic of the Eucharist is so rich that it cannot be fully understood through one document and may take a lifetime; it requires practice and faith. However, it is hoped that this resource will be of value to those with various understandings of this wonderful sacrament for the benefit of all our pupils.





Sacraments

The seven sacraments are meeting points where God himself is present, waits for you, blesses you and leads you into deeper community of the Church.



A sacrament is an effective sign of something hidden which comes from God. Catholics believe that they are outward signs of an inward grace through which we share in God's love (St Augustine). In other words, they are visible ways in which the invisible gifts of God's love and mercy are given to us through the Holy Spirit. A sacrament is a symbolic rite in which a person can make a personal connection with God. This connection, or inner grace, is made possible when, on behalf of the whole Church, a member of the clergy uses specific words, phrases and actions. The exception is the sacrament of marriage, where husband and wife are the ministers of sacramental grace to each other.

The sacraments were entrusted to the Church by Jesus so they are all deeply rooted in Scripture and Tradition. They are administered through prayer services known as liturgical rites which usually take place inside a church but which may be celebrated elsewhere. The seven sacraments can be divided into three groups: Sacraments of Initiation, Sacraments of Healing and Sacraments of Service.

Sacraments of Initiation

Sacraments of Healing

Sacraments of Service

Baptism, Confirmation and Eucharist

Reconciliation and the Sacrament of the Sick

Marriage and Ordination

To find out more about Baptism and other sacraments as well as the Catholic faith, it is recommended that you use other documents in the Catholicism Unpacked series which can be found on the Diocese of Westminster Education website [HERE](#). Information about sacraments and signs can be found [HERE](#). See also YouCat For Kids 64 and YouCat p105.

Useful videos on Sacraments

For the videos included below, simply click on the links underlined below.



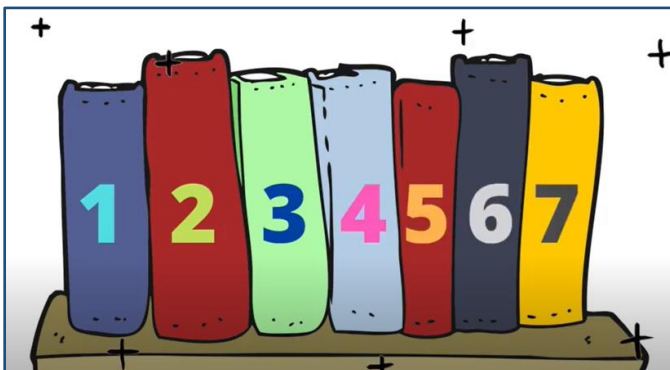
[The Seven Sacraments \(OBD Films\)](#)

This short film offers a brief overview of the seven Sacraments of the Catholic Church and the purpose each serves. It uses images of sacred art and references to Scripture. Suitable for teachers and pupils in KS2.



[The Sacraments \(Sketchy Catholicism\)](#)

Using sketches, this video explains what a sacrament is and then explains each of the sacraments of initiation, healing and service and how they link together. Suitable for teachers and some pupils in KS2.



[7 Sacraments - Catechism Songs](#)

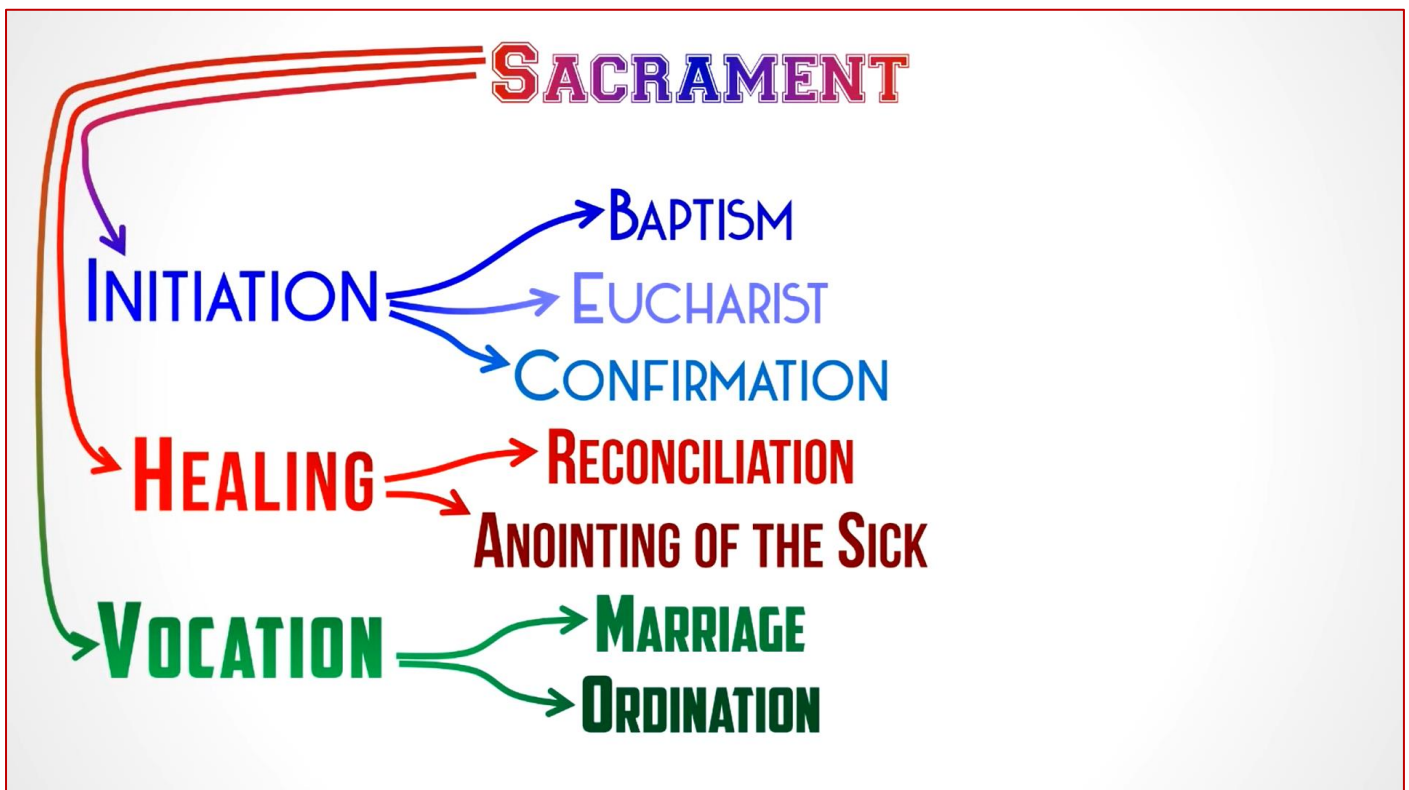
Jesus instituted the 7 Sacraments and these are explained in the Catechism which can be found [here](#). This song will help to memorise them in a fun way! Suitable for teachers and pupils in KS2.



[The Sacraments \(Theo Matters\)](#)

This video explains the sacraments as a whole. It uses simple images to explain each of the sacraments using the words from the Catechism. It is suitable for teachers and may be used for some pupils in KS2.

(Sacramentum = *Mystery*) **SACRAMENT** [needs to be revealed]
instituted by Christ revealing the Grace of God through ordinary things



These images were screenshots from Mr McMillan REvises Baptism and Confirmation. Click [HERE](#) to see the YouTube video.

A-Z of Eucharist

There are many special words associated with the Eucharist. Some of these are included in this glossary below which will help you to understand the rest of the document.

Acolyte

An acolyte is an someone who assists the priest/celebrant in a religious services such as Mass. They often perform duties such as lighting altar candles and carrying the candle for the procession at Mass. An acolyte can also be an altar server. An altar server serves at Mass by supporting with tasks such as fetching objects, ringing the bell and bringing the book. They usually wear white vestments called albs.

Adoration

A sign of devotion to and worship of Jesus Christ under the appearance of the consecrated host, that is, sacramental bread.

Altar

The place where bread and wine are consecrated (transubstantiation); it is a place of sacrifice and a table of sharing.

Benediction

A service in which the congregation is blessed with the Blessed Sacrament in the Monstrance. Benediction means the blessing given by the priest or deacon with the Sacred Host at the end of Exposition. It includes hymns, prayers and readings related to the Real Presence of the Lord Jesus in the Eucharist eg the Divine Praises. During Benediction, the priest wears a big cloak called the cope and a humeral veil to cover his hands and shoulders as a sign of respect.

Bidding prayers

Prayers which request help or relief for someone else. Prayers of intercession, or bidding prayers, are said during Mass.

Blessed Sacrament

Blessed Sacrament refers to the Eucharist as having a unique and special place among the seven sacraments. It can also mean the consecrated bread (the host) reserved after the celebration of the Mass (see Real Presence).

Blood of Christ

- a. The real blood which Jesus shed on the cross for our salvation
- b. The sacramental blood of Jesus present at the Last Supper and at the Sacrament of the Eucharist

Body of Christ

- a. The sacramental body of Christ present at Last Supper, the Sacrament of the Eucharist and Adoration
- b. Christ's post-resurrection body
- c. The mystical body of Christ, the Church

For more information about this, see the Q&A section.

Chalice

A cup for the wine to be consecrated in during the Mass.

Ciborium

The covered dish or container for holding the hosts which are usually stored in the tabernacle after the Mass.

Communion (Holy)

- a. The Blessed Sacrament/the Eucharist under the appearance of bread and wine
- b. The action of receiving the Sacrament (eg children making their First Holy Communion)

Congregation

A group of people assembled for religious worship.

Consecrated bread and wine

Unleavened bread and wine changed into the Body and Blood of Jesus (transubstantiation). For more information on consecration, see the Origin of Words section.

Divine Praises

This is a very special prayer that is said during Benediction in the presence of the Blessed Sacrament. The priest leads the prayer and the participants echo his words. It is a prayer giving praise and glory to God. It begins 'Blessed be God. Blessed be his holy name...'

Eucharist

1. The sacrament (Mass) in which Catholics receive the bread and wine which has become the body and blood of Jesus. It comes from the Greek meaning 'thanksgiving'. It is the central form of worship for Christians.
2. The name given to the consecrated bread and wine which are received during the sacrament.

Exposition

At the beginning of the exposition of the Blessed Sacrament, a priest or deacon removes the sacred host from the tabernacle and places it in the monstrance on the altar for Adoration by the faithful. We may sing 'O Sacrament most holy' or 'Salutaris Hostia' at this point.

Eucharistic prayer

This is the central part of the Eucharistic liturgy. There are eight parts to this prayer and its ritual history goes back to the time of the Apostles.

Genuflect

To bend the knee or touch the ground (usually with one knee) as a gesture of respect.

Gloria

A prayer said or sung in praise of God towards the beginning of Mass after the Penitential Rite. It begins with the words of the angels when they appeared to the shepherds on the night Jesus was born: 'Glory to God in the highest...'

Gospel

A reading from the Gospel according to St Matthew, St Mark, St Luke or St John. This is read by a member of the clergy. The congregation stands to greet the Gospel.

Gospel acclamation

This is said or sung before the Gospel. It begins and ends with the word Alleluia (except in Lent when Alleluia is omitted). To acclaim is to praise enthusiastically and publicly. The Gospel is acclaimed because it is the part of the Bible which has Jesus' specific words and is centred on his life, death and resurrection. The congregation stands for the Gospel acclamation as this is a way of honouring Jesus' presence in the word of the Gospel.

Holy Hour

A Holy Hour is when we spend a set amount of time (like an hour) in Eucharistic Adoration where the Blessed Sacrament has been exposed and we pray together with other people. A Holy Hour will often begin with Exposition and end with Benediction.

Homily

A commentary given by the priest (or deacon) that follows the readings from the Bible.

Host

Unleavened bread changed into the Body of Jesus. The word 'host' comes from the Latin 'hostia' which means 'sacrificial victim'. The term 'host' can be used to describe the bread both before and after consecration although it is more correct to use it after consecration. Prior to consecration, the term 'altar bread' is preferred.

Incense

Burning incense is an ancient tradition and has its roots in Jewish Scripture. Just as the smoke rises to God, so do our prayers. The incense is a reminder of God's presence. Incense is burned at funerals and to bless statues. It is also used at other special services. However, the use of incense at Mass is optional and is not as common as it was in the past, although it is still used in many churches.

Intercessions

Prayers of intercessions (also known as bidding prayers) are read by a member of the congregation and all of the participants are invited to say their own personal prayer to God in the silence of their own hearts. These prayers are united with the prayers of Mary, Jesus' mother and mother of the Church, as she acts as an intercessor (a mediator) between us and her Son. We believe Mary intervenes on our half through prayer, just as she did at the wedding feast at Cana.

Jesus

Jesus himself acts in every celebration of the Mass. It is the Church's belief that the priest or celebrant stands at the altar *in persona Christi capitis* (*Lain = in the person of Christ, the Head*). This means that Christ, as Head of the Church, acts through the priest; he does not merely act in Christ's place or at his command.

Kyrie eleison

These Greek words mean 'Lord have mercy' and is said or sung at Mass. These words have their roots in ancient tradition.

Lamb of God

Jesus is the Lamb of God who took away the sins of the world through his death on a cross. He is the Paschal Lamb.

Last Supper

The Passover meal celebrated by Jesus and his friends the night before he died. It is then that we believe that he 'instituted' or introduced the Eucharist ('This is my body, this is my blood, do this in memory of me').

Lectern

The book-stand from which the Bible is read.

Lectionary

A book which contains the selection of approved readings from the Bible to be read at Mass and other celebrations.

Mass

The celebration of the Sacrament of the Eucharist. See further information in the Q&A.

Missa

From the Latin 'Ite, missa est' ('Go, it is the sending') when the faithful are sent out to love and serve the Lord at the end of Mass.

Maundy Thursday

This was when Christ had his last supper with his friends which was a Passover meal. He initiated the Eucharist after he washed his disciples' feet. The word 'maundy' is a shortened form of 'mandatum' (Latin) which means 'command'. This is because he gave them a new commandment which was to 'love one another'. He also told his friends to 'do this in memory of me', meaning to share his body and blood in the form of bread and wine. Maundy Thursday marks the first day of the Triduum which lasts for three days. It is followed by Good Friday when Jesus was put to death on the cross and Holy Saturday when he laid in the tomb.

Monstrance

A decorated frame used to hold and display the consecrated host during Adoration/Benediction.

Offertory

This is when gifts of bread and wine are brought to the altar to be consecrated during Mass.

Paschal

We refer to Easter as the Paschal season. The word 'paschal' is the equivalent of Greek 'pascha' and is derived from Aramaic 'pashā' and Hebrew 'pesah', meaning 'The passing over'. It originates from the Passover experience of the Israelites when they fled from slavery in Egypt.

