

Please place in Pastoral Manual in Catholic Education section.

November 27, 2000

Dear

During the Last Supper our Lord and Savior Jesus Christ told his disciples “Do this in memory of me.” He was asking them and us to continue to celebrate and live the Eucharist in our lives as his followers and members of his Mystical Body, the Church.

The Office of Evangelization and Catechesis, with the dedicated work of a committee, has formulated *Guidelines for Eucharist*, to help the families of our parishes and missions better prepare for reception of First Eucharist. These guidelines will enable parents to continue to grow in their understanding of the Eucharist, and to participate in the preparation of their children for this sacrament, which is the source and summit of our faith.

I have accepted the unanimous recommendation of the Presbyteral Council and I now approve the *Guidelines for Eucharist*. All sacramental programs for Eucharist in the parishes and missions of the Diocese of Beaumont are expected to implement these guidelines, which can only strengthen the faith of the people of our parishes and missions. But, more importantly, they will enable the next generation of the Church in Southeast Texas to participate more fully in the Eucharist, and to be better able to go forth and be Eucharist in today’s world.

May God continue to bless you in your ministry.

GUIDELINES FOR THE SACRAMENT OF EUCHARIST

**Office of Evangelization and Catechesis
Diocese of Beaumont**

(Effective November 27, 2000)

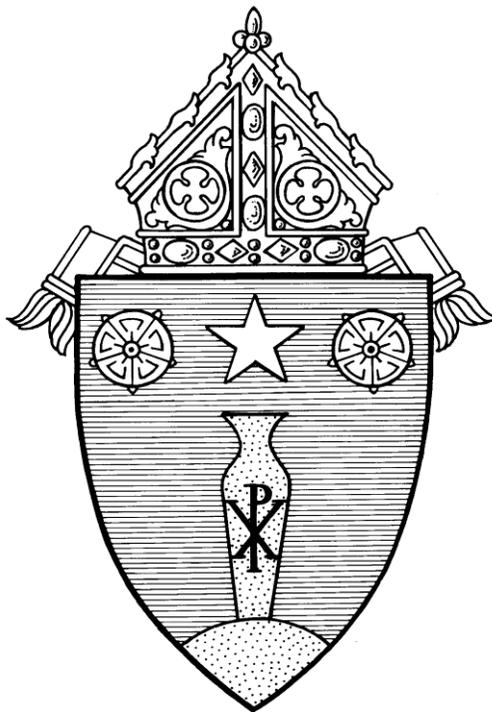
APPROVED FOR IMPLEMENTATION IN THE DIOCESE OF BEAUMONT

November 27, 2000

**Most Rev. Curtis J. Guillory, S.V.D., D. D.
Bishop of Beaumont**

DIOCESE OF BEAUMONT

Office of Evangelization and Catechesis



Guidelines for the Sacrament of Eucharist

Sacramental Guidelines Committee Members

Dr. Lorraine S. DeLuca, Chair
Office of Evangelization and Catechesis

Rev. T. R. Blanco, O.S.A
Our Lady of Guadalupe, Port Arthur

Deborah Scalf
Saint Elizabeth, Port Neches

Denise Broussard
Saint Mary, Fannett

Rev. Paul Sumler
Infant Jesus, Lumberton

Gina Harris
Saint Anthony Cathedral, Beaumont

Rev. Michael Mai Tran, C.M.C.
Queen of Vietnam, Port Arthur

Rev. Dan Malain
Saint Charles Borromeo, Nederland

Debbie Williamson
Saint Anne, Beaumont

Peggy Micko
Saint Jude Thaddeus, Beaumont

Joseph F. Wilson
Office of Evangelization and Catechesis



Guidelines for the Sacrament of Eucharist

The Eucharist is “a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet, the source and summit of the Christian life, the sum and summary of our faith: ‘Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking.’” (CCC, 1323, 1324, 1327)

The Goals of Preparation for First Eucharist are:

1. To provide parents with an updating on the Sacrament of Eucharist and the Liturgy of Eucharist. (See Curriculum for Parents, pages 2-8.)
2. To provide catechesis for children based on the above understanding of Eucharist, and also an understanding of the Liturgy of the Eucharist. (See Curriculum for Children, pages 9-10)
3. To engage parents in the process of preparing their child for this sacrament.

Requirements for Participation in Eucharist Preparation:

1. Preparation for the Sacrament of First Eucharist takes place after preparation for Reconciliation.
2. The person has reached the age of discretion. (Cans. 97.2, 988 and 989)
3. The person has completed at least one year of catechesis in either a parish Religious Education Program or Catholic School.
4. The family is registered as members of the parish. If unregistered, registration occurs at the time of Catechesis for Parents (for territorial parishes).
5. Proximate preparation for parent/child takes place in the parish in which the family is a member.
6. Sacramental preparation is separate from and in addition to the regular religious formation/education that occurs in school or parish programs.

Requirements for Reception of the Sacrament of Eucharist:

1. Candidate has been baptized.
2. Candidate is able to understand that during the Mass the bread and wine becomes the Body and Blood of Jesus.
3. Because children reach the “age of discretion” at different times, when a candidate cannot make the distinction indicated in #2, reception of the sacrament is delayed for a short period of time, until that distinction can be made.

Celebration of the Sacrament of Eucharist:

Ordinarily, first reception of the sacrament takes place at a weekend liturgy during the Easter Season, in the parish in which the family is a member.

Participants:

1. Parents, grandparents, or guardians
2. Godparents
3. Candidates
4. Lay Catechists
5. Priest/deacon

Catechesis for the Sacrament of the Eucharist

Curriculum for Parents

The times of sacramental preparation are usually “teachable moments” for parents as well as for their children. They are opportune times to update parents concerning the Church’s teaching about the sacraments. The reason for holding Parent Sessions is to aid parents in developing an adult understanding of the place of sacraments in their lives, and hopefully, this will encourage more frequent reception on the part of those who may not have been connected with the Church.

