

CONSUMED

The Sacrament of the Eucharist, Liturgy

LIFE NIGHT OUTLINE

Goal for the Life Night

The Eucharist is the source and summit of who we are as Catholics. The goal for this night is to show that every movement of the Church points to and flows from the Eucharist. This night invites the whole parish to participate and will challenge them to be a Eucharist-centered community.

Life Night at a Glance

The Eucharist is not only the heart of the Christian life but also the heart of a parish community. The preparation for this night should begin well in advance. This Life Night is written to take place before the regularly scheduled youth Mass and involves the whole parish community. If needed, the night can be easily adapted to take place after Mass. A few weeks prior to the Life Night make an announcement at all the parish Masses inviting the whole community to Life Night. Be sure to give them all the details—when and where. Inviting the whole parish to Life Night is a great way to show the rest of the community what is happening with the teens of the parish.

This night begins with an upbeat game based on the old Nickelodeon game show *Family Double Dare*. The game leads into a teaching on the Sacrament of the Eucharist and how our worship is centered on the celebration of the sacrament in the Mass. The community will break up into small groups to discuss how each person as well as the whole parish community can be more Eucharist-centered. After small groups, the youth minister will review the teaching on the Eucharist and emphasize the importance of community. The whole community will then go to Mass together. The night will end with a time of fellowship after Mass.

Environment

Depending on the amount of people who come from the community, this night could take place either in the regular Life Night location or in a larger room. The environment should be welcoming and upbeat. Set the environment with the stage for the Gather game—Family Double Dare. Lay down a big tarp on the ground to do the challenges on so the floor does not get ruined. Decorate the back of the stage area with moving and blinking Christmas lights. Set up two tables on the opposite sides of the room. Have four bells or noisemakers on each table—one for each contestant. Have one podium in the middle of the tables for the host. Cut out large letters to make a sign

that spells FAMILY DOUBLE DARE. Paint the letters with different colors to make them stand out. Have upbeat music playing as everyone is coming in.

GATHER *20 Minutes*

Welcome and Introductions (5 min)

The youth minister gathers the group together and welcomes everyone to the Life Night. He/She should give the community a brief overview of the program and the semester. He/she introduces any teens at Life Night for the first time. The youth minister should make a special effort to welcome and introduce any families who are at Life Night together.

Family Double Dare (15 min)

This messy game is based off of the Nickelodeon family game show *Double Dare*. Select two families from the parish to participate in the game ahead of time. Each family should have four contestants. Both families should dress up from head to toe in trash bags. One family should wear black trash bags and the other should wear white trash bags. The host (a Core member) should introduce the game and welcome both families. He/She should have each family member introduce themselves to the rest of the audience. The competition begins with the Oreo Challenge (see below). The team that wins the challenge will gain control and be asked the first question. They can either answer the question for 10 points or dare the other team to answer. The other team can either answer the question or double dare the first team for double the points (20 points). If the first team does not know the answer, they can opt for a physical challenge. They must complete the physical challenge to win points and control of the game. If the team answers incorrectly, the control is given to the other team. At the end of the game, the family with the most points wins. Award the family a prize like a gift certificate to a local restaurant. Make sure to have someone assigned to keep score.

Questions:

Here is a list of 10 questions you can use in the game. Each right answer is worth 10 points or if “double-dared” they are worth 20 points.

- What is the name of the actor who is the voice of Woody in the movie *Toy Story*?
Tom Hanks

CATECHISM REFERENCES:

- # 1324-1419 # 893
- # 737
- # 1099
- # 1566
- # 790

SCRIPTURES:

- Exodus 12
- Matthew 14:13-21
- Matthew 26:26-29
- Mark 6:30-33
- Mark 14: 22-25
- Luke 9:10-17
- Luke 22:14-20
- John 2:1-12
- John 6: 22-59
- John 13-17
- 1 Corinthians 11:23

