



# A WALK THROUGH THE MASS



## LEADER'S GUIDE

**PLEASE NOTE:** This leader's guide was originally written for those using this video program in its VHS format. Those now using this program on DVD may find some references that do not apply to their use (i.e., directions for locating segments, time notations, etc.). We trust that both VHS- and DVD-users will find this guide a valuable resource.

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## CATHOLIC UPDATE VIDEO

### Introduction to the Series

*Catholic Update Video* is a video magazine resource designed for use in the RCIA, catechist formation, sacramental programs for parents, faith-sharing groups, study groups and high school religious education.

*Catholic Update Video* is inspired by Catholic Update, the popular print resource from St. Anthony Messenger Press. Bringing that publication's popular approach to video, *Catholic Update Video* draws from Catholic life and practice to present a single topic in a "video magazine" format. This is designed to more fully engage today's learner by making use of the tools of our media culture. Through the use of video, catechists can share the Good News in a way that involves more senses, may touch people on a deeper level, and makes use of a very popular and familiar medium.

An on-camera host guides viewers through four different approaches to the topic:

- 1) **the story segment:** a fiction or non-fiction story helps viewers connect to the faith-topic;
- 2) **the witness segment:** real-life Catholics from all walks of life share their faith as lived in today's world;
- 3) **the teaching segment:** an expert in a particular aspect of Catholicism presents a concise approach to the topic;
- 4) **the musical reflection segment:** inspired by the popularity of the music video, Christian music and images re-present the theme.

The host provides a context for each segment, while on-screen graphics provide viewers with a question for group sharing.

## How to Use the Programs

*Catholic Update Video* is a flexible resource for group or classroom use as well as for individual viewing. As with any multi-media resource, a preview of the video will help the facilitator determine the best use of the program with a particular group.

- Each program stands alone and may be viewed from start to finish.
- The facilitator may stop the program after each segment. A question to use in personal or group reflection appears on-screen.
- Each of the four segments within a *Catholic Update Video* program is independent, and knowledge of material in an earlier segment is not presumed. The facilitator may show segments individually or even out of sequence.
- The *story segment* can lead off an instructional session or prompt a group to discuss a theological concept previously presented. The story in itself may offer ideas for discussion.
- The *witness segment* models individual sharing in a small group or classroom setting.
- The *teaching segment* briefly highlights the topic. It is not intended to treat a particular topic exhaustively, nor substitute for a thorough presentation of Church teaching or practice. This segment can be used to introduce, enhance or reinforce content received through live presentations and print resources. For this reason, facilitators should preview the segment to plan their own content presentations and selection of print resources.
- The *musical reflection segment* need not be shown in sequence with the other segments. It might be used at the beginning of a group session to set the theme. It can be repeated later to review and

reinforce the theme or to surface ideas and feelings experienced during the session. It may also be used in a prayer setting (see example given below). In some cases, scenes from the story segment are included in the musical reflection, but the music and images can stand on their own. Viewers need not have seen the story to benefit from the reflection.

- This guide offers summaries of each of the segments of this particular *Catholic Update Video*. Accompanying the summaries are suggestions for using the segment in various settings. Questions for group discussion are suggested throughout this guide. Facilitators should consider them as models for developing questions suited to their situations.
- Various resources for use with this video program are listed at the end of this guide.

## **A WALK THROUGH THE MASS**

### **Overview of the Program**

The celebration of the Catholic Mass or Eucharist is rich in meaning, yet people new to the Mass may be so distracted by the details of an unfamiliar ritual that the meaning behind the actions is lost to them. In a similar way, Catholics can become so accustomed to the ritual that they move through it automatically without entering into the mystery to which it points. This video will serve both of these groups and anyone else who is looking for a better understanding of the how and why of the Mass—so that they may enter into the Mass more fully.

The *Catechism of the Catholic Church* says that Eucharist “augments our union with Christ” (1391),

“separates us from sin” (1393), and “unites . . . all the faithful in one body—the Church” (1396). We will flesh out these realities in our four segments—Story, Witness, Teaching and Musical Reflection.