The **Paschal lamb**, in Judaism, is the lamb sacrificed at the first Passover, on the eve of the Exodus from Egypt, the most momentous event in Jewish history. According to the story of the Passover (Exodus:12), the Jews marked their lintels and doorposts with the blood of the lamb, so that the Angel of Death passed over their houses sparing them from destruction, and allowed them to flee to freedom. St. Paul, draws a parallel with the sacrifice made by Jesus, referring to Christ as the **Paschal lamb** (1 Corinthians 5:7); hence, the **Christian** view of Christ as the spotless **Lamb** of God who by his death freed mankind from the bonds of sin. At Mass we say '*Lamb of God, you take away the sins of the world, have mercy on us... grant us peace.*'

The **Paschal mystery** is one of the central concepts of Catholic faith relating to the history of salvation. Its main subject is the passion, death, and resurrection of Jesus Christ – the work that God the Father sent his Son to accomplish on earth.

The **Paschal candle** is a big, white candle, marked with the Greek letters, Alpha and Omega, and the numbers of the current year, used in liturgies in Western Christianity. A new Paschal candle is blessed and lit every year at the Easter Vigil on Holy Saturday night, and is used throughout the Paschal season – the Easter season and then throughout the year at baptisms and funerals. Baptismal candles are lit from the Paschal candle.

Paschal Triduum

Triduum is a Latin word, formed from the Latin prefix tri- (meaning 'three') and the Latin word dies ('day'). The Triduum is the period of three days that begins with the liturgy on the evening of Maundy Thursday which reaches its high point in the Easter Vigil, and closes with evening prayer on Easter

Sunday. It is the highlight of the liturgical year and is of great significance for Christians as it commemorates the crucifixion, death and resurrection of Jesus.
Passover The meal Jesus shared with his friends at the Last Supper when he instituted the Eucharist.
Paten A plate that usually holds the priest's larger host (bread) to be consecrated at the Mass. See Q&A for more information about the size of hosts.
Penitential rite The part of the Mass (near the beginning) when Catholics acknowledge their sins, express sorrow for them and ask God for forgiveness.
Readings At Mass, during the Liturgy of the Word, there are two readings: the first is usually from the Old Testament and the second is from the New Testament (not a Gospel reading as this is separate). In Eastertide the first reading is also from the New Testament. These are read by members of the parish.
Real Presence This is Jesus who is fully present among us under the appearance of bread and wine. His presence remains in the consecrated bread (the host) reserved after the celebration of the Mass.
Responsorial Psalm The psalm is read (or ideally sung) in between the first and second readings. Members of the congregation join in with the response.
Resurrection At Mass, Christ's death as well as his resurrection are made present.
Sacred vessels Sacred objects that hold the Body and Blood of Jesus. There are three: the paten, chalice and ciborium.
Sanctuary The sacred space where the altar is and where Mass is celebrated.
Sanctuary lamp A wax candle, generally in a red glass container, kept burning day and night wherever the Blessed Sacrament is 'reserved' meaning kept or contained. The Blessed Sacrament is reserved in the tabernacle.
Sign of peace A handshake or embrace which takes place at Mass before receiving the Eucharist. The words 'Peace be with you' ... 'And with your spirit' are often used.
Tabernacle The tabernacle is the ornate, secure box in which the Blessed Sacrament is reserved outside of Mass. It is often at the centre of the church. The sanctuary lamp burns near the tabernacle as a sign in honour of the Real Presence of Christ.
Transubstantiation The belief that the bread and wine become the body and blood of Jesus through the power of the Holy Spirit, during Mass.

Vestments

During Mass, a priest wears several vestments, the outer one being the chasuble. It has a special colour depending on the liturgical year and each colour represents something different:

Green: Ordinary time (*Symbolising hope, eternal life*)

Purple: Lent and Advent; Reconciliation; Funerals (*Penance*)

White: Christmas and Easter; Feasts of Our Lord, Mary and the Saints who were not Martyrs; weddings and funerals; Confirmation (*Purity, joy, triumph*)

Red: Feast of Our Lord's Passion; Palm Sunday; Feasts of Martyrs and Pentecost (*Passion, blood, fire, God's love, Holy Spirit, martyrdom*)

Gold: This can replace white, gold or green but not purple (*Joy*)

Vigil

A Mass held on a Saturday evening or the evening before a feast such as Easter or Christmas. This counts as the Sunday Mass.



The Eucharist – a very brief overview

The Eucharist is hugely important to Catholics because we believe that Jesus Christ, the Son of the ever-living God, is truly present in the form of bread and wine; this is not merely symbolic but a present reality. The Mass is rich in meaning and tradition and is central to the Catholic faith. The Eucharist (or Mass) is the sacrament with which Catholics are most familiar. In their experience it is a beautiful and wonderful sacrament, often the centre of their spirituality. The CCC says it is 'a source of inexhaustible richness'.

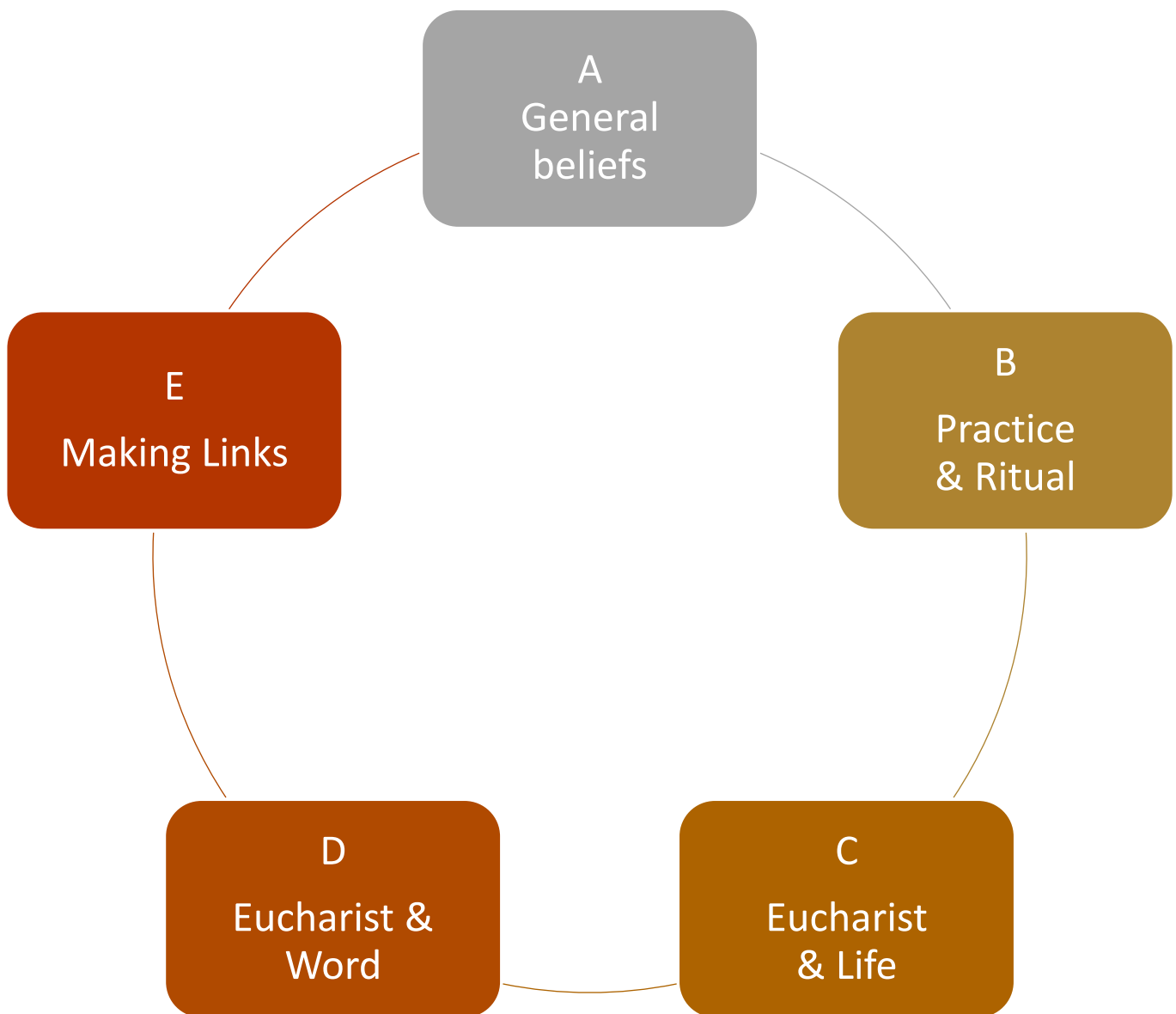
Sometimes this sacrament can be misunderstood or underappreciated as there is so much to know about it, but this cannot be imparted in one or even many documents. Instead it is something to be lived and experienced. It is through the Eucharist that we strengthen our relationship with Christ himself, with others and with the Church because we join in 'communion' with him and the Church.

Here are some very basic concepts about the Eucharist although these concepts will be explored more fully later in the document:

- The Eucharist is also known as the Mass or Holy Communion.
- Jesus instituted the Eucharist at the Last Supper when he said, 'Take and eat, this is my body. Take and drink, this is my blood. Do this in memory of me.'
- During the Mass we celebrate the life, death and resurrection of Jesus.
- Weekly Mass for Catholics occurs on a Sunday as it is the day of the resurrection. It is also a day of rest to keep holy.
- The Mass is divided into four parts: Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist and Concluding Rite.
- During the first half, we have the first two parts: the Introductory Rite and the Liturgy of the Word. This is when we say sorry, give glory to God, listen to readings from the Bible, say prayers and recite what we believe in the Creed.
- During the second half, we have the other two rites: the Liturgy of the Eucharist and Concluding Rite. This is when we bring gifts to the altar over which many prayers are said, we offer peace and share Communion (the body and blood of Christ). At the end we are dismissed to go out to love and serve others.
- Catholics believe that during the most special part of the Mass (Consecration) the bread and wine truly become the Body and Blood of Christ (transubstantiation).
- After Mass, some of the consecrated bread (host) is reserved in a special box in the church called the tabernacle.
- When the Sanctuary Lamp is lit, it tells us that Jesus is present in the tabernacle in the form of bread which has been consecrated at Mass so that we can pray to/adore him.
- The Mass is similar in all Catholic churches over the world, just in different languages. The same readings and prayers are said, many of which are ancient, as they have their roots in Jewish scriptures and the New Testament.
- Only a priest/bishop can say Mass whereas a deacon can read the Gospel, preach and distribute Holy Communion. This is because it is the main and most important role of a priest.
- Other sacraments such as Baptism, Confirmation, Ordination and Marriage usually take part in a Mass whereas Reconciliation and the Sacrament of the Sick do not, although they do not need to be. This is because the Mass is so meaningful to Catholics. More information about each of the sacraments can be found in other Catholicism Unpacked documents [HERE](#).



Eucharist Q & A



This Q & A section has been divided into five parts due to the richness and depth of this sacrament. The questions included are only a small selection of the myriad possibilities and there is a great deal more to know and understand. However, these Q & A (along with the glossary) aim to cover the essentials. Questions which require more detail than others are answered later in the document.

These questions aim to support teachers with understanding what is happening at the celebration of Mass which is at the heart of our catholic schools.

A) General Beliefs

1. What is the Eucharist?

The word Eucharist comes from the Greek word 'eukharistia' meaning thanksgiving and is another word for the Mass. The Mass is one great act of thanksgiving to God for all of creation and for giving us his son, Jesus. Eucharist is another word for the Mass and Blessed Sacrament as well as the Sacred Host (Jesus' Body in the form of bread).

In the sacrament of the Eucharist, we receive Jesus in the sacramental symbols of bread and wine. In simple terms, this sacrament is when God gives himself to us as food. In receiving the Body of Christ under the appearance of bread, we strengthen and renew our participation in his mystical Body, the Church. St Augustine's words 'Become what you receive' help us to understand this mystery. We receive Jesus (the Body of Christ) so that we can join in the family of God, the Church (the Body of Christ), hopefully growing to become Christ-like in our words and actions. The relationship which has started with Jesus Christ in Baptism is celebrated again at Mass, we belong together forever; this is what we call Church - without the Eucharist, there is no Church. This concept of the Body of Christ is explored more fully throughout his section.

2. What is the origin of the word Mass?

The word 'Mass' is derived from the final words of the Mass in Latin *Ite, missa est*. This means, 'Go, it is sent' or 'Go, it is the dismissal'. In Christian use, the word dismissal has become, over time, connected with the word *missio* or 'mission' (sending). Perhaps it is good to reflect on how we are 'sent out' at the end of Mass. To ask ourselves when we have celebrated the Eucharist, 'how I am being sent?' and, 'what does God ask of me, where is he sending me?' (cf. Benedict XVI, *Sacramentum caritatis*, 51). The relationship between the Eucharist and Christian life is discussed more fully in Section E.

3. What is the Most Holy Sacrament?

There are seven sacraments in the Catholic Church and one of these is the Eucharist. The 'most holy Sacrament' or the 'Blessed Sacrament' refers to the precious Body and Blood of Jesus. Catholics believe that Jesus is truly present in this sacrament and that the bread and wine are not just symbols. Jesus said '*This is my body*' and '*This is my blood*' (1 Cor 11:24). The term for the change of substances from bread and wine into the Body and Blood of Christ is called transubstantiation and it takes place at the most sacred part of the Mass. The Blessed Sacrament is Jesus under the appearance of bread and wine once it has been consecrated at Mass. It is not only a Sacrament but also a sacrifice. An altar is the table of sacrifice where we re-present Jesus' sacrifice on the Cross at Calvary on Good Friday. A priest is the one who presides at Mass and Jesus is the eternal High Priest. This means he is a mediator between God and man and the source of our eternal salvation.



4. What do Christians of other traditions believe about the Eucharist?

With a few exceptions, other Christian traditions do not teach the Real Presence of Christ in the Eucharist, and tend towards a more symbolic understanding. This differs radically from the Roman Catholic doctrine of transubstantiation, which teaches that the total substance of bread and wine are changed into the substance of the body and blood of Christ at the moment of consecration in such a way that only the appearances of the original elements remain. This means that, for Catholics, the bread and wine still look, taste and smell like ordinary bread and wine (there is no physical difference) although they have become Jesus' body and blood.

5. What do Catholics believe about how Christ is present during the Mass?

Catholics believe that Jesus Christ is present in the Eucharist in four ways:

- (1) In the assembled people of God
- (2) In the person of the presider – the priest;
- (3) In the Word of God (Scripture);
- (4) In the Eucharistic species – the bread and wine that become the Body and Blood of Christ, the most intense mode of the presence of Christ in the Eucharist.



When we receive these sacred elements, we become even more the Body of Christ. As St. Augustine reminded the Church in the 4th-5th centuries, 'We become... what we eat and drink.' This means that we become Christ present, and thus the cycle begins again: Christ present in the gathered assembly, in the minister, in the Word of God proclaimed, and in the Eucharist broken and shared.