- What language was the Old Testament written in?
Hebrew
- What car holds the record as the best-selling car?
Volkswagen Beetle
- What is the name of Fred Flintstone's boss in the cartoon "The Flintstones?"
Mr. Slate
- What is the name of the outer garment the priest wears while celebrating Mass?
Chasuble
- In the movie Forest Gump, what is the name of the shrimping business?
Bubba Gump Shrimp Corporation
- In what city does the movie "Gone with the Wind" take place?
Atlanta
- What is the longest river in the world?
Nile
- Who legalized Christianity in Europe?
Constantine
- In the Gospel of Luke, who climbed the sycamore tree to see Jesus enter into Jericho?
Zacchaeus

Physical challenges:

Depending on how much time you have allowed for the Gather game and your space, here are a few examples of games. Be sure to adapt as needed for your parish setting. All the games should be set up in advance behind a screen or stage as to save time. The Core should be on hand to set up and clear all the supplies for the physical challenges before and after they are played.

1. Oreo Challenge

Give every contestant an Oreo cookie. Have them twist the cookie in half so the cream is all on one side (have the contestants eat the non-cream part of the cookie). Each contestant should lick the cream side and stick it on his or her forehead. The first team to have all the members get their cookie into his or her mouth without using their hands by maneuvering the cookie with movements of their face wins control of the game. If the cookie falls on the floor, the contestant should put the cookie back on his or her forehead and start over.

Supplies: Oreo cookies (one per contestant)

2. Fill that container!

Have the team select two contestants to compete in this game. On one side of the stage have a large bucket filled with water and a sponge. Dye the water with food coloring so it can be seen. On the other side of the stage have a smaller container (64 oz) with a red line around the container one inch from the top. Each contestant should choose one side. On the host's signal the contestant at the large bucket should soak the sponge in the water, toss it across the stage to his or her partner who will then squeeze the water into the smaller container and throw the sponge back. This process should be repeated until the container is full or time runs out. The contestants will have 20 seconds to complete this challenge.

Supplies: Large bucket full of water, small container (64 oz), sponge, dyed water

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3. Pie-Eating Race

Have the team select three contestants to compete in this game. Have each contestant put on a pair of goggles, and a Core member should tie the contestants hands behind his or her back with a piece of rope. On a table across the room have three pie tins with a small flag at the bottom of each and then filled completely with whip cream. On the host's signal the contestants should race over to the table and without using their hands eat through one pie to get the flag. Once the flag is found, the contestant must run the flag over to the next contestant. Repeat until all flags are brought across the line or time runs out. The contestants will have 45 seconds to complete this challenge.

Supplies: three pie tins, whip cream, three plastic flags, goggles, rope

4. Alka-Seltzer Duel

Have the team select two contestants to compete in this game. On the forehead of each contestant, attach an Alka-Seltzer tablet with double stick tape (use big rubber bands around the head if tape doesn't work). Hand each contestant a squirt gun full of water and a pair of goggles to wear. Have the contestants turn back-to-back and take five steps away from each other. On the host's signal the contestants should draw and shoot the water at each other. The object of the game is to completely your dissolve the tablets in less than 60 seconds.

Supplies: Alka-Seltzer tablets, double sided tape, goggles, water guns, big rubber bands

5. Alphabet Soup Race: 30 Seconds

This game is for all the contestants on the team. On a table have four bowls filled with Alphabet Soup. On the host's signal the contestants bury their faces in the soup, suck up a mouthful and spit out the soup on the paper plate next to them. Then, using their hands, they move the letters around to make words. Contestants can return to the bowl of soup as often as they like for more letters. The team has to spell 10 different words in 30 seconds. If any of the words are more than five letters long, the team will get five extra points per word added to their score.

Supplies: large bowls, Alphabet Soup, paper plates

PROCLAIM *17 minutes*

The Party: Episode 4 (2 min)

This semester features a reoccurring video series called "The Party." Each Life Night of this semester features a new episode in which a teen hosts a party and the guests are personifications of the seven sacraments. These short videos are designed to introduce the teaching for each Life Night in the semester. In Episode 4, the third guest, Jesse (representing Eucharist), arrives. The person giving the talk can point out the following ways that he represents the sacrament:

- The name "Jesse" – from description of David as the "shoot of Jesse" in Isaiah. Jesus is in the Davidic line
- He is the guest of honor – the Eucharist is the source and summit of the sacraments
- Always feeding others
- Holds up the Ritz cracker and grape juice like the priest holds up the Body and Blood during the Eucharistic Prayer.