Our *story segment* contains a parable entitled “Bread That Remembers”—but it is not just about bread. It is a story about people and their power to hurt and heal. It is about the importance of community and the good that can be realized when people gather. And it is about “bread that remembers,” symbolically echoing Jesus’ command at the Last Supper to “Do this in memory of me.”

In our *witness segment*, ordinary Catholics share what the Mass means to them. They talk about the experience and importance of communal prayer, how participating in the Eucharist touches them personally, parts of the Mass that hold special relevance for them, and the meaning of the dismissal—being sent forth to “be the Body of Christ.”

Father Tom Richstatter takes us on “a walk through the Mass” in our expanded *teaching segment*. Step-by-step, he explains the parts of the Mass and their meaning by relating the Eucharist to an experience familiar to most—a Thanksgiving dinner at Grandmother’s.

We conclude with our *musical reflection segment* featuring “Song of the Body of Christ.” This popular hymn expresses well what Eucharist is about—unity with our God, reconciliation, and communion with each other. It is a musical and visual meditation on the action of meeting the Lord Jesus that takes place when we open the Scriptures and share the Eucharistic meal.

Two companion programs in the *Catholic Update Video* series round out our treatment of the Sacrament of Eucharist: *Eucharist: Celebrating Christ Present* (V2030) and *First Communion: Taking a Place at the Table* (V2050).

## **Audience**

This program is intended for an adult or teenage audience, which may encompass several groups:

- RCIA participants preparing to be baptized or received into the Catholic Church;
- adults inquiring into the Catholic faith;
- parents of children preparing for First Eucharist;
- Catholics looking for an “update”;
- Catholics who are returning to active participation in the Church after some time away;
- those who perform liturgical ministries;
- religious education program and school catechists for enrichment and formation;
- high school students in their religious education curriculum—especially those preparing for Confirmation.

## **STORY SEGMENT:**

*(Begins approximately 0:27 into program.)*

### **Summary**

This segment’s story, “Bread That Remembers,” is full of eucharistic symbolism: gathering; meal sharing; the transforming power present in the assembly, word and bread; and the reconciling, unifying effect of sharing a meal. Although the story revolves around bread, its message is much broader, just as our celebration of Eucharist is greater than simply our sharing of the eucharistic bread. The story appears in its complete version in *Stories for Christian Initiation* by Joseph J. Juknialis (Resource Publications, Inc., 1992)

The story is about two brothers who lived in a time when “people had not yet forgotten that bread always remembers what is spoken in its presence.” They had both lived lives of goodness, gentleness and

generosity—until the death of their father. The father’s will provided for each brother to receive half of the family farm. This angered the elder brother who believed that he should have received the greater share.

The elder brother sat at the kitchen table in the presence of a loaf of bread and vented his anger. The younger brother arrived after the elder had left. He waited for his brother to return. Finally he ate his evening meal alone—eating the bread that had heard his brother’s anger.

That night the younger brother’s heart became “cold and hardened.” The older brother eventually did return. Now both were “scarred with . . . selfishness and hatred.”

The people in the community noticed the change in the brothers and were saddened by it. They gathered at the invitation of a wise woman in their village. There, around a table that held a single loaf of bread, they told stories of the brothers’ goodness. Their stories included kindnesses shown to others in need and occasions of great generosity.

After the gathering broke up, the woman who had called them together took the loaf of bread to the home of the two brothers. She left it at the door with the hope that the two brothers might share the bread and all the “goodness and gentleness and love it remembered.”

The storytelling technique used here blends the telling of the story with two types of visuals—still photos of characters in the narrated story and scenes of bread-making. An effort was made to keep the visual presentation of this story “timeless” so that viewers in the present day might easily link this story to their own lives.

There are actually two stories being shared here. The principle story is the narrated parable of the two brothers which unfolds in a step-by-step telling through voice, music and images. The second story parallels the

first through the images of bread-making. Though not directly referred to in the narrated story, these images add to its richness.

