

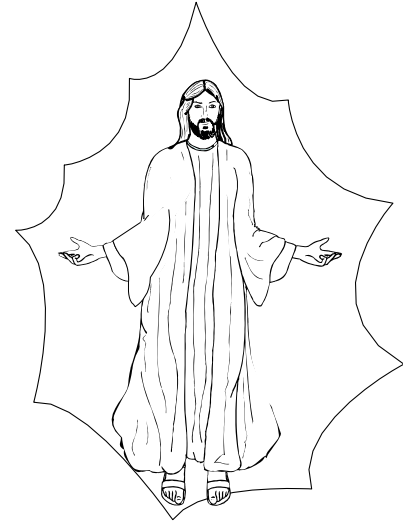
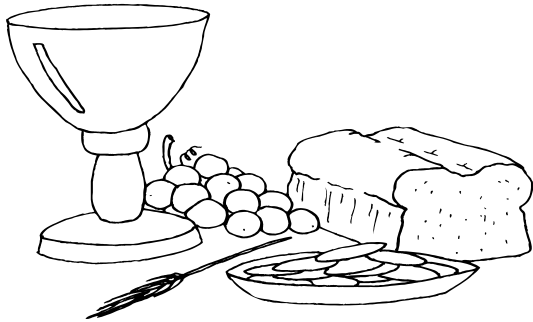


Adult Resource Packet

Special thanks to the Adult
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**Materials for Adult Catechesis
on the Eucharist
Archdiocese of New Orleans
Office of Religious Education**



■ The mystery of the Eucharist—
sacrifice, presence, banquet --
*does not allow for
reduction or exploitation;*

it must be
experienced and lived
in its integrity,
both in its
celebration
and in the
intimate converse
with Jesus
which takes place
after receiving
communion
or in a prayerful moment of
Eucharistic adoration apart
from Mass.

Pope John Paul II
Ecclesia de Eucharistia, 61

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Prayer Services



Adoration Service with Benediction

A traditional Benediction liturgy which includes an invitation for participants to come forward, touch the base of the monstrance and offer a silent prayer.

You will need:

- **Copies of the full service for the priest or deacon, a leader and readers and music leader**
- **Copies of the opening prayer and hymns for all participants**
- **The usual liturgical preparation for Benediction. It is suggest you include incense.**

Adoration with Benediction

Opening Prayer

O Hidden God, residing silently, deep within our souls, holding in being all that has ever been, and all that will ever be, help us to recognize Your infinity. You reside invisibly in this Sacrament, which we adore. Help us to experience an infinite outpouring of Your Love and Grace into our hearts and into our world. May our worship, here, call forth gentleness in a world so often violent, may it bring peace to our hearts and minds so often tempted to evil. And may our meditation bring to all our earth a new hope for peace. We pray through Christ, Our Lord. Amen.

Adoration Service with Benediction

Leader:

We are here today to immerse ourselves in the Mystery of God's Presence in our lives. We want to especially re-awaken our "awe" at His Gift of Himself, at His Eucharistic Presence. Let us open our hearts and minds to God's Greater Love.

Please stand for our opening song.

Opening Song: (suggestion - *Be Thou My Vision*)

All:

O Hidden God, residing silently, deep within our souls, holding in being all that has ever been, and all that will ever be, help us to recognize Your infinity. You reside invisibly in this Sacrament, which we adore. Help us to experience an infinite outpouring of Your Love and Grace into our hearts and into our world. May our worship, here, call forth gentleness in a world so often violent, may it bring peace to our hearts and minds so often tempted to evil. And may our meditation bring to all our earth a new hope for peace. We pray through Christ, Our Lord. Amen.

Leader:

When the Sacrament is exposed, you may kneel for a time and then be seated for a time of meditation.

(After the priest or deacon has placed the Eucharist in the monstrance all kneel and sing.)

Exposition hymn: *O Salutaris/ O Saving Victim*

Leader:

Please remain seated for the gospel story of blind Bartimaeus, taken from MARK 10:46-52
"They came to Jericho: and as He was leaving the town, with His disciples and a huge crowd Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the way side. Hearing that it was Jesus of Nazareth, he began to shout, 'Jesus, Son of David, have mercy on me.' Many of the people told him that he should keep quiet, but he shouted all the more, 'Son of David, Jesus, have mercy on me.'
Jesus stopped and said, 'Call him.' So they called the blind man, saying, 'Take heart, get up, He is calling you.' At that, he threw off his cloak, jumped to his feet, and came to Jesus. Jesus said to him, 'What do you want me to do for you?' 'Rabbi,' the blind man said, 'I want to see.' Jesus said unto him, Go, your faith has healed you.' And at once he received his sight, and followed Him on the road."