The Party: Episode 4 can be found on Video Support 5

Teaching (10 min)

The purpose of this teaching is to boldly proclaim the truth of the Eucharist and its importance in our Catholic life. Although all age groups will be present for this teaching, gear it to teens primarily.

The teaching can be found on pages 53-59.

Teen Witness (5 min)

Have a teen share with the community the importance of the Eucharist in his/her life. He/She can share an experience from Mass or a retreat. Be sure to have the teen go over their sharing with a Core member or youth minister the week before.

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BREAK 25 minutes

Small Group Discussion (25 min)

Small group discussions are a great way to help the community articulate and share their faith with each other. Before breaking into small groups, explain the purpose of small groups and how they work. Encourage families to stay together for this small group time. There most likely will not be enough Core members for every group, so the youth minister can give directions for the groups from the microphone. Make sure Core are prepared to hand out small group questions to every group. Try and limit the small groups to five or six people.

Small Group Questions:

- What is the role of meals in your family? Do you eat together everyday? At holidays?
- How is the Eucharist like our Church's family dinner?
- Describe the Eucharist in your own words.
- Why is it the "source and summit" of everything we believe and do as Catholics?
- Do you struggle with truly believing in God's real presence in the Eucharist? Why or why not?
- What are some ways that we as a parish community can live a more Eucharist-centered life?

SEND 70 minutes

Sent Out (10 min)

Gather the group back together and give a short recap of the teaching.

The very center of our faith is the Eucharist. Everything that we, the Church, profess points to and flows from the truth of the Eucharist. From the Eucharist we draw our life and nourishment, not only for ourselves but also for the entire community. When we celebrate the Mass, the highest form of worship, we celebrate the Eucharist as a unified body of believers. We are taken up into the heavenly worship. The Mass is our community worship. What we celebrate at Mass is not meant to be kept inside

the walls of the church, but taken out into the world. From Mass we are sent out to proclaim the Good News.

Before sending everyone to Mass, close with prayer, and the Hail Mary and Ave Maria.

Mass! (60 min)

Work with the celebrant and music minister to plan the Mass. Have the celebrant give a short teaching on the parts and movements of the Eucharistic prayer that are not obvious to the community. Work with the music minister to have a longer time of worship and silence after communion. Be sure to reserve a section of the Church for all those who attended the Life Night.

ALTERNATIVE SEND 20 minutes

This Send can be used if the Life Night happens after the Mass.

Recap (5 min)

Gather the group back together and give a short recap of the teaching. Set the room with an atmosphere of prayer by dimming the lights and having soft music in the background. If possible have your music minister available for this night to lead worship.

The very center of our faith is the Eucharist. Everything that we, the Church, profess points to and flows from the truth of the Eucharist. In the Mass we participated in tonight, we as Christians celebrate the Eucharist as the highest form of worship. From the Eucharist we draw our life and nourishment—not only for ourselves but for the entire community. Jesus promised that He would never leave his disciples abandoned. When we come before the Eucharist, we come before the living Jesus, body, blood, soul and divinity in a very real way. Jesus is truly present.

Adoration of the Blessed Sacrament

(15 min)

Take a few minutes to explain why the Church has Eucharistic Adoration and how anyone can come to Jesus in the Eucharist through Adoration. Also explain that often times we doubt Jesus' real presence in the Eucharist but we know through faith, not sight, that when we look at the Eucharist, Jesus looks at us. Have one priest or deacon

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process the monstrance in and place it on a table set up in the front of the room. Allow a time for the community to sit with the Lord. Have the music minister play a few slow worship songs. Be sure to allow a few minutes of silence. Close the night in prayer of thanksgiving for the gift of the Eucharist. Finish Adoration with Benediction and then close by praying the Hail Mary and Ave Maria.

Community Connection

- Have parent volunteers set up for fellowship time during Mass. Be sure that these volunteers had an opportunity to attend Mass before that time.
- Ask the families of Core team members to be part of the Gather game.
- Invite a small group of teens to work with the priest and music minister in planning the liturgy.
- Ask local business owners to donate prizes for the Gather game.

