



PRAYING THE MASS WITH CHILDREN AND ADOLESCENTS

A Catechist's Guide to the New Translation



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March 3, 2011
Saint Katharine Drexel

Dear Catechists,

Praying the Mass with Children and Adolescents: A Catechist's Guide to the New Translation is presented to you as a tool to assist you in your valuable work of passing on our Catholic Faith to the young people of the Diocese of Lansing. It is hoped that this *Guide* will inspire you with new ideas and insights that will help you to explore the profound meaning and beauty of the Mass.

The Mass is a “holy exchange of gifts” between God and His people. In and through the Mass, we hear God’s Word proclaimed anew, offer ourselves for His service, and receive the true body, blood, soul and divinity of our Lord Jesus Christ. Like the action of the heart, the Mass continually draws us in, fills us with life, and sends us out to carry this new life to the world. May all of us hold the Mass, especially the Sunday celebration, as the “source and summit” of our Christian life.

As catechists, you know that the Mass is thoroughly grounded in the Word of God. You should also be aware that on the First Sunday of Advent 2011, the entire English-speaking world will begin using a new Mass translation. Among the benefits of this new translation is that the words of the Sacred Scriptures will come alive more vividly in the prayers we hear and say at Mass. Additionally, many of the expressions of faith that have developed over the past two thousand years will be proclaimed with greater clarity and precision. Much of this language and imagery will already be very familiar to you. Some may not. For the richness of our faith to shine even more brightly, we need a thorough catechesis that will touch the heart, mind and soul. Indeed, good catechesis is key to the implementation of the new edition of the *Roman Missal*.

Praying the Mass with Children and Adolescents: A Catechist's Guide to the New Translation is our effort to help you plan an effective series of lessons so you can hand on the Church’s faith to the youngest generation of believers. The lessons in this series are not set in stone, rather, they are designed to help generate ideas that will be most appropriate to your catechetical setting. You may adapt the lessons to fit the time and resources that are available to you. For example, some lessons require access to a computer. Since this resource is not available in

every parish program, lessons may be given as an activity to do at home and bring back; or you may wish to select a different means to achieve the same learning objectives.

After the current period of preparation to welcome the new *Roman Missal* is complete, I urge each of you to keep this resource for future use and development. Catechesis on the Mass is always essential to equip our young people with the tools they need to participate in the sacred liturgy with attention, devotion and love throughout their lives. As Pope Benedict XVI recently stated: “The opportunity for catechesis that this [new translation] presents will need to be firmly grasped. I pray ... that the change will serve as a springboard for a renewal and a deepening of Eucharistic devotion all over the English-speaking world” (*Address to Vox Clara*, April 28, 2010).

Special thanks to each of you who share your time, prayers and gifts to support faith formation in parishes, schools and at homes throughout the Diocese of Lansing. Thanks also to the talented educators who assisted in the completion of this project. There is no greater work on earth than the correct formation of the hearts and consciences of the young. May God reward each one of you for your efforts to advance His kingdom.

Sincerely yours in Christ,

A handwritten signature in black ink that reads "Michael Andrews". The signature is written in a cursive, flowing style.

Michael E. Andrews, MDiv.
Diocesan Director of Catechesis

Introduction

a. Audience

Praying the Mass with Children and Adolescents: A Catechist's Guide to the New Translation is intended primarily for catechists/teachers of elementary students in Grades 4-8 and high school catechists/teachers/youth leaders.

Directors of adult faith formation and RCIA directors will also be interested in the content and methods in this resource to adapt for use in parish programs for adults, along with the abundance of excellent print and video materials currently available for adult learners. Of special note to adult and teen learners is the DVD "Become One Body, One Spirit in Christ" which has been distributed to the parishes and schools in the Diocese of Lansing.

Catechists of students from elementary grades lower than grade four should familiarize themselves with the new responses and practice them with their students in the classroom, particularly as the date for implementation draws closer. Catechists of younger elementary students are free to take ideas from *Praying the Mass with Children and Adolescents* to fit their students' needs or answer their questions as they arise. Along with appearing in the "Catechist's Guide" sections of *Praying the Mass with Children and Adolescents*, the new responses at Mass have been published online by the United States Conference of Catholic Bishops: <http://www.usccb.org/romanmissal/samples-people.shtml>.

b. Calendar

The date for the first use of the English translation of the *Roman Missal, Third Typical Edition*, is the **First Sunday of Advent, November 27, 2011**. The bishops of the United States have asked that all begin to use the new text at Mass on this date in order to allow sufficient time for catechesis. Cards and other participation aids containing the new responses will be available for use in the pews from November 27 onward.

c. Structure

Each of the eight lesson plans found in *Praying the Mass with Children and Adolescents: A Catechist's Guide to the New Translation* follow the same structure:

The Lesson: number and theme

Grade Level

Time Allotment

Overview and Purpose

1. Procedures for Teachers/Catechists

1a. Preparing the Lesson (background information for teachers/catechists)

1b. Materials (supplies catechists will need to teach the lesson)

1c. Learning Objectives (what the students will learn)

2. Steps in the Classroom

2a. Introductory Activity (An activity to help students focus on purpose of the lesson)

2b. Learning Activities (Teaching the lesson)

2c. Culminating Activity/Assessment (Steps to take for student understanding)

2d. Extensions (Additional related activities for students outside class)

3. Lesson for Teens

4. Student Handouts

5. Catechist's Guide (The new text with commentary, designed to explain the new text to the catechist on an adult level; **new words and phrases are in bold**)

d. Schedule for Religious Education and Schools

The following are suggested as schedules for the enclosed lessons. Although some program schedules will allow for an immediate implementation (Schedule A) of *Praying the Mass with Children and Adolescents*, other programs will wish to focus their efforts closer to the effective date of the First Sunday of Advent, 2011 (Schedule B or C). The DRE and Principal should design an implementation plan that works best in their school or religious education setting.

Schedule A:

Two religion class sessions per month (except in April) will be on the following topics:

April:

(I.) Lesson One: *The Mass*

May:

(II.) Lesson Two: *Greetings and Dialogues*

(III.) Lesson Three: *Penitential Rite*

September:

(IV.) Lesson Four: *Gloria*

(V.) Lesson Five: *Creed*

October:

(VI.) Lesson Six: *Preface Dialogue and Sanctus*

(VII.) Lesson Seven: *Eucharistic Prayer (II)*

November

(VIII.) Lesson Eight: *Communion Rite and Concluding Rite*

(I-VIII.) Review of topics presented

November 27, 2011 First Sunday of Advent – Use of new translation begins

Schedule B:

One religion class/religious education session per week will cover the following topics:

Week of September 25: Lesson One: *The Mass*

Week of October 2: Lesson Two: *Greetings and Dialogues*

Week of October 9:	Lesson Three: <i>Penitential Rite</i>
Week of October 16:	Lesson Four: <i>The Gloria</i>
Week of October 23:	Lesson Five: <i>Nicene Creed</i>
Week of October 30:	Lesson Six: <i>Preface Dialogue and Sanctus</i>
Week of November 6:	Lesson Seven: <i>Eucharistic Prayer (II)</i>
Week of November 13:	Lesson Eight: <i>Communion Rite and Concluding Rite</i>
Week of November 20:	Review of topics presented
November 27, 2011	First Sunday of Advent – Use of new translation begins

Schedule C:

Two religion classes/religious education sessions per week will cover the following topics. This model could be used with high school or adult learners:

Week of October 23:	Lessons One and Two
Week of October 30:	Lessons Three and Four
Week of November 6:	Lessons Five and Six
Week of November 13:	Lesson Seven and Eight
Week of November 20:	Review
November 27, 2011	First Sunday of Advent – Use of new translation begins

Parish faith formation programs and schools will develop their own schedule that best reflects the needs and capabilities of the learner.

e. Lessons for Teens

Lessons for Teens are given in addition to the lessons created for grades 4-8. These elementary/middle school lesson plans contain much foundational material that the teen material builds upon. Before using the teen lessons, please read the grade 4-8 plans thoroughly, making use of the lessons, resources and handouts they provide.

f. Letter Home from the Director of Religious Education, Principal or Teacher

Before beginning this series of lessons, it is suggested that the DRE, principal or teacher send a letter home to the students' parents explaining that the *Roman Missal* has been revised and that these changes will be implemented as of the First Sunday of Advent 2011. Depending on your students' parents, you may need to explain what the *Roman Missal* is. Let them know that you will be teaching the new translations of the Mass parts and prayers in class. You should also include the following link to the USCCB's official website on these changes:

<http://www.nccbuscc.org/romanmissal>.

The following are sample letters that can be tailored according to your particular circumstances:

e. Sample letter to parents (*parish religious formation*):

Date

Dear Parents,

During the year of Jubilee (2000), our pope at the time, (Blessed)¹ John Paul II, announced a revision of the *Roman Missal*, this is the book that contains all the prayers of the Mass. According to the US Bishops' official webpage, this new edition "contains prayers for the observances of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Votive Masses and Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass. The English translation of the *Roman Missal* will also include updated translations of existing prayers, including some of the well-known responses and acclamations of the people." Use of the new Missal will be instituted on the first Sunday of Advent (November 27) this year. I would like to invite you to visit the USCCB's website to find out more information about what these changes are:
<http://www.nccbuscc.org/romanmissal>.

In order to help your sons and daughters with this transition, we will be learning many of the new parts of the *Missal* during their religious formation sessions. For example, we will be learning about the changes in the Nicene Creed and will memorize the new translation. I will also be sending home information about various changes as the year progresses, so that you can practice new wordings with your student.

Please feel free to contact me or our pastor with any questions that you may have.