Reader 1:

Let us reflect on what it must have meant for Bartimaeus as he pondered the question Jesus put to him: "What do you want me to do for you?" If he allows himself to want his sight, two possibilities open up. First of all, his hopes could be dashed if Jesus turns out to be unable to fulfill his desires.

Often enough, we limit our desires precisely so that we will not be too disappointed. Our prayer becomes stilted and withers. Or, we fear that having to accept a "no, not now" as an answer from God will demand a discipline we don't want to give. And, then, we refuse to pray at all.

So, What do you want? What do you seek from the Christ, today? What do you want Him to do for you?

Reader 2:

OR, the other possibility is that he could actually receive his sight.... But what then? After all, he now has an identity that revolves around being a blind beggar. Who will he be if he is no longer blind? He knows how to cope with who he now is. He makes a living and gets attention, and perhaps even pity from others. How will he live as a sighted person? AND, probably, a great deal of his vital energy has been spent throughout his life on self-pity and resentment at the trick life has played on him – making him a blind man in a sighted world. What will it be like not to have an excuse for doing no more than he has already done? Will anyone AT ALL pay attention to him if he is no longer blind?

Leader:

Perhaps one reason we find prayer sometimes difficult is that we fear what will happen to us if our prayer is answered. If my mother-in-law learns to like me, will I have to like her back? If God gives me the self-discipline to work harder and improve my grades, will that mean I have to change my behavior patterns that are so familiar and comfortable?

Christ's gentle presence in the Eucharist we adore assures us that God's plans for us are plans of goodness. As we can trust His power to bring change to us, so we can trust His power to make us ready for it.

Reader 1:

So, what do you want from the Christ, today? What would you have him do for you?

(All are silent for a time.)

Leader:

Now, we are going to be like the woman who wanted to merely "touch the hem of Christ's garment" so she could be healed. We will come forward two at a time, touch the Monstrance and make a silent prayer to Jesus asking for what we each need. Each person will come forward when he or she is ready rather than row-by-row.

(Background music is played.)

When all have come forward who wish to come:

Leader:

Now, we suggest that you turn to the person next to you and in a few words share your prayer, and theirs; then, throughout the rest of this day, carry each other's intentions, rather than you own.

Priest or Deacon:

Let us make our petitions to God. Our response will be: *Lord, hear our prayer.*

That the healing power of God, made visible in Christ, might touch us, today, and heal any sickness of heart, of mind or of soul that inheres in us, freeing us for true goodness of life, we pray to the Lord.

That the violent of the earth may discover the value of peace and understanding, and that their hearts and, our own, will be turned to forgiveness, mutual forbearance and good will, we pray to the Lord.

That the Spirit of God's strengthening power might imbue us with strength to be truly honest in our speech and in our actions, so that we will become people of integrity and goodness, we pray to the Lord.

Most of all we ask for spiritual strength to be able to face whatever today and all our tomorrows bring – that we may face difficulties with grace and dignity, and transform pain into blessing, for this we pray to the Lord.

Now let us kneel and intone the Benediction hymn.

The Benediction Hymn: *Tantum Ergo/Bowing low, then offer homage*

Leader:

Again, it is in our hearts, and in our minds that we seek to be truly humble -- making ourselves low enough and simple enough to be in awe of Mystery of the Son of God who lowered himself to become present in this bread. If you wish to kneel for the Benediction itself, do so, but if you can't, be at peace: God knows your humility. Simply sit and pray.

Priest or Deacon: You have given them bread from heaven.

ALL: Containing within itself all delight.

Benediction and Divine Praises

Closing Song – suggestion “Now Thank We All Our God.”

A 30 to 45 minute prayer service for adults

Materials needed:

- A copy of reflection reading for each participant
- A copy of the Magnificat for each participant
- Your choice of music

To use these materials for a one-hour prayer service, add the communal recitation of the Luminous Mysteries of the Rosary after the silent prayer time.

A Prayer Service “At the School of Mary, Woman of the Eucharist”

1. **Assemble** people in the Real Presence of Jesus - before the tabernacle or before the Eucharist in a monstrance
2. **Music** - Begin by singing together a Eucharist hymn of your choice or listening quietly to the words of a recorded Eucharistic hymn. (Suggestion: *O Salutaris* or *Tantum Ergo* - perhaps in Latin and then in English.)
3. **Read the Attached Reflection Aloud** or allow time for silent reading.
4. **Allow Time for Silent prayer:** There should be no music, just quiet. Allow ten to twenty minutes or whatever time permits.
5. **Closing prayer:** Leader reads introduction below and then all recite the Magnificat together.