The curriculum for catechesis of parents (below) is divided into several parts accompanied by sample questions. You are invited to develop other questions. The doctrinal elements are referenced to the Catechism of the Catholic Church; the paragraph numbers are noted in parentheses.

I. Definition and Meaning of Sacrament

(Content for this segment is found in *Guidelines for the Sacrament of Reconciliation*, p. 2-3). If not previously covered during Parent Sessions for the Sacrament of Reconciliation, this material would serve as a good basis for understanding the relationship between the Eucharist and the other sacraments.)

II. The Meaning of the Sacrament of the Eucharist

(The following questions may be used to enable participants to reflect on their current understanding of the Eucharist and the meaning it has for their lives.)

- Why do people gather weekly to celebrate the Eucharist?
- What are we celebrating?
- Why do you go to Mass?
- Why do you want your child to receive this sacrament?

Content:

A. Vatican Council II - The Constitution on the Sacred Liturgy

1. Christ is present in the Eucharist in various ways.
“The liturgy, then, is rightly seen as an exercise of the priestly office of Jesus Christ...In it full public worship is performed by the Mystical Body of Christ, that is, by the Head and his members...every liturgical celebration, because it is an action of Christ the Priest and of his Body, which is the Church, is a sacred action surpassing all others.”
(*Vatican Council II*, page 4, No. 7.)
2. The Eucharist is a communal action through, with, and in Christ.
 - a. “Christ is always present in his Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass not only in the person of his minister...but especially in the eucharistic species.... He is present in his word since it is he himself who speaks when the holy scriptures are read in the Church. Lastly, he is present when the Church prays and sings, for he has promised ‘where two or three are gathered together in my name there I am in the midst of them’ (Mt. 18:20).”
(*VC II*, p. 5, No. 7.)
 - b. Other times for individual prayer are important, but when the Church gathers for liturgical celebrations, especially the Eucharist, it is a celebration of the Body of Christ, the People of God, the Church community.

B. Meanings of the Eucharist. We understand and experience the Eucharist as:

1. **Thanksgiving** (1328, 1358-1361, 1407)
 - a. Word Eucharist is Greek for “Thanksgiving”
 - b. As individuals and as a community of faith we gather to praise and thank God for all the gifts God has given us, such as the Gift of God, life, faith, family, creation.
2. **The Real Presence of Christ** (1373-1381)
 - a. Christ is present in the Word as it is proclaimed.

- b. Christ is present in the gathered assembly.
- c. Christ is present in the person of the minister.
- d. Christ is most especially present in the Eucharistic species, when through the action of the Holy Spirit the bread and wine becomes the body and blood of Jesus. This change is called transubstantiation.
- e. Christ's presence under the Eucharistic species is unique, where "the whole Christ is truly, really, and substantially contained." (1374) In the visible elements of bread and wine that become his Body and Blood, Christ is fully present.
- f. The Bishops of the United States address this important belief when they write: Christ's presence in the eucharistic elements surpasses all human understanding, all logic and ultimately all reason. His presence cannot be known by the senses but only through faith and through that communion which takes place between the Lord and his faithful in the very act of its celebration.... The act of communion, therefore, is also an act of faith. For when the minister says, "The Body of Christ" or "The Blood of Christ," the communicant's "Amen" is a profession in the presence of the saving Christ, body, soul and divinity, who now gives life to the believer."¹
- g. Christ remains with his Church in this special way, which expresses and communicates his love.

3. **Sacrificial Aspect of the Eucharist** (1330, 1356-1372)

With faith, through the Mass we celebrate the sacrifice and suffering of Jesus:

- The death of Jesus on the cross is made real and present to us through the symbolic action of the consecration of the bread and wine.
- The sacrifice of Jesus we celebrate is real, but an unbloody sacrifice in which Jesus again and again offers himself to his Father.
- Through ritual action, the past becomes present.
- This truly brings Christ into the present – the Eucharist is not just a remembering of what happened 2000 years ago.
- Through the Eucharist we are present at Jesus' death upon the cross.

With faith, we celebrate the sacrifice and suffering of our lives:

- We are not always in the mood to "celebrate" or be thankful to God,
- There are times of suffering and sacrifice in our lives; times of sickness, disappointment, illness; times of "dying" in our lives; sometimes we experience the death of friendships, hopes, dreams.

Through the Mass we enter into Jesus' experience of his passion and death as we unite our sufferings with his. We can come to a deeper understanding of the meaning of his suffering and our suffering.

We understand that Jesus' death on the Cross was necessary to

- Restore the relationship of God and humanity by establishing a New Covenant between God and humanity.

We bring ourselves, our lives to God and offer them up with God's Son.

We deepen our life/relationship with God.

We accept our side of the Covenant which means:

- We agree to be faithful as God is faithful.
- We want to live our lives, as God wants us to live them.
- We respond to God's love with love for others.

Thus we recognize that, as God did with Jesus, the faithfulness and love of the Father will bring us out of suffering and death and into Resurrection. God is always with us in our pain and suffering and wills only the best for us, as God did for Jesus.

4. **The Eucharist as Meal – Nourishment** (1392-1394)

- a. Meals have meaning when shared with others – not fun to eat alone.
- b. Celebrations occur with community – we do not, cannot be alone and consider that experience a celebration, such as a birthday.
- c. We need other members of the community to share our joy.
- d. Saint Paul writes about the importance of the Mystical Body of Christ.

¹ *This Holy and Living Sacrifice: Directory for Celebration and Reception of Communion Under Both Kinds*, NCCBUSCC, 1985, Nos. 15, 16.

- e. We are nourished by the reception into ourselves of the Word, the Body and the Blood of Jesus – where Jesus is present, but he is also present in the gathered community. (Community is incensed as well.)
- f. Reception of the Eucharist strengthens our own faith relationship with God as well as the faith–life of the community.
- g. Read: 1 Corinthians 12: 12-23, 25-26.