Sincerely,

Your Name
Director/Coordinator of Religious Education

¹ The Venerable Servant of God Pope John Paul II is scheduled to be beatified in Rome on May 1, 2011. Letters written on or after that date should refer to him as Blessed John Paul II.

f. Sample letter to parents (*Catholic school*):

Date

Dear Parents,

During the year of Jubilee (2000), our pope at the time, (Blessed)² John Paul II, announced a revision of the *Roman Missal*, this is the book that contains all the prayers of the Mass. According to the US Bishops' official webpage, this new edition "contains prayers for the observances of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Votive Masses and Masses and Prayers for Various Needs and Intentions, and some updated and revised rubrics (instructions) for the celebration of the Mass. The English translation of the *Roman Missal* will also include updated translations of existing prayers, including some of the well-known responses and acclamations of the people." Use of the new Missal will be instituted on the first Sunday of Advent (November 27) this year. I would like to invite you to visit the USCCB's website to find out more information about what these changes are:
<http://www.nccbuscc.org/romanmissal>.

In order to help your sons and daughters with this transition, we will be learning many of the new parts of the *Missal* at school. For example, we will be learning about the changes in the Nicene Creed and will memorize the new translation. I will also be sending home information about various changes as the year progresses, so that you can practice new wordings with your student.

Please feel free to contact me, our principal, DRE or pastor with any questions that you may have.

Sincerely,

Your Name
Teacher

² The Venerable Servant of God Pope John Paul II is scheduled to be beatified in Rome on May 1, 2011. Letters written on or after that date should refer to him as Blessed John Paul II.

g. Tips for Teachers/Catechists

- Always take a positive approach.
- Emphasize that we are not just learning new words, but learning what – and most importantly, Who – these words are about: **Jesus Christ**.
- The changes to the translation of the Mass will give us an opportunity to slow down and concentrate on the *meaning* of the prayers that we will be praying. This is an opportunity to *deepen our faith* and to *be led to a more profound encounter with Christ in the Mass*.
- Along with identifying some of the words that are changing, ask the students to identify the responses at Mass that are not changing.
- Invite the students to share with their parents what they have learned about the Mass. Every lesson should make a connection home.
- Practice reciting the prayer/dialogue in the classroom with the students. The adage is true: *Repetition is the mother of learning*. Begin each new lesson with a brief review of the previous lesson.
- Respond to questions. In case you don't know, say "I'll look that up and find the answer." Don't ignore questions and don't make something up if you don't know. Check with official Church sources. All people have the right to know and understand the authentic teachings of the Church.
- Remind students that the new translation will not be used right away, but will be used from the First Sunday of Advent, 2011. This will be the beginning of the new Church Year. All Masses celebrated in English throughout the world will then use the new translation.
- Remind students that they and their families will be able to follow along in the missalette or pew card at Mass until they have the prayers memorized comfortably.
- If you have any questions, please contact:

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Lesson One: The Mass – New Language, New Vistas

Grade Level: Grades 4-8, with adaptations for high school.

Time Allotment: One class session.

Overview and Purpose:

In this lesson plan, elementary students will develop a richer understanding of the celebration of the Liturgy in Holy Mass in the context of changes in its language and begin to perceive it more clearly as our “earthly entrance into heaven.”

1. Procedures for Teachers/Catechists

1a. Preparing the Lesson – Recommended Books/Websites/Resources:

(Background information for teachers/catechists)

- *Catechism of the Catholic Church:* nos. 1077 – 1112
- *What’s New about the Mass: Teaching Edition.* LTP
- *The Order of the Mass from the Roman Missal Third Edition.* usccb.org
- *Become One Body One Spirit in Christ.* ICEL DVDs
- *Understanding the Revised Mass Texts.* Fr. Paul Turner
- *Faith Magazine* articles. Rita Thiron, also, resource list:
<http://www.dioceseoflansing.org/worship/Roman%20Missal/index.html>
- *The Lamb’s Supper.* Scott Hahn
- *Loving and Living the Mass.* Fr. Thomas Kocik
- *On Keeping the Lord’s Day Holy.* Pope John Paul II
http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_05071998_dies-domini_en.html
- *Harry the Happy Caterpillar Grows: Helping Children Adjust to Change.* Cindy Jett, author. Illustrated. New Horizon Press, 2010 (reading level: ages 4-8)
- *We Learn About the Mass.* LTP, updated version
- *Worthy is the Lamb: The Biblical Roots of the Mass.* Thomas Nash. Ignatius Press. 2004

1b. Materials:

(Teachers/catechists will need the following supplies in the classroom)

- Bibles
- Computer, projector(which can be hooked to the computer), and a large screen
- “Become One Body, One Spirit in Christ” interactive DVD

- 9"x12" manila paper cut into fours
- Pencils, colored pencils, markers
- Plain pieces of 8 1/2 x 11 paper with the word MASS in the center of the page, landscape style
- Majestic music: Beethoven "Symphony no 5," "Symphony no 6 (Pastoral)," "Ode to Joy;" "Prince of Denmark's March;" "O God Beyond All Praising" (organ); Bach "Fugue in D minor" – all found on You Tube (You may use another piece as well.)
- Samples from the new Roman Missal for each student (if possible, "The Order of the Mass from the Roman Missal, Third Edition")
- Handout (sheet of paper divided into five sections, with room to write beneath each, labeled: The Mass then followed by each section: Introductory Rites, the Liturgy of the Word, Presentation and Offering of the Gifts, The Eucharistic Prayer, and the Communion Rite
- Handout with directions for the culminating activity

1c. Learning Objectives

Students will:

- Recognize that in our participation at Mass, we enter into the eternal worship of heaven
- Perceive that each part of the Mass is vital for our journey to heaven
- Understand the relationship of the Liturgy of the Word and the Liturgy of the Eucharist
- Be inspired/empowered/prepared to go out as witnesses of the Gospel through participation in Holy Mass.

2. Steps in the Classroom

2a. Introductory Activity:

(Activity to help students focus on the purpose of the class)

1. Open the class with a prayer thanking God for the great gift of the Mass, thank him for allowing us to hear his Word and for remaining with us in Holy Communion. Ask for the grace to participate in Mass faithfully and with attention.
2. Have students open their Bibles to Matthew 26:26. Have volunteers read the verses up through verse 29. Do this without comment or explanation.
3. Play the first part of the introduction of the overview of "Become One Body, One Spirit in Christ" – about the first 60 seconds or so.
4. After a moment, pass out the ¼ sheets of manila paper (try to keep things quiet without discussion at this point).
5. Ask students to draw and color a picture of what is most important to them at Mass. (about 8 minutes).
6. Ask three volunteers to share and explain their pictures.

2b. Learning Activities

(Teaching the lesson)

1. Question for the class: What is the Mass? What would you tell someone who had never attended Mass?
2. While fielding responses, pass out the sheet that has “MASS” in the middle.
3. Put a sheet of chart paper on the wall or blackboard that has “MASS” in the middle
 - a. Begin to make a web around “MASS” with important words that describe its reality.
 - b. Examples: Sacrifice, Eucharist, God’s Word, gifts given and received, worship, adoration, praise, petition, Paschal Mystery, blessing, eternal, heavenly, repentance, thanksgiving, sacramental...
 - c. Elicit as much of the above (and more) from students as possible as you write.
 - d. While writing, be sure students are doing the same thing with their map – writing all the information. It should look like spokes coming out of the hub of a wheel.
4. Ask kids to look at all that they have written. Then ask them why this is so important that we participate in this event we call the Mass every Sunday, and that it is made available to us every day.
 - a. Take answers for no more than two minutes.
 - b. Truths to highlight:
 - i. We enter into an eternal reality, the Life, Death, Resurrection, and Ascension of our Lord, Jesus Christ.
 - ii. Every week, the Sunday Mass commemorates the Lord’s Resurrection, we are to share in this celebration every Sunday (or at the Saturday vigil).
 - iii. We offer God the Father the perfect Gift, His Son – the Lamb of God.
 - iv. We are able to do this through the power of the Holy Spirit acting through our priest.
 - v. We do this “in the company of” all the saints and angels – all of Heaven, joining them in their unending worship (for example, look at the words of the Preface at Mass).
5. What do we have at Mass to help us enter into this amazing reality?
 - a. Let students respond. Break into small groups of three and have them write down their thoughts and then share them with the class. Chart whatever is correct.
 - b. Fill your paper in with what is below. (If you want, you could have your students take notes. It can also be helpful to write with various colored markers both for attention and to make each point stand out on its own.)
 - c. Have examples of what is below if possible to show as you talk about it.
 - d. God’s living Word spoken and proclaimed to us
 - e. Holy vessels – often made of gold, to show us how precious its contents: the Body and the Blood of the Lord.
 - f. Special clothing worn by the priest and liturgical ministers:
 - i. Alb – An ankle-length vestment with sleeves. Derived from the white linen tunic worn by the priests of the Old Testament, it now symbolizes

- baptismal purity. It is worn by the priest at Mass. Tied at the waist by a cincture. It is also worn by altar servers. A priest wears a stole and chasuble over the alb.
- ii. Stole – a narrow band of fabric in the various liturgical colors appropriate for the various liturgical seasons of the year. It is worn over the priest’s shoulders to represent the duties of the priesthood. A deacon wears a stole on the left shoulder only.
 - iii. Chasuble – A large, sleeveless outer garment worn by the priest at Mass. Its color signifies the feast or liturgical season. The chasuble is worn over all other vestments, and is usually decorated with Christian symbols. It signifies the virtue of charity.
- g. Beautiful music to help us worship.
 - h. Sometimes incense is used to remind us of the prayers of the saints ascending heavenward to God (*see Revelation 8:4*)
 - i. Often the church building itself, adorned with sacred art of all kinds
6. Language – Words spoken, heard, and read
- a. A particular language using words and phrases not often heard in normal conversation in:
 - i. Prayers
 - ii. The words of Consecration
 - iii. Holy Scripture
 - b. Language
 - i. Can be *exact*:
 - 1. “I am going to the store on the corner of Main Street and Oak.”
 - ii. Can be *inexact*:
 - 1. “I’m going to the store.” (Could be grocery store, book store, toy store; in town, out of town, etc.)
 - iii. Both are *true*, but one gives more complete, precise information.
 - iv. Some of you may know that the Church is making a few changes in the words we speak at Mass.
 - 1. The language will be more exact.
 - 2. It will follow the original words from the Scriptures more closely, and will follow the original source language (Latin) with greater precision. These changes will help us:
 - a. To learn about God
 - b. To focus our worship on him more clearly
 - c. To be even more united with the whole Catholic world in praying the same prayers.
 - v. We will be learning the new prayers and responses together in class, and learn more about where they came from and what they mean.
 - vi. The new prayers and responses will not be used right away at Mass, but will begin to be used on the First Sunday of Advent this year (November 27, 2011)

Aspects of translation are also covered in Lesson Six: Preface Dialogue and Sanctus, 2a. Introductory Activity, Option One, page 54.