Making It Work

- Ask the juniors and seniors to help lead small groups for the night.
- Advertise this Life Night in the parish bulletin well in advance. Send emails and/or postcards to the parents of the teens inviting them to come to this Life Night.

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What it is:

The most important thing in the Catholic Church is the Eucharist. The Church herself proclaims, “the Eucharist is the ‘source and summit of the Christian life.’ ‘The other sacraments...are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself.’”

This amazing gift to us, the Church, is the very body and blood of our Lord, hidden in the appearance of simple bread and simple wine. The Liturgy of the Mass represents the actual death of our Lord, the Lamb of God, along with his resurrection, which allows us to experience His True Presence in the meal of the Eucharist.

Throughout the centuries, the Eucharist has been known by many names, each capturing an aspect of the truth and beauty of the sacrament as a whole. The word Eucharist is from the Greek words *eucharistein* and *euologeîn*, both used in the Jewish blessings of thanksgiving to God. Eucharist means thanksgiving. At Mass, we thank the Lord for His saving deeds and our new life in Him through the sacraments.

Because of the way in which the Eucharist was instituted, it is also often referred to using terms of a meal such as “the Lord’s Supper” or “the breaking of the bread.” This calls to mind the truth of Christ’s words, “For my flesh is true food, and my blood is true drink.” It also memorializes the institution of the Eucharist at the Last Supper on Holy Thursday.

The terms “Holy Sacrifice,” “sacrifice of praise” and “pure and most holy sacrifice” are also used in order to stress the sacrificial nature of our Lord’s actions on the cross, which is united with the sacrifice of the Mass—that representation of the cross, death, and resurrection of our Lord. The Church calls the Mass the **most** holy sacrifice to illustrate its significance compared to the sacrifices made under the old covenants.

Perhaps the most familiar term used when speaking of the Eucharist is *Holy Communion*. By its eternal qualities of true food and drink along with its divine essence as true God, we are united with Him through partaking in His feast. When we eat his flesh and drink his blood, God truly lives within us and we within Him. We establish a **union** with Him and in turn with the entire **community**

Note to the Presenter:

In each of the sacramental teachings, we will attempt to cover the sacraments in three broad topics (what it is, how it is done, how it is lived). How you choose to make these come to life is dependent on the night and on the people you have doing the teaching. This might be a semester that you choose to have teens take a part of the teaching each night. This will allow them to educate themselves (which is great!) and be creative. Perhaps they create a video teaching, perhaps it is done within a skit - let your imagination run with it!

CCC 1324
Lumen Gentium, 11
Presbyterorum Ordinis, 5

CCC 1328

CCC 1329
John 6:55

CCC 1330
Hebrews 13:15
1 Peter 2:5
Psalms 116:13,17
Malachi 1:11

CCC 1331

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who share in the Lord's Supper. Hence, **community + union = Communion**

So, *what* is Holy Communion? Why did Jesus use bread and wine? In the Mass, the Church gives thanks to God for the gifts of bread and wine, through the work of human hands but ultimately as gifts of the Lord's providence, which are used in the holy liturgy. We remember in the Old Testament that bread and wine were typically used to symbolize the goodness of God's creation. We also consider the offering of bread and wine of the king-priest Melchizedek in the Old Testament as a precursor to Christ and the Church's offering of bread and wine at the Mass.

CCC 1333
Genesis 14:18

The Old Testament also features the use of bread in specific settings that were key to the life of the Israelites. During the flight from Egypt, unleavened bread was used during the first Passover (as it is still used today) because the Israelites were in haste and could not wait for the yeast to raise the dough. Later on, Yahweh blessed the Israelites with Manna, bread from heaven, as a reminder that it is not merely bread that sustains man, rather it is God who does. The "cup of blessing" at the end of the Passover meal symbolizes the new joy in the hope of the Messiah, the rebuilding of Jerusalem.

CCC 1334
Exodus 12:14
Leviticus 23:5-8
Duteronomy 8:6

The New Testament offers additional hints at what is to come later on in Jesus' life. During the multiplication of loaves, Christ blesses the bread and provides the food for the multitude, through the distribution of the disciples. This prefigures the bounty of the Eucharist that is to come.

