

# Call to Celebrate-Eucharist

## Lesson 6-We Remember and Give Thanks

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**Theme:** Before we receive Jesus in the bread and wine, we remember the event and the reason we gather: to remember the Last Supper and Jesus's institution of the Eucharist.

## Doctrinal Content

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### Key terms:

**Consecration**-the priest says the words Jesus did at the Last Supper and through the power of the Holy Spirit and the words and actions of the priest, the gifts of bread and wine become the Body and Blood of Christ.

## Parent Background

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The Eucharistic Prayer is the center and summit of the entire celebration of the liturgy (General Instruction of the Roman Missal, 78). It is made up of several parts: A Preface, prayer of praise and thanksgiving, the Sanctus or "Holy, holy, holy", the Epiclesis(which is the invocation of the Holy Spirit), the institution narrative and consecration of the bread and wine, the "Mystery of Faith" acclamation, prayers of memorial, offering, intercession, and final doxology, or a prayer of glorifying God. All of these are rooted in Scripture.



The Eucharistic Prayer opens with the following dialogue: The priest says, "The Lord be with you." We respond, "and with your spirit" and so forth. This is first reported in the year 215 A.D. When we "lift up our hearts", we refer to Lamentations 3:41. This is a way of getting our full attention toward what is taking place. God knows what is in our hearts, and we consciously awaken ourselves to the forthcoming mysteries of the Eucharist.

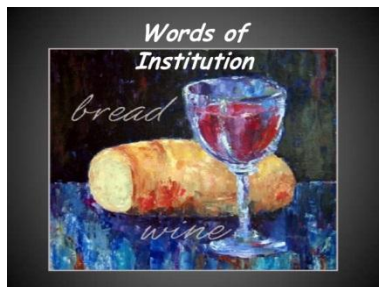
The Sanctus, or Holy, Holy comes from Isaiah 6:1-4 where the angels in Isaiah's vision reflect the radiance of God. We proclaim the glory of God and the mystery of His presence with the consecration of the bread and wine becoming the body and blood of Jesus. The epiclesis is the gesture and words where the prayer by the priest asks that the Father send the Holy Spirit so that the gifts of bread and wine be changed into the body



and blood of Our Lord. We "lift up our hearts" to heaven and are, in a real sense, "caught up in spirit" and taken into a liturgy that's always going on in heaven (see [Revelation 4:2](#)).

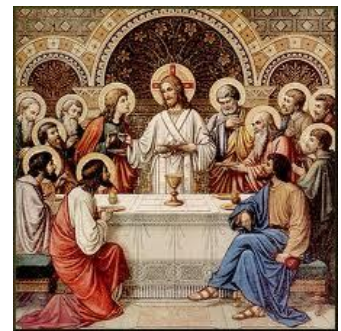
That's what was revealed to the Apostle John in the Bible's last book. In fact, it's the Mass that makes sense of the puzzling, and often frightening visions and symbols of Revelation.

What's revealed to John is that the Mass we celebrate on earth is a participation in the liturgy of heaven.



The Words of Institution come directly from Scripture. We hear the words Jesus spoke at the Last Supper in Matthew 26:26-30, Mark 14:22--26, and Luke 22:14-20. Remember the context in which Jesus spoke these words; the context of the Passover Meal. In celebrating the Passover Meal, the Jewish people were commemorating the liberation from the Egyptians.

The term *anamnesis* refers to a ritual "memorial" where the event being celebrated is being re-lived; not just remembered. So, God goes beyond time and space, and the Jews, at Passover are being liberated from slavery. We Christians are at the foot of the cross with Jesus at the Last Supper. We are partaking in that event. Jesus, steeped in his Jewish tradition, offers *himself* as the sacrifice rather than the lamb which was offered at the Passover. The notion of offering sacrifice to God, which would have been a financial and symbolic Sacrifice to our Creator of living things, was part of the Jewish tradition and life. God gives life and as a sacrifice, we offer it back in some form. Jesus is the new Passover, the new Lamb, and the New Covenant that was originally made before by Moses in the sacrificial ceremony at Mount Sinai. That sealed God's covenant union with Israel as his chosen people. How do we participate in this in Christ's sacrifice? We can offer our sufferings to Jesus on the cross as he offers himself to us through the cross.



The "Mystery of Faith" takes place after the priest has spoken the words of consecration over the bread and wine, and they have now become the body and blood of Christ. He then genuflects and says, "The mystery of faith." These words express the priest's profound wonder and awe over the mystery that is taking place. Here, we proclaim the story of salvation summed up in Jesus' death and resurrection, and the anticipation of his return. This too, is Biblical with this

instruction taken from I Cor. 11:26.

As the Eucharistic prayers come to a close, the priest offers intercessory prayers for our unity through the sacrifice of Christ and for the church. We finally come to the great Amen. This is a reflection of Rev.7:11-12, (All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed: 'Amen, Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen.' " It is also in 5:14, and 19:4 where the angelic creatures praise and give glory to God.

## Parent/Child Activity:

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1. Start with a prayer of thanksgiving.

Jesus, thank you for the gift of each other and the time we have together.  
Help us to grow in your love, so that we can serve you and others with a big heart.  
Help us not to worry about what has to be done or finished before tomorrow.  
Let us rest in you.  
Amen.

2. Read pages 18-24 together in *The Mass for Children* booklet.
3. Have your child look at the page sent home from their teacher. This is an outline of the inside of Christ the King.
4. Read the following excerpts from the Eucharistic prayer to your child:

The priest says the following:

*In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help.*

*pause*

*And On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU. In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying: TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. Do THIS IN MEMORY OF ME.*

*In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this*

*participation at the altar receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing.*

*Pause*

*Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace. To us, also, your servants, who, though sinners, hope in your abundant mercies, graciously grant some share and fellowship with your holy Apostles and Martyrs: with John the Baptist, Stephen, Matthias, Barnabas, and **all your Saints**; admit us, we beseech you, into their company, not weighing our merits, but granting us your pardon, through Christ our Lord. Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us. Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. The people acclaim "Amen!"*

5. *Tell your child to imagine all that is going on at Mass, who is there even though we can't see them, what is happening, etc. Have them fill in the outline of the church with whatever they want to add, and then color it and return it to their teachers.*