5. The Eucharist as a Sacrament of Unity (1396-1398)

- a. Through the Holy Spirit we are united into one.
- b. As Corinthians states, when one receives the Eucharist, the whole Body of Christ is strengthened.
- c. We celebrate the Mass as a family/community.
- d. When we receive the Eucharist, we share in the one Body of Christ – we are united in belief, in faith, in love for God and each other.

6. The Eucharist as a Freeing/Redemptive Action (1393-1395)

The Eucharist frees and redeems us from (SIN & DEATH).

We recognize that the Eucharist was instituted at the Last Supper.

We celebrate this on Holy Thursday.

At the Last Supper, Jesus and his disciples participated in the Passover Meal.

Passover was a celebration of the liberation of the Jewish people from slavery in Egypt and eventually brought into the Promised Land.

Jesus took a meal full of symbolic meaning – that contained meaning of liberation, God’s love, care, and concern, and Jesus gave it new meaning.

At the First Passover, the blood of the lamb saved the people.

At the First Eucharist, Jesus became the Lamb of God slain to save all humanity.

This is the Paschal Mystery, Christ’s passion, death, resurrection, which continues to free us today from sin, the things that bind us, from our fears, troubles, alienation, prejudices, and finally from the effect of sin which is death.

How this occurs was and is a MYSTERY:

- A mystery we do not fully understand.
- A mystery of Death/Resurrection.
- A mystery of Conversion/Transformation.
- A mystery of Liberation/Freedom.

We hear these words at Mass, “Let us proclaim the mystery of faith.”

What is that mystery? Our response tells us what that mystery is: “Christ has died, Christ has risen, Christ will come again.”

In Summation: In looking at the celebration of the Eucharist:

We experience the presence of Jesus in Word and Eucharist.

We join our lives with his sacrifice/suffering.

We celebrate our redemption.

We nourish our faith by partaking in the community meal.

We unite with others, creating community.

We are able to go out and be Eucharist for others, bringing them the presence of Jesus, compassion, nourishment, redemption, and an experience of community.

Questions for Reflection and Discussion:

1. What have you heard in this presentation that affirms your understanding of the Eucharist?
2. What have you heard in the presentation that is different and challenges your understanding of the Eucharist?
3. How can understanding the communal dimensions of the Eucharist affect a person’s participation at Mass?
4. Which of the following best describes your experience of the Eucharist?
The Eucharist as:
 - a. Thanksgiving to God
 - b. The presence of Christ
 - c. Sharing in the suffering/sacrifice of Jesus
 - d. Meal/nourishment
 - e. An experience and expression of our unity
 - f. Source of freedom and redemption

III. The Rite of Eucharist

Content: (The following is from the *General Instruction of the Roman Missal*, nos. 24-57)

A. Introductory Rites (GI, Nos. 24-32; CCC, 1348)

These rites gather and prepare the assembly for the Liturgy of the Word and Liturgy of the Eucharist.

1. Entrance Song
 - a. Opens the celebration and unites the people into one community.
 - b. Introduces the people to the season/feast.
 - c. Accompanies the procession.
2. Veneration of the Altar – we recognize the altar as the Table of the Lord.
3. Sign of the Cross – we place ourselves in the presence of the Trinity.
4. Greeting – we recognize the Lord present in the gathered assembly.
5. Penitential Rite – we recognize our need for and dependence upon God's compassionate mercy.
6. Gloria – an ancient hymn of prayer and praise.
7. Opening Prayer
 - a. Expresses the theme of the Mass.
 - b. Addressed to the Father through the Son and Holy Spirit.

B. Liturgy of the Word (GI, Nos. 32-43; CCC, 1349)

1. The assembly is fed at the Table of God's Word.
2. God speaks to the people through the readings.
 - a. First Reading – usually from the Hebrew Scriptures (From Acts of the Apostles during Easter Season).
 - b. Psalm – Response of people to God's Word and action.
 - c. Second Reading – usually from one of the Letters of the Christian Scriptures.
 - d. Gospel Acclamation – acclamation that precedes the proclamation of the Gospel.
 - e. Gospel – Christ is present and speaks to his people.
 - f. Homily – develops from and reflects upon a theme from the readings.
 - g. Profession of Faith – the assembly responds to the Word of God and the homily, and recalls the teaching of our faith.
 - h. General Intercessions
 - i. Prayer to God the Father through the Son in which the people exercise their priestly function.
 - ii. Places the needs of the assembly and all humanity before God.

C. Liturgy of the Eucharist (GI, Nos. 48-55; CCC, 1350-1354)

1. Preparation of the Altar and the Gifts
 - a. The table is prepared and the monetary gifts and the gifts of bread and wine are brought forth which will become the Body and Blood of Christ. Through monetary gifts we help to carry on the mission of Jesus and the Church by sharing that with which God has gifted us.
 - b. Procession of the Gifts is accompanied by song.
 - c. Altar and gifts may be incensed as a symbol of the Church's offering and prayer going up to God.
2. Eucharistic Prayer
 - a. A prayer of thanksgiving and sanctification by which the presider invites and unites assembly in prayer to God.
 - b. Chief elements of Eucharistic Prayer are:
 - i. Preface – we recognize that all we have comes from God.
 - ii. Holy, Holy, Holy – we respond to this recognition with praise.
 - iii. Epiclesis – calling down of the power of God's Spirit to consecrate the gifts.
 - iv. Institution Narrative – of institution and consecration.
 - v. Anamnesis – recalling of Christ's passion, death, resurrection, ascension, and prayer that presents to the Father the offering of his Son.
 - vi. Offering – of Jesus and the lives of all assembled to the Father in the Spirit.
 - vii. Intercessions – joins the celebration with the entire Church, past, present, future, with the Communion of Saints.
 - viii. Final Doxology, Memorial Acclamation, Great Amen – expresses prayer of praise to God.