As an introduction to the Magnificat, the reader / leader says:

Pope John Paul II calls Mary the first tabernacle, the first monstrance. — A person in whom God could be seen and heard. At the **Visitation**, Mary's cousin Elizabeth cries out, *“Blessed are you among women and blessed is the fruit of your womb! Why should this great thing happen to me that my Lord's mother comes to visit me? For as soon as I heard your greeting, the baby within me leaped for joy. How happy you are to believe that the Lord's message to you will come true!”* (Lk1:41)

As we encounter Jesus in the Eucharist, we too, are to become tabernacles, monstrances. We too become able to magnify the Lord. So, let us echo the words of our mother Mary as we pray the Magnificat together.

At the School of Mary

“Woman of the Eucharist”

A reflection based on chapter six of Pope John Paul II's *Ecclesia de Eucharistia*

Reader 1

In his encyclical on the Eucharist, Pope John Paul II proclaims that “*Mary is our teacher in contemplating Christ’s face.*” He proclaimed the same words in his encyclical on the rosary. “*Mary is our teacher in contemplating Christ’s face.*”

He says “Mary can guide us towards this most holy sacrament, because she herself has a profound relationship with it.” Mary certainly must have been present at the first celebrations of the Mass. Scripture tells us that the earliest community of Christians devoted themselves to “the breaking of bread” – an early way of referring to the celebration of the Eucharist. (Acts 2: 42). The apostles and early disciples were also present at these Eucharistic celebrations, but it is Mary’s quiet, contemplative interior disposition that sets her apart and makes her our model

Scripture repeatedly calls our attention not to Mary’s actions but to Mary’s heart. We notice that her reactions to events are **interior** rather than **exterior**.

Reader 2.

At the **Annunciation** we are told: *...she was troubled at the angel’s word, and kept pondering what manner of greeting this might be.* (Lk1: 29)

At the **Presentation** we read: *The child’s father and mother were amazed at the things Simeon said about him.* (Lk 2:33)

In the account of the **Finding of Jesus in the Temple**, scripture records: *So Jesus went back with them to Nazareth, where he was obedient to them. His mother treasured all these things in her heart.* (Lk 2:51)

At the **Crucifixion** we see Mary *standing silently weeping beside the cross of Jesus* (Jn 19:25)

Over and over, she believed, she trusted ---- and we know that she did not fully understand. She entered into the tragedy of her son's crucifixion, into the sacrificial dimension of the Eucharist with her LIFE. It is **Mary's "interior disposition"** that John Paul II calls us to imitate. Like our model, Mary, we are asked to open our hearts to encounter the real presence of "Jesus Christ, Son of God and Son of Mary, present in his full humanity and divinity under the signs of bread and wine." (55)

This mystery of faith calls for *sheer abandonment to the word of God*. Pope John Paul II writes: "*Mary seems to say to us: 'Do not waver; trust in the words of my son. If he was able to change water into wine, he can also turn bread and wine into his body and blood, and through this mystery bestow on believers the living memorial of his Passover, thus becoming the bread of life'.*" (54)

Your heart?

The *Catechism of the Catholic Church* gives this definition.



Heart - "The heart is the dwelling-place where I am, where I live; according to the Semitic or Biblical expression, the heart is the place "to which I withdraw." The heart is our hidden center, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death. It is the place of encounter, because as image of God we live in relation: it is the place of covenant. 2563

Reader 3

We are invited to **enter into contemplation** of this great mystery.

Contemplation is more than thinking and wondering about the meaning of God's actions. It is even more than conversing with Jesus in our hearts. It can begin in those ways. But it moves into wordless and thoughtless communion of our person with God's person --- not through any effort of our own, but by a gift of the Holy Spirit.

St. Teresa of Avila writes, "*El aprovechamiento del amal no esta en pensar much sino en amar mucho.* (F.5.2) The way or the approach, of love is not in thinking much, but in loving much.

We are called to imitate Mary in her *relationship* with this most holy mystery. If the Eucharist is a mystery of faith which so greatly transcends our understanding as to call for sheer abandonment to the word of God, then there can be no one like Mary to act as our support and guide in acquiring this disposition. So, let us join our model Mary in silent contemplation of the face of Jesus Christ as we encounter the mystery of His presence here.

For closing prayer

Mary's Magnificat

Luke 1: 46-55

My soul proclaims the greatness of the Lord;
my spirit rejoices in God my savior
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed;
The Almighty has done great things for me,
and holy is his Name.

He has mercy on those who fear him
in every generation.

He has shown the strength of his arm,
He has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
and has lifted up the lowly.

He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children forever.