For more on the four-fold presence of Christ see [HERE](#) and [HERE](#).

6. Why can some people receive the Blessed Sacrament and others cannot?

By saying 'Amen' when they receive Holy Communion, a person is saying 'Yes, I agree, I believe'. In essence, they are saying, 'Yes, I agree that this is truly Jesus' body and blood. I believe that Jesus is present with me now. I believe in the teachings of the Catholic Church and I agree to follow his commands.'

To receive Holy Communion and say 'Amen' when a person does not agree with this sentiment would be inauthentic. However, anyone is welcome to become a Catholic and receive Holy Communion if they want to follow the teachings of the Church.

7. If you receive both the bread and the wine at Communion will the Eucharist become more powerful?

Only the priest is required to consume the Eucharist under both 'species' or 'kinds' (bread and wine). In the early Church the laity received Communion under both species. Now, some parishes offer it, some don't. When you eat the bread, you are receiving Christ's Body, Blood, Soul and Divinity. For this reason, it is not necessary to receive both because Catholics believe that Christ's full Body and Blood are present in both species. In other words, it is not more powerful or beneficial to receive under both kinds; one kind is enough in order to receive Jesus in his wholeness.

8. When did the Eucharist begin?

The Eucharist has been around for over 2000 years - right from the beginning of Church history. It began at the Last Supper when Jesus shared the Passover meal with his friends for the last time on Maundy Thursday. He shared the bread and wine with them, saying 'Do this in remembrance of me' (Lk 22:13). That evening, he was arrested in the Garden of Gethsemane and was then put to death on Good Friday on the cross. When Jesus rose from the dead, his disciples recognised him in the breaking of bread on the road to Emmaus. After Jesus ascended to heaven and sent his Spirit at Pentecost, the believers continued to follow his commands of breaking bread together and serving one another:

'They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favour of all the people. And the Lord added to their number daily those who were being saved' (Acts 2:42-47).

Christians continue to do this today, although churches are now used to the larger number of believers.

9. Why do people make their First Holy Communion and what does this entail?

People make their First Holy Communion (FHC) because it is the next step in their journey of faith after their Baptism (and Reconciliation). Unlike Baptism, which can only be received once, there is no limit to the amount of times Holy Communion (the Eucharist) can be received. The first time a person meets Jesus in this sacrament is a very special and memorable time and there is usually a big celebration with the family and community/parish. They may also wear special clothing, for example girls often wear white dresses. However, customs and traditions in different countries or parishes may vary.

What does not change is the importance of this occasion and this sacrament. This is signified in the preparation time prior to receiving this sacrament as it is essential that the children know what is happening and what to do at Mass so that they can participate fully. More importantly, they must appreciate that it is Jesus, our Lord and Saviour, the Son of God, they are receiving and show true reverence and devotion.

10. Why do people make the Sacrament of Reconciliation before their FHC?

To prepare our hearts and minds for receiving Jesus in Holy Communion, it is important to examine our conscience and to say sorry for our sins and be reconciled to God. This is why it is important to make the sacrament of Reconciliation first. At the beginning of Mass, we also examine our conscience in the Penitential Rite before meeting Jesus in the Sacrament of the Eucharist. For more information on the Sacrament of Reconciliation see the Catholicism Unpacked document [HERE](#).




11. What sort of preparation can we take before receiving the Eucharist?





A person should also go to the Sacrament of Reconciliation if they have a serious sin in their heart.

In the past, it was required that you must fast for three hours before receiving the Eucharist but now one hour is recommended as a sign of respect and preparation to receive Jesus, our Lord and Saviour, the Son of God, both physically and spiritually.

12. What are the symbols used in the Eucharist and what do they mean?

Throughout the Church's history, a variety of symbols have been used to represent the Eucharist. The following table includes an overview of the most common symbols used in Eucharistic art and an explanation of what they represent. The bread and wine are the most important ones as they are the sacramental symbols of the Eucharist as they become the Body and Blood of Christ.

Symbol	Meaning	Image																				
Wheat	<p>Wheat is the main ingredient for bread; it is a cereal grain and its seeds are ground into flour to make the bread. Jesus said ‘I am the bread of life’ (Jn 6:35) and ‘I am the living bread which came down from heaven’ (Jn 6:51) By this Jesus means that he feeds us spiritually and we need him for eternal life. The bread in the Eucharist reminds us of how God fed his people with manna in the desert (Ex 16).</p> <p>Wheat can be represented in different ways such as by a single head of grain, or by a sheaf of wheat, or a bunch of cut stalks bound together in a bundle.</p>																					
(A loaf of) bread	<p>Since early times, bread has been the staple food for many people, and so eucharistic bread is the staple food of the spiritual life. When Jesus fed the crowd of 5,000 (Mt 14:13), he used five bread loaves and when he fed the crowd of 4,000 (Mt 15:29-39), he used seven bread loaves.</p> <p>At the Last Supper, he took a loaf of unleavened bread, blessed it, broke it and, giving it to his disciples, said, “Take and eat; this is my body” (Mt 26:26).</p>																					
Fish	<p>The fish is a symbol of Christianity. In Greek the word for fish is ICHTHUS and this is an acronym for ‘Jesus Christ, Son of God, Saviour’.</p> <p>Early Christians used the symbol of a fish to mark the place where Mass would be celebrated in secret. The fish is also a symbol of the Eucharist (see below).</p>	<table><tr><td>I</td><td>I</td><td>IESOUS</td><td>JESUS</td></tr><tr><td>X</td><td>CH</td><td>CHRISTOS</td><td>CHRIST</td></tr><tr><td>Θ</td><td>TH</td><td>THEOU</td><td>OF GOD</td></tr><tr><td>Υ</td><td>U</td><td>UIOS</td><td>SON</td></tr><tr><td>Σ</td><td>S</td><td>SOTER</td><td>SAVIOUR</td></tr></table> 	I	I	IESOUS	JESUS	X	CH	CHRISTOS	CHRIST	Θ	TH	THEOU	OF GOD	Υ	U	UIOS	SON	Σ	S	SOTER	SAVIOUR
I	I	IESOUS	JESUS																			
X	CH	CHRISTOS	CHRIST																			
Θ	TH	THEOU	OF GOD																			
Υ	U	UIOS	SON																			
Σ	S	SOTER	SAVIOUR																			

<p>Loaves and fish</p>	<p>As well as bread, fish serve as a symbol for the Eucharist because both loaves and fish — or ‘fishes’ — were part of Jesus’ eucharistic miracles (such as the feeding of the 4,000 and 5,000). They were also the meal Jesus shared with his disciples after he rose from the dead.</p> <p>When Jesus fed the 4,000 and 5,000 — miracles that prefigured the Last Supper and the Eucharist —he used two fish. After his resurrection, he appeared to the disciples, and to prove his real presence, he ate fish before them (Lk 24:42-43). When he appeared at the Sea of Galilee, there was a charcoal fire with both bread and fish that Jesus gave to his disciples to eat. (Jn 21:1-17)</p>	
<p>A host</p>	<p>A host is a round piece of unleavened bread (meaning it has been made without yeast as the Israelites did when they had to make it quickly because they were fleeing the land of Egypt). This unleavened bread is then consecrated at Mass and becomes the body of Christ or the Blessed Sacrament. The word ‘host’ comes from the Latin word ‘hostia,’ which means sacrifice, and Jesus sacrificed his body on the cross.</p>	
<p>A cluster of grapes</p>	<p>Wine is created by crushing grapes into juice which is then fermented. At the Last Supper, Jesus used wine and he declared</p> <p>‘This is my blood which is poured out for many for the forgiveness of sins’ (Mt 26:28).</p>	
<p>A lamb</p>	<p>Jesus is the ‘lamb of God’. He offered his body at the first Eucharist saying ‘This is my body’ and then offered his body on the cross, dying to save us from our sins. He is the Paschal lamb.</p>	

This information was adapted from

<https://thecatholicspirit.com/faith/focus-on-faith/faith-fundamentals/eucharistic-symbols-in-the-church/>

B) Practice & Ritual

1. What is the basic structure of the Mass?

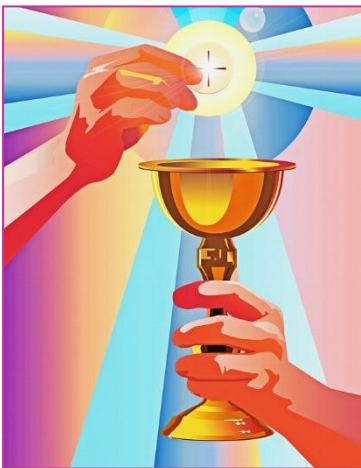
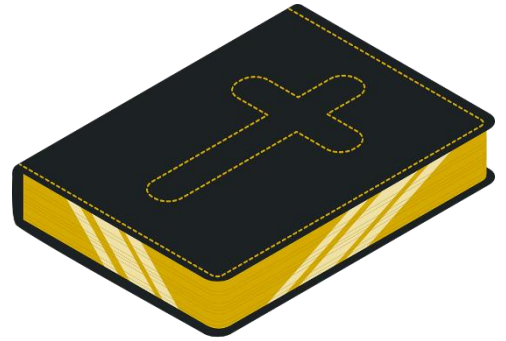
The celebration of the Eucharist has four parts: a beginning and an end and 2 central pillars (those marked * are included according to the nature of the feast or solemnity)

1. Introductory Rites

- **Sign of the cross** (In the name of the Father and of the Son and of the Holy Spirit)
- **Penitential Rite** (When we say sorry to God)
- **[Gloria]** (A song of praise used on feast days)*

2. Liturgy of the Word

- **1st reading** (From the Old or New Testament)
- **Responsorial Psalm** (A Psalm from the Old Testament)
- **[Second reading]** (From the New Testament)
- **Gospel Acclamation** (To prepare for the Gospel)
- **Gospel Reading** (From St Matthew, St Mark, St Luke or St John)
- **Homily** (A short address by the bishop, priest or deacon)
- **[Creed]** (A statement of what we believe)
- **Prayer of the Faithful** (Bringing our prayers for different needs before God)



3. Liturgy of the Eucharist

- **Preparation of the Altar and the Gifts** (The bread and wine)
- **Eucharistic Prayer** (Including the words of Jesus and prayer of Consecration)
- **Lord's Prayer** (The Our Father)
- **Sign of Peace** (Offering a gesture of peace to others)
- **Breaking of the Bread**
- **Communion** (Distribution of the Body and Blood of Christ)

4. Concluding Rite

- **Blessing**
- **Dismissal** (sending out)

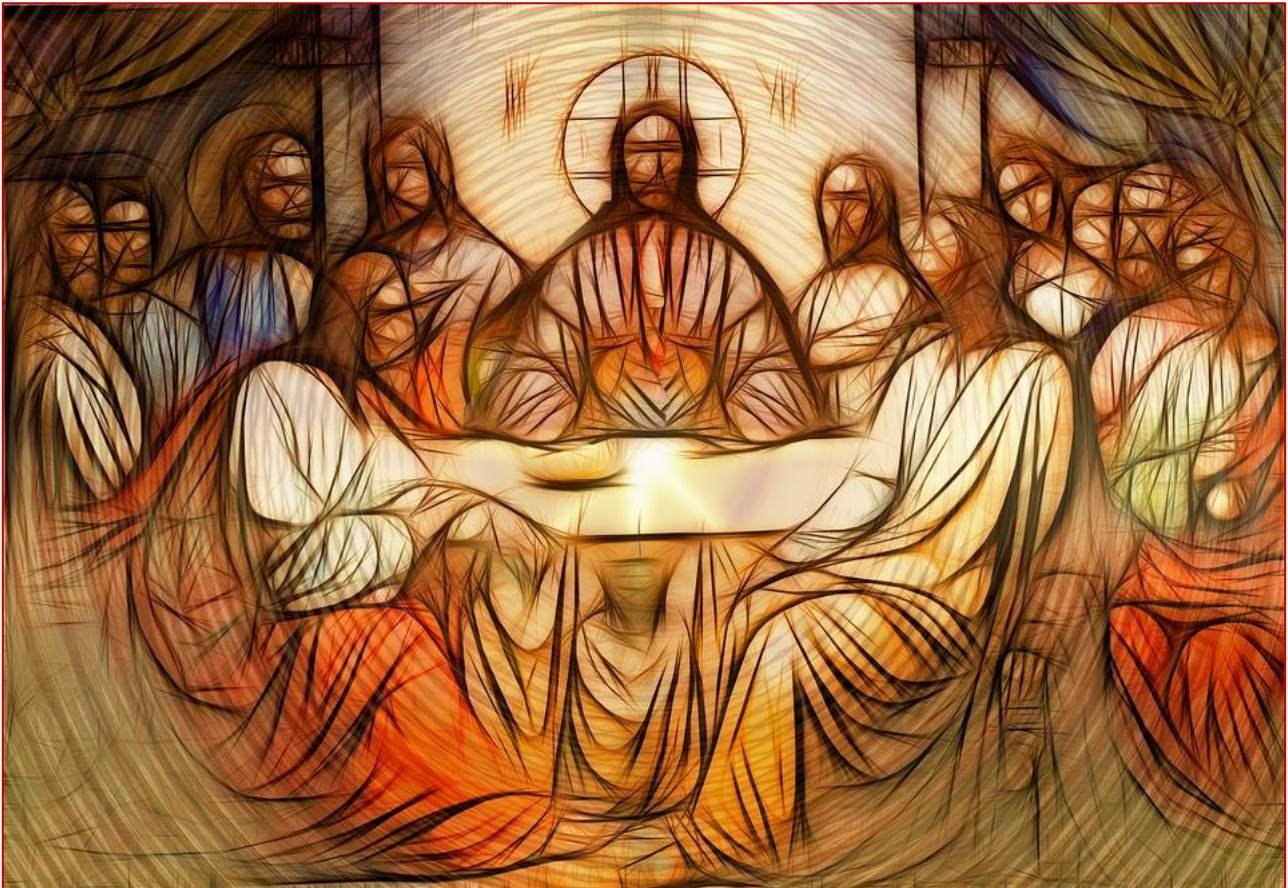
Deacon or Priest: Go forth, the Mass is ended; Or, Go and announce the Gospel of the Lord; Or, Go in peace, glorifying the Lord by your life; Or simply, Go in peace.

All: Thanks be to God!

For a very simple version of this with explanation and images for children, see YouCat for Kids p122-125

2. What is the meaning behind what happens at the Eucharist or Holy Mass?

Every Eucharist takes us back to its origins at the Last Supper. In this sense we transcend time. We are there with Jesus Christ as we hear once again his words spoken, 'This is my body ... This is my blood.' As the priest repeats these words, by the desire of Christ and the power of the Holy Spirit, bread and wine become Jesus's body and blood. Jesus offered himself on the cross as an atonement for the sins of the world. His resurrection is a sign that God in Christ has overcome sin and death. By our communion we share in this victory. We ask that his life may make itself known in our life, and that his love may be shown in our love.