2c. Culminating Activity/Assessment:

(Steps to take for student understanding)

Do in partners, or in small groups.

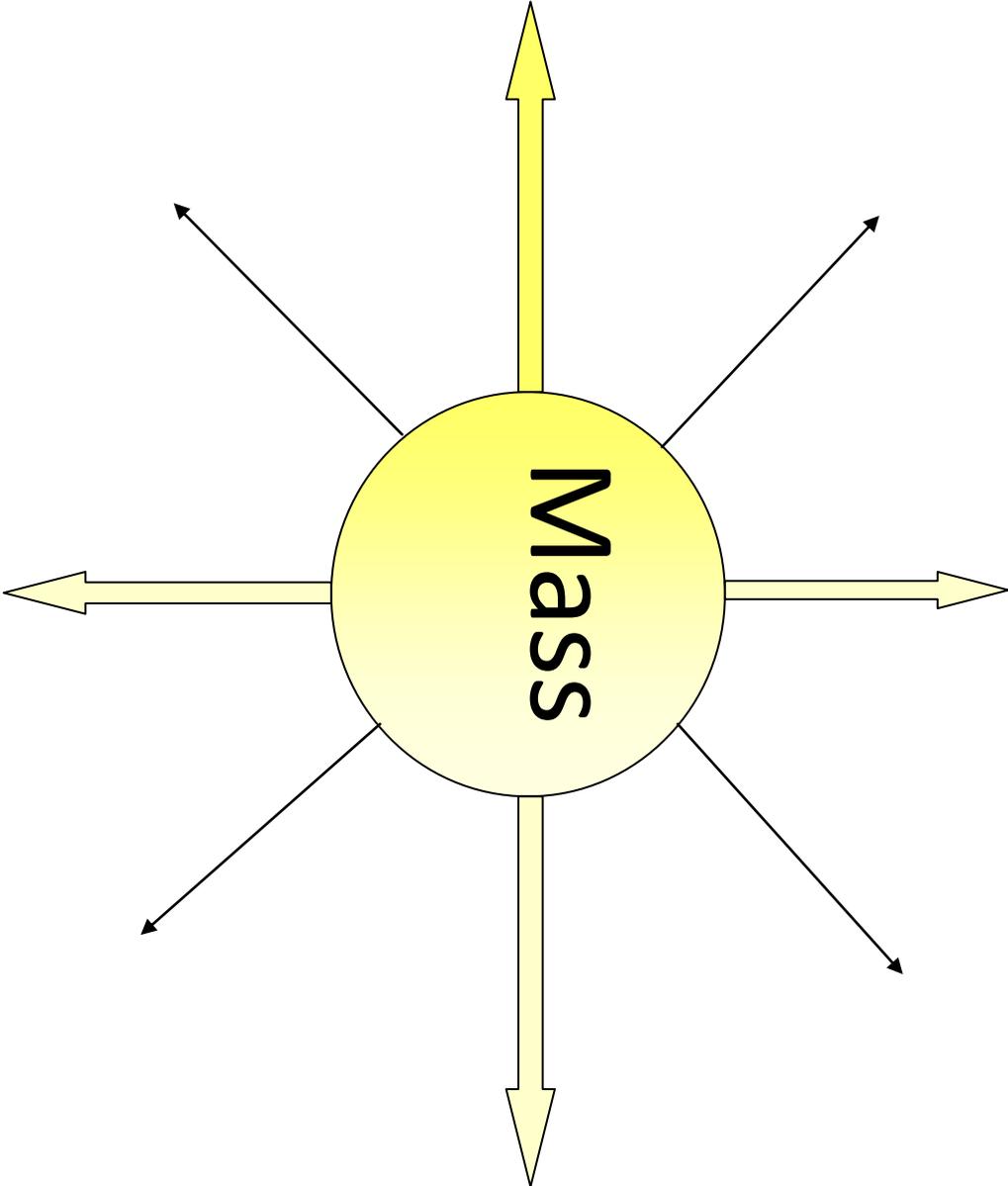
This will take about twenty minutes.

- Pass out a copy of the “The Mass” handout to each student.
- Assign groups/partners – groups of five would be ideal
- Assign each person a section/s of the Mass about which to write
- Allow them to write three to five sentences about each section of the Mass.
- These sentences should reflect specific answers to the following questions:
 - What does this section of the Mass reveal to us about God?
 - How does this section of the Mass draw/lead us into ongoing/deeper relationship with God?
 - What does this section of the Mass reveal to us about our relationships with one another as children of God?
- Ideally each group/partners should discuss each section in the light of these questions and come to a consensus which the one assigned the section will then write out.
- As the students work, you may wish to play majestic music in the background
- Turn this in when it is completed. Be sure it includes your names.
- **Challenge the students** to pay extra attention at Mass to everything they see, hear, sing, and pray.

2d. Extensions

(Additional related activities for students outside class)

1. Have students do the culminating activity as a rough draft to be edited and re-written at home.
2. Have each group make a poster which will reflect their understanding of the Mass.
3. Have each student draw and color a picture, which reflect their section of the Mass in detail.
4. Have older students research the history of the Mass, write about it in a certain period of history and turn it in.
5. Have students research how Mass has been celebrated in past ages and perhaps create a diorama of Mass being celebrated in one of those ages.
6. Have students research about the freedom or lack thereof to participate in Holy Mass today, for example, in China today or during the persecution by the Romans in the first centuries of Christianity, and:
 - a. Do a “radio news program” explaining what is happening
 - b. Write a letter from someone to a priest about his/her experience of attending a secret Mass.
7. Visit the computer lab with your students or give them the URL to look at with their parents at home, clicking on the USCCB website to explore the changes: <http://www.nccbuscc.org/romanmissal/>. Walk through the website information with them. This website explains why and how the changes are taking place. Tailor the amount of information you go over to the needs and abilities of your class. This will probably take a class period.



The Order of Mass

The Introductory Rites

Penitential Act
Lord Have Mercy (Kyrie)
Glory to God (Gloria)

The Liturgy of the Word

First Reading
Responsorial Psalm
Second Reading
Gospel
Homily
Symbol or Profession of Faith or Creed
Universal Prayer; the Prayer of the Faithful or Bidding Prayer

The Liturgy of the Eucharist

Prayer over the Offerings
Eucharistic Prayer

Preface Dialogue
Preface
Holy, Holy, Holy (Sanctus)
Eucharistic Prayer

The Communion Rite

Our Father
Sign of Peace
Lamb of God (Agnus Dei)
Lord, I am not worthy
Communion

Concluding Rites

Blessing
Dismissal

Recommendations for Lesson with Teens:

Teens in high school have reached the age of critical reflection and are asking the question “why?” and not just “what?” Before engaging in the activities of the lesson plan, address the motivation for why we pass down a particular liturgy, safeguarding particular words.

- You could start with an exercise in which the group is placed in a long line.
- Have the first person say to the second person in line a complex sentence with subject, several instructions and times. (this sentence should be typed and read directly from the script)
- The second person in line repeats the sentence, without the script, to the next person as accurately as possible and so on until you reach the last person.
- The last person then writes down the sentence as they hear it.

Compare the two sentences. How accurate is it? Did the message change? How much?

In what circumstance would this matter? Why?

Now go to the link below and read Saint Justin Martyr’s description of the Sunday gathering from the early second century Church. It may be good to prepare a sheet in advance which lists the parts of the Mass in Justin Martyr’s letter.

Have the teens match Justin Martyr’s outline to our Mass today.

Why has the Church been so careful to pass on the liturgy as we have?

What did our exercise show us?

Following this exercise, which should reinforce passing on the liturgy and the words that we have been given, continue with the exercises and lesson prepared.

Sunday Eucharist in the Early Church

The link below is to an early writing of St. Justin Martyr (AD 103-165). An excellent activity:

http://www.crossroadsinitiative.com/library_article/532/Sunday_Eucharist_in_the_Early_Church_St._Justin_Martyr.html

Lesson Two: Greetings and Dialogues

Grade Level: Grades 4-8, with adaptations for high school.

Time Allotment: Thirty minutes to one class session.

Overview and Purpose:

In this lesson plan, elementary students will develop a richer understanding of the Greetings and Dialogues at Mass. It is a statement of faith, not an exchange of personal greetings.

1. Procedures for Teachers/Catechists

1a. Preparing the Lesson – Recommended Books/Websites/Resources:

(Background information for teachers/catechists)

- **“The Lord be with you.” – “And with your spirit.”** The spirit referred to is the spirit of Christ that comes to a priest when he is ordained. In other words, the people are saying in their response that the Lord Jesus is the head of the liturgical assembly, no matter who the particular priest celebrant may be. It is a statement of faith, not an exchange of personal greetings.
- Additional note: At the beginning of Mass, a bishop says “Peace be with you,” the greeting used by Christ speaking to his disciples on the day his resurrection (John 20:19, 21, 26). The response is: “And with your spirit.”
- Website: <http://www.nccbuscc.org/romanmissal>.
- Vatican Council II, Dogmatic Constitution on the Church, *Lumen Gentium*, number 10: http://www.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html

1b. Materials:

(Teachers/catechists will need the following supplies in the classroom)

- Bibles
- A copy of the new greeting for each student (see Student Handout 2.1, below)
- Computer with internet connection for research
- Supplies to make symbols of the Holy Spirit (paper, fabric, etc.)

1c. Learning Objectives

Students will:

- Understand the similarities and differences between the ministerial priesthood and the priesthood of the faithful.
- Identify the sacraments that confer a permanent mark/character (Baptism, Confirmation, Holy Orders).
- Discuss the role and significance of the priest and the faithful at Mass.
- Identify symbols of the Holy Spirit, Baptism, Confirmation, and Holy Orders.

