

## Grade 6: Lesson 4: Encountering Christ in Prayer and Eucharistic Adoration

### Lesson Objective:

Considering the first three lessons, this lesson helps youth understand how their personal relationship with Jesus and commitment to discipleship is nourished by a life of prayer. Youth should be taught how to do Lectio Divina, have an opportunity to practice in class in front of the Blessed Sacrament, and be encouraged to do lectio daily. While the various forms and expressions of prayer are introduced here, experiences of these prayers can be spread over the course of several subsequent lessons. This could be an experiential lesson done in the Church or Chapel.

### Learning Outcomes:

- Understand appropriate disposition for prayer (being quiet and still, openness to hear God, having a humble heart, etc.) (Matt 6:5-8; Luke 18:1-14).
- Demonstrate the use of different types and styles of prayer (e.g., journaling, drawing, song, praying with icons). Understand that Lectio Divina on Sacred Scripture is a way that God can speak into his/her heart.
- Lectio Divina of Sacred Scripture, including Scripture connected to course topics, the daily readings, and in preparation of the upcoming Sunday liturgy.
- Experience various forms of music as prayer (e.g. Praise and Worship, Gregorian chant, Taizé prayer, Handel's Messiah).
- Describe the role of liturgical music at Mass.
- Discuss and participate in Eucharistic devotions such as Adoration, Forty Hours Devotion, and Benediction.
- Review and revise plan for personal daily prayer.

### Materials Needed:

- Items for prayer space, pencils, crayons, markers
- Copies Needed: Lectio Divina pages, Prayers of the Catholic Church, Page for writing a personal prayer.

### As Students Enter Class:

- Write the following on the board: How is your prayer life? Are you praying every day? Are you talking with God throughout the day?

- Provide students with a blank sheet of paper and encourage them to write or draw their reflections on these questions. This is personal and does not have to be shared.

### Beginning of Class:

- Invite students to gather around the prayer space and model a spontaneous prayer, asking God to deepen our prayer lives, help us to remember to talk to you throughout each and every day. When we walk with you, Jesus, we are not alone.
- Invite students to share any prayer intentions they may have for themselves or others.

Lesson Order	Implementation Ideas
Lesson 4 Video	<p>This video is .58 in length.</p> <p>Highlights: Creating a personal relationship with Jesus is necessary and happens when we make a commitment to spend time with Christ through prayer. Prayer connects us to God. There are different ways to pray and today we will talk about:</p> <ol style="list-style-type: none"> <li>1) Lectio Divina</li> <li>2) Prayer with Scripture</li> <li>3) Journaling</li> <li>4) Adoration</li> <li>5) Prayer with Music</li> </ol>
Lectio Divina Like a Friar Video	<p>This video is 9:02 in length. It is very detailed and the friar does a nice job explaining the process. He uses age-appropriate analogies as well. Think about starting and stopping this video as it is needed to be helpful to your students. As an adult, I found it inspiring. This friar has a true love of Lectio Divina and it comes through with his explanation of the process. After watching it, I have a deeper understanding of the process.</p> <p>Highlights: When we pray with scripture, we enter into a real relationship with the Lord. Like any relationship, it is not one size fits all. You have to spend time cultivating your prayer life and learn what works for you.</p>

	<p>First, go to a quiet, prayerful place and take some deep breaths. Chill out and relax. Take out scripture that pumps you up, then pray, an honest, simple prayer.</p> <p>For people new to Lectio Divina: Open up a Gospel and start reading. Have paper and pen ready. Read through it three times. Then start narrowing your focus to 1 or 2 verses that stood out to you.</p> <p>Meditation – think about all the goodness the word of God has. Think about what the Lord has said and is saying to you.</p> <p>This is a fluid process – not rigid. This process will then lead you to your prayer that flows naturally from your meditation.</p> <p>The friar highly recommends journaling to help us stay focused. Then contemplation: sit back, relax, and enjoy what the Lord has said to you. Finish with a prayer, thanking God and asking for grace.</p>
Movement Break	<p>This is a good time to stretch or take a water break. Consider passing out the Lectio Divina pages at this point. If not, then do so at the end of class. Give students time to color the stained-glass edge on the left side if you think they would like to do this.</p>
Prayer Through Eucharistic Adoration Video	<p>This video is 2:31 in length. This video has pictures that illustrate what Carla is saying.</p> <p>Highlights: Another way to participate in Eucharistic Adoration is through the 40 Hours Devotion. 40 refers to the number of hours the faithful believe Jesus was absent from the world. It is the time of his death, 3:00 pm on Good Friday, until the time of his Resurrection, 7:00 am on Easter Sunday. The church offers time to pray in solemn adoration. The celebration ends with a procession of the Blessed Sacrament and with chanting the Litany of Saints and the celebration of Mass. The purpose of the 40 Hour Adoration is to provide time for us to witness a fuller expression of the theology of the Eucharist</p>