3. How can we show honour and respect to the Lord who is present in the form of bread & wine?

Because Jesus is truly present in the consecrated bread and wine, we must preserve these with the greatest of respect. If there are consecrated hosts left over after Mass, they are kept in sacred vessels in the tabernacle. As Jesus is present in the tabernacle, the most holy vessel in the church, we show respect by genuflecting (bowing on one knee) in front of it when we enter and leave the church, usually as we enter the pew, or bench. The priest or the deacon do this at the end of Mass.

4. Why are hosts of different sizes used at Mass?

At Mass one large host and many smaller hosts are used. During the Eucharistic Prayer the priest elevates the large host, visible to all the congregation. At the Communion Rite the priest breaks the large host in two, and for the distribution of Communion, into smaller pieces, shared, along with the smaller hosts, with the people, as a sign of being part of one bread, broken.

5. Why is the bread white?

Unleavened bread at Mass is used as in the Jewish Passover or Feast of Unleavened Bread. The hosts must be made from wheat flour and water only, and recently made so that there is no danger of spoiling. This means that the hosts are flat. The bread is not always white – some parishes use a darker host – still using wheat.

6. Why is the Host held up?

The practice of holding up or elevating the Host clearly into the sight of the congregation immediately after the consecration is a sign that the change from ordinary bread to the Body of Christ had occurred at that stage. In the same way, the chalice is held up signifying that the wine inside has become the Blood of Christ.

7. Why are bells rung?

Bells are rung during consecration to create a joyful noise to the Lord. This draws our attention to the beautiful miracle taking place on the altar.

8. How can we show reverence when we receive Holy Communion?

When we receive Holy Communion we can show reverence by

- Walking silently and respectfully up to the priest, joining our hands together
- Being ready to receive communion by holding our hands out carefully or sticking out our tongue, making sure that we do not drop the host. A person can receive in the hand or tongue as this is personal decision, although there might be a cultural preference. Receiving on the tongue may not always be an option, for example, it was suspended during Covid.
- Responding 'Amen' when the priest says 'Body of Christ' and then making the sign of the cross respectfully
- Consuming the host immediately by discreetly letting it dissolve on the tongue rather than chewing it disrespectfully
- Returning to our seat silently and then saying a prayer to thank Jesus for coming to us in Holy Communion



9. Why do we talk about 'entering under my roof'?

At Mass when we say the words: '**Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed**' we are saying that we are unworthy to receive the Body and Blood of Christ, the gift of Jesus himself: body, blood, soul and divinity. We are recognising the magnitude of what is happening in that the Lord of heaven and earth is truly present with us in the form of a tiny piece of bread.

This response at Mass comes after the priest elevates the Body of Christ in the sacred Host and the chalice of the Blood of Christ and says, '**Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to receive the supper of the Lamb**'. This is a reference to the words of John the Baptist when he observes the coming of Jesus.

By responding 'Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed,' we are using the words of the centurion from the Gospel of St. Matthew (8:8) when he asked Jesus to heal his paralysed servant. In this passage, the centurion refers to Jesus's word as enough to heal his servant. However, the word 'servant' is replaced with the word 'soul' at Mass as this refers to our own personal response in faith to the power of Jesus. It does not change the words of sacred Scripture. Instead, it strengthens us because we are Christ's servants and so called to embrace the spiritual nourishment of our souls that Christ offers in the Eucharist.

10. Why is water added to the wine while preparing the gifts at Mass?



It was quite common in the ancient world to mix water and wine in order to dilute it and make the wine more palatable. However, this has come to represent something much more meaningful: our inclusion into Christ's body – the Body of Christ, the family of God, the Church – by our Baptism. The priest says the words: 'By the mystery of the water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity.' Although we no longer need to dilute the wine, it remains a powerful symbol.

11. What are the key things to remember in the presence of the Eucharist?

- Know that God loves you, and wants you to become the person he created you to be;
- Speak silently and honestly to Jesus in your own words;
- Be respectful at all times – you are here to adore Jesus who is truly present;
- Be relaxed in Jesus' presence – he is your friend and always will be;
- Try to listen to Jesus in the readings, the prayers, the music and/or the silence – he has something he would like to say to you personally;
- Remember that it is fairly normal to become distracted or for our mind to wander. When you realise this, just try to come back to 'being' with Jesus in a special way again;
- Bring Jesus out to the world by being his hands and feet, his mouth and ears...



12. What are the gestures and signs used to respond to the presence of Christ in the Eucharist?








There are a number of gestures and signs used throughout the Mass such as bowing, kneeling, folding one's hands and, of course, the Sign of the Cross. This is because a physical gesture or posture can help us to focus our mind for what is at hand and upon God's Word. Movement and gestures also help us to focus our body and soul for prayer and worship. For more details about this see the table below.

Action	When?	Why?
GENUFLECTING	When coming into the church before going into our seat and when we leave the church.	We show respect and reverence to the Blessed Sacrament by bending our right knee to the floor. When we genuflect, we face toward the tabernacle containing the Blessed Sacrament or the altar. We know that the Blessed Sacrament is present in the tabernacle as the Sanctuary Lamp is lit.
MAKING THE SIGN OF THE CROSS	We make the Sign of the Cross with holy water, which is a sign of our Baptism, when we enter and exit the church. The Sign of the Cross is made many times during the Mass.	The Sign of the Cross is a cross traced with the right hand, touching the forehead, the chest, and then the left and right shoulder. The words <i>In the name of the Father, and of the Son, and of the Holy Spirit. Amen</i> are said aloud or silently as the sign is made.
SITTING	We sit in the Liturgy of the Word when we listen to the First Reading, Psalm, and Second Reading and during the homily as well as various other parts during the Liturgy the Eucharist.	We sit quietly and respectfully because we are in our 'Father's house'
STANDING	There are several times during Mass when we stand including the Introductory Rites at the start of the Mass and when the Gospel is proclaimed.	By standing we acknowledge that Jesus is with us. It is a sign of honour and respect.
BOWING	We bow when we go on the sanctuary where the Blessed Sacrament is in the tabernacle, near the altar. The priest also bows at different times during the Mass too.	Bowing is a sign of reverence. We bow deeply from the waist at Mass

KNEELING	We usually kneel to pray when we get to our seats before Mass begins. We also kneel during the Eucharistic Prayer and after Communion.	Kneeling is a sign of great respect and reverence. Those who are old or injured are not obliged to kneel.
GOSPEL GREETING	When the priest/deacon says, A reading from the Holy Gospel according to (Matthew, Mark, Luke or John), we respond with the words <i>Glory to you, O Lord</i> , while making the Sign of the Cross with our thumb on our forehead, lips and chest.	When the priest/deacon reads the first word from the Lectionary (the special book at Mass with the readings) to announce the Gospel, he makes the Sign of the Cross on his head, lips and chest with his thumb. This gesture is a form of prayer for the presence of the Word of God in your mind (forehead), in your words (lips), and in your heart (chest).
RESPONDING	There are set responses that we say at different times during the Mass. It is like a conversation we are having with God. The congregation responds together with one voice.	The most common response is we say at Mass is <i>Amen</i> , which means I believe. It is important that when we respond in Mass, we do so clearly and sincerely.
RECEIVING COMMUNION	Those who have made their First Holy Communion go to Communion in an orderly line indicating clearly whether they want to receive on the tongue or in the hand. We are offered the sacred Host and the Chalice or else the Host alone. The Host is offered to us with the words <i>The Body of Christ</i> and we respond <i>Amen</i> . Those who do not wish to receive Holy Communion are welcome to come for a blessing.	We always receive the Host and the Chalice with great reverence and in silence because this is such an important part of the Mass.
SINGING	Singing can take place at various times of the Mass including at the beginning and end. As the Psalms were written as songs, we try to sing the Psalm. We also sing the Alleluia at appropriate times of the liturgical year.	Singing is a form of praying and praising God as well as celebrating so it often takes place at Mass.

Adapted from: <https://www.togetheratonealtar.catholic.edu.au/craft/gestures-and-actions-assembly/>

13. What are the main objects are used for the Eucharist?

Altar	An altar is a table of sacrifice. It is on an altar that the sacrifice of the Mass takes place and the bread and wine become the Body and Blood of Christ. It is also called the Table of the Lord.	
Cup or chalice	Jesus used a cup for the wine at the Last Supper, and a chalice is used for the precious blood at Mass. Jesus said: 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me' (1 Cor 11:25). Jesus offered his blood at the Last Supper, shed his blood on the cross, and communicants receive his blood (the sacramental wine) during Holy Communion.	
Ciborium	This is the sacred vessel used as a container for the hosts at Mass and to reserve the Blessed Sacrament in the tabernacle. The plural word is ciboria.	
Paten	This is a flat plate used for a single larger host or a number of smaller ones.	
Tabernacle	This is the special ornate box that holds the Blessed Sacrament. The tabernacle has its roots in ancient Scripture. The word tabernacle comes from the Hebrew Mishkan, (meaning 'dwelling'). In Jewish history it was the portable sanctuary constructed by Moses as a place of worship for the Hebrew tribes.	
Monstrance	This is a large, ornate vessel used to display the Blessed Sacrament (in the form of the Host) for Benediction or eucharistic Adoration.	
Pyx	This is a small round container used to transport the consecrated host (Eucharist), to those who are sick or those who are otherwise unable to come to Mass in order to receive Holy Communion.	

14. What special words are used during the Mass and what do they mean?

The language used during the Sacrament of the Eucharist is very rich in meaning and has its roots in ancient languages. Here are some of the main terms, their roots and meaning and where they might apply during this liturgy.

A liturgy (which comes from the Greek word 'leiturgia', meaning public work or service) means that the people of God participate in the 'work of God'. Liturgy is the official divine worship of the Church. The Sacrament of the Eucharist is a liturgy of the highest order as it is the 'source and summit' of our Christian life (Catechism of the Catholic Church 1324).

Word	Origin/ Meaning	Explanation	Use in Mass
Eucharist	<i>Eucharistia</i> (Greek) = thanksgiving	At first the word Eucharist was the name for the prayer of thanksgiving that took place before the transformation of the bread and wine into Christ's Body and Blood. The term has since come to be applied to the whole celebration of Mass.	In the Liturgy of the Eucharist, bread and wine are offered, consecrated and distributed to the faithful.
Lord have mercy	<i>Kyrie eleison</i> (Greek) = Lord have mercy	This homage to Christ (which has been around from 500 AD) has been carried over from an ancient cry to the gods and rulers in the Greek liturgy.	<i>Kyrie eleison</i> – Lord have mercy <i>Christe eleison</i> – Christ have mercy <i>Kyrie eleison</i> – Lord have mercy This takes place at the beginning of Mass during the Penitential Rite
Gloria	<i>Gloria</i> (Latin) = honour	This comes from the Scripture (Luke 2:14) which tells of the angels' joyful song on Christmas nights. This is used at Mass for praising God.	'Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you... Jesus Christ with the Holy Spirit in the glory of God the Father'. This takes place after the Penitential Rite.
Alleluia	<i>Halal</i> (Hebrew) =	This exclamation (often sung) is used to greet the Gospel at Mass. It occurs 24 times in the Psalms.	<i>Alleluia, Alleluia...</i> This is said/sung by the congregation before the

	praise ye! Glorify! + YHWH (divine name for God) = 'Let us praise the Lord'	+ YHWH - this is known as the sacred tetragrammaton. In Jewish tradition it is never uttered aloud or printed. In response to Jewish requests a few years ago the Church has tried not to use this.	Gospel at Mass (although not during Lent as it is a sombre time).
Homily	<i>Homilein</i> (Greek) = to speak to someone as a peer, to converse with him	A homily can also be known as a sermon. After the readings and Gospel, the preacher (usually a priest or deacon) will help the faithful to understand the Good News (<i>evangelion</i>) which has just been proclaimed, encouraging them to put it into practice.	This takes place after the Gospel.
Holy Holy	<i>Sanctus</i> (Latin) = holy	This is one of the most ancient parts of the Mass and can never be omitted. It is a combination of the angels' cry in Isaiah 6:3 and a greeting in Psalm 118:26 that is applied to the presence of Christ	<i>Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.</i>
Consecration	<i>Consecratio</i> (Latin) = hallowing, sanctification	A consecration is a solemn act of making something sacred or holy. During Mass at the consecration, the bread and wine are 'consecrated' and thereby transformed into the Body and Blood of Christ. This begins at the <i>Epiclesis</i> (the Calling of the Holy Spirit) when the priest extends his hands over the bread and wine. It ends when the priest elevates the chalice, before the Mystery of Faith.	<i>'You are indeed Holy, O Lord, the fount of all holiness. Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they become for us the Body and Blood of Christ... Do this in memory of me'.</i>
Transubstantiation	<i>Trans</i> (Latin) = change + <i>Substantia</i> (Latin) = essence, substance	This is the theological term used to explain how Jesus can be present under the appearances of the gifts of bread and wine. While their outward form or 'species' remains the same, they are transformed by the power of the Holy Spirit. This means that Jesus	<i>This takes place when the priest in Persona Christi (in the person of Christ) uses the Words of Institution of Christ that were used at the Last Supper: 'At the time he was betrayed and entered</i>

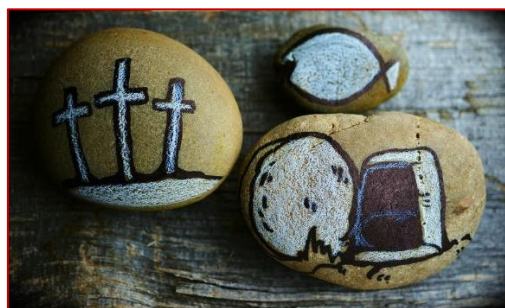
		is truly but invisibly present in the form of bread and wine.	<i>willingly into his Passion... Do this in memory of me'.</i>
Doxology	Doxa (Greek) = glory	This is a solemn, formulaic conclusion to a prayer. Doxologies are often addressed to the Trinity. The Final Doxology of the Mass is 'Through him...ever' and this takes place at the end of the Eucharistic prayer. The Great Amen follows which is said/sung by the whole congregation.	Through him, with him and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever. After the Final Doxology and Great Amen, the people are invited to stand and join in with the Lord's Prayer (Our Father).
Lamb of God	Agnus Dei (Latin) = Lamb of God	This is deeply rooted in Scripture. In the Old Testament (Exodus 12) the lamb of God is the sacrifice by which the Israelites were freed from slavery in Egypt. In the New Testament, John the Baptist applied this image to Jesus saying 'Behold the lamb of God...' It is through Jesus, who is led like a lamb to the slaughter, that we are freed from our sins so we can find peace with God.	<i>Lamb of God, you take away the sins of the world, have mercy on us (x2).</i> <i>Lamb of God, you take away the sins of the world, grant us peace.</i> This takes place after the Our Father and Sign of Peace, shortly before the distribution of Holy Communion.
Communion	Communio (Latin) = fellowship, community	By 'communion' we mean receiving the Body and Blood of Christ in the consecrated gifts of bread and wine. Jesus gives himself so that we may give ourselves to him in love. In this way we are joined with the one Body of Christ – the Church.	Holy Communion is distributed with the words 'The Body of Christ' and possibly also 'The Blood of Christ'. The believer responds, 'Amen', which means 'Yes, I agree, I believe'.
Tabernacle	Tabernaculum (Latin) = hut, tent	This is the very prominent, ornamented place for preserving the Most Blessed Sacrament in the church (Christ in the form of bread = host). It is reminiscent of the Old Testament Ark of the Covenant.	The Blessed Sacrament (unconsumed hosts from the Mass) are reposed in the tabernacle after the Communion Rite.