2. Steps in the Classroom

2a. Introductory Activity:

(Activity to help students focus on the purpose of the class)

- Open the class with a prayer thanking God for the grace of Baptism. Acknowledge that in Baptism we were given new life in God: the Father, Son and Holy Spirit, and that we are called to serve God in our thoughts, words, and deeds.
- Invite the students to role play different types of greetings:
 - A welcoming greeting
 - A lukewarm greeting
 - No greeting
- Students role play different greetings from different cultures (bow, high-five, fist pound, handshake, salute, hat raising, *etc.*).
- Greetings for different occasions (examples, meeting someone in person vs. prerecorded voice mail greeting).
- Ask students to identify different forms of address for certain people, for example, (*What title do you use for a judge? Your Honor*):
 - Judge: *Your Honor*
 - Physician: *Doctor*
 - Priest: *Father*
 - Religious: *Sister*
 - President: *Mr. President*
 - Military: (*the person's rank, such as "General"*)
- The title honors the fact that the person has a special responsibility in the community.

2b. Learning Activities

(Teaching the lesson)

- Refresh the students on the basics of the sacraments of Baptism, Confirmation, and Holy Orders. You may wish to refer to your textbook series for terms and further ideas.
 - The sacraments of Baptism, Confirmation and Holy Orders are gifts of God that can be received only once. They give a special identity and responsibility:
 - Baptism and Confirmation: Through baptism, we become members of the Church and belong to the priesthood of the faithful. Confirmation strengthens our baptismal commitments.

- Holy Orders: A priest is ordained by a bishop to celebrate the sacraments, teach the Gospel, and care for the good administration of the church. The sacrament of Holy Orders confers a sacred power for the service of God and the faithful.
- What responsibilities are the same between the priest and the faithful? What responsibilities are different? Seek responses.

For example:

- Same for priests and faithful: Must become holy; pray daily; go to Mass; confess our sins; represent Jesus in all we say, think and do.
- Different: Priests celebrate Mass, hear confessions, celebrate the sacraments, pray the Liturgy of the Hours, live at a certain parish for a period of time.
- The faithful: Work and live in a variety of places and are called to share the example and message of Jesus in all of those places. Belong to a variety of states in life (single, married, consecrated).
- The Holy Spirit is the source of all these gifts for the good of the Church: “There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord. To each individual the manifestation of the Spirit is given for some benefit” (1 Corinthians 12:4-5,7)

2c. Culminating Activity/Assessment:

(Steps to take for student understanding)

- Apply the lesson to the Mass, refreshing students on the reasons for the new language at Mass found above in *Lesson One “The Mass: New Language, New Vistas: 2b Learning Activities, 6b “Language”*.
- Distribute Student Handout 2.1 and discuss.
- Practice the new greeting.
- Explain that the ‘spirit’ referred to is the Holy Spirit that is given to the priest in a special way when he is ordained. This gift of the Holy Spirit allows the priest to celebrate the sacraments in the name of Jesus (CCC 1581, 1585-1589).
- Again, challenge students to pay extra attention at Mass to everything they see, hear, sing, and pray.

2d. Extensions

(Additional related activities for students outside class)

- Students can use paper or fabric to make a symbol of the Holy Spirit (dove) for display in the classroom.
- Students could also symbolize the seven gifts of the Holy Spirit: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Awe in God’s Presence.
- Look for symbols of the Holy Spirit in your parish church. Also, look for symbols of the sacraments, especially Baptism, Confirmation and Holy Orders. Point them out to your students and/or have the students draw or describe them.
- The students may illustrate the activities of a priest or the activities of lay people in spreading the Good News.

Recommendations for Lesson with Teens:

With teens, rather than simply state, lead them to:

- Understand the similarities and differences between the ministerial priesthood and the priesthood of the faithful.
- Discuss the role and significance of the priest and the faithful at Mass.

In the spirit of self discovery, much along the line of Jesus' methodology on the road to Emmaus in Luke 24:13-35, have them look up the following Scriptures and CCC references and tell the leader how the ministerial priesthood and the priesthood of all the faithful are both similar and different.

CCC 1538, 1568, 1569, 1574, 901-903, 904-907, 910,911

Youth may wish to view index for further research on laity and ordained ministry

1 Timothy 3:1-13, Matthew 16:13-20, James 5:13-16, 1 Peter 2:1-10

Texts of the Greetings and Dialogues
New words are in Bold

GREETING

PRIEST: The Lord be with you.

PEOPLE: And with your **spirit**.

BEFORE THE GOSPEL

PRIEST (OR DEACON): The Lord be with you.

PEOPLE: And with your **spirit**.

PRIEST (OR DEACON): A reading from the Holy Gospel according to _____.

PEOPLE: Glory to you, **O** Lord.



Texts of the Greetings and Dialogues

New words are in Bold

GREETING

PRIEST: The Lord be with you.

PEOPLE: **And with your spirit.**

BEFORE THE GOSPEL

PRIEST (OR DEACON): The Lord be with you.

PEOPLE: **And with your spirit.**

PRIEST (OR DEACON): A reading from the Holy Gospel according to _____.

PEOPLE: Glory to you, **O** Lord.

COMMENTARY

Et cum spiritu tuo ("And with your spirit") A response that dates to the earliest days of the Church. Around AD 215, Saint Hippolytus already wrote of its use in the *Apostolic Tradition*.

This dialogue is only between the priest or deacon and the people. The greeting is *never* used in the Roman Liturgy between a non-ordained person and the gathered assembly.

What does it mean?

By greeting the people with the words "The Lord be with you," (*Dominus vobiscum*) the priest or deacon expresses his desire that God's Spirit be given to the people of God, enabling them to do the work of transforming the world that God has entrusted to them.

The response "And with your spirit" (*Et cum spiritu tuo*) refers to the gift of the Holy Spirit he received at ordination (CCC 1581, 1585-1589). In their response, the people assure the priest of the same divine assistance of God's Holy Spirit and, more specifically, ask God's help for the priest to use the spiritual gifts given to him in ordination and in so doing, to fulfill his function in the Church.

In 1970, after the reforms of the Mass following the Second Vatican Council, English was the only major language of the Roman Rite which did not translate the Latin word "spiritu" as spirit. Recent scholarship has recognized the need for a more precise translation in English capable of expressing the full meaning of the Latin text.

Lesson Three: The Penitential Rite: A Change of Heart

Grade Level: Grades 4-8, with adaptations for high school.

Time Allotment: Thirty minutes to one class session.

Overview and Purpose: In this lesson plan, elementary students develop a deeper understanding of the prayers of the Penitential Rite.

Procedures for Teachers/Catechists

1a. Preparing the Lesson – Recommended Books/Websites/Resources: Teachers should read the Catechist’s Guide at the end of this lesson. Psalm 51 and Matthew 1:21 should also be examined. See commentary on Psalm 51: <http://www.usccb.org/nab/bible/psalms-51.shtml>

Students should also recite the Penitential Rite prayer either as an entire school/religious education program or in the classroom in the morning or at the end of the day. This memorization could start after the lesson is delivered.

1b. Materials:

Teachers/catechists will need the following supplies in the classroom:

- Bible
- Text of Penitential Rite—provided below
 - “Old” Penitential Rite -- Student Handout 3.1 – for catechist to read aloud
 - “New” Penitential Rite – Student Handout 3.2 – copy for class
- Example of *Wordle*—provided below
- Examination of Conscience for Elementary Students – Student Handout 3.3
- Computer with internet access

1c. Learning Objectives

Students will:

- Learn the new prayers of the Penitential Rite
- Explore the biblical connections to the prayer
- Use the information to create a visual

-Share the lesson at home

2. Steps in the Classroom

2a. Introductory Activity: Activity to help students focus on the purpose of the class.

Open the class with a prayer focusing on God's mercy on us; we have sinned and need the Lord's forgiveness. Ask God's help to help us with his grace so that in the future we may avoid sin and grow in virtue. Suggestion: Pray the Act of Contrition together.

Students, last time I challenged you to pay extra attention at Mass to everything you see, hear, sing, and pray. What did you notice?

How many people remember saying this prayer: Here recite old penitential rite together as a class with the teacher leading (see below, Student Handout 3.1).

Let's say the penitential rite together again. Say it quietly while I lead: Recite the new version (see below, Student Handout 3.2).

Did you hear something different? Discuss.

Students, we are going to explore some of the texts in the Old Testament so you can understand this prayer better. This will help as you worship and pray, and it will improve your understanding of the Mass.

2b. Learning Activities: Teaching the lesson

1. Distribute copies of the new prayer (Student Handout 3.2) and read it out loud together. Discuss what Penitential means.

2. *"Students, now I want you to read this slowly to yourself and underline any words that you notice are different or have special meaning for you. When you are done, give me thumbs up so that I can see you are finished."* Teacher leads a discussion on points students bring up. Some points to consider for discussion: Sins of omission, commission, examination of conscience.

3. Distribute a Bible and students read Psalm 51. Discuss background with King David: He sinned very seriously by having an innocent man killed in a battle so he could marry his wife. David was very sorry for his sin, and turned to God for forgiveness. God changed his life. Discuss the connection with this and the Penitential prayer (Refer to the Catechist's Guide as a resource here.) Teacher: *"Did anyone make a connection between King David and yourself?"*

- *Possible points of connection:*
 - *Giving in to temptation – doing wrong when God was asking you to do right*

- *Sorrow for sin, not only because sin hurts us and others, but because God is so good and loving, and sin hurts our relationship with God, our Heavenly Father, who deserves all our love*
- *Knowing that sin has a price: it never brings true happiness*
- *Jesus suffered and died to save us from sin.*
- *Learning of God's forgiveness and being restored to his friendship*
- *Asking God to help us to avoid sin in the future*

4. After reading the Psalm, students will find phrases and words that emphasize sorrow for sin, repentance and reliance on God's merciful love. Students should write down between 4-6 phrases on a sheet of paper. They will create a Wordle with the phrases. Now is a good time to show the students an example of the Wordle.