D. Communion Rite (GI, Nos. 56; CCC, 1355)

1. Lord's Prayer – our common prayer to God as our Father.
2. Sign of Peace – shows our love and desire for peace and unity.
3. Breaking of Bread – signifies that though we are many, we are one in the Body of Christ.
4. Lamb of God – accompanies Breaking of Bread and commingling of Body and Blood of Christ.
5. Communion Procession – we come forward as many and become one in Jesus.
4. Prayer after Communion – prays that the mystery just celebrated will have an effect on the lives of the people.

E. Concluding Rite (No. 57)

1. Blessing – prayer over the assembly.
2. Dismissal – assembly is sent forth to live what they have received and become through the celebration and reception of the Eucharist, i.e., to be Jesus in the world, carrying on Jesus' mission of proclaiming the Good News of the Kingdom in word and action.

Question for Reflection and Discussion:

As I understand the Eucharist NOW, I see the celebration of this sacrament:

- a. As a gift rather than an obligation.
- b. As an obligation but necessary part of living my life as a Catholic.
- c. As a positive experience that helps my relationship with God, self and others.
- d. I am not sure. I need further understanding.
- e. All of the above.
- f. None of the above.
- g. Other:

IV. Sacred Vessels, Vestments, Books, Space and Ministries (See Appendix pages 15-17)

A. Sacred Vessels

1. Chalice – holds the sacred blood of Christ.
2. Paten
 - Holds the body of Christ.
 - Originally a large platter to hold the breads offered at Mass.
3. Ciborium – has a cover, holds the blessed hosts.
4. Monstrance
 - Originated in the Middle Ages when greater devotion to the Blessed Sacrament arose.
 - Used during Eucharistic Services (Benediction).
5. Cruets – holds unconsecrated water and wine.

B. Sacred Vestments

1. Originally the everyday garments of an ordinary Roman Citizen.
2. Consisted of two garments
 - Long white inner robe tied by a cincture (belt).
 - Outer cloak with a hood.
 - When the style of clothing changed, the clergy kept wearing their "Sunday Best" while celebrating the Eucharist. This style became associated with the altar and Mass.
 - Definition of the word vestments - clothes used for Divine Worship.
3. Alb – long, white robe that represents purity (related to Baptism), innocence, divine grace.
4. Cincture
 - Cord that ties at the waist.
 - Can be white or the color of the day.
5. Stole
 - Originally a scarf worn around the neck in winter for warmth, and in the summer to absorb sweat. Later became ceremonial - a vestment in the 8th Century.
 - Worn under the chasuble.
 - Represents the robe of immortality restored by Christ.
 - The color of the season (priestly power).
6. Chasuble – outer vestment that is the color of the season.

7. Cope
 - Became liturgical vestment in the 9th Century.
 - Not carried over from regular clothing like other Mass vestments.
 - Used for solemn occasions.
 - Used during Benediction when priest blesses the people with the Blessed Sacrament in the Monstrance.
8. Liturgical Colors (Normally)
 - White – innocence, triumph, joy.
 - Green – hope, budding and living vegetation.
 - Red – blood, the Holy Spirit, feasts of martyrs.
 - Purple – penance, expectation, waiting.

C. Sacred Space and other Items

1. Sanctuary - area in which the altar resides and the main action of the Mass occurs.
 - a. The Altar
 - Focal point of the liturgy.
 - In early Church altars not used, but regular tables.
 - Then special table used, the “Table of the Lord”.
 - First made of wood, then about 300 AD stone used.
 - The Altar = Christ, Christ is the altar of his own sacrifice, and Christ is on the Altar.
 - Contains relic of martyr or saint.
 - For first 1,000 years away from wall, next 1,000 years against wall, now away from wall.
 - b. Altar Cloth
 - Originally just a table cloth.
 - Symbolic of the clothing of Christ and the wrappings of his body at burial.
 - c. Candlesticks – originally carried before Bishops in processions in Rome.
 - d. Candles
 - Represent Christ, the Light of the world.
 - Represents Christians (us) burning out their lives before Christ with the flame of pure devotion.
 - e. Paschal Candle
 - Symbol of the risen Christ.
 - Symbol of the pillar of fire in Exodus.
 - Blessed on Holy Saturday and then at all the Masses until the Feast of the Ascension.
 - f. Aspergillum – used during the Sprinkling Rite to bless the assembly with holy water.
 - g. Thurible – vessel in which incense is burned.
 - h. Credence Table – holds vessels used during Mass.
 - i. Tabernacle
 - Not originally a part of the church.
 - Bread consecrated at Mass was all consumed at each Mass.
 - Some began to be kept for the sick in a side cupboard.
 - In the Middle Ages tabernacle use increased, but still only for Viaticum (for the sick) or reservation of a host for Benediction.
 - Vatican Council II called for separate altar and area where people can spend time in prayer before the Blessed Sacrament. Can be placed in a chapel separate from the worship space.
 - j. Ambry – normally holds the Holy Oils used for Baptism, Confirmation, Anointing of the Sick.
 - k. Ambo (Lectern) – Place of focus during the Liturgy of the Word where the Word of God is proclaimed and homily preached.
2. Sacristy – area that contains the sacred vessels and vestments, and where the priest robes.
3. Baptistry – area that contains the Baptismal Font.
4. Nave – body of the church.

D. Sacred Books

1. Lectionary
 - Three year cycle of Sunday readings (A, B, C).
 - Two-year cycle of daily readings (Year I and II).
2. Book of the Gospels – contains the Sunday Gospel readings for the three-year cycle. Carried in procession to the ambo.
3. Sacramentary – contains all the prayers for celebrating the Eucharist.
4. Ordo – guide to seasons and feasts, concerning readings and mass prayers, and vestment colors.