15. How can pupils be involved in the Mass?

Please see Westminster Education Service's document [Q & A GUIDELINES FOR CELEBRATING SCHOOL MASSES](#). Below you will find some ways in which pupils can take a leading role in various parts of the Mass, although it must be emphasised that all pupils are active participants through their presence and prayers as well as through joining in Communion. Consult your priest when preparing for these celebrations.

When?	How?
Before the Mass	<ul style="list-style-type: none">Children can help to set up the altar in preparation for Mass. This could be done with the priest and could include explanation. The priest may choose to put on Mass vestments in front of the children also.
Introductions	<ul style="list-style-type: none">Children can read/write their own introduction to the Mass as well as the Penitential Rite etc
Penitential Rite	<ul style="list-style-type: none">Pupils can write parts of the Penitential Rite (ie NOT including things we are sorry for but positive statements about Our Lord eg 'You are the way leading to the Father' Lord have mercy). The priest will then read the statements.
Readings	<ul style="list-style-type: none">Only one (as well as a psalm) is needed during the weekChildren can read or dramatise the readingThe psalm can be sung as long as it is based on scriptureReadings of the day can be changed if it is a special Mass (eg Beginning of school year) or if the readings are not at all relevant to children but it is usually preferred that we use the readings of the dayThe Good News Translations and New Jerusalem Bibles are appropriate translationsLectionaries for Children may be used but this should be checked with the priest
Bidding Prayers	<ul style="list-style-type: none">These can be written and read by pupilsThey should start with the wider Church and then become more personal (Church, Leaders, Diocese, Community, Personal)They should begin 'We pray for...' or 'For...' or 'Let us pray for...' NOT names/titles of the Lord (then no Trinitarian errors, meaning that the Father, Son and Spirit are not mixed up)Spontaneous prayers can also be said

Offertory gifts	<ul style="list-style-type: none"> • Gifts/objects (such as books, sports equipment, mission statements, objects related to theme etc) can be brought up at the beginning of Mass during eg opening procession and these can be explained by the children • For the Offertory procession, should be 'holy things for the holy people of God' (ie the community). These would be items/gifts that are to be 'transformed' by the Lord for the service of others (their prayers/art etc could be used, depending on the rationale)
Dance/Drama	<ul style="list-style-type: none"> • This could be done after the post-Communion prayer (as long as it is suitable)



16. What are the liturgical vestments used for the celebration of the Eucharist?

VESTMENT	DESCRIPTION
Alb	The white garment covering one's street dress for participation in the liturgy.
Cassock	A non-liturgical, full-length, close-fitting robe for use by priests and other clerics under liturgical vestments; usually black for deacons and priests, purple for bishops and other prelates, red for cardinals, white for the Pope.
Chasuble	The vestment worn over the alb by priests, bishops and Pope when celebrating the Mass.
Crosier/Crozier	This is a staff or crook made of wood/metal resembling that carried by shepherds to guide their flock. In the same way, a bishop guides his people as a caring pastor and leader.
Mitre	A hat worn at some liturgical functions by bishops, abbots and, in certain cases, other ecclesiastics.
Stole	The vestment worn around the neck by all ordained ministers. For priests, bishops and Pope, it hangs down in front (under the chasuble); the deacons wear it over their left shoulder crossed and fastened at the right side.

17. What other liturgical objects are used for the celebration of the Eucharist?

OBJECT	DEFINITION
Altar cloths	White linen cloths that are placed on an altar.
Ambo/Lectern	The place where the Scriptures are proclaimed. Also called Lectern. Avoid: Pulpit.
Altar bread/wine and Host/Precious Blood	<p>The altar bread is the unconsecrated host before Mass; it is just bread. The Host is the consecrated bread – it is the Body of Christ.</p> <p>The altar wine is the unconsecrated wine before Mass; it is just wine. The Precious Blood is the consecrated wine, the Body of Christ.</p>
Cathedra	The Archbishop's throne. Celebrant's Chair: The place where the celebrant sits. It expresses his office of presiding over the assembly and of leading the prayer of those present. AVOID: The use of the word throne.
Processional Cross	The cross carried in the processions.
Bread and Wine	The elements used in the celebration of Eucharist (unleavened bread and natural pure wine). NOTE: After the Eucharistic Prayer the bread and wine is referred to as: the consecrated bread and wine or the body and blood of Christ.
Cruets	The containers/vessels holding the water and wine.
Tabernacle	Place in the church where the Eucharist or sacred species is reserved.
Cathedral	The major church in an archdiocese or diocese. It is the seat of the local Ordinary.
Lavabo	The cloth for the washing of the hands of a priest after the distribution of Holy Communion
Lectionary	The book that contains all the readings from the Scriptures for use in the celebration of the liturgy.
Sacramentary	The book used by the celebrant, containing all the prayers for the liturgy of the Mass.
Book of Gospels	The book which contains the Gospel texts, from which the priests or deacon proclaims the Gospel of the day.
Purificator	The linen cloth used to wipe the chalice after the celebration of Mass.
Corporal	The square white cloth, now usually somewhat smaller than the breadth of the altar, upon which the chalice and paten, and also the ciborium containing smaller hosts for Holy Communion are placed during the celebration of Mass.
Water and Holy Water	Holy water has been blessed and is a reminder of our Baptism. We make the sign of the cross with it. Ordinary water has not been blessed. It can be brought up to Mass with the wine.



C) Eucharist & Life

1. How does this sacrament have an impact on Christian life?

Whenever we celebrate the sacraments, we come into contact with Christ – we encounter Christ the Redeemer. It is the same at Mass; we encounter Christ in the Word of God and in the Real Presence of the Eucharist. We are united with God through Christ but we must be willing to grow spiritually to find peace. Jesus forgave many people like Zacchaeus, Peter, the tax collector... He told them their sins were forgiven and to go in peace and sin no more. They changed their ways and became better people, and so they were filled with great peace and strength of faith. In the same way, the Eucharist can change and heal us, having a great impact on our Christian life and the lives of others.

2. How does the Eucharist affect our relationship with Jesus?

In Mass and in Eucharistic Adoration, where we pray in front of the Blessed Sacrament, we become closer to Jesus who loves us. This encounter with Christ has the power to strengthen and nourish us spiritually. Just as we hear in the Parable of the Sower (Mark 4:1-20), the Word of God can take root in the rich soil of our hearts and produce a wonderful harvest, fruit that will last. That's why it's important when we come to celebrate Mass that we are attentive and actively engaged with the prayer that is taking place. It has been said that when we receive the Eucharist, 'we become what we receive'. That is to say, we become more fully the Body of Christ. This not only affects our unity with Jesus, but brings us into a closer relationship with others.



3. How can our lives be transformed by living out the Eucharist?

Our lives can be transformed by living out the Eucharist when we follow Jesus' instruction that he gave us at the first Eucharist on Maundy Thursday. He told us 'A new command I give you: Love one another. As I have loved you, so you must love one another' (Jn 13:34). We can do this by remembering and living out Jesus' teaching and example: By helping our neighbours materially and physically like feeding the hungry, giving shelter to the homeless, clothing the naked, visiting the sick, burying the dead and giving to those in need. These actions are known as the corporal works of mercy and it is our mission and the mission of the universal Church to make Christ's love and mercy known. This is our Catholic faith and we profess this by saying the Nicene Creed at Mass on Sunday: 'I believe in one, holy, catholic, and apostolic Church'.

Living and loving as Jesus did will transform our lives. Those present at Mass are sent out to claim the Good News: that God is with us in Jesus, that we are loved and forgiven, and that following Jesus can bring true happiness, peace and salvation.

For more information about how this sacrament links to life see Section E) Making Links.

4. How can we be Eucharist for others?

Every time we go to Mass, we remember the Last Supper when Jesus shared the chalice/cup. He said, *“Each of you drink from it for this is my blood, which seals the covenant between God and his people. It is poured out to forgive the sins of many”* (Mt 26:28). The covenant Jesus mentions is an agreement between God and his people. He will be our God, we will be his people. We can do this by following Christ and doing as he commanded: by loving one another.

Jesus taught us to love God and all others. He gave his whole life, body and blood, to serve others. Before Jesus died, after the Last Supper, he showed us, by washing his disciples’ feet, that he wants us to serve others. He is our Servant King: *“For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”* (Mark 10:45)

By serving others through acts of kindness and love, we can be Eucharist for others. We can make sacrifices and put others’ needs before our own and in so doing we can become more Christ-like. This is summarised in the words of St Teresa of Avila below:



Christ Has No Body

Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
compassion on this world,
Yours are the feet with which
he walks to do good,
Yours are the hands, with which
he blesses all the world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.
Christ has no body now but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
compassion on this world.
Christ has no body now on earth but yours

Teresa of Avila (1515–1582)

5. Why is the Concluding Rite at Mass important?

This is important because we are dismissed at the end of Mass to go out on a mission to love and serve others. There are different options for words at the end of Mass but they all link to Jesus sending out his disciples (known as the Great Commissioning) and the Christian belief that God is with us:

Therefore, go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And, surely, I am with you always, to the very end of the age. (Mt 28:16-20)

We respond to the celebrant’s words of dismissal by saying ‘Thanks be to God’. As we leave the church to go to our homes and schools, we are reminded to live in peace and love as one of Jesus’ disciples, reflecting Jesus through our words and actions.

6. Who are special saints/people linked to the Eucharist?

There are many people who have been devoted to the Eucharist and whose lives have been transformed by it. These have been people of all ages and backgrounds. A small sample is included below.

Saints/Special people	Description/ Link
St Tarcisius St Dominic Savio Blessed Imelda St Rose of Lima St Thérèse of Lisieux St Kateri Tekawitha Little Li Blessed Francisco & Blessed Jacinta Little Mei	To find out more about these young martyrs and saints see HERE . Some of them are as young as three years old. His is appropriate for all pupils, especially those making their First Communion or Confirmation.
St Damian de Veuster	See HERE
Blessed Edward Poppe	For a link to Eucharistic Adoration booklet with lots of useful prayers and some information about this saint see HERE .
Carlo Acutis	See HERE .
St. Catherine of Siena St. Margaret Mary Alacoque St. Clare St. Gemma	See HERE .
St Thomas Aquinas St Alphonsus Liguori St Peter Julian Eymard St Cyril of Alexander	See HERE

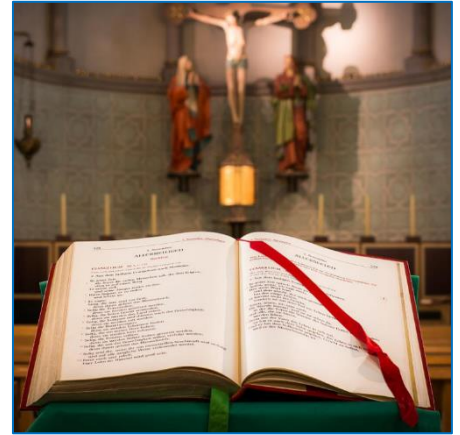


D) Eucharist & Word

1. What is the Liturgy of the Word?

The Liturgy of the Word takes place after the Introductory Rite and takes part in the first half of the Mass before the Liturgy of the Eucharist and the Concluding Rite. It includes

- Scripture reading(s) usually from the Old Testament (On Sundays and feast days this includes two readings but only one on weekdays)
- Psalm
- Gospel Acclamation (Alleluia...)
- Gospel (according to Matthew, Mark, Luke or John)
- Homily (on Sundays)
- Profession of Faith/Creed (on Sundays)
- Prayers of the Faithful (also referred to as Bidding Prayers)



2. What is the importance of the readings?

The readings are important because Christ is present through the word - they are the word of God. The readings help us to get ready for the presence of God in the Eucharist also. Pope Francis explained the importance of the Liturgy of the Word as follows:

Dear brothers and sisters,

In our continuing catechesis on the Eucharist, we now consider the importance of the Liturgy of the Word. There, God speaks to us, and the same Holy Spirit who inspired the sacred Scriptures opens our minds and hearts to that living word. At the table of God's word, we find nourishment for our lives as we listen to the Old and the New Testaments proclaim the one mystery of Christ and call for our response. Drawing from the richness of the Church's Lectionary, the Liturgy of the Word invites us to silent openness to God's saving message as it resounds in the ecclesial assembly and continues God's constant dialogue with his people, the Church.

Since we do not live 'by bread alone,' but by every word that comes from the mouth of God (Mt 4:4), we need to be constantly open to, and challenged by, that word, in our lives as individuals and in our life as a Church. Let us ask the Holy Spirit to make the word sown in our hearts bear abundant fruit and guide our steps, day by day, on this, our earthly pilgrimage.

(Pope explains importance of the Liturgy of the Word during Mass, Rome Reports, 31.01.18)

3. What do we pray for during the Prayer of the Faithful or the Bidding Prayers?

1. Prayer for the **needs of the Church**.
2. Prayer for the **world**.
3. Prayer for **those in need**.
4. Prayer for the **local community**.
5. Invitation to pray in silence for **personal intentions**.

Prayers may begin: 'Let us pray for...', 'We pray for...' or 'For...' and addressed to the Father

4. What Scripture is linked to the Eucharist?



Reference	Scripture
Psalms 95:6	'Come, let us worship and bow down, Let us kneel before the Lord, our maker.'
Matthew 26:17-30	'On the first day of Unleavened Bread the disciples came to Jesus, saying, "Where do you want us to make the preparations for you to eat the Passover?" ... While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins"...'
Mark 14:22-24	'While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many."'
Luke 22:19-20	'Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me". And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood."'
Luke 24:13-35	'Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened... Then they told what had happened on the road, and how he had been made known to them in the breaking of the bread.'
John 6:35	'Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."'
John 6:51	'I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.'
John 6:53-57	'So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me".'
Acts 2:42	'They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.'

Acts 2:46-47	‘Day by day, as they spent much time together in the temple, they broke bread at home ^[a] and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.’
Acts 20:7	‘On the first day of the week, when we met to break bread, Paul was holding a discussion with them; since he intended to leave the next day, he continued speaking until midnight.’
1 Corinthians 10:16-17	‘The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.’
1 Corinthians 11:23-26	‘For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way he took the cup also, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.’