5. Students will open the Bible to Matthew 1:21. (Point out as in the Catechist's Guide that **Jesus** is the perfect fulfillment of God's mercy and salvation.) Write down one or two key words or phrases from the passage.

6. Students will use these phrases and words to create a *Wordle* (see example). Creating a Wordle is a great way to integrate technology into the lesson. Students can then create a display with the finished product.

2c. Culminating Activity/Assessment: Steps to take for student understanding

Take the lesson home—both an extension and assessment:

1. Students will write a letter to parents about what they are learning about the Mass. In the letter students will highlight their understanding of the changes we have discussed so far, how repentance brings about change, and our need to recognize our sins, take responsibility for them, confess them and trust in God's mercy. Hopefully with a deeper understanding of the prayer, leading to a deeper preparation to receive Jesus, their hearts will be transformed—just like King David.

2. Repentance and conversion are not just for Lent and Advent, but are a necessary, on-going part of following Jesus. Students need to be reminded of the value of sacramental Confession. An examination of conscience for elementary students is included at the end of this lesson; examinations of conscience for teens are included in the lesson for adolescents. The students are asked to read it during a time of prayer, perhaps at home, and prepare themselves for the celebration of the sacrament of Reconciliation. Schools and religious education programs are asked to provide times for the celebration of this beautiful, life-changing sacrament.

3. Special note: Teachers/catechists should set aside time to think seriously about this aspect of their own spiritual growth, and incorporate the practice of regular sacramental Confession in their lives. An excellent book for adults to read is *The Untapped Power of the Sacrament of Penance: A Priest's View* by Fr Christopher Walsh.

2d. Extensions: Additional related activities for students outside class

Steps to create a *Wordle*: Type any text you would like.

Example follows: Have mercy on me, God, in your kindness.

Cleanse me from my sin.

Against you, you alone, have I sinned

Indeed you love truth in the heart;

A pure heart create for me, O God

Give me again the joy of your help

O rescue me, God, my helper

Go to: www.wordle.net

Click on “Create”

Paste the text

Click on “go”

Font and background can be changed—the teacher should explore the options and be able to demonstrate to the students.

Print when students are finished.

Click “Save to Public Gallery”

Students can copy the url.

Sample "Wordles":



Lesson with Teens:

For examination of conscience more in tune with teens check out these links:

<http://www.catholicyouthministry.com/examination-of-conscience>

<http://www.suite101.com/content/conscience-examination-teens-a16780>

There are many other choices to be found by typing Examination of Conscience for Teens in your search box. Be very careful to check for content prior to distribution.

Another activity with teens is to go to the Scripture story from which David's penitential psalm comes from: 2 Samuel 12:1-24.

David's sin and Nathan's confrontation of David led to his repentance. Psalm 51 was his prayer of repentance.

- How do our sinful acts affect those around us? 1 Corinthians 12:26
- When we sin, what is our responsibility to the community we harm? Matthew 5:23,24

An exercise you could do to illustrate the effects of sin and repentance:

Form a circle with the group. Give one person a ball of yarn. Holding the end of the string of yarn, throw the ball of yarn across the circle. There will be a string of yarn across the circle. As the person throws the ball he names an example of a sin. Each person in the circle takes turns throwing the yarn holding the string as they throw. Each person names a sin. When complete there is a web of twisted yarn in the group. Give a short talk on how each of our sins affects all of us as illustrated by the web of yarn. We are called to turn from our sin, repent. We do this with the sacrament of Reconciliation. We remind ourselves of this in the Penitential rite of the Mass. Now the group will reverse the ball of yarn beginning with the last person throwing the ball back to the person who threw it to them. As they throw they name a virtuous act that is the opposite of the sin that brought the ball of yarn to them. Each person repeats this until the ball of yarn is completely rewound, illustrating that repenting and living a virtuous life in light of the Gospel sets us free.

PENITENTIAL ACT (Form A)
Confiteor

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned
through my own fault
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

or

PENITENTIAL ACT (Form B)

Priest: Lord, we have sinned against you: Lord, have mercy.

People: Lord, have mercy.

Priest: Lord, show us your mercy and love.

People: And grant us your salvation.

PRIEST: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

PEOPLE: Amen.

The Penitential Rite

PENITENTIAL ACT (Form A)

Confiteor

I confess to almighty God
and to you, my brothers and sisters,
that I have **greatly** sinned,
in my thoughts and in my words,
in what I have done
and in what I have failed to do,
**through my fault, through my fault,
through my most grievous fault:**
therefore I ask blessed Mary, ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

or

PENITENTIAL ACT (Form B)

PRIEST: Have mercy on us, O Lord.

PEOPLE: For we have sinned against you.

PRIEST: Show us, O Lord, your mercy.

PEOPLE: And grant us your salvation.

PRIEST: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

PEOPLE: Amen.

Examination of Conscience for Students

1. Do I love God with my whole heart? Do I pray every day? When I pray, do I speak to God as easily as I speak to my best friend? Do I always want to do what God wants me to do? Do I waste so much time watching television, playing video games or on the computer that I forget to pray and thank God for all the good things He has given me?

2. Do I always respect God's name? Do I show God my love for Him by being respectful? Do I use bad or hurtful words? Do I make the sign of the cross carelessly, forgetting to be reverent?

3. Do I go to Mass every Sunday with joy? Do I pay attention at Mass? Do I distract other people? Do I listen carefully to what Jesus is teaching me at Mass? If I miss Mass is it because of a serious reason, such as sickness or because someone isn't available to take me to Mass (which wouldn't be sinful), or is it because of laziness? Do I receive Holy Communion prayerfully and with attention? Do I recognize that when I receive Holy Communion, I am receiving the Lord Jesus, and should turn my full attention to Him?

4. Do I pray for my parents? Do show them respect? Do I help around the house? Do I clean my room, make my bed, help with the dishes, or my other responsibilities without complaining? Am I kind to my brothers and sisters? Do I share with others? Do I show my thankfulness to people who take good care of me and to people who are kind to me?

5. Do I allow myself to get angry, or do I ask God to help me control myself? Do I play games that feature violence? Have I made other people feel bad about themselves by calling them bad names? Have I been a friend to other students?

6. Am I pure in all I say, think or do?

7. Have I taken anything that does not belong to me? Did I make a serious effort to return it quickly to its rightful owner and apologize?

8. Have I lied? Do I blame other people for something wrong that I did? Do I recognize my sins and ask God to forgive me when I go to Confession? Do I ask God to help me to do better in the future?

How to Go to Confession

(1.) Spend some time praying, asking God to help you to remember your sins, be sorry for them, and to confess them in the Sacrament of Reconciliation. Read the questions in the examination of conscience slowly and thoughtfully to yourself.

(2.) When you enter the confessional/reconciliation room, kneel or sit and say "In the name of the Father and of the Son, and of the Holy Spirit."

(3.) Mention how long it has been since your last confession.

(4.) Tell the priest your sins. You must be sorry for and confess all serious sins. Listen carefully to Father's advice.

(5.) Make an act of contrition, such as "Lord Jesus, Son of God, have mercy on me, a sinner." The longer act of contrition ("O my God, I am sincerely sorry...") is often found printed on a card in the confessional/reconciliation room. Use an act of contrition that has the most meaning for you.

(6.) Make the sign of the Cross when Father says "I absolve you from your sins in the name of the Father and of the Son and of the Holy Spirit."

7. Father may say "Give thanks to the Lord for he is good." Your response is "His mercy endures forever."

8. Do the penance that Father has assigned to you.

9. Ask God's help to grow in holiness. The more we rely on God, the more we become the person He wants us to be.

10. Come back to Confession regularly. This sacrament helps you grow in God's grace.

Texts of the Penitential Rite

PENITENTIAL ACT (Form A)

I confess to almighty God
and to you, my brothers and sisters,
that I have **greatly** sinned,
in my thoughts and in my words,
in what I have done
and in what I have failed to do,
**through my fault, through my fault,
through my most grievous fault:**
therefore I ask blessed Mary, ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

or

PENITENTIAL ACT (Form B)

PRIEST: Have mercy on us, O Lord.
PEOPLE: For we have sinned against you.
PRIEST: Show us, O Lord, your mercy.
PEOPLE: And grant us your salvation.

Sin is never a trivial matter. Sin offends the infinite and all-holy God. We need to take personal responsibility for our sins, sincerely repent of them and allow God's healing grace and mercy to work in our lives.

Psalm 51:3, 6 – One of the seven Penitential Psalms, Psalm 51 has been called an ideal act of contrition: in it, King David expresses humble and heartfelt sorrow for his sin, in this case, purposely sending one of his soldiers to the front of a battle to die, so David could marry Bathsheba, the soldier's wife. David sees in this grave sin an image of all the sins of his life. David is now repentant, motivated by sincere faith and trust in our loving God, with a firm intention to rely on God's grace for help never to sin again. (*Numbering of Psalms is according to the New American Bible*)

Psalm 85:8 – A psalm proclaiming that God has been good to his people in the past, and that he is going to be so again, without delay. The mercy and salvation celebrated in this psalm are fulfilled in Christ our Lord. The holy name "Jesus" means "Savior" (Matthew 1:21).

**PRIEST: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**
PEOPLE: Amen.

Notice that this is a *petition* for pardon ("May..."), it presumes that our sins have already been absolved some time prior to Mass. The Mass is never intended to replace the Sacrament of Penance/Reconciliation/Confession, which is necessary for the pardon of grave sins and strongly recommended as a remedy against venial sins. Frequently in the Scriptures, an encounter with God is accompanied by a sense of profound humility, characterized by sorrow for sin. (Is. 6:5; Luke 5:8). The same should be true of us at the Holy Mass. The Penitential Rite at Mass is a remedy for venial sins, provided we are sincerely sorry for them. Nevertheless, the Penitential Rite at Mass has no other object but to inspire repentance. The spiritual wisdom of the Church encourages the frequent celebration of the Sacrament of Penance, whether of mortal or venial sins, in order to form our consciences properly, fight against evil tendencies, allow ourselves to be healed by Christ, and progress in the spiritual life. In experiencing the gift of the Father's mercy in this sacrament, we are spurred to be merciful as He is merciful.