The second story is more subjective and open to personal interpretation than the first, allowing viewers to bring their own associations to the images. Bread is obviously significant to the first story, but viewers unfamiliar with the steps in the process of bread-making may benefit from an overview of these steps before viewing the story. This will assist them in understanding the symbolism of the second story. The steps of bread-making include measuring and mixing of ingredients, kneading, rising (covered bowl), punching, second rising, shaping into loaves and baking.

There is also symbolic significance in the fact that the bread-making is repeated. This is designed to show reconciliation as a process: We fail and we start over. The first loaf carried hatred. The second loaf carries the potential of reconciliation between the two brothers. We come to the Mass as sinners seeking spiritual nourishment (bread) and communal support (assembly) so that we can leave strengthened to live more fully as members of the Body of Christ.

### **Suggestions for Use**

This story's symbolism is rich and full of meaning, and because it is symbolic, its rich meaning may take some time and even more than one viewing to "sink in." It will be more obvious to those who have some familiarity with Eucharist; those who are new to Eucharist may need a little more time to understand this segment and its relationship to Eucharist. The advance preparation of the facilitator is key to making this story a meaningful part of the group session.

A good story needs no explanation. If members of the group "don't get it" at first, avoid the temptation to

explain it to them. Instead, use the background information above and the questions that follow to help them begin to figure it out for themselves—then, show the video again.

Here are some specific groups who may find this segment of special use:

- Joseph J. Juknialis, author of the original story, suggests its use in the Period of Evangelization and Precatechumenate of the RCIA process. It is during this period that participants are invited to share their own stories of life and faith with one another. He suggests that the group gather around a loaf of bread while the video story is shared. All are then invited to share their own stories. The group listens to a passage of Scripture and prays the Lord's Prayer. They share the bread, and as the bread is shared, so are the journeys. The paths of their individual journeys converge for their journey toward full communion with the Catholic Church. Such a paraliturgy could help "bond" the community of inquirers as they move through the RCIA process.
- As RCIA facilitators address the celebration of Eucharist, they should direct attention to the action of the community—its coming together for a shared purpose/mission, its role in reconciliation, the bigger reality which is created when people come together—in addition to the presence of the sacramental bread.
- Parents of children preparing for First Eucharist may think that they have little new understanding of Eucharist to gain. After all, in most cases they have been celebrating this sacrament regularly since their childhood. Many of them might be surprised to find that there is a depth and richness to Eucharist that they had not yet discovered. This

*story segment* is a good tool for introducing them to that reality. Eucharist is more than the bread. First Eucharist is more than the clothes and party. These are two lessons that often parents as well as first communicants need to hear and learn.

- All catechists will benefit from viewing this segment within their formation and training. A good understanding of the Eucharist is key; Eucharist is central to our lives as Catholics and is covered in some way on every level of instruction in the faith.
- This story contains a very strong reconciliation theme which would allow for its use in reconciliation instruction or experiences. Some things to note include the effect of the brothers' discord on the community, the community's role in reconciliation and the process of bread-making as it relates to the process of reconciliation.

### **Questions for Sharing**

1. Why did the wise woman call the community together? Surely she was aware of the good deeds of the brothers. Couldn't she have simply told the stories herself in the presence of the bread with hope of the same end? Why was the gathering of the community so important?
2. What benefit is there in coming together for Eucharist?
3. It is hoped that sharing the bread might lead to reconciliation between the two brothers. How does sharing in the Eucharist lead to reconciliation for us?
4. It is significant to the story that the bread must be consumed in order to share what it remembers. How does this relate to sharing the eucharistic bread?

## **WITNESS SEGMENT**

*(Begins approximately 11:07 into program.)*

### **Summary**

The *witness segment* consists of a “collage” of excerpts from interviews with ordinary Catholics. The individuals are real people, not actors. Some of them came to the Catholic faith as adults; others were raised within the Catholic Church. All have something to share about the meaning of the Eucharist in their lives. The participants shared their own experiences; their responses were not scripted.