The God Who Speaks Website

Bible phrases in the Mass

What’s Biblical in Mass? Here’s a handy chart of the main Biblical phrases and sources of Biblical wording throughout the Mass. See [Bible phrases in the Mass](#)

Cosmic Love: Eucharist and Creation:

Bishop Peter Brignall explores the biblical foundations of the Eucharist in the Hebrew Scriptures. He locates the great themes and festivals in the cycle of nature revealing the work of the Creator God. Finally, he opens these themes out in the theology of the Eucharist in recent Papal teaching. See [Cosmic love eucharist and creation](#)

Life to the Full: Active Participation in the Liturgy:

Canon Pat Hartnett explores how we can participate more deeply in the Mass and shows us the fruits of this richer engagement for our faith and biblical understanding. See [Life to the full - active participation in the liturgy](#)



E) Making Links

1. What is the link between the Last Supper and the Mass?

Jesus had his last meal (known as the Last Supper) on the night before he died. At this meal, he took bread and wine and told his disciples, 'This is my body... this is my blood' (Mt 26:26-28). Then he commanded them, 'Do this in memory of me'.

That this happened in the evening before Jesus dies is significant. Jesus gave the gift of his body and blood (through the bread and wine) at the Last Supper and then offered his body and blood on the cross. These are part of the same sacrifice which Jesus made when he was crucified to save us from our sins and rose again at Easter.



At Mass, Catholics fulfil the command of Jesus which was given to the Apostles at the Last Supper which was to celebrate in his memory. This has been passed down through the tradition of the Church. At the Last Supper, Jesus also gave his followers 'a new commandment' when he washed his friends' feet. This is 'to love one another'. This links to the end of the Mass, known as the dismissal, when the congregation is sent forth 'in peace' and to 'love and serve' as Jesus told us to.

The Last Supper that Jesus had with the Apostles was a Passover meal and, as a devout Jew, Jesus would have celebrated this festival every year. At this meal, Jesus and his friends would have said prayers of thanks to God such as 'Blessed be God' and so some of the words that we hear at Mass have some resonance with Jesus' celebration; they would also have listened to some words and events from the Scriptures, such as Moses and the Exodus. At the Passover meal, there would have been unleavened bread and wine and there would have also been a sacrifice offered to God; in these ways, the Mass and Last Supper have some similarities. However, the meaning between the two meals is fundamentally different as Mass has Christ at the centre; he is the 'Lamb of God' whose sacrifice offers eternal life.

2. What is the link between the lamb at the Passover and Jesus?

It is said at Mass: '*Lamb of God, you take away the sins of the world have mercy on us... Lamb of God, you take away the sins of the world, grant us peace.*' This refers to the words John the Baptist spoke about Jesus, which we find in John 1:29.



At the Passover, Jews celebrated the Exodus and sacrificed a lamb. Jesus is the Passover lamb. He is the 'Lamb of God' and his blood is of the 'new covenant'. This means that the sacrificial animal is no longer needed. Christ is the eternal sacrifice. This means that he only needed to die once. We make present his death (and his life and resurrection) every time we go to Mass. This is a mystery of our Catholic faith and one which other denominations do not agree; instead, they believe that the bread and

wine are a symbol of Jesus rather than the real presence and that at Mass, Jesus's life, death and resurrection are remembered rather than relived.

3. What is the link between the Exodus, the Old Testament Passover and the Last Supper?

In the book of Exodus, we hear about how God freed and saved his people. By giving the instruction to mark their doorposts with the blood of a lamb, the Angel of Death passed over the homes of the Israelites and so God spared the firstborn children of Israel. Through Moses, God then led his people from slavery in Egypt to freedom in the Promised Land. This is remembered and relived by the Jewish people at the Passover meal each year.

There are clear instructions given (Ex:12: 1-8, 11-14) as to how the Passover meal should be celebrated: what food should be eaten and how it should be prepared and consumed. As Jesus and his friends were devout Jews, they would have followed these customs carefully. The Gospels indicate that Jesus was celebrating a Passover meal with his friends at the Last Supper (Mt 26:18, Mk 14:22–23, Lk 22:7–13, 1 Cor 11:24–25). This Passover meal would have included some unleavened bread, wine, bitter herbs and an unblemished lamb to remind them of the meal eaten quickly at the time of escape from Egypt and the hands of the Pharaoh. Their ceremony would have consisted of a blessing (berakah) of both the cup and the bread.

This links to the celebration of Mass because these elements of the Passover are described in the New Testament and remembered at Mass. The word paschal is taken from the Jewish word for Passover which is ‘pasch’ and the Eucharist ‘fulfils the Jewish Passover’ through the Paschal Mystery (CCC, 1340). Jesus gave the Passover a new meaning and in the New Testament redefined this experience. At Mass, bread and wine are consumed but there is no lamb. That is because Jesus is the Lamb of God, the unblemished paschal lamb (Ex 12:4–5) who is led to slaughter (Is 53:7). Christ’s Paschal Mystery – his life, suffering, death, Resurrection and Ascension – is at the centre of the Gospel and the Catholic faith. It is through this Paschal Mystery that we pass over from slavery of sin and death to freedom and a new life in the Resurrection. Mass is celebrated on a Sunday as that is the day Jesus rose from the dead. The following table shows the links between the Passover and the Mass.

Passover Meal	Eucharist
Instructions to have bread and wine (Ex 12:15, Nm 9:11–12)	Jesus shares bread and wine with his disciples at the first Eucharist (Mt Lk 22:19–20). Bread and wine are consumed at Mass today
Instructions to eat unblemished Lamb (Ex 12:4–5)	Jesus is the Lamb of God, the Paschal Lamb (Jn 19:36, 1 Cor 5:7, 1 Pt 1:19)
Instructions that none of the lamb’s bones should be broken (Nm 9:12)	Soldiers do not break Jesus’ bones on the cross (Jn 19:33, 36)
There is Berekah (‘blessing’)	At the first Eucharist, Jesus takes the bread and says a blessing (Mt 26:26, Mk 14:22, Lk 22:19–20). At Mass the words of Jesus are used and blessings are said.
Celebrates the Hebrews passing from slavery in Egypt to freedom in the Promised Land (Ex 12)	Celebrates the passing from slavery to sin to freedom in the Resurrection, from death to new life (1 Cor 5:7–8)
Moses pours blood on the people at the establishment of the Covenant (Ex 24:8, Zec 9:11)	Jesus pours out his blood at the establishment of the New Covenant (Jer 31:31, Lk 22:20). At Mass, Catholics receive Jesus’ blood.

This was adapted from [Ave Maria Press](#)

4.What is the link between the Last Supper and the Acts of the Apostles?

In the Gospels, we hear about the events of the Last Supper: how Jesus celebrated with his friends, shared a meal with prayers and blessings, offered himself in the form of bread and wine and instructed his followers to do this in his memory, giving them the commandment to love and serve others. The Apostles and other members of the Early Church continued to do all of this in Jesus' memory as the described in the Acts of the Apostles (2:42-47):

Fellowship of Believers

‘They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.’ (Acts 2:42-47)

This fellowship has been passed down through the Church through sacred tradition for the last 2000 years and has developed into the Mass as we know it now. The links between the Last Supper, Fellowship of Believers and the Mass are clear: they all have Jesus at the centre, the sharing of bread and wine (Jesus' body and blood) and the message of love and service.

5.How does this link to the events on the Road to Emmaus?

The above Scriptures link to the events on the Road to Emmaus which took place on the evening of Jesus' Resurrection. Here, Jesus appeared to his followers and walked along the road with them but they did not recognise him until the breaking of bread:

‘When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. Then their eyes were opened and they recognised him, and he disappeared from their sight. They asked each other, “Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?”’ (Lk 24:13-32)

This event links to the others above because it is the same Jesus who shared the bread and wine with the Apostles at the Last Supper and the one who offered his body and blood on the cross. It is also the very same Jesus who rose from the dead and shared the bread and wine with them at Emmaus, the one who is with us at every Mass where we eat and drink the bread and wine in his memory. At Mass, we also give thanks to God and listen to God's word in the Scriptures.



6. What are the links between the Washing of the Feet and the Acts of the Apostles?

In John's Gospel we hear about how Jesus washed his friends' feet and told them to do likewise:

'Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you.' (Jn 13:1-18)

By this, Jesus meant that we should serve one another by putting others' needs before our own, such as taking part in the corporal works of mercy. This is fundamental to Catholic Social Teaching because 'we profoundly belong together and are fundamentally dependent on one another' (YouCat 321).

Members of the Early Church did love and serve one another as recorded in Acts of the Apostles (2:42-47) because they shared what they had with each other including those in need. This is carried on in the faith and practice of the Church today.



7. What is the link between the Sacrament of the Eucharist and the Sacrament of Reconciliation?

At the beginning of Mass, there is the Penitential Rite during which we say sorry to God and ask for his mercy. We recognise that we are all sinners and that we are all in need of Christ's healing and saving power. The Eucharist is a great act of thanksgiving for Christ reconciling us to God through his death and resurrection and this act of redemption is renewed every time Mass takes place.

Pope Francis explains it like this:

'We go to Mass because we are sinners and we want to receive God's pardon, to participate in the redemption of Jesus, in his forgiveness. The "Confession" which we make at the beginning is not "pro forma", it is a real act of repentance! I am a sinner and I confess it, this is how the Mass begins! We should never forget that the Last Supper of Jesus took place "on the night he was betrayed" (1 Cor 11:23). In the bread and in the wine which we offer and a round which we gather, the gift of Christ's body and blood is renewed every time for the remission of our sins. We must go to Mass humbly, like sinners and the Lord reconciles us.' (General Audience of Pope Francis from 12th February 2014)

8. What are the links between what Pope Francis says about the Eucharist and the words of the Gospel?

In the General Audience of Pope Francis from 12th February 2014, the Pope links the celebration of the Eucharist to the words of the Gospel and asks for each of us to reflect on the Eucharist:

- Does it lead me to truly feel they [those around me] are all like brothers and sisters?
- Does it increase my capacity to rejoice with those who are rejoicing and cry with those who are crying?
- Does it urge me to go out to the poor, the sick, the marginalised?
- Does it help me to recognise in theirs the face of Jesus?
- We all go to Mass because we love Jesus and we want to share, through the Eucharist, in his passion and his resurrection. But do we love, as Jesus wishes, those brothers and sisters who are the most needy?
- I who go to Mass, how do I live this?
- Do I try to help, to approach and pray for those in difficulty?
- Or am I a little indifferent? Or perhaps do I just want to talk: did you see how this or that one is dressed? Sometimes this happens after Mass and it should not! We must concern ourselves with our brothers and sisters who need us because of an illness, a problem.



Pope Francis concludes the address, which can be found [HERE](#) in full, by making the links between the celebration of the Eucharist and the Christian life of our communities:

‘We must always bear in mind that the Eucharist is not something we make; it not our own commemoration of what Jesus said and did. No. It is precisely an act of Christ! It is Christ who acts there, who is on the altar. It is a gift of Christ, who makes himself present and gathers us around him, to nourish us with his Word and with his life. This means that the mission and the very identity of the Church flows from there, from the Eucharist, and there always takes its shape. A celebration may be flawless on the exterior, very beautiful, but if it does not lead us to encounter Jesus Christ, it is unlikely to bear any kind of nourishment to our heart and our life. Through the Eucharist, however, Christ wishes to enter into our life and permeate it with his grace, so that in every Christian community there may be coherence between liturgy and life.

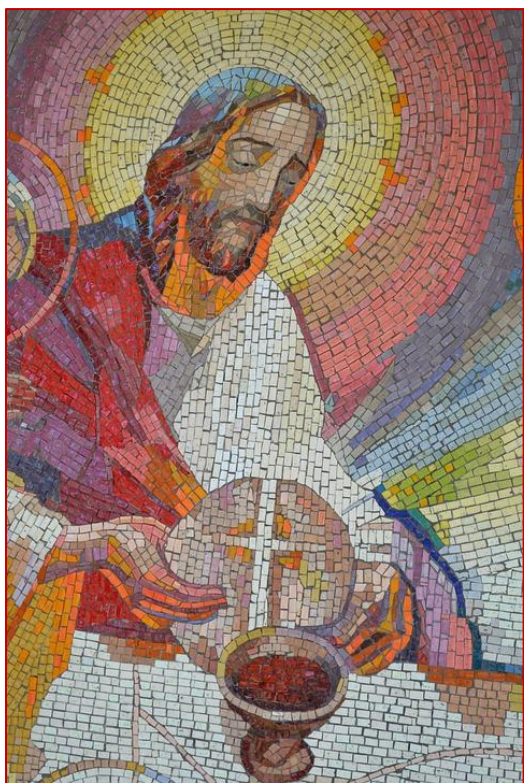


The heart fills with trust and hope by pondering on Jesus’ words recounted in the Gospel: “he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day” (Jn 6:54).

Let us live the Eucharist with the spirit of faith, of prayer, of forgiveness, of repentance, of communal joy, of concern for the needy and for the needs of so many brothers and sisters, in the certainty that the Lord will fulfil what he has promised us: eternal life. So be it!’

Summary Information about the Eucharist

The Eucharist - this word comes from the Greek word meaning 'thanksgiving'. In the Eucharist we give thanks for all that God has given us and most importantly for Jesus' sacrifice of total love on the cross and his promise of resurrection.



Jesus himself instituted the Eucharist - at the Last Supper with the twelve disciples, the evening before he was arrested:

'Now as they were eating, Jesus took the bread, and when he had said the blessing he broke it and gave it to the disciples. **"Take it and eat it,"** he said, **"this is my body."** Then he took a cup, and when he had given thanks he handed it to them saying, **"Drink from this, all of you, for this is my blood, the blood of the covenant, poured out for many for the forgiveness of sins."** (Mt, 26: 26-29)

And he made it clear that he really does mean his body and blood...

Jesus said, 'I am the bread of life. Your fathers ate manna in the desert and they are dead; but this is the bread which comes down from heaven, so that a person may eat it and not die. I am the living bread which has come down from heaven. Anyone who eats this bread will live for ever; and the bread that I shall give is my flesh, for the life of the world.'

Then the Jews started arguing among themselves, 'How can this man give us his flesh to eat?' Jesus replied to them:

'In all truth I tell you, if you do not eat the flesh of the Son of man and drink his blood, you have no life in you. Anyone who does eat my flesh and drink my blood has eternal life, and I shall raise them up on the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood lives in me and I live in them.' (Jn 6: 48-56)

If one thing distinguishes Catholics from other Christians, it is our devotion to the Sacrament of the Eucharist. Although all the sacraments are important, in many ways the Eucharist is the spiritual centre of Catholic life. In the Eucharist we remember what God has done for us through Jesus Christ. We celebrate the Eucharist as part of other sacramental celebrations, such as Confirmation or Marriage, making those sacraments more complete expressions of the mystery of our faith. We celebrate the Eucharist at retreats, pilgrimages and other major spiritual events, giving these gatherings a clear Catholic identity. We talk about the Eucharist as 'the source and summit' of the life of the Church (CCC1324) as mentioned at the beginning of this document.