E. Ministries

1. Priest/Presider – a man who has received the sacrament of Holy Orders to serve God and the Church by celebrating the sacraments, preaching, and leading us in worship at Mass. The priest is the only person who may offer the sacrifice of the Eucharist at Mass.
2. Deacon – assists the priest at Mass, by reading the Gospel, preaching, and assisting during the Liturgy of the Eucharist at the Altar.
3. Lector – a person who proclaims God’s word from the Old Testament and New Testament at Mass or during other liturgical celebrations in the local parish. The term *lector* means a “reader.”
4. Special Minister of the Eucharist – serves the community/assembly by assisting the priest to administer the body and/or blood of Christ in the Eucharist procession. The Special Minister of the Eucharist, also, is sent forth from the gathered assembly to bring the Eucharist to those who are shut-in or ill.
5. Acolyte/Server – a server is usually a young person who helps the priest and deacon at Mass or other liturgical celebrations.
6. Music Minister – is the person responsible for the direction of the choir, cantor, and instruments, and for selection of appropriate liturgical music that allows the congregation to worship God in Mass or other liturgical celebrations.
7. Cantor – a woman or man who leads the people in singing during Mass or other liturgical celebrations. He or she usually is the one who proclaims the second reading, which is the psalm.
8. Choir – a group of persons who lead the congregation in singing certain parts of the Mass. Their main function is to lead the assembly to “*full, active and intelligent participation*” during those sung parts of the Mass or other liturgical celebration.
9. Usher/Greeter/Minister of Hospitality – the women and men responsible for the ministry of welcoming the community to Mass, helps to direct the various processions, and helps to take up the collection.
10. Assembly/Congregation – the people of the local parish community gathered together to celebrate the Eucharist.



Catechesis for the Sacrament of the Eucharist

Curriculum for Young Children (Grades 2-4)

1. Through the Sacraments of Initiation (Baptism, Confirmation, and Eucharist) we become members of God's family and members of the Catholic Church.
2. The sacrament of the Eucharist is the most important part of our Catholic faith.
3. The Mass is another name for the Eucharist.
4. The word Eucharist means Thanksgiving.
5. When we receive the Eucharist for the first time, we already belong to the Catholic Church because we were baptized. When we were baptized as children, we became a part of the family of God. We belong to God and to the Church.
6. The Eucharist is a meal that feeds us with the Body and Blood of Jesus. The bread and wine that we bring to the Altar actually becomes the Body and Blood of Jesus. Christ is present in them.
7. The Eucharist is a sacrifice. Here we remember that Jesus gave his life for us. He died and rose for us that we could live with God forever.
8. The celebration of the Mass has two parts: the Liturgy of the Word and the Liturgy of the Eucharist.

A. Gathering Rites

At the beginning of each Mass, we begin by gathering. This is called the **Gathering Rite**. When we gather, we sing a song of praise to God; we call upon God to be with us by using the sign of the cross to begin our prayer; we look at our sinfulness and ask God's forgiveness in the **Penitential Rite**; and we sing praise to God in the **Gloria**.

B. Liturgy of the Word

1. In the **Liturgy of the Word**, we listen to God's word to us. The first reading is usually from the Old Testament. The Responsorial Psalm is usually a sung response to the first reading from the Book of Psalms, also from the Old Testament. The second reading is from the New Testament. It is usually from one of the Apostle's Letters, or from the Acts of the Apostles, or from the Book of Revelation. The final reading is the Gospel. It is from one of the four Gospels – Matthew, Mark, Luke or John.
2. The word gospel means **Good News**. In the Gospel we listen to the good news that Jesus has for us and teaches us.
3. After the Gospel, we listen to the homily. In the homily, the priest or deacon teaches us how to live what Jesus is teaching us in the Gospel or maybe in some of the other readings.
4. The **Prayer of the Faithful** is the part of the Mass that the community shows its care for each other by praying for those in need. They pray for the Church and the world, for the sick, and for others in need of prayer.

C. Liturgy of the Eucharist

1. In the **Liturgy of the Eucharist** we give thanks for the gifts God has given us, especially the gift of Jesus. We give thanks and praise to God for all that he has given us. Jesus is God's greatest gift to us for which we are thankful.

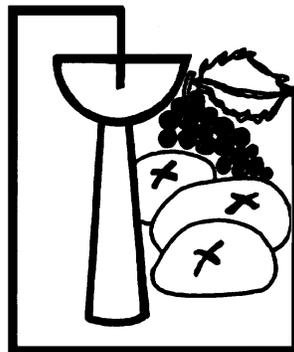
2. At the **Preparation of the Altar and Gifts**, we bring the gifts of bread and wine to the Altar that will become the Body and Blood of Christ Jesus. We also bring forward our collection, which is an offering of our gifts to God. We are grateful for the gifts and talents that God has given us.
3. During the **Eucharistic Prayer**, we give thanks to God for the gift of Jesus to us in the Eucharist. Through the power of the Holy Spirit, the bread and wine become the Body and Blood of Jesus.

D. Communion Rite

1. The Eucharist is the special meal we share as Catholic Christians. The **Communion Rite**, which prepares us to receive the Body and Blood of Jesus, begins with the Lord's Prayer. This is the prayer that Jesus taught his disciples to pray.
2. Before we receive the Eucharist, we share our love for one another and beg God for peace in our Church, our world, and our families through the **Sign of Peace**.
3. During the **Breaking of Bread**, we sing or say the *Lamb of God*.
4. During the **Communion Procession**, we sing a song that professes what we believe about the Eucharist.
5. The Communion Rite ends with the **Prayer after Communion**, when the priest thanks God for the gift of Jesus' Body and Blood that we have just received.

E. Concluding Rite

1. The priest blesses the assembly after communion.
2. At the **Dismissal** we are sent forth to live and to be Jesus in the world. The Body and Blood of Jesus that we just received, helps us to help others, to love our enemies, and to live as Jesus teaches us to live.