Lesson Four:

The Gloria: We Praise the Lord

Grade Level: Grades 4-8, with adaptations for high school.

Time Allotment: Thirty minutes to one class session.

Overview and Purpose:

In this lesson plan, elementary students will know why we pray the Gloria, recognize its vocabulary, its origins in the Bible, and practice the words of the new translation.

1. Procedures for Teachers/Catechists

1a. Preparing the Lesson – Recommended Books/Websites/Resources:

(Background information for teachers/catechists)

- Prayerfully read Luke 2: 8-20.
- Catechists may be interested in a historical overview of the Gloria:
<http://blog.adw.org/2009/05/the-mass-in-slow-motion-the-gloria/>
- National Association of Pastoral Musicians, Chants of the Roman Missal
<http://www.npm.org/Chants/index.html#sign>

1b. Materials:

(Teachers/catechists will need the following supplies in the classroom)

- Bibles
- Copies of the Gloria for students: Student Handout 4.1
- Copies of Student Handout 4.2
- Recording of the new version of the Gloria
- An audio player

1c. Learning Objectives

Students will:

- Know why we pray the Gloria.
- Recognize the Gloria as a form of worship directed to the Holy Trinity.
- Connect the Gloria to the Christmas story.
- Practice the new words and new music.
- Recognize Jesus as the eternal Son of God the Father and us as God the Father's adopted children through our Baptism.

2. Steps in the Classroom

2a. Introductory Activity:

(Activity to help students focus on the purpose of the class)

- Read Luke 2: 8-20.
- Discuss the context of the angels' song.
- Where do we usually hear the words of the angels' song in Luke 2:14?
- Define *worship* as the adoration and honor given to God alone. Public worship is given to God by the whole Church in the liturgy.
- Review the "Trinity"

2b. Learning Activities

(Teaching the lesson)

- Open the class with a prayer giving thanks to the Lord Jesus for his birth in Bethlehem and for teaching us how to give glory, honor and praise to the Lord through our words and actions. We thank the Lord for his gift of salvation given to us in Jesus, our Redeemer.
- Review the changes in the Mass:
 - **Why?** The new words are closer to the original words in the Bible.
 - **When?** First Sunday of Advent, 2011 (November 27, 2011)
 - **What?** Much is staying the same, but some of our responses will be different. With practice, we will all get accustomed to the new responses more quickly.
- Hand out copies of the new Gloria (see Student Handout 4.1, below).
 - What changes do you find?
 - Point out words of worship addressed to God, to Jesus, to the Holy Spirit.
 - Vocabulary:
 - **Only-begotten Son:** Jesus is true God, just like the Father is true God. Jesus is the Son of the Father.
 - Discuss the distinction between "Only-begotten"(Jesus) and "adopted through Baptism" (all baptized people).
 - Our adoption in Christ: Read Galatians 4:4-7; Romans 6:3-11.
 - For Grades 7 and 8, add 1 Peter 3:21-22.
 - Our baptism is something to thank God for in celebration, because it means that we are now children of God by adoption, through the redemption won for us by Jesus.
- Play recording of new musical setting and follow along with copies of the Gloria

2c. Culminating Activity/Assessment:

(Steps to take for student understanding)

- Recite and/or sing the Gloria as a class.
- Short quiz: 5 to 10 questions, depending on grade level.
- Assign as a memory lesson to be recited or written in a “fill in the blank” form (Student Handout 4.2, below), either individually or as a group. Define any unfamiliar terms.
- Using pencils of different colors, students circle the sections in which we worship (1) God the Father, (2) God the Son, (3) God the Holy Spirit.

2d. Extensions

(Additional related activities for students outside class)

- Share music CD with interested families – include guide to correct section or use abridged copy.
- Partner with younger students to familiarize them with the new words. Say, sing, repeat.
- Practice the Gloria in Music Class or in the Children’s Choir.



Lesson with Teens:

Following the use of the grade 4-8 lesson plan you may wish to choose a movie such as *The Nativity Story*. View this film with special attention on the birth of Jesus.

<http://www.usccb.org/movies/n/thenativitystory.shtml>

A speaker, in talking about an interview they did with her grandmother shortly before she died shared this story:

She asked her grandmother if she was afraid to die. She replied no, because when she dies she is going to see Jesus. She wants to see Jesus as He was when He was born in Bethlehem. She wants to be able to go up to the baby Jesus and tell Him that she has loved Him her whole life.

Discussion

What lyrics of songs do you know in which the composer put into words great feelings of devotion and love?

Have each person write the words that they recall.

What do these words express?

To whom are they expressed?

If another person is worthy of such words of devotion what is God worthy of in light of:

- He created us and gives us all we have.
- He sent his only begotten Son to die for us.
- He has given us his Spirit to live in us.
- He has forgiven us of everything.
- He offers us life forever.

Have the class write in their own words their love and appreciation for God.

If time, a common expression of love and adoration of God can be written.

This could be a prayer the class prays together at other times.

Include in classes between now and Advent reciting the words of the new Gloria of the Mass, reminding them that these are the compiled words of all believers of our love and adoration of God.



The Gloria



Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only-begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer.

you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father.
Amen.



The Gloria



Glory to God in the highest,
and on earth _____ to people of good _____.

We praise you,
we _____ you,
we _____ you,
we _____ you,
we give you _____ for your great glory,
Lord God, heavenly King,
O God, almighty _____.

Lord Jesus Christ, Only-begotten _____,
Lord God, Lamb of God, Son of the Father,
you take away the _____ of the world,
have mercy on us;
you take away the _____ of the world,
receive our prayer.
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the _____,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father.
Amen.

Text of the Gloria

Glory to God in the highest,
and **on earth peace to people of good will.**

The joyful song of the angels at Christmas (Luke 2:14). At Mass, we join with the angels in giving worship to God. The Gloria is sung on all Sundays of the year, except during the penitential seasons of Advent and Lent.

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

We worship God the Father.

Lord Jesus Christ, **Only-begotten Son,**
Lord God, Lamb of God, **Son of the Father,**
you take away the sins of the world,
have mercy on us;
**you take away the sins of the world,
receive our prayer.**
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father.
Amen.

We worship God the Son.

"Only-begotten" -- unique, one of a kind. Jesus is uniquely God's Son because he shares the same divine nature as the Father (John 3:16; 10:30). While Jesus is the eternal Son of God by nature, we are children of God by *adoption* in Christ (Gal. 4:4-7), on account of our Baptism (Rom 6:3-11; 1 Pet 3:21).

We worship the three persons of the Holy Trinity: Father, Son, and Holy Spirit.

Lesson Five: The Nicene Creed

Grade Level: Grades 4-8, with adaptations for younger and older children

Time Allotment: One class session.

Overview and Purpose:

In this lesson plan, elementary students develop an understanding of the new wording of the Nicene Creed. They will also gain an understanding of the following words: consubstantial, begotten, incarnate and adore.

1. Procedures for Teachers/Catechists

1a. Preparing the Lesson – Recommended Books/Websites/Resources:

(Background information for teachers/catechists)

- Changes in Liturgical Celebrations: <http://www.nccbuscc.org/romanmissal/>
- New Advent (Online Catholic Encyclopedia): <http://www.newadvent.org>
- Creed Explanation: <http://www.scborromeo.org/papers/nicene Creed.pdf>

1b. Materials:

(Teachers/catechists will need the following supplies in the classroom)

- Poster board with new translation of Creed
- Overhead and markers
- Overhead transparency with both translations of the Creed (see page 47 below)
- Handouts for every student with both translations of the Creed (page 47)
- Highlighters
- Favorite color of pencil or marker

1c. Learning Objectives

Students will:

- learn the new translation of the Nicene Creed
- define consubstantial
- define incarnate
- define begotten
- define adore

2. Steps in the Classroom

2a. Introductory Activity:

(Activity to help students focus on the purpose of the class)

Open the class by praying the *Act of Faith* together, in these or similar words:

O my God, I firmly believe
that you are one God in three divine Persons,
Father, Son, and Holy Spirit.
I believe that your divine Son became man
and died for our sins and that he will come
to judge the living and the dead.
I believe these and all the truths
which the Holy Catholic Church teaches
because you have revealed them
who are eternal truth and wisdom,
who can neither deceive nor be deceived.
In this faith I intend to live and die.
Amen.

- **Adaptation for 4-5th graders:**

Recite the Nicene Creed with your students. If they do not know it by heart, have copies available. Remind your students that, starting on the first day of Advent 2011, some parts of the Mass will be different. Explain that this means that the words for different parts of the Mass will change. Inform that the Nicene Creed will have some changes.

- **Adaptation for 6-8th graders:**

Tell your students that, starting on the first day of Advent 2011, some parts of the Mass will be different. Explain that this means that the words for different parts of the Mass will change. Inform that the Nicene Creed will have some changes.

If you haven't done so already in Lesson One, you may visit the computer lab with your students or give them the URL to look at with their parents at home, clicking on the USCCB website to explore the changes: <http://www.nccbuscc.org/romanmissal/>. Walk through the website information with them. This website explains why and how the changes are taking place. Tailor the amount of information you go over to the needs and abilities of your class. Note: *This will probably take a class period.*

2b. Learning Activities

(Teaching the lesson)

- **Adaptation for 4-5th graders:**
- Pass out the handout with both the old (Student Handout 5.3, found on page 51 below) and new translations (Student Handout 5.1 on page 49) of the Nicene Creed. Provide

each student with a yellow highlighter. They will also need their favorite color of marker or pencil. Put up the overhead transparency with both translations

Read through both translations of the Nicene Creed as a class. As a class, or in small groups, have the students highlight the wording differences between the two versions of the Creed. If you have the students work in groups, have them return to a whole group setting. Put up the overhead copy of the two Creeds and discuss the changes in the wording.

Ask the students to circle the following words with their favorite color of marker or pencil: consubstantial, begotten, incarnate and adore. You should circle them on the overhead. One word at a time, ask the students what they mean. Explain the meanings of each word and have the students write what they mean either in the margins of their paper or on the back, as you write them on the overhead. You should also ask the students if there are any parts of the Creed that they don't understand.