Why does the Eucharist hold such a central place in Catholic life? It was the gift which Jesus gave his disciples on his last evening with them before he died - a gift in which all he had tried to teach them was brought together. The Eucharist unites in a single celebration the essential elements of the Catholic faith. In it we recall what God has revealed to us through history as we listen to the readings (we call this part of the Mass 'the Liturgy of the Word'). Then in the central part of the Mass ('the Liturgy of the Eucharist') we remember and make present, through the power of the Holy Spirit, the life, death and resurrection of Jesus Christ. We actually receive Jesus - physically and spiritually - when we receive the consecrated

bread and wine, which become the Body and Blood of Christ. Also, when we celebrate the Eucharist, we are united across time and space with all the Saints, who are also praising God in heaven.

The roots of the Eucharist are found in the Old Testament story of the Exodus, of how God freed the people of Israel from slavery in Egypt. The final plague sent to make the Egyptians free the Israelites was the death of every firstborn child. To be spared, every Israelite family had to kill a young lamb and spread its blood over their doorway so that the Angel of Death would 'pass over' their household. They were to cook the 'Paschal lamb' and serve it with unleavened bread as their final meal in the land of Egypt. The Israelites were then commanded by God to celebrate this 'Passover meal' every year to remember their escape from slavery through God's power and to pray that he would continue to deliver them from sin.

The meal which Jesus shared with his disciples at the Last Supper was actually a Passover meal. He knew that in just a few hours he would be put to death, and he wanted to leave his disciples with a special gift as a sign of his continued presence with them.

After Jesus' death, resurrection and ascension into heaven, the early Church came to understand the connection between the Old Testament experience of the Paschal Lamb/Passover sacrifice/meal and the words and actions of Jesus at the Last Supper and on the cross. They understood that although the sacrifice of the original Paschal Lamb saved the firstborn from physical death and made it possible for the Israelites to escape from slavery to freedom, Jesus' sacrifice saves us all from eternal death and leads us from death to life.



Jesus is the new Paschal Lamb – 'the Lamb of God who takes away the sins of the world' (Jn 1:36). The old sacrifices had to be made time and time again and could never fully atone for the sins of the people but Christ's sacrifice on the cross was made once and for all and is the source of our salvation. Through his death and resurrection Jesus overcame sin and death forever. This saving sacrifice of Christ is not repeated but is made present to us across time at every Eucharist. This is a mystery of our faith.

Jesus gave us the Eucharist in the context of the Passover, but, for Christians, the Passover meal is in the past. When Jesus commanded His disciples to 'do this in memory of Me' he was anticipating what would happen the next day, Good Friday. 'This is my body which will be given for you ... This is my blood ... which will be poured out for you and for many.' (Mt 26:28). Through the power of the Holy Spirit and the words of Jesus spoken by the priest, the one sacrifice of Calvary is made present. In the Mass we receive the Risen Christ in Holy Communion. This is what Christians have celebrated for 2,000 years. Again, this is a mystery of our faith.

At Mass we focus on five things that Jesus did in his lifetime on earth:

1. He gathered a community around him, to teach and purify them. We gather as a community to share the highs and lows of our week. We ask for God's forgiveness and mercy. We also gather to receive strength from our communion with Christ through his word and the Eucharist.
2. He told them stories and showed them how to seek the Kingdom of God. We read/listen to the story of our faith, of our relationship with God. We listen to the story of God with his people in the Old Testament. We hear about the early Christian community and then we listen to the story of Jesus himself. We are encouraged to live our lives as one of his disciples, imitating Christ in our everyday lives (the homily).
3. He prayed and gave thanks to God the Father. We bring our prayers and petitions to God the Father through Jesus. We give thanks to God and praise him during the Eucharistic prayer.
4. He ate with people. He broke the bread and shared it. He shared the cup. At his command we do the same. We share in the Last Supper where Jesus gave himself to his friends. We share in his sacrifice on the cross. We also share in a meal together with all his friends.
5. He sent his followers out to tell others about the Good News of his salvation, when he died on the cross for our sins, and about God's Kingdom. And then they returned to share their experiences and be renewed/refreshed. We too are sent out into the world to live as his disciples and to be witnesses to others of God's love. Week after week we return to share Christ and be refreshed. We can't do it by ourselves, we need Jesus!



This summary information was written by Fr Richard Nesbitt
from the parish of Our Lady of Fatima, White City.

Video links for the Eucharist

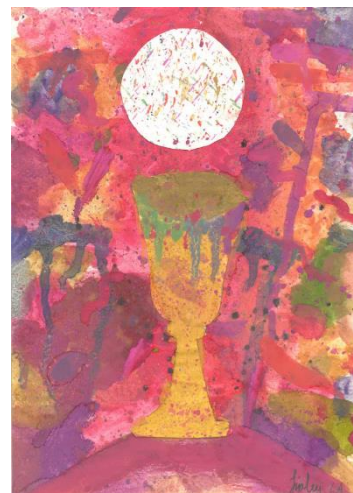
There are very many videos available about the Eucharist. Here are some of them which may be useful for staff members as well as for pupils:

[Bishop Robert Barron - the real presence](#)

Bishop Barron on the Sacrament of the Eucharist as Real Presence It is among the very best explanations of the Eucharist and the transubstantiation. Appropriate for older pupils and adults.

[Busted Halo - Eucharist \(How to receive\)](#)

BustedHalo.com's fantastic introduction to the Sacraments series. Join Fr. Dave Dwyer, CSP, as he explains the do's and don'ts and rights and wrongs of receiving Communion... Should Catholics receive communion on the hand or on the tongue? And how exactly are we supposed to do that reverently? Is there any other acceptable response besides "Amen?" ...and what does "amen" mean anyway? Appropriate for older pupils and adults.



[Fr. Mike Schmitz - The truth about the Eucharist](#)

The truth about the Eucharist - Fr. Mike Schmitz. Appropriate for older pupils and adults.

[Why we have to attend Mass and receive Communion in a state of grace](#)

The way we express our love for God is through obedience and worship. In the first of two explanations in this video, Fr. Mike explains that going to Mass on Sunday is our weekly chance to prove our love for God. Fr. Mike's second lesson in this video addresses the issue of receiving Communion in the state of sin, which follows the logic of the first lesson above. Communion with God is only possible once we have been reconciled with God and his Church. Appropriate for older pupils and adults.

[Fr Mike Schmitz - Can someone be denied Holy Communion?](#)

Sometimes we can be tricked into thinking that the Holy Communion we receive at Mass every Sunday is somehow owed to us; that we have a right to receive it. However, the Eucharist, which is Jesus Christ's own body and blood, is a divine gift bestowed upon us by our Heavenly Father. And because it's a gift, the way we receive it and the state of our souls matter greatly to our relationship with God which begs the question: can someone be denied Holy Communion? Appropriate for older pupils and adults.

[Fr Mike Schmitz - Why non-Catholics can't receive the Eucharist](#)

Holy Communion is not just a member privilege the Catholic Church offers to Catholics. It is an expression of the pre-existing reality that the communicant believes the Eucharist is the Body and Blood of Jesus. In this video, Fr. Mike thoroughly and passionately explains why the Church teaches that non-Catholics cannot receive Communion. Fr. Mike's hope is that through his explanation, you will see how the Church's teaching on this matter expresses its desire for all Christians to be one. Appropriate for older pupils and adults.

[Catholic Central: Eucharist 101](#)

Catholics call the Eucharist "the source and summit of the Christian life." But what does that mean? What do Catholics REALLY believe about the Eucharist? Why is it important? Appropriate for children from KS2+.

[Catholic Central - the Real Presence](#)

What does it mean when Catholics talk about the Real Presence in the Eucharist? Where does this belief come from? How does it affect us today? Appropriate for children from Upper KS2+.

[God's Story Crossroads Kids' Club](#)

Every year, God's family celebrated the Feast of Passover. Find out how they celebrated – and, more importantly, why they celebrated. You can also read about it in Exodus 12 and Luke 22. Appropriate for children from KS2+.

[Trinity Cluster](#)

Children explain the Holy Eucharist in their own words. Appropriate for children from Upper KS1+.

[Sophia Sketchpad - Eucharist](#)

This video focuses on the Eucharist, explaining the connection between Original Sin, Christ's death and Resurrection, and the Holy Mass. Appropriate for children from Upper KS2+.

[Catholic Kids Media - What is the Eucharist? \(Corpus Christi\)](#)

What is the Eucharist? A fun Catholic reflection for kids based on the readings for the Solemnity of Corpus Christi. Appropriate for children from KS2+.

[Bible Project - Sacrifice and Atonement](#)

God is on a mission to remove evil from His good world, along with all of its corrosive effects. However, He wants to do it in a way that does not involve removing humans. In this video on sacrifice and atonement, we trace the theme of God's "covering" over human evil through animal sacrifices that ultimately point to Jesus and his death and resurrection. Appropriate for older pupils and adults.

[‘Breaking in the Habit’ video on Eucharistic Prayer and Communion:](#)

There is also a series covering the whole Mass, ‘Understanding the Mass’. Appropriate for older pupils and adults.

[Mr McMillan Revises: RE Catholic Christianity - The Eucharist](#)

This video explains the Sacrament of the Eucharist using words and visuals. Images from this are included in the visual aids below.



Eucharist Art

The following links show a variety of artwork on the Eucharist. There is a mixture of styles of art which are accompanied by Scripture, thoughts for reflection and prayer. They can be used with pupils of any age. The PowerPoint with the artwork and useful links can be found [HERE](#) but are not included in this document for copyright reasons.

	Title	Artist	Link
1.	Cast Your Nets on The Right Side	Greg Olsen	Picture 1
2.	Did our Hearts not burn within us?	Michael Malm	Picture 2
3.	The Sacrament of the Last Supper	Salvador Dali	Picture 3
4.	The Bridge	Elizabeth Wang	Picture 4
5.	The Washing of the Feet	Sieger Koder	Picture 5
6.	Resting in His Presence	Elizabeth Wang	Picture 6
7.	Jesus on the Tube	Antonia Rolls	Picture 7

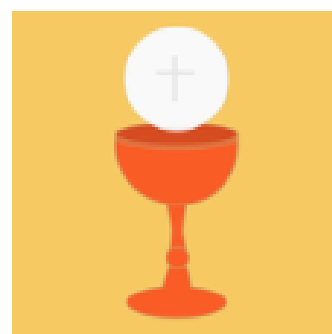
1. Cast Your Nets On The Right Side (Greg Olsen)

Begin: What is happening in this picture? What do you think the artist is telling us?

Listen: Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. (*John 21:12*)

Reflect: What is Jesus doing in the picture? How might this link with the Blessed Sacrament? What is Jesus inviting you to do today? How can you 'cast out your nets'? How do you 'share a meal' with Christ and the community? On the boat of life, what are you bringing to Jesus today? What would you say to him during breakfast? How might He respond? How can Christ's presence in the Eucharist nourish you today?

Pray: Lord our God,
 Help us to respond to your invitation
 to spend time with you in the Eucharist.
 May we be nourished by your presence
 so that we may be filled with your peace
 and strength. Help us to cast our nets
 out on the right side so that our lives here
 may be productive and serve you fully.
 Amen



2. Did our Hearts not burn within us? (Michael Malm)

Begin: What is happening in this picture? What do you think the artist is telling us?

Listen: And their eyes were opened and they recognised him'. (*Luke 24:31*)

Reflect: Who are the characters in this picture? How might you recognise the main character? The apostles said afterwards, ‘Did not our hearts burn within us...’ What could this mean? What inspires you in your faith? Have you ever encountered Christ along the journey of your life? Explain. Do you know anyone who is interested in meeting people on the road; listening to their woes and confusion; opening the Scriptures to them; illuminating Christ in the Scriptures, breaking bread with them, and seeing Christ therein? How might you do this in your life today?

Pray: Lord our God,
Help us to recognise you in the form
of bread and wine in the Eucharist.
May our hearts burn within us
as we stand in your presence and
reflect on your Word and teachings.
Be with us, Lord, as we walk along
our journey through life.
Amen



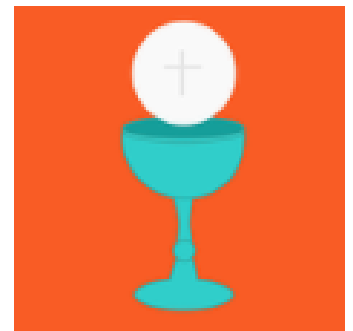
3. The Sacrament of the Last Supper (Salvador Dali)

Begin: What is happening in this picture? What do you think the artist is telling us?

Listen: And He said to them, “I have eagerly desired to eat this Passover with you before My suffering. For I tell you that I will not eat it again until it is fulfilled in the kingdom of God” After taking the cup, He gave thanks and said, “Take this and divide it among yourselves... (Luke 22:15-7)

Reflect: What does this picture remind you of? (in terms of Church, liturgical year, scripture, prayers...’) Do you think this is a good illustration of the Last Supper? (refer to symbols) Explain. Where do you think this is taking place? Explain. How would you act in God’s presence? How does this link to the Eucharist?

Pray: Lord our God,
We thank you for the gift of the Eucharist.
May it help to strengthen and guide us
as we prepare ourselves for heaven.
Lord, we worship and adore you;
we are not worthy to be in your presence.
Yet you call us to be with you because you love us.
Help us to spread your love.
Amen



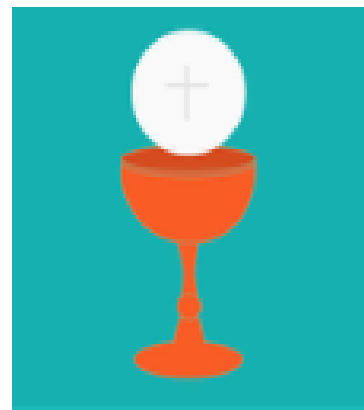
4. The Bridge (Elizabeth Wang)

Begin: What is happening in this picture? What do you think the artist is telling us?

Listen: “I am the way, the truth and the life,” says the Lord. “No-one can come to the Father, except through me.” (John 14:6)

Reflect: What is Christ doing in this picture and why? How might this affect your life or the life of others? Do you know of anyone who has had a true conversion of heart? How might you have a true conversion of heart? How can you be a bridge like Christ? How might the Eucharistic Christ help?