CCC 1335

When Christ told the crowds that His flesh was true food and his blood true drink, some people found it hard to believe and stopped following Him. This belief, along with the Passion, has always been the biggest theological stumbling blocks for those who otherwise would be true followers of Christ.

CCC 1336
John 6

As with all sacraments, the roots of the Eucharist are found in sacred Scripture. Before Christ's Passion at the Last Supper, He knew that He would be leaving His friends shortly. Christ washed the Apostles' feet with love and gave them the gift of Himself instructing His friends to continue to celebrate His presence in the memorial meal of the Passion until He returns.

CCC 1337

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The Gospels of Matthew, Mark, and Luke, along with the letters of St. Paul in the New Testament give us the accounts of the actual words of institution of the sacrament. The Gospel of John differs by not explicitly illustrating the words of institution. Instead, John gives a rich theology of the Eucharist in the Bread of Life Discourse found in chapter six.

CCC 1338
Matthew 26:26-29
Luke 22:14-20
Mark 14:22-25
1 Corinthians 11:23
John 6

The meal at which Christ celebrated His Last Supper was also the feast of Passover on the Jewish calendar. This is a very important celebration in the Jewish faith. It commemorates the Lord saving His chosen people and delivering them from death into life. Jesus' action of celebrating the Eucharist with his Apostles at that feast gave a fuller meaning to the feast. Christ was the new Passover sacrifice and is remembered in the Eucharist.

CCC 1339
CCC 1340

Christ's words to celebrate His feast "until he comes" carries with it a significant call to carry on the liturgy that Christ first enacted at the Last Supper. In fact, the word *liturgy* comes from a Greek word that means a "public service". In Acts of the Apostles, it tells about how the early Church performed these "public services" in the midst of the new believers—how they devoted themselves to the "breaking of the bread" as Christ instructed them to do. At these meals—these liturgies—the faithful joined to re-member Christ; literally Christ was made a member of the congregation through the Holy Spirit acting in the liturgy.

CCC 1341
Acts 2:42,46

What's more is that not only is the Eucharist a re-presentation of Christ's Passion for us to behold, it is a re-presentation of Christ's sacrifice, His saving work for all mankind, to the Father in Heaven. Through the Eucharist, the Church can offer a good and pleasing sacrifice to the Father in praise and thanksgiving for all of his goodness in the world—for all of creation. The word "Eucharist" itself comes from the Greek word for "thanksgiving". Christ's sacrifice on the Cross is our thanksgiving for God's everlasting and unconditional love.

CCC 1359
CCC 1360

The Eucharist is also a sacrifice of praise to the Father. Through the sacrament, the faithful are united with Christ in His offering to the Father so that our offerings may be perfected through Him, with Him, and in Him.

CCC 1361

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It is the Liturgy of the Mass that unlocks these elements of the Eucharist. The Memorial of the Christ's Passion not only reminds us of what God has done for us, but also makes it present. The Cross happened once and for all and is eternally witnessed in the Eucharist. It is not a new sacrifice or another sacrifice. At Mass we see the same sacrifice. It is the Sacrifice of the Church. The Eucharist serves as a **sacrifice** because it is a re-presentation of the Crucifixion and serves as a **memorial** because of the fruit of the liturgy. The fruit of the sacrifice is the joining of all the "parts" of the mystical Body of Christ in union with Christ as the head. This not only joins those who are present at a particular Mass, but also to all of those members of the Church all over the world. By the communion we find in the Eucharist, we are also joined to those holy souls in Heaven who are in eternal worship of the Lord—the Communion of Saints.

CCC 1363
CCC 1368
CCC 1370
CCC 1371

How it's done:

The Sacrifice of the Eucharist is synonymous with the Sacrifice of the Mass. Only at Mass is the bread and the wine changed into the Body and Blood of our Lord. In the midst of the congregation, Jesus Himself acts as the priest in the offering—in the sacrifice. The clergy acts in the person of Christ as the Head of the Church in celebration of the Mass (*in persona Christi capitis*), but it is Christ who is "working the sacrifice," so to speak. The congregation plays an important role in the Mass through their participation in the other aspects of the Liturgy—the bringing up of gifts, reading the scripture of the day, cantering, etc.