Close by saying the new version of the Creed together.

- **Adaptations for 6-8th graders:**

Recite the Nicene Creed together as a class. Have the students take out a highlighter and their favorite color marker or pencil. Have the students work in small groups, highlighting the differences between the two Creeds. After they have accomplish this task, ask the students to look at the words in bold, write them on the back of their paper and then, as a group, write what they think the words mean (in their favorite color). Instruct them to leave room to write another definition, in case theirs is incorrect.

Come back to a whole group setting and discuss the changes to the Creed. One by one, ask the groups what they think the words in bold (consubstantial, begotten, incarnate and adore) mean. Write the correct definition of each word on the board and have the students copy them down. Ask the students if there are any parts of the Creed that they don't understand.

To close the lesson, recite the new version of the Creed together.

2c. Culminating Activity/Assessment:

(Steps to take for student understanding)

Put up the poster of the new translation and say the Creed together once a day. I suggest doing this either at the beginning of the day, the beginning of religion, or during end of the day prayer. As the students become more comfortable, use a poster or overhead with some of the words removed and see if they are able to fill them in (Student Handout 5.2 on page 50).

2d. Extensions

(Additional related activities for students outside class)

For this particular lesson, provide the parents with the side-by-side comparison of the Nicene Creed. In doing so, you are enabling them to practice the Creed with their student, ensuring that the entire family (hopefully) is able to memorize the new wording.

Lesson with Teens:

Compare the Nicene Creed, both as we pray it before Advent 2011 and beginning Advent 2011. In bold you will find the wording that has changed between the two versions. Compare and contrast where there are changes in response to the following questions:

What has changed?

What understanding do you perceive from the new translation that is different from the present translation?

From the following Scriptures, find the correlating statement of belief in the Nicene Creed and expound on the Scriptural understanding and belief that is expressed:

Hebrews 11:1-3

Colossians 2:9

John 1:1, 14

Luke 1:35

Philippians 2:8-11

Matthew 16:21

Acts 2:38

Ephesians 4:4-6

Matthew 15:31-34

John 11:25, 26

“Old” Translation of Nicene Creed

We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the Father.
Through Him all things were made.
For us men and for our salvation
He came down from heaven:
by the power of the Holy Spirit
He was born of the Virgin Mary,
and became man.

For our sake He was crucified under Pontius Pilate;
He suffered, died, and was buried.
On the third day He rose again
in fulfillment of the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and His kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son
He is worshiped and glorified.
He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

“New” Translation of the Nicene Creed

I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only **Begotten** Son of God,
born of the Father before
all ages.

God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was **incarnate** of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is **adored** and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the Father.

Through Him all things were made.

For us men and for our salvation

He came down from heaven:

by the power of the Holy Spirit

He was born of the Virgin Mary,

and became man.

For our sake He was crucified under Pontius Pilate;

He suffered, died, and was buried.

On the third day He rose again
in fulfillment of the Scriptures;

He ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead,
and His kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son.

With the Father and the Son

He is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only **Begotten** Son of God,
**born of the Father before
all ages.**

God from God, Light from Light,
true God from true God,
begotten, not made,

consubstantial with the Father;
through him all things were made.

For us men and for our salvation

he came down from heaven,

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius
he suffered **death** and was buried,
**and rose again on the third day
in accordance with the Scriptures.**

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
**who with the Father and the Son is adored and glorified,
who has spoken through the prophets.**

I believe in one, holy, catholic and apostolic Church.
**I confess one baptism for the forgiveness of sins
and I look forward to the resurrection of the dead**
and the life of the world to come. Amen.

Consubstantial
means Jesus is
true God just like
God the Father is.

Begotten has the
meaning of born,
generated, or
produced. God the Son
is born out of the
essence of God the
Father. Since God is
eternal, the Son, being
begotten of God, is also
eternal.

Incarnate
means that he
became
human.

Adore means to
honor and
revere as God.

The Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

Nicene Creed

I believe in one _____, the Father almighty,
maker of heaven and earth,
of all things visible and _____.

I believe in one Lord Jesus _____,
the Only _____ Son of God,
born of the Father before all ages.
God from God, _____ from Light,
true God from true God,
begotten, not made,
_____ with the Father;
through him all things were made.

For us men and for our _____
he came down from heaven,
and by the Holy Spirit was _____ of the Virgin Mary,
and became man.

For our sake he was crucified under _____,
he suffered death and was buried,
and _____ again on the third day
in accordance with the Scriptures.

He _____ into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the _____
and his kingdom will have no end.

I believe in the _____, the Lord, the giver of life,
who proceeds from the _____ and the Son,
who with the Father and the Son is _____ and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and _____ Church.
I confess one _____ for the forgiveness of sins
and I look forward to the _____ of the dead
and the life of the world to come. Amen.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,

God from God, Light from Light,
true God from true God,
begotten, not made,
one in Being with the Father.
Through him all things were made.
For us men and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he was born of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfillment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life, who proceeds from the Father and the Son.
With the Father and the Son
he is worshiped and glorified.
He has spoken through the Prophets.

We believe in one holy catholic
and apostolic Church.
We acknowledge one baptism
for the forgiveness of sins.
We look for the
resurrection of the dead,
and the life of the world to come. Amen.

Text of the Nicene Creed

God the
Father

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all **things visible and invisible**.

The word **creed** comes from “Credo” (*pronounced CRAY-doh*, Latin, “I believe”). “I believe” unites us with the entire Catholic world. After Vatican II, English was the only Western language that translated the original Latin “I believe” into the plural “we”. Each believer must *personally* believe and live the faith of the Church.

God the Son

I believe in one Lord Jesus Christ,
the Only **Begotten** Son of God,
born of the Father **before all ages**.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he **suffered death** and was buried,
and rose again on the third day
in **accordance** with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

The preeminent members of God’s **visible** creation are human beings; the preeminent members of God’s **invisible** creation are the angels. Angels and mankind are rational beings, called to know, love and serve God through their intellect and free will.

Consubstantial – a theological word, which in this context means that Jesus Christ is true God just like God the Father is true God.

Incarnate – Having a real body and a real human nature. Jesus is true God from all eternity. At the Incarnation, when He took flesh in Mary’s womb, Jesus became truly human while remaining truly God. Jesus is a divine person with two natures, one human and one divine. Whenever we proclaim the Nicene Creed, we reverence the mystery of God becoming man by bowing at the lines “and by the Holy Spirit...and became man.” At Christmas and on the feast of the Annunciation (March 25), we kneel.

Jesus “suffered death” – His violent death was not an accident of history nor of forces beyond His control, rather, it was the ransom that would free mankind from the slavery of sin. Our sins are punishable by death. By sending His own Son, God takes the initiative of redeeming love. Jesus, who is both true God and true man, is alone able to offer Himself as the perfect sacrifice for our redemption: As true man, He is able to share in human suffering and death while His perfect obedience makes up for our disobedience, as true God, His sacrifice has infinite, eternal value. The Mass makes this sacrifice present to us sacramentally.

God the
Holy Spirit

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son **is adored** and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

Note: In the proclamation of the Sacred Scriptures during the first part of the Mass, the Liturgy of the Word, God invites us to deepen our relationship with Him. The appropriate response to this invitation is *faith*. By faith, we completely submit our intellect and will to God, because its truth is guaranteed by God, for He is Truth itself. Faith is both a grace (a free gift of God) and a human act (a free personal response on our part). Faith is necessary for salvation (Mk 16:16; Jn 3:36; 6:40, etc). It is the beginning of eternal life. Just as a parent teaches children to speak (and so, to understand and to communicate), the Church our Mother teaches us the language of faith in order to introduce us to the realities the faith expresses. She guards the memory of Christ’s words and hands on the apostles’ confession of faith from generation to generation. The Creed, or “Profession of Faith” constitutes the Church’s words summarizing the principal truths of the faith Jesus revealed. The first “Profession of Faith” occurs at Baptism. Since Baptism is conferred “in the name of the Father, and of the Son, and of the Holy Spirit,” the truths of faith expressed in the Creed are divided into three parts corresponding to the three persons of the Holy Trinity. Every Sunday at Mass, as we proclaim the words of the Creed, we renew our baptismal faith.

Lesson Six: Preface Dialogue and Sanctus

Name of Lesson: Learning the Preface Dialogue and Sanctus

Grade Level: Grades 4-8, with adaptations for high school.

Time Allotment: Twenty minutes to one class session.

Overview and Purpose:

In this lesson plan, elementary students develop an understanding of the translation of text and its significance; what is the Roman Missal; the text of the Preface Dialogue and Sanctus.

1. Procedures for Teachers/Catechists

1a. Preparing the Lesson – Recommended Books/Websites/Resources:

(Background information for teachers/catechists)

<http://www.dioceseoflansing.org/worship/Roman%20Missal/index.html>

<http://www.usccb.org/romanmissal/>

Catechism of the Catholic Church: <http://www.usccb.org/catechism/text/>

Catholic Study Bible

Roman Missal – 2011 Edition or a *Sacramentary*; review its sections

Second Vatican Council, *Sacrosanctum Concilium*:

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html

1b. Materials:

(Teachers/catechists will need the following supplies in the classroom)

Bible, markers, handouts, pens, pencils, tape

Roman Missal – 2011 Edition or the *Sacramentary*

A set of note cards with each word of the Sanctus written on them

White board, blackboard or poster paper

1c. Learning Objectives

Students will:

- Appreciate the task of translation
- Be able to participate in the Mass using the new words
- Understand the new text and its meaning
- Be able to share what they have learned with their family

2. Steps in the Classroom

2a. Introductory Activity:

(Activity to help students focus on the purpose of the class)

Opening Prayer – Philippians 4:21-23

Option One: If you have not already covered the concept of translation:

Translation Activity: Write the word “cool” on the white board. Have students share what they think you mean by the word cool. Continue using abbreviated text messages that students may be accustomed to: (examples: LOL [*Laugh out loud*], U2 [*You too*], ?4U [*Question for you*]). Write the following words on the board: “lettuce,” “the bee’s knees” and “jalopy” (1920s/30s slang for *money, something extraordinary, and an old car*). Try to point out the importance of context, era, and generation. The word “cool” has more uses today than in the 1920s. This is an example of the difficulties with translation. One reason that Latin is used as the official language of the Church is because it has the advantage of having words that don’t change their meanings over the years.