Appendix

Models for Parent Sessions

Below are different suggested formats for using the material contained in the Curriculum for Parents (pages 6-12)

Two Session Model

This format would complete catechesis for parents over the period of a couple of months, at the same time the child is learning about the sacrament.

Session I

- Definition and Meaning of Sacrament (If not previously done)
- The Meaning of the Sacrament of Eucharist

Session II

- The Rite of Eucharist
- Sacred Vessels, Vestments, Books, Space and Ministries

Single Session Model

This format would complete catechesis for parents during a single session that could take place on a Saturday, during the same time the child is learning about the sacrament.

Morning

- Definition and Meaning of Sacrament (If not previously done)
- The Meaning of the Sacrament of Eucharist

Break for Lunch

Afternoon

- The Rite of Eucharist
- Sacred Vessels, Vestments, Books, Space and Ministries

A Family-Based Model

Either of the above Models can be used in conjunction with a Family-based model. In this model parents receive a sacramental book and work with their child at home to prepare the child for the Sacrament of Eucharist.

It is suggested that this take place in the first half of the year, to coincide with the material being covered during regular religious education classes either in the parish or school, with reception occurring during the Easter Season.

This model would consist of the following (with suggested dates):

- Parent Session(s)** - at the beginning of the program (single session)
or
- January and February, or March (two sessions)

Parents receive books – in January

Books completed and returned – one week prior to reception

Candidate Session - prior to reception all the candidates are brought together for a mini Retreat either with or without parents (see following pages).

Jesus Day: Models for Eucharistic Preparation Days

The following are recommended models for final preparation of children for First Eucharist. In these models called “Jesus Day,” children (and parents) encounter the Eucharist through interaction with each other and the Church. In these models they gather to pray, listen to scripture, sing, tour the church, and bake bread.

4 Hour Model (May be adapted into a shorter model)

10:00 – 10:15	Welcoming and Gathering Prayer based on the <i>Gathering Rites for Mass</i> (Parents are asked to stay for this)
10:15 – 10:45	Video: <i>Grandma’s Bread</i>
10:45 – 11:00	Sharing on the video and learning music for parts of the Mass
11:00 – 11:30	Session One (three 30 minute workshops) <ul style="list-style-type: none">• <i>Mass and its parts</i>• <i>Jesus’ Story</i> – 3 stories from the bible that help the children see what will be happening in the Mass<ul style="list-style-type: none">❖ The Wedding Feast at Cana (John 2:1-11) – We Celebrate❖ Jesus Reads from the Scroll (Luke 4:16-21) – We Listen❖ The Last Supper (Matthew 26:26-28) – We Share a Meal• <i>Baking Bread</i> – the children bake bread together to help them understand what is happening at Mass and to continue the reflection on the special bread that is Jesus (the bread of life) at Mass.
11:30 – 12:00	Session Two (same as above)
12:00 – 12:30	LUNCH
12:30 – 1:00	Session Three (same as above)
1:00 – 1:30	Church Tour Game – 15 items, vessels and vestments in the Church are labeled with large cards (backwards) – children in teams of 3 need to go up to each and tell the adults what they are. At the end of this game – each item is talked about in regards to its purpose.
1:30 - 2:00	Practice Receiving the Bread and Wine – with parents presenting their children for Eucharist as they did at Baptism, parents will practice with their presentation while children practice receiving the bread and wine. (Remember to get permission slips for practice receiving from the cup. The child may do so only if parent is present.) At the end of the Jesus Day – families are given a loaf of baked bread with a prayer service to do before dinner that night, and a bag filled with banner materials for the first communion pew banner.

5 Hour Model (May be adapted into a 3 hour model)

9:00 - 9:30	Check-In and Music Practice (Songs for Liturgy)
9:30 - 9:55	Workshop One (The children are broken into four groups and rotate workshops during each of the sessions, which are 25 minutes long). <ul style="list-style-type: none">• Tour of the Church• Baking Bread• Last Supper Celebration• First Communion Art (Eucharist Pew Banners or Ribbon Poles)
10:00 - 10:25	Workshop Two
10:30 - 10:55	Workshop Three
11:00 - 11:25	Workshop Four
11:30 - 12:15	Sharing of the Meal (Each child brings an assigned food to share with the others. Children may serve the food they brought to help their understanding of Jesus as servant.)
12:15 - 1:00	Eucharist Theme Video
1:00 - 1:20	A Blessing Cup Celebration
1:20 - 2:00	First Communion Rehearsal (only if your retreat day is within one week of the celebration of First Eucharist)

Jesus Day Materials

1. Blessing Cup Celebrations

Background: Jewish families used symbols to communicate faith tradition. The blessing cup was used at mealtimes because that was a natural time for the family to gather and to pray. Our Catholic traditions are deeply rooted in the Jewish faith as well as the symbols we use to express them.

Use: There are many family celebrations to use the blessing cup: birthdays, anniversaries, times of success and failure, reconciliation between family members or friends. As the cup is passed around the table from one member to another, our common hopes and dreams are shared. This is an excellent way that parents can share their own love for Jesus in the Eucharist with their children and help them to understand the Mass as a meal shared among the family of the Church.

Format:

- Opening Prayer
- Short Scripture Reading
- Petitions (all those gathered can share in these)
- Sharing the Cup (as the cup is passed each member of the family may bless each other by saying something like: "Mom, I bless you because you are patient with me." Or "Peter, I bless you because you help others with their homework.")
- Family members then join hands around the table and say the Lord's Prayer.

2. Sharing of the Jesus Day Bread

Background: As a part of the Jesus Day traditions, students bake bread together to help them reflect upon the meaning of bread for us at Mass – our source of food, and to help them realize that it is Jesus, the bread of life, who feeds us.