	<p>and to provide a way for us to participate in the Pascal Mystery.</p>
Experience a Benediction for a 40 Hours Devotion	<p>This is .42 in length and shows the procession of the Holy Eucharist in a church. It is a little dark and harder to see. You may want to turn the lights off to show this video.</p>
Prayer Through Music: Praise and Worship	<p>This video is 3:09 in length. Laura Daigle sings the song, Lord, I Need You.</p> <p>Remind students that another way to pray and worship God is through song. Encourage students to write down words that stand out to them as they listen to the song. They can even sketch what they are thinking and feeling.</p> <p>Provide time for students to share their thoughts or drawings.</p>
Prayer Through Music: Gregorian Chant	<p>This video is 9:44 in length.</p> <p>For information about Gregorian Chants see the information page at the end of this lesson.</p> <p>Play this video for an amount of time that you feel helps students understand what a Gregorian Chant entails.</p> <p>Encourage a class discussion: What do you think about the Gregorian Chant? Do you like it? How does it make you feel?</p>
Recap and Intro into the Activities	<p>This video is 1:16 in length. Remind students that God wants to share His grace with us. We need a disposition of quietness, stillness, and humility when we enter prayer. We learned about many different ways to pray.</p> <p>Ask students to share the different ways we pray: Lectio Divina, Song, Worship, reading the Bible...</p> <p>Encourage students to make a commitment to Jesus this week and to find 10 minutes each day to pray.</p>

Prayers of the Catholic Church handout	This can be handed out to students and encourage them to use these prayers to practice Lectio Divina at home.
Writing a Personal Prayer	Review the meaning of dispositions and brainstorm a list of dispositions, writing them on the board. Then give students time to complete the activity.
Lectio Divina Prayer Pages	If you didn't pass these out earlier in class, then do so now and have a discussion about these pages.
Closing Prayer	Invite students to the prayer space and end class with a prayer of thanksgiving, thanking God for all the ways we can pray and all the ways we can deepen our relationship with Him. Invite students to offer an intention or prayer of thanks.

Some information about Gregorian Chants:

The melodic sounds are unique and often called mysterious.

When performed by the choir, the chants are typically sung in unison without rhyme, meter or musical accompaniment, with the tones rising and falling in an unstructured fashion.

The tradition of sung prayer dates back to the first millennium, with Gregorian chant becoming the proper music of the mature Roman rite, said Timothy S. McDonnell, director of the Institute of Sacred Music at The Catholic University of America in Washington.

Gregorian chant was standard in the Mass in the 1950s, but fell out of favor after the Second Vatican Council, when the traditional Latin Mass was changed to the dominant language of each country.

Though it has regained popularity in the past few decades, the chant is not the principal music in most U.S. Catholic parishes, McDonnell told Catholic News Service.

Categorically speaking, Gregorian chant is sacred music, but not all sacred music is Gregorian chant.

What distinguishes the chant is that the songs are actual prayers and text vital to the liturgy, said Elizabeth Black, assistant music director of St. John the Beloved Catholic Church in McLean, Virginia.

For instance, when the priest sings, "the Lord be with you," and the congregation responds in song, "and with your spirit," they are performing Gregorian chant, because those holy texts are an essential part of the Mass, Black told Catholic News Service during a recent interview.

Most Catholics have performed Gregorian chant, whether they know it or not, said David Lang, music director of Theological College, a national seminary at The Catholic University of America.

"If you are singing a part of the liturgy that is an essential part of the Mass, you are singing Gregorian chant," Lang said. "Even if you are singing a simple response, that's chant."

Though hymns -- often layered in rich harmonies -- may be liturgical in nature, those songs are meant to decorate the Mass with meditative spirituality and are not a crucial part of the liturgy, Black said.

Singing has been a part of the liturgy since the early days of the Catholic Church, but Gregorian chant -- which began to take shape in the ninth century -- is the earliest form of liturgical music that was written and preserved for the historical record, he said.

Gregorian chant is named for St. Gregory the Great, who was pope from 590 to 604.

"You might call it poetry in music, it's very simple in some ways," said Thomas Stehle, director of music ministries at the Cathedral of St. Matthew the Apostle, "and yet complex at times."

While documents issued during Vatican II in the 1960s supported the use of Gregorian chant, the switch from the Latin Mass to the vernacular prompted most parishes to favor musical forms similar to popular culture, such as praise and worship and folk genres, McDonnell said.