The interview excerpts are grouped in four areas:

- 1) importance of community/communal prayer;
- 2) personal experience of the Mass;
- 3) meaningful parts of the Mass; and
- 4) living as members of the Body of Christ.

### **Suggestions for Use**

The *witness segment* should be introduced as the experience of real-life Catholics—persons chosen precisely because they are ordinary men and women of faith. Stress with participants that the people interviewed shared their own thoughts and experiences, not scripted ideas.

Personal witness is important in most, if not all, groups where faith topics are being discussed. As participants share their stories, they can begin to shape a small faith community. By supporting the faith journeys of others, they can better reflect on their own journey.

This segment will be useful for small group sharing in a variety of settings:

- For RCIA participants, it will be helpful to hear real-life Catholics talking about both the personal

and communal nature of Eucharist and its meaning for them. The segment might be used to invite participants to share their feelings about preparing to celebrate Eucharist and its meaning in their lives. The insights of the witnesses might also help participants identify questions they have about Eucharist—the how and why. Many of these questions will be answered in the *teaching segment* of this program.

- In sacramental programs for parents of children preparing for First Eucharist, this segment will invite sharing about the meaning of Eucharist. It will also help these adults identify what they hope their children will gain from the celebration of Eucharist.
- Those returning to the Church after some time away often say that they missed the sacraments, particularly Eucharist. This segment encourages them to consider what drew them home to the Church and what they are looking for in returning.
- Liturgical ministers need a good understanding of the Eucharist to fully enter into their ministry. They will benefit from some reflection on what the Eucharist means to them. This segment encourages that reflection and invites sharing.

### **Questions for Sharing**

1. What is your “favorite” part of the Mass? What special meaning does it hold for you?
2. What draws you to the Eucharist? What relevance does it/do you hope it will have in your life?
3. Witnesses share about the significance of both the communal nature and personal impact of the Mass. Why is the community so important? How can this gathering with other believers for the Eucharist support your personal faith life?

4. One witness talks about being sent forth from the Mass to “be the Body of Christ.” What does this mean to you? How does participating in the Eucharist make a difference in the way you live your everyday life?

## **TEACHING SEGMENT**

*(Begins approximately 14:41 into program.)*

### **Summary**

To an outsider, the Eucharist can seem like a long succession of unrelated prayers and actions. Father Tom Richstatter, O.F.M., author of the *Catholic Update* entitled “A Walk Through the Mass—A Step-by-Step Explanation” (St. Anthony Messenger Press, C0889), explains the parts of the Mass by using an experience familiar to nearly everyone—a Thanksgiving dinner. The Mass is a thanksgiving celebration, and the key to understanding what we do at Mass is understanding what we do at a meal. We begin this *teaching segment* with a visit to a typical Thanksgiving dinner at Grandmother’s house. The following is an outline of his presentation.

**I. The Mass is a thanksgiving celebration.**

**II. A typical Thanksgiving dinner includes these elements:**

**A. We gather.**

**B. We tell our stories.**

**C. We share our meal by . . .**

1. putting food on the table
2. saying the blessing
3. eating and drinking

**D. We return to our homes.**

**III. The eucharistic meal has a four-fold structure similar to that of a family meal.**

**A. *Gathering* (Entrance Rite) brings us together in one body, ready to listen and break bread together.** This can include Welcoming, Gathering Hymn, Sign of the Cross, Greeting, Renewal of Baptism, Acknowledgment of Sin (Penitential Rite), Glory to God and Presidential Prayer.

**B. *Storytelling* (Liturgy of the Word)**

1. First Reading (often from the Hebrew Scriptures)
2. Responsorial Psalm (from the Book of Psalms)
3. Second Reading (from one of Paul's letters or another apostolic writing)
4. Third Reading (from one of the Gospels)
5. Homily (word of God applied to daily life)
6. Nicene Creed (profession of faith)
7. General Intercessions (petitions)

**C. *Meal Sharing* (Liturgy of the Eucharist)**

1. Preparation of the Table
2. We "say the blessing" through the Eucharistic Prayer.
  - a. This is modeled on the Jewish *Berakah* prayer which has three parts:
    - 1) We name God.
    - 2) We gratefully remember all that God has done for us.
    - 3) We make our petition.
  - b. In the Preface, we name God and gratefully remember all God has done for us.
  - c. The "Holy, holy, holy!" lets us acclaim our wonderful God.