Prayer Service:

- **Gathering Prayer** (around the dinner table):
Loving God, you feed us and give us all that we need in life.
Help us to follow you in all that we do as a family
that we may grow close to you and each other.
We ask this in Jesus' name. Amen.
- **Reading:** John 6:1-14 (Jesus feeds the Crowds)
- **Family Sharing:** How does Jesus feed us each day?
- **Petition:** All may share what they would like to pray for.
- **Sharing of the Bread:** The bread is broken into enough pieces for the entire family to share and then consumed.
- **Lord's Prayer**

3. A Recipe for Jesus Day Bread

- 1 cup whole wheat flour
- 2 cups white flour
- 1 tsp. baking soda
- 2 tsp. baking powder
- ½ tsp. salt
- 2 TBSP honey
- 4 TBSP soft shortening
- ¾ cup water

Sift all dry ingredients. Mix all ingredients together. Add a little more water if necessary. Mix well with hands. Dough should be dry, not wet or sticky. Shape into 4 to 6 loaves of bread and place on ungreased cookie sheets. Bake at 375 degrees for 15 minutes. Cool thoroughly before wrapping in plastic wrap.

Models/Options for Community Involvement In Preparation for the Sacrament of the Eucharist

“The sacraments of initiation – Baptism, Confirmation, and Eucharist – are sacraments of community. They must be catechized in that way and must be celebrated in that way. These are celebrations within a community and of a community. The community as the center of sacramental preparation and celebration is the fundamental catechetical principle.

“Just as a parish community prays for those being baptized, celebrates with them, and supports them, so too the celebration of First Communion is a community celebration. This celebration is an important catechetical experience for the children and the parish community. Children do not stand alone in faith. We must help them to feel that they are not isolated individuals outside of the community.”

Rev. Richard N. Fragomeni and Jean Marie Hiesberger,
The Gift of the Eucharist: Catechist Guide
(Glenview, IL: Silver Burdett Ginn Religion, 2000), p. 96

I. Individual Prayer Partners

Prayer cards may be given out at the end of Mass or inserted into the parish bulletin asking parishioners to pray for the Candidate for First Eucharist. These prayer partner cards are best used when given out at the beginning of the time of immediate preparation for the sacrament. Some information included on the card might be – *prayer for the candidate, candidate's name, date (and Mass time – if available) of reception*. An example of a prayer card is below.

Prayer for First Eucharist Candidate
Loving Father, You feed each of us with the Body and Blood of your Son, Jesus. As N. , prepares to receive Jesus for the first time in the Eucharist, guide and protect this special child and all those of our parish preparing for this sacrament that they may grow to love and serve you all the days of their lives. We ask this in Jesus' name. Amen. Mary Frances Doe Sunday, May 12, 1998 – 10:00 a.m. Mass

II. Picture Prayer Boards

At the doors of the church, a bulletin board with the pictures of the children preparing to receive Eucharist may be placed. Ask people to remember these children in their prayers. Let them know to encourage any of these children that they may see during the weeks ahead.

III. Prayers of the Faithful

Members of the community are encouraged to pray publicly for these children during their time of immediate preparation for the sacrament. This makes the community aware during its worship of the importance that is being placed on the initiation of these children.

IV. Community Celebrations

Various Eucharist textbooks for children and their families offer prayer services and celebrations for the preparation of the Eucharist, but ***We Celebrate the Eucharist*** (by Christiane Brusselmans, Silver Burdett & Ginn, 1990) in its celebration manual offers various celebrations on specific faith themes that may take place inside or outside of Sunday Worship to prepare the entire faith community for the celebration of the Eucharist.

V. Community Education

It would be appropriate to place copies of the following in the parish bulletin to further the community's education and understanding of this sacrament:

Catholic Updates (St. Anthony Messenger Press, 800-488-0488)

<http://www.AmericanCatholic.org>

- *Have the Sacraments Changed?* (C0997)
- *Eucharist: Sign and Source of Christian Unity* (C0500)
- *The Sacrament of the Eucharist: What Happened to My Devotion?* (C0992)
- *Sunday Mass: Easter All Year Long* (C0399)
- *Participating Fully at Sunday Mass* (C0698)

Scripture from Scratch (St. Anthony Messenger Press, 800-488-0488)

<http://www.AmericanCatholic.org>

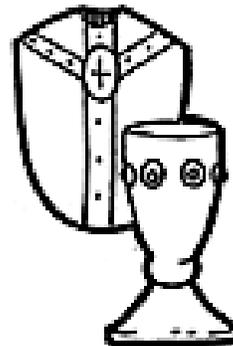
- *The Eucharist* (N0697)



VESTMENTS

AND SACRED VESSELS

Vestments developed from the clothing of the Romans in the first century after Christ. The earliest priests dressed in everyday clothing. Later, Roman styles changed, but the priests continued to wear their conservative dress. By the 8th century, certain clothing was prescribed for wear at Mass by Pope Leo IV. By the 13th century, vestments became highly decorated, weighty and cumbersome. Today sees a return to light fabrics and simplified designs.



Alb



From the Latin word "albus", meaning "white". A long, white tunic worn by the Romans and Greeks until about 400 AD, it is the symbol of purity.

Cincture



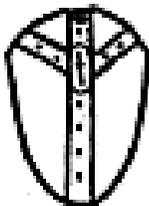
From the Latin word "cinctura", meaning "girdle". It is a rope belt, white, a symbol of chastity, and is worn on top of the Alb.

Stole



From the Latin word "stola", meaning "scarf". In Rome the scarf was used as a symbol of authority. It represents the priest's God-given authority to carry out the tasks of his priesthood.

Chasuble



From the Latin word "casubla", meaning "little house". It was originally a cone-shaped, all-weather cloak in Roman times, with only an opening for the head and a little hood. In later years it was heavily decorated and became very cumbersome, so the sides were cut out. Modern chasubles reflect the liturgical color of the season or feast being celebrated.

From the Latin word "calix", meaning "cup". The cup used in the Mass was an ordinary vessel used at the supper meals. Later, it was made of gold and precious materials. It is used to hold the sacred wine during the consecration of the Mass.