CCC 1348

The first part of the Liturgy is the "Liturgy of the Word" in which scripture is read from the writings of the Prophets and the letters of the Apostles. Following that is the "Offertory," in which the faithful express their petitions to the Lord, joining their specific prayers with the whole prayer of the Mass. Following this, the "Liturgy of the Eucharist" begins. The first component of this stage is the presentation of the bread and the wine. From the earliest of Christian communities, gifts or offerings have been presented to the Church for those in need as a sign of the communities' outpouring of faith and charity.

CCC 1349
CCC 1350
CCC1351

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Once the bread and the wine have been taken to the altar, the Eucharistic Prayer begins. This prayer is made up of many components. The beginning (the *preface*) gives thanks to God and invokes the prayer of the entire Church community, including the Holy Saints in Heaven.

CCC 1352

The priest, acting as Christ in the sacrifice, then takes the bread and says the words of sacrament. It is very important that these words be exactly as the Church prescribes and not something similar. This is the point of the Mass where the Holy Spirit changes the substantial qualities of the bread and the wine into the Body and Blood of our Lord in the appearance of bread and wine. Following this, there is a closing prayer that recalls Christ's saving work and the intercessions of the Church community. Right before the community gathers to receive Communion, the Lord's Prayer is recited and the Eucharist, the "daily bread," is distributed.

CCC 1353
CCC 1354
CCC 1355

The sacrifice of the Mass can't happen without Christ. Christ makes his presence real in the sacrament, in and through the sacrifice. The minister of the sacrament is integral in this rite—namely the priest; the man in black. The priests, by their ordination and vocation, are cooperators in the sacrifice. They serve the People of God, minister to the needs of the Church, and represent Christ's Apostles who were entrusted with the role of continuing the celebration of the Eucharist, instituted on Holy Thursday.

CCC 1566
CCC 1567

The celebration of the Eucharist does not single out the priest as necessarily the most important element of the Liturgy. The **entire** church community, the **entire** Body of Christ, celebrates the Eucharist. We say, "Fr. So-and-so is celebrating Mass today," because it is true that the priest has a prominent role in the Liturgy, but the sacrifice of the Mass pertains to the **whole** body of Christ, not merely the celebrant.

CCC 1140

By our baptism, we are joined together as Christians, baptized into the roles of priest, prophet, and king. In the Mass, we are bound together in this triune mission. As St. Paul tells us in Romans, there are many parts of the body and they each have their own use and importance. As an ordained minister, the priest's role is that of the head of the congregation, the representation of Christ in the Mass. The laity has their own roles in the celebration as well, whether they be in proclaiming the Word, acting as ushers, distributing the Holy Eucharist, or working with the music.

CCC 1141
Romans 12:4
CCC 1142
CCC 1143

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The Sacrifice of the Mass is a mystery. In certain cases, a mystery is thought of as something that is not fully known and impossible to figure out due to a lack of information. Who fired the first shot in the American Revolution? We don't know because no one has shown definitive evidence that proves which side fired first. However a Christian mystery, a theological mystery, is not "mysterious" because of the lack of information that prevents a clear picture from being formed. Instead there is *an abundance* of truth that go into the mystery that makes pinning down certain aspects of the Faith particularly challenging. Such is the case with the nitty-gritty teachings on the Eucharist.

St. Thomas Aquinas developed the idea of "transubstantiation" in the thirteenth century to explain what happens during the consecration when the bread and the wine "change". The Church later adopted this idea in the mid-sixteenth century. All it means is that, even though our natural senses tell us that what we see and taste is bread and wine, what we can't see is that the substance of the Eucharist is actually the Divine Presence. This is a stumbling block for some, but it doesn't have to be. In scripture, we see other times that members of the Trinity have appeared to resemble other things. At Christ's Baptism in the Jordan, the Holy Spirit appeared as a dove. Early Christian Fathers have attributed the Pillar of Fire that lead the Jews out of Egypt during the exodus from Egypt to be a manifestation of the Spirit as well. So too our Lord Jesus comes to us in more than one kind of appearance.