## **THE STRUCTURE OF THE MASS**

### **Part One: *GATHERING* (Gathering Rite)**

*Elements may include:*

**Welcoming**                      **Renewal of Baptism**  
**Gathering Hymn**              **Penitential Rite**  
**Sign of the Cross**              **Glory to God**  
**Greeting**                        **Presidential Prayer**

### **Part Two: *STORYTELLING* (Liturgy of the Word)**

**First Reading** (often from Hebrew Scriptures)  
**Responsorial Psalm** (Book of Psalms)  
**Second Reading** (from Paul's letters or other apostolic writing)  
**Acclamation**  
**Third Reading** (Gospel)  
**Homily**  
**Nicene Creed** (Profession of Faith)  
**General Intercessions** (petitions)

**Part Three: MEAL SHARING (Liturgy of the Eucharist)**

**SETTING THE TABLE (Preparation of the Gifts)**

**SAYING GRACE (Eucharistic Prayer modeled on the Jewish *Berakah*)**

**Preface** (We name God and remember all God has done.)

**Acclamation:** "Holy, holy, holy!"

**We continue to remember.**

**First Petition** (1st part of *Epiciclesis* [*calling upon*]) that the Spirit make *our gifts* holy

**We remember the Last Supper** ("words of institution" or "consecration")

**Memorial Acclamation**

**We remember Jesus' passion, death, resurrection and ascension** (*Anamnesis* = to recall)

**Second Petition** (2nd part of *Epiciclesis*) that the Spirit make *us* holy

**Other petitions:** for the pope, bishop, the dead, ourselves

**Acclamation:** the "Great Amen"

**EATING AND DRINKING (Communion Rite)**

**Lord's Prayer**

**Sign of Peace**

**Communion Procession**

**Prayer after Communion**

**Part Four: COMMISSIONING (Turning Out to the World)**

**Greeting**

**Blessing**

**Dismissal**

- d. In the first part of the Epiclesis (*epiclesis* = calling upon) we make a petition asking God to send the Holy Spirit to make *our gifts* holy, that they may become Christ's body and blood.
  - e. The priest calls to mind all Jesus did to save us.
    - 1) the Last Supper (includes the "words of institution" or "consecration")
    - 2) Memorial Acclamation
    - 3) his passion, death, resurrection and ascension (*anamnesis* = to recall)
  - f. In the second part of the Epiclesis, we petition God again, this time to send the Holy Spirit to make *us* holy, so that we who eat and drink may become Christ's body and blood.
  - g. We continue with petitions for the pope, bishop, all who have died and ourselves.
  - h. The Doxology is a "prayer of glory."
  - i. The "Great Amen" is our assent to the Eucharistic Prayer.
3. The Communion Rite, our time for eating and drinking, includes the Lord's Prayer, Sign of Peace, Communion Procession and the Prayer After Communion.

**D. The *Commissioning* (Turning Out to the World) prepares us for returning home, going forth to be bread for the world.**

## **Suggestions for Use**

Our teacher offers a fairly detailed step-by-step walk through the Mass. Time constraints of this program's format demand that Father Tom pause to explore some parts and pass by others. It is our conviction that our on-screen teacher should not be the only teacher. Father Tom does not name nor explain every word and action of the Mass, yet catechists will find three significant areas of teaching about the Mass in this segment:

- 1) The Mass is a thanksgiving meal.
- 2) There are four main parts of the Mass; these relate to the parts of a meal.
- 3) The Eucharistic Prayer is the heart of the Mass and is modeled on the Jewish form for a prayer of blessing called the *Berakah*.