Chalice



A covered cup, usually plated in gold. It holds the hosts that are Consecrated and it is stored in the tabernacle.

Ciborium



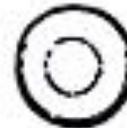
From the Latin work "pyx", meaning "box". It is a small round container with a hinged lid resembling a watch case, usually made of gold. It is used to bring consecrated hosts to the sick.

Pyx



From the Latin word "patena", meaning "pan". It is a Round, gold plate that holds the large host prior to the Consecration.

Paten



From the Latin word "aspergere", which means "to sprinkle". It is usually a short, metal baton with one end perforated. It is dipped in a container of holy water then used to sprinkle the congregation.

Aspergillum



From the Latin work "thuris", meaning "incense". A vented vessel with a removable top in which incense is burned. It is usually suspended at the end of a chain, which is used as a holder.

Thurible



Monstrance



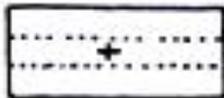
From the Latin word, "monstrare", meaning "to show". A large vessel used to expose the host for adoration. A hinged glass cover holds the host in the center of the vessel.

Corporal



From the Latin word, "corpus", meaning "body". A linen square which is spread on the altar during the consecration.

Purificator



From the Latin word, "purgare" meaning "to purify". A linen napkin used to wipe the chalice after communion.

Pall



From the Latin word, "pallium", meaning "a mantle". A square of linen stiffened with cardboard and used as a dust cover for the chalice or host.

Recommended Resources For Parent Sessions

Videos: (The following videos are available in the Diocesan Video Library)

A Eucharist Parable [Franciscan Communications]
Celebrating our Faith: Eucharist (for Adults) [Harcourt Religion Publishers]
Celebrating the Eucharist [The Christopher's]
Eucharist: A Celebration of Life [Franciscan Communications]
Eucharist: A Gift for Life [Twenty-Third Publications]
Eucharist: Breaking Bread in Thanksgiving and Hope [Corpus Videos]
Eucharist: Celebrating Community [Twenty-Third Publications]
Eucharist, Sacrament of Life [Twenty-Third Publications]
Living Eucharist [Franciscan Communications]
Lord of Love: Eucharist [Brown ROA Publishing Media]
Grandma's Bread [Franciscan Communications]
Preparing for Your First Communion [Paulist Press]
Sacraments of Faith: Eucharist [Winston Press]

Publications:

Parent Meeting Models (Center for Learning, Villa Maria, PA, 1997). (800-767-9090)

Catholic Updates (St. Anthony Messenger Press, 800-488-0488)

<http://www.AmericanCatholic.org>

What are the Sacraments? (C0895)
Have Sacraments Changed? (C0997)
Sacraments: It All Starts with Jesus (C0893)
Eucharist: Sign and Source of Christian Unity (C0500)
Eucharist: Understanding of Christ's Body (C0199)
Holy Communion From the Cup (CU0579)
Passover: Jewish Roots of the Eucharist (C0398)
Real Presence in the Eucharist (C0996)
The Sacrament of the Eucharist: What Happened to My Devotion? (C0992)
Mass and Communion Service: What's the Difference (C0999)
Sunday Mass: Easter All Year Long (C0399)
Participating Fully at Sunday Mass (C0698)
▼ *Sacraments of Initiation – Sacraments of Invitation* (C0301)

Scripture from Scratch (St. Anthony Messenger Press, 800-488-0488)

<http://www.AmericanCatholic.org>

Bread & Board: Daily Life in the Time of Jesus (N0197)
The Eucharist (N0697)

▼ New for 2001-2002

Recommended Resources For Children

Acceptable Texts:

Benziger

- *First Eucharist: A Catechesis for Primary Grades*, 1996 (Grades 2-3)
- *Primera Comuni3n: Catequesis para ni1os*, 1996 (Grades 2-3)
- *Eucharist: A Catechesis for Middle Grades*, 1996 (Grades 4-6)
(Guide for family based catechesis is available for all texts)

Harcourt Religion Publishers (formerly Brown-ROA)

- *Celebrating Our Faith – Eucharist*, 2000
- *Celebrar nuestra fe – La Eucaristía*, 2000 (Bilingual)
- ▼ *Celebrating Our Faith: Reconciliation/Eucharist – Level II, 2002.*
- ▼ *Celebrar nuestra fe: Reconciliaci3n/Eucaristía – Nivel II, 2002.*
This program (English and Spanish) is designed for older children in grades 4-6.

▼ Hi-Time*Pflaum

- *Together in Jesus - First Eucharist Preparation, 2001*
- *Together in Jesus – Confirmation & First Eucharist Preparation, 2001.*

Saint Anthony Messenger Press

- *On Our Way With Jesus: A New Approach to Sacramental Preparation For Children*, 1997
(Includes a family guide with student text and a parent and catechist video presentation)
- *Experience Christ Present*, 2000 (A video formation program for parents of children who are planning to receive Eucharist and Reconciliation and for their children. May be used in conjunction with *Catholic Updates*.)

Silver Burdett Ginn

- *The Gift of Eucharist*, 2000.
(Guide for family based program is also available in English and Spanish)
- *El Regalo de la Eucaristía*, 2000
- *We Celebrate the Eucharist*, 1990
(Family Based Supplements are available. Also available is a liturgical celebration guide.)
- *Celebramos la Eucaristía*, 1990

William H. Sadlier

- *First Eucharist*, 1997
- *Primera Comuni3n*, 1997 (Bilingual)

Videos: (The following videos are available in the Diocesan Video Library.)

A Child's First Communion [Liguori Publications]
Preparing for Your First Communion [Paulist Press]
Grandma's Bread [Franciscan Communications]
Celebrating Our Faith: Eucharist (for Children) [Harcourt Religion Publishers]

▼ New for 2001-2002