Pray: Lord our God,
 We thank you for saving us and
 for being our Bridge to Heaven.
 May we have a true conversion of heart
 so that we can journey with you
 and lead others to the Father.
 Sustain us, Lord, by your
 loving presence in the Eucharist
 so that we may have the strength
 to follow you even when times are hard.
 Help us, Lord, to be a bridge for others.
 Amen



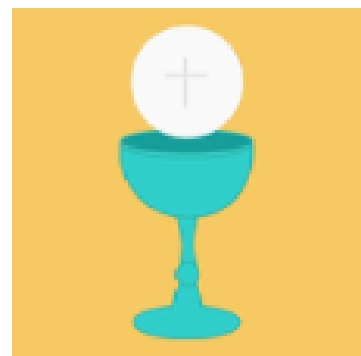
5. The Washing of the Feet (Sieger Koder)

Begin: What is happening in this picture? What do you think the artist is telling us?

Listen: “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.” (*John 13:14-5*)

Reflect: What do you see in the bowl? How are you an image of Christ? How do you serve others? How might the Eucharist help?

Pray: Lord our God,
 Lord our God,
 We thank you for being our
 servant king and for giving us an
 example to follow.
 Strengthen us in Adoration
 so that we may be a true reflection of you
 wherever we go.
 Amen



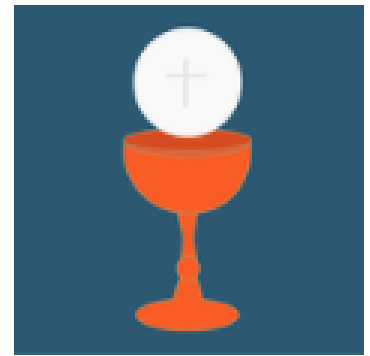
6. Resting in His Presence (Elizabeth Wang)

Begin: What is happening in this picture? What do you think the artist is telling us?

Listen: As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord’s feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, “Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!” “Martha, Martha,” the Lord answered, “you are worried and upset about many things, but few things are needed—or indeed only one. Mary has chosen what is better, and it will not be taken away from her.” (*Luke 10:38-42*)

Reflect: When do you spend time talking to Jesus? Do you find it hard to listen to Jesus? Why? Why do you think silence is important? What is this painting telling us about the nature of Jesus? How does this relate to the Blessed Sacrament? In what ways is Jesus your friend?

Pray: Lord our God,
 Help us to pray amid the noise and the silence.
 May we make time to be with you, avoiding all distractions,
 so that it is your peace we feel and your voice we hear.
 Lord, may we grow to realise that you will forever be our friend,
 ready to love us and listen to us, just as we are.
 Amen



7. Jesus on the Tube (Antonia Rolls)

Begin: What is happening in this picture? What do you think the artist is telling us?

Listen: “I am the way, the truth and the life,” says the Lord. “No-one can come to the Father, except through me.” (*John 14:6*)

Reflect: What is this picture about? How are the people reacting to Jesus’ presence? Why might that be? When have you been blind or turned away from Christ’s presence? How could you recognise Jesus? How does this relate to the Blessed Sacrament? Can you think of any scripture linked to this story? Where can the risen Jesus be found in your life?

Pray: Lord our God,
 May we recognise your presence in others
 wherever this may be.
 Help us not to be blind to your goodness
 or turn away from your need in others.
 May your presence in the Eucharist
 fill us with your goodness so that
 we can be an example to you everywhere.
 Amen



Here are some art activities to get started with young children:

Link	Description
Catholic Icing - Monstrance	Craft a monstrance with a paper doily
Catholic Icing - 3D craft	Make a 3-D monstrance
Catholic Icing - Host and chalice craft	Host and chalice craft
Catholic Inspired - Jesus in the Eucharist	Jesus in the Eucharist art project
Catholic Inspired - First Communion Banner art	Communion banners
Look to him and be radiant - seeing Jesus in eucharist	Monstrance art project. For use with primary school pupils.
Look to him and be radiant - adoration with kids printables	Adoration – kids’ printable materials. For use with primary pupils
Catholic Icing	An American craft site with various creative ideas.

Hymns and songs

Where words are not enough to praise God, music comes to our aid (CCC 1156-1158, 1191).

When we turn to God, there is always something ineffable and unsaid left over. Then music can help out. In rejoicing, language becomes song – that is why the angels sing. Music in a worship service should make prayer more beautiful and more fervent, move more deeply the hearts of all in attendance and bring them closer to God, and prepare for God a feast of melody. (YouCat)



Any hymns or songs that relate to the Eucharist must be studied carefully to ensure that there is a Catholic theology of the Eucharist within. It may be very easy to pick ‘worship’ songs that come from other denominations that do not fit with the Catholic understanding of the Eucharist. This is why it is really important to understand how Catholic teaching differs from other denominations.

Song	Link?
CJM for songs including Bread of Life, I am the Bread of Life, Sweet Heart of Jesus etc	CJM music
Matt Maher: Remembrance	Matt Maher: Remembrance
Bernadette Farrell sing including Bread for the world and Holy Holy Holy.	Bernadette Farrell
Christ be our light	Christ be our light
Andrew Peterson: Is he worthy?	Is he worthy?
Andrew Peterson: Behold the lamb of God	Behold the lamb of God
Matt Maher: Come as you are	Come as you are
Sidewalk Prophets: Come to the table	Come to the table
A variety of songs on this theme and others including: Holy is his name Open the eyes of my heart One bread, one body	Carleo Song Prayers

Useful websites and resources

Website/Resource	Description
Ministering at Mass: A Guide for Young People	This includes: <ul style="list-style-type: none"> • A summary of what's involved in the different ministries of the Mass; • A checklist for organising large Masses; • A Mass planning sheet for you to fill in; and • A guide to help you with cues for each part of the Mass.
Preparing the Mass booklet	This series of work sheets has been prepared to help those carrying out these important responsibilities of preparing the celebration of Mass to understand better what is expected of them and those they are working with, as well as provide some hands-on resources for doing so well.
Together at one altar	A very useful Australian site with lots of information on the Mass/Eucharist for adults and use with children.
Together at one altar - explore	Various multi-media resources on the history and meaning of the Eucharist. For use with adults and older pupils.
Together at one altar - live	Multi-media resources on how to live out the Eucharist in everyday life. For use with adults and older pupils.
Busted halo	Various support materials on the Eucharist eg Why do Catholics celebrate Adoration, How do I pray...? For use with adults and older pupils.
Busted halo - resources	Adoration made simple for all teachers (including new/non-Catholic). For use with adults.
Guided children's adoration	This has got lots of great resources including Eucharistic stories and lesson plans for Guided Hour of Adoration. For use with KS2+ pupils.
Look to him and be radiant - sacraments and liturgy	Sacraments and liturgy resources for children. For use with primary school pupils.
The religion teacher	There are a number of Catholic Mass activities and other useful resources/links here. The Monstrance Craft is also very useful for EYFS. For use with primary pupils.
Godly Play	Scripts include: Feeding of 5000. For use with primary pupils
Look to him and be radiant - adoration printables	Printable Kids' Adoration book with Q and A, hymns, the Divine Praises and activities. Colouring pages and sheets for a journal are available here also. For use with primary pupils
Mass Handbook	Mass Handbook – with different parts of the Mass. For use with primary pupils.

Prayers

There are very many prayers to say before the Blessed Sacrament. Here are some:

Adoration Prayer

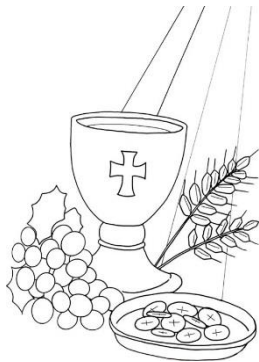
My Lord Jesus Christ
I believe that You are really here in this
Sacrament.
Night and day You remain here,
compassionate and loving.
You call, You wait for,
You welcome everyone who comes to visit You.
I thank You, Jesus my Divine Redeemer
for coming upon the earth for our sake
and for instituting the Adorable Sacrament
of the Holy Eucharist
in order to remain with us until the end of the
world.
Grant me grace and perseverance in your
faithful service. Amen.

Before the Blessed Sacrament

As we gather together in sacred time
Help us to be still, to gradually set aside
What's on our mind,
The worries that work away at us,
And be really present in the presence of the
risen Christ,
To rest in this moment of grace
Where time meets eternity,
Where the material world shines with the
presence of the living God
And know that we are loved.
We have nothing to prove in the presence of
the living God,
No deadlines to meet, no goals to reach.
We are not being tested.
God only wants us, plain and simple us, the
us
We often hide from the world, even from
our friends,
Because we're afraid it might not be good
enough.
God does not love us because we're good
But we are good because he loves us
And he wants us to be open to that love,
trusting
In his plans for us.

Lord Jesus Christ, present before us,
Help us also to see your presence in our
neighbour,
In the pupils and staff around us,
In the weak and vulnerable of the world,
In your blessed creation,
In ourselves – if only we could believe
That such a treasure is so close.

*(from 'Prayers for Schools'
by Raymond Friel)*



Psalm 63

O God, you are my God –
for you I long!
For you my body yearns;
for you my soul thirsts,
like a land parched, lifeless,
and without water.
So I look to you in the sanctuary
to see your power and glory.
For your love is better than life;
my lips offer you worship!
I will bless you as long as I live;
I will lift up my hands,
calling on your name.
My soul shall savour the rich
banquet of praise,
with joyous lips my mouth
shall honour you!

Blessed be God, three in one

Inspired by St Paul's second letter to the Corinthians 1:1-7

Blessed be God the Father, origin of life and love,
A gentle Father and the God of all consolation
Who comforts us in all our sorrows,
So that we can offer others in their sorrows,
The consolation that we have received from God.

Blessed be Jesus Christ, God in human form,
One of us, who knew the satisfaction of a hard day's
work,
Who knew the joy of sunrise over the lake, breakfast
with friends,
The pain of betrayal, the fear of the mob –
Redeemer, teacher, friend.

Blessed be the Holy Spirit, breath of God,
Life of God, inspiration of the whole human race -
Our best ideas, our unexplained moments of
goodness,
A sudden shaft of light,
Our humble guide on the path of life.

(from 'Prayers for Schools' by Raymond Friel)

In the Wilderness

(Corpus Christi, inspired by Deuteronomy)

Lord our God,
You led the people of Israel
into the wilderness for forty years
To test them, humble them
and help them to get to know
their inmost heart.
Help us to remember that when we feel
That we are in our own 'wilderness' -
Not really sure of what's going on,
Where we're going
Or who we are.

In the wilderness
You fed the people of Israel
With manna from heaven.
In John's Gospel
Jesus told the crowd
That he was the living bread come down
from heaven -
Food for the soul, for eternal life.
May we never lose heart
In our wilderness moments
But remember that you will nourish us
And keep us safe on our journey.

*(from 'Prayers for Schools'
by Raymond Friel)*



My God,
I believe, I adore,
I hope, and
I love You!
I ask pardon for
those
who do not believe,
do not adore,
do not hope,
and do not love You.

Prayer of St. Francis of Assisi before the Blessed Sacrament

We adore you, O Lord Jesus Christ, in this Church and all the Churches
of the world, and we bless You,
because, by Your holy Cross you have redeemed the world.

WHY IS THE MASS SIGNIFICANT FOR REDEMPTION?



Catholics think of salvation as an on-going process
Catholics participate in this 'process' when they share the Eucharist



The Sacrifice of Jesus is made real in the Eucharist

1st - Catholics have a genuine encounter with Christ

2nd — They receive **Grace** from God in the sacrament

3rd — they get a
'foretaste of the
'Heavenly Banquet'

AQA - CATHOLIC CHRISTIANITY - REDEMPTION - THE EUCHARIST

WHAT ARE THE KEY PARTS OF THE MASS?

1: PENITENTIAL ACT Public 'confession' of sin along with the Kyrie Eleison

2: LITURGY OF THE WORD Christ is made present in the readings from scripture

3: OFFERTORY Gifts of bread and wine are brought to the Altar

4: EUCHARISTIC PRAYER Priest says the "Words of Institution" at the moment of consecration
Transubstantiation = the "real presence" of Christ
Can share in the redeeming effects of Jesus' sacrifice

5: AGNUS DEI "Lamb of God" — Jesus is a sacrifice to bring freedom from Sin

6: COMMUNION In the Eucharist Catholics receive Grace & Forgiveness

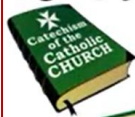
7: DISMISSAL

The congregation are 'sent' to
go and share God's Love



AQA - CATHOLIC CHRISTIANITY - REDEMPTION - THE EUCHARIST

IS THE EUCHARIST IMPORTANT TO ALL CHRISTIANS?



"Do this in memory of me" (Luke 22:19)



the Eucharist is the "source and summit" of the Christian life (CCC1324)

Source = Catholics receive the grace to follow Jesus and resist the temptation to sin

Summit = Mass is the highest form of prayer and a foretaste of Heaven



Orthodox and High Church Anglicans share similar views to Catholics on the Eucharist



The Eucharist must be led by an ordained priest and is celebrated every week
In Orthodox churches anyone can receive the Eucharist, and the consecration takes place behind the Iconostasis

AQA - CATHOLIC CHRISTIANITY - REDEMPTION - THE EUCHARIST

IS THE EUCHARIST IMPORTANT TO ALL CHRISTIANS?



Most Protestants do not believe in Transubstantiation

The bread and wine are 'symbols' of Christ's sacrifice

MEMORIALISM or COMMEMORATION



Refer to the Eucharist as "the Breaking of Bread" or the "Lord's Supper"



Celebrate it less often — normally once a month



Quakers and Salvationists do not celebrate the Eucharist at all



They believe that rituals (like the sacraments) can distract people from true worship of God

AQA - CATHOLIC CHRISTIANITY - REDEMPTION - THE EUCHARIST

IS THE EUCHARIST ONLY AVAILABLE AT MASS?

Belief in the 'real presence' has led to a devotion to the 'Blessed Sacrament'

Some consecrated hosts are 'reserved' in the Tabernacle

This is why Catholics 'genuflect' in the direction of the Tabernacle

The sanctuary lamp is a reminder of the presence of the 'blessed sacrament'

BENEDICTION OR EUCHARISTIC ADORATION

Eucharistic

Adoration

Prayer in front of a 'monstrance' containing a consecrated host

AQA - CATHOLIC CHRISTIANITY - REDEMPTION - THE EUCHARIST

All of the above visual aids have been taken from the Mr McMillan Revises video which are explained fully in the video which can be found: [HERE](#)

Sources

Images

Images from Pixabay

Children's artwork from schools in the Diocese of Westminster

Books

All Bible references are from the New Revised Standard Catholic Anglicised Version

Catechism of the Catholic Church

YouCat: Youth Catechism of the Catholic Church

YouCat for Kids

Catholic Foundation Stones by Archbishop John Wilson and Fr Andrew Allman

Various Internet sources referenced throughout the document

Thanks

Fr Terry Tastard

Agency for Evangelisation, Westminster

Fr Richard Nesbitt