This *teaching segment* will be useful in nearly any setting in which a greater understanding of the Catholic Mass is desired. Significant use of titles, charts and footage from a variety of Masses will enhance the learning experience. The comparison between the Eucharist and a Thanksgiving dinner is repeated throughout the presentation. This draws viewers back to a concept that's easy to grasp and which serves as the foundation for this *teaching segment*.

It will be helpful to have a copy of the missalette or worship aid used in the parish for each participant of a small group. Larger groups in which this is not practical may make use of copies of the chart found on page 16-17. Facilitators may also find it helpful to photocopy or write the following chart on the board for quick reference during viewing:

### **THANKSGIVING MEAL**

- 1) We gather.
- 2) We tell our stories.
- 3) We share our meal by
  - a) setting the table
  - b) saying grace
  - a) eating and drinking
- 4) We return home.

### **EUCCHARISTIC MEAL**

- 1) Gathering
- 2) Storytelling
- 3) Meal Sharing
  - a) Preparation of the Table
  - b) Eucharistic Prayer
  - c) Communion Rite
- 4) Commissioning

Father Tom examines the Eucharistic Prayer in greater detail because it is the heart of the Eucharist and the key to understanding what Eucharist is about. It will help participants to follow his teaching if they each have a copy of the Eucharistic Prayer in front of them. If photocopies are being made, the facilitator might “mark up” the prayer labeling parts that Father Tom names. Excerpts from Eucharistic Prayer III are used in this program.

Father Tom points out the connection between the Jewish prayer form of *Berakah* and the Eucharistic Prayer. This will be new information to many and even puzzling to some. Some Christians fail to remember that Jesus was a Jew, immersed in Jewish custom and life. The origin of the Eucharistic Prayer is in the prayers required at every Jewish meal. Jesus’ prayer at the Last Supper would have taken the traditional form of the *Berakah*. As the early Church shared in table fellowship in memory of Jesus, their prayer would have taken the form of Jesus’ prayer at the Last Supper, modeled on the Jewish *Berakah* prayer of blessing with which they as Jews were quite familiar. This has

evolved into the Eucharistic Prayer in use today.

This segment can be used in its entirety as an overview and then viewed in sections as different parts of the Mass are discussed in greater detail. In groups with little prior knowledge of the Eucharist, facilitators might wish to show the *musical reflection segment* before this segment, giving participants two chances to see visuals of the Eucharist—the first accompanied by meaningful lyrics and music, the second by explanatory comments and identifying titles.

- RCIA participants may need repeat viewing as they prepare for full participation in the Eucharist.
- Parents of children preparing for First Eucharist may benefit from an update on Eucharist.
- Religious education program and school catechists may use the segment for enrichment and formation.
- Catholics returning to the Church may need the update on Eucharist this segment offers.
- Liturgical ministers will benefit from this overview—gaining a greater appreciation of the Eucharist and their ministries.

### **Questions for Sharing**

1. What did you learn about the Eucharist that you hadn't known before? What difference might this new understanding make in your celebration of the Eucharist?
2. What new questions about Eucharist do you have after viewing this segment?
3. What did you think of Father Tom's comparison of the Eucharist to a Thanksgiving meal? Did it help you to better understand the meaning and progression of the ritual? If yes, in what ways? If no, what is still unclear to you?

4. In the Eucharistic Prayer we ask that God make us holy, that we be transformed into Christ, becoming Christ's body and blood. What does this mean to you? How does this become a practical reality in your life?
5. In the *Berakah* prayer form on which the Eucharistic Prayer is modeled, we first name God and gratefully remember all God has done for us before voicing our petitions. How might your personal prayer be enhanced by use of this model?

## **MUSICAL REFLECTION SEGMENT**

*(Begins approximately 30:48 into program.)*

### **Summary**

“Song of the Body of Christ” from *Glory Day: David Haas & Friends in Concert* (St. Anthony Messenger Press, V5000, \$24.95) is featured in this *musical reflection segment*. This popular song is a beautiful expression of what Eucharist is—what takes place during the Mass and what we are dismissed to do and be as a result of participating in this celebration. It expresses the realities that Eucharist helps to bring about—unity with God, reconciliation, and communion with each other.