Summa Theologica, III, Q75

Council of Trent

John 1:29

Luke 3:22

Mark 1:10

Matthew 3:16

In transubstantiation, there is **total transformation** of the elements. No longer can we consider them mere bread and wine. They are not even half bread and wine and half God. They are one hundred percent the real and true presence of the second person in the Trinity.

How it's lived:

Our Lord is to be adored. Through the Mass, we receive our Lord in the Eucharist. The Church has always honored the presence of Christ in the Eucharist both at Mass as well as outside of Mass for adoration and worship by the faithful. Outside the Mass, the consecrated hosts are kept in a special place for private devotion called the Tabernacle. They are also reserved there for special cases where a member of the faithful is unable to attend Mass, but wishes to receive the Eucharist. In such a case, an appointed minister brings it to them.

CCC 1378

CCC 1379

CCC 1524

CCC 1525

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When we approach our Lord in the Blessed Sacrament, we must prepare ourselves. We prepare to receive the Body and Blood of Christ by fasting at least one hour before Mass. This is to prepare a sacred space within ourselves for the reception of the Lord. We also must examine ourselves for any known grave sin that has distanced us from the unity of the faithful in the Body of Christ. Naturally, this is a contradiction to stand apart from the teachings of Christ and to unite ourselves in the action of receiving Holy Communion. It's like not showing up to work and still going to collect your full paycheck at the end of the week. To receive our Lord in the Eucharist, one also must be a baptized Catholic Christian and believe in the real presence of our Lord.

CCC 1385

As food nourishes our bodies, makes them stronger, and helps to heal us, so too does the Eucharist nourish our soul, protect us from committing grave sin because of the grace received in the sacrament, and heal our venial sins—the times that we acted without perfect charity although did not commit an evil action that leads to death.

CCC 1394
CCC 1395

Through an active life in the Eucharist, one can receive Christ in an amazingly personal and intimate level regularly. Christ is our sustainer and he gives himself freely and fully in the sacrament of the Eucharist. His body literally joins and is made part of our bodies. This gives an added depth to our baptismal life and our baptismal mission. It is Christ who provides for us and it is through him that we will find the necessary tools to fulfill our ultimate callings and vocations.

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Core Planning Team:

Date of Life Night:

One month prior to the Night:

- Give copies of the Life Night to each of the members of the planning team. Each person should read the Scripture and Catechism references as well as review the planning guide before the brainstorming meeting.
- Get the planning team together for a brainstorming meeting (this should last no longer than 1 hour). The team prays and discusses where the teens are in their faith journey in relation to this topic. Then using this planning guide as a starting point, the team adapts the Life Night to meet the needs of the teens and the parish. Create a detailed outline with any changes and/or adjustments.

- Assign the person responsible for each part of the Life Night:

Environment _____

Introductions _____

Double Dare Game _____

Mass _____

Adoration (alternate send) _____

Two Weeks Prior to Life Night:

- Turn in a detailed outline of the Life Night to the youth minister. Allow youth minister to give feedback and make any necessary changes.

- Create a list of needed supplies and materials. Assign a person to be responsible for collecting and/or purchasing the materials needed.

- Decide the people that will be doing the following things. Make sure they have a copy of the script and/or teaching outline. Inform them of any practices and/or deadlines.

Teaching _____

Families for Game:

Family #1 _____

Family #2 _____

Teen Witness _____

Week of the Life Night:

- Written outline of the teaching is given to the youth minister and practiced.
- Run a dress rehearsal of the Life Night. Youth minister gives feedback.
- Create environment and collect needed supplies.
- Email the entire Core team an overview of the night and small group questions.

Day of the Life Night:

- Set up the environment. Make sure the room is clean and presentable.
- Set up audio and video. Test the video clips to make sure both picture and sound work.
- Walk the entire Core team through the Life Night. Make sure all transitions are ready and everyone knows their roles.
- Pray! Pray for the teens attending the Night. Pray for God's will to be done through the night. Pray over those involved.