The song is accompanied by visuals of people preparing for and participating in the Mass. With the Commissioning Rite, they are sent forth to live as eucharistic people, members of the Body of Christ.

Music has the power to invite us into the message. It has the potential to share information as well as touch people on an emotional level—where God becomes known to them personally. The faith story shared in song in this musical reflection is not just a supplement to the “real” teaching but is its own unique vehicle for

communicating the message. The video nature of this musical presentation brings in another important component: We can see images that engage us and draw us ever more deeply into the message of the song.

### **Suggestions for Use**

This musical reflection can be used:

- to open or conclude a study or faith sharing session;
- within a teaching session to help share the message using a different medium;
- before the teaching segment as a way of introducing the topic;
- during a period of reflection within a prayer service.

When this segment is used outside of prayer experiences, it is suggested that participants have a pencil and paper handy. Those more familiar with the Mass may jot down things they see or hear that they recognize in the Mass and questions they still have. Those less familiar with the Mass may jot down questions these images and words bring up concerning the Mass. These notes will prove especially helpful if this segment precedes the *teaching segment*.

A sample outline of a prayer service follows. This can be used at non-eucharistic gatherings related to the theme of Eucharist, including but not limited to RCIA or other small/study group gatherings, parent meetings about First Eucharist, training sessions for liturgical ministers, and gatherings of catechists for prayer and/or formation.

1. The leader gathers the group around a loaf of bread and introduces the prayer experience in these or similar words:

*We are a eucharistic people—invited to share in the celebration of Eucharist at Mass and commissioned to live our daily lives as members of the Body of Christ. We receive the eucharistic bread and in turn must “be bread” for others. Let us reflect on what it means to be a eucharistic person—to “be bread” for others.*

2. A time of silent reflection follows.
3. Read Acts 2:42-47.
4. Invite the group to share ways in which this example of life in the early Church can be a model for us. How can we more fully live as true members of the Body of Christ in our circumstances today?
5. Ask each person to choose one additional thing they will commit to do to this end. As a sign of their commitment, each may tear a piece of bread from the loaf. If they wish, they may share aloud what they are committing to do. When all have a piece of bread, the bread may be eaten.
6. View the video reflection “Song of the Body of Christ.”
7. End by saying together the Lord’s Prayer and offering each other a sign of peace.

## **RESOURCES FOR FURTHER STUDY**

### **1) Scripture references:**

The most obvious scripture references in support of this program are the passages about the Last Supper (Matthew 26:17-29; Mark 14:12-25; Luke 22:7-20; John 13-17). Additional stories from the Gospels include Jesus feeding the 5,000 (Matthew 14:13-21; John 6:1-15) and the 4,000 (Matthew 15:32-39; Mark 8:1-9); Jesus’ assurance that he is in the midst of those who gather in his name (Matthew 18:20);

the Bread of Life Discourse (John 6:22-59); and the story of the apostles on the road to Emmaus (Luke 24:13-35).

We learn of the developing practices and theology of Eucharist in the Acts of the Apostles and the epistles. In Acts 2:42-47 we learn of the communal life of the early Church. References to the Church as the Body of Christ are found in 1 Corinthians 10:16-17 and Romans 12:5.

Some Old Testament passages that have been related to the Eucharist are: the reason for unleavened bread (Exodus 13:3); God's provision of manna (Exodus 16:13-15) and a psalm (Psalm 116:13,17) which refers to the cup of salvation and a sacrifice of thanksgiving.

**2) *Catechism of the Catholic Church* references:**

The *Catechism* addresses the Eucharist most completely in 1322-1419. Additional references include such topics as Eucharist as Mystery of Communion with God (1118); Presence of Christ in the Liturgy (1088); Church as the Body of Christ (805); Participation as a Church Precept (2042); Significance of Sunday Eucharistic Celebration (2177-80); Eucharistic Prayer: Anamnesis and Epiclesis (1105-6); Lord's Prayer (2770); Admission to Reception of Communion (1244) and Presider (1142).

**3) Available from St. Anthony Messenger Press**

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