Option 2: Introducing the *Roman Missal*

What is a *Roman Missal*? Ask the students what they think the *Roman Missal* is and what it is used for at Mass. Show them the *Roman Missal* that you have brought to class and discuss what it is. If the new *Roman Missal* is not available to you, show the *Sacramentary* to the class. Show them the Order of Mass, the prayers for the various Sundays, weekdays and feasts.

At this point hand out a brief *History of the Roman Missal* (on page 58) for the students to keep with them.

2b. Learning Activities

(Teaching the lesson)

Pull out the “Greeting” Handout (see pages 59, 61)

Talk to the students about the difference between them. Have them try to guess why the words would have changed. Then talk about the translation getting closer to the original Latin meaning.

Walk through the meaning of the changes with the students. Be sure to allow time for questions.

Pull out the “Sanctus” Handout (see pages 60, 62)

Go through the same drill as you did with the greeting.

2c. Culminating Activity/Assessment:

(Steps to take for student understanding)

Role Playing: Have students pair up and practice the text each taking turns.

Sanctus Relay Game: Break room into two or three teams. You will need a set of special cards for each team. To make cards put each word of the Sanctus on separate cards. Shuffle the cards.

The teams will race to see who can put the cards in the right order of the prayer. The first to succeed will be declared the winner. (prizes are nice but not necessary – could be holy cards, candy, etc..)

Gather again and say the prayers as group.

If time allows, ask the students to review questions about the origin of some of the words.

2d. Extensions

(Additional related activities for students outside class)

Give the students the Roman Missal assignment (page 57) to work with their parents at home. Explain to the students the importance of them explaining to their parents what they had learned in class taking time to complete the assignment and bring back to the next class to discuss.

If this is the first time you have sent this type of assignment home then you may need a note explaining to the parents what you are having the students do as part of the learning process for them and the family, to encourage full, active and conscious participation in the Mass.



Isaiah 6:6

Lesson with Teens:

When we translate, we can lose meaning. This is especially true going from one language to another, in addition to a different time in history and a different culture. We have all three going on at the same time when translating from the Latin or Scriptures into present day English. Meaning can be lost in translation.

Have students, from their various activities, list terms that have meaning within their activities, but to those not involved the terms would need to be explained in order to understand them. (Examples: football: *blitz, trap play*, etc; Basketball: *zone versus man to man defense, full court press*, Music: *beat, measure*; a theatrical performance and the comment “*Break a leg*”).

After they have listed the terms within an activity ask them how well someone could understand a conversation of people regarding this topic without understanding the terms: For instance, a quarterback calling *a play* in a *huddle*.

Following this exercise review some of the terms and explanation for their use from the Greeting and the Sanctus.

How does the phrase *Lord of Hosts* become meaningful when you understand the term? Would we change the terms from football or music if someone didn't understand them or would we *help them understand the language so they could catch the meaning*?

With this in mind, the class may wish to take time to look at other parts of the Mass already covered, examining the terminology that is new to them and discovering the meaning of the prayers with an understanding of the terms.



Roman Missal Changes

Parent / Student Follow Up Assignment



Student: _____

Parents: _____

- Students Review Handouts with your parents from class today.
- Look up United States Conference of Catholic Bishops website and review other text changes for the people and priest.
<http://www.usccb.org/roman-missal/index.shtml>
- Reflect on the two questions, discuss and answer together and bring to next class.

Why are the words we speak so important?

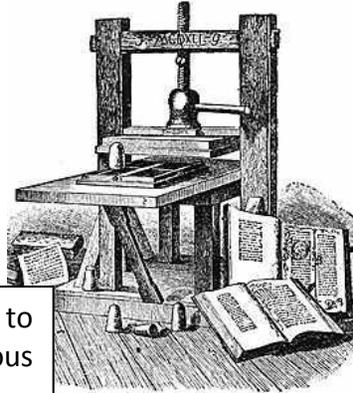
How will this exercise help you when the Mass changes are in place?

Brief History of the Roman Missal



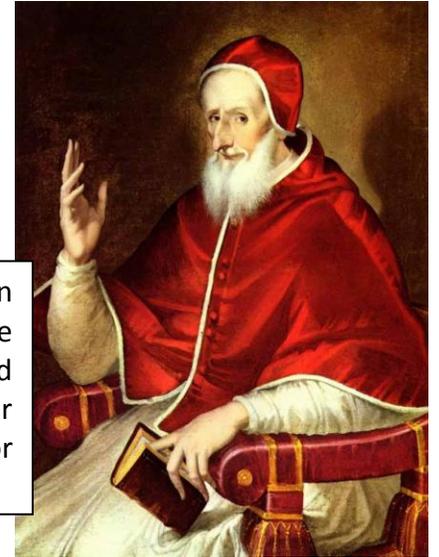
1474

The first printed Roman Missal dates back to 1474, the first year of the printing press. Previous editions had been carefully copied by hand.



1570

Pope Saint Pius V made the Roman Missal mandatory for most of the Church, except for those dioceses and religious orders that had used their own approved Missal for 200 years or more.



Revised Latin Versions

1604 – Pope Clement VII

1634 – Pope Urban VIII

1884 – Pope Leo XIII

1920 – Pope Benedict XV

1962 – Pope John XXII

1969 – Pope Paul VI

1975 – Pope Paul VI

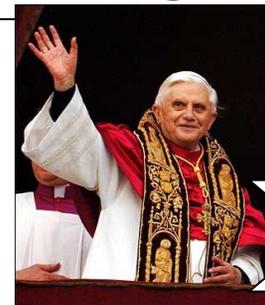
2002 – Pope John Paul II

Revised English Translations

1970 – 1st English Edition

1985 – 2nd English Edition

2011 – 3rd English Edition



Pope Benedict XVI approved the 3rd English Edition

Nov 2011



Priest:
 Not just a man...
 is a man **ordained**
 with the **Spirit of God.**
 (see **John 20:21-23**)

People:
 Acknowledge the **Spirit of God**
 in the Priest because of his
Ordination.



PRIEST: The Lord be with you.
PEOPLE: **And with your spirit.**
PRIEST: Lift up your hearts.
PEOPLE: We lift them up to the Lord.
PRIEST: Let us give thanks to the
 Lord our God.
PEOPLE: **It is right and just.**

1st Commandment
**"YOU SHALL LOVE
 THE LORD YOUR
 GOD WITH ALL
 YOUR HEART, AND
 WITH ALL YOUR
 SOUL, AND WITH
 ALL YOUR MIND"**



**Our response is based on the 1st
 Commandment. It is just to give thanks
 to God for the love He gives and all He
 does for us.**
It is right and just to glorify God with our
 thanks.

**Also acknowledges the
 Spirit of God that dwells
 in the people of God
 through Baptism and
 Confirmation.**
**The Mass unites us as
 one Body in Christ, each
 with different, but
 complementary, roles.**

Greeting

Sanctus



“Holy, Holy, Holy...”
The song of the angels
praising God in the
Temple (Isaiah 6:3).

Holy, holy, holy Lord,
God of **Hosts**,
Heaven and earth are full
of your glory.

Hosanna in the highest.
Blessed is he who comes
In the name of the Lord.
Hosanna in the highest.

- Holy, holy, holy – is in reference to the Trinity: The Father, The Son, The Holy Spirit.
- **Hosts** is translation from Hebrew “Sabaoth” meaning army.
- **Lord God of Hosts**
 - Refers to the kingship and majesty of the Lord God
 - The angels are his army – the host in heaven
 - From the song of the angels in Isaiah 6:3



Latin Text:

**Dominus vobiscum.
Et cum spiritu tuo.**

Current Text:

**The Lord be with you.
And *also with you.***

New Text:

**The Lord be with you.
And **with your spirit.****

Greeting

Sanctus

Current Text:

**Holy, holy, holy Lord,
God of *power and might*,
heaven and earth are full
of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.**

New Text:

**Holy, holy, holy Lord,
God of **hosts**,
heaven and earth are full
of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.**

Text of the Preface Dialogue and Sanctus

PRIEST: The Lord be with you.
PEOPLE: **And with your spirit.**
PRIEST: Lift up your hearts.
PEOPLE: We lift them up to the Lord.
PRIEST: Let us give thanks to the Lord our God.
PEOPLE: **It is right and just.**

See commentary under "*Greetings and Dialogues*" above.

We are invited to direct our hearts heavenward. We are a part of the great act of worship which includes all the angels and saints in heaven (Heb 12:22-24). After the Preface, we will join in the angelic hymn of praise, the Sanctus (Holy, Holy, Holy).

God's first call and just demand is that mankind accepts Him and worships Him alone; this is required by the First Commandment. Worship is owed to God, it is not an optional extra, dependant on our personal feelings or tastes. He is almighty, merciful and infinitely good; who could not place all hope in Him? Who could not love Him when contemplating the goodness and love He has poured out on us? Justice demands that we worship God.

Holy, Holy, Holy Lord God of **hosts**,
 heaven and earth are full of your glory.
 Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.

Hosanna – a Hebrew liturgical word; a shout of praise and adoration meaning "Help, Save us, we pray!" It is found in the Gospels in the accounts of Palm Sunday (Mt 21:9; Mk 11:9; Jn 12:13).

"Holy, Holy, Holy..." The song of the angels praising God in the Temple (Isaiah 6:3). The triple repetition conveys the superlative in Hebrew; it is also suggestive of the three divine persons of the Holy Trinity. The term "hosts" is a translation from the Hebrew "*Sabaoth*" meaning "army." The title "Lord God of Hosts" is a title of divine majesty. The 'army' is that of the angels, the hosts of heaven. As we near the Consecration, we sing the angels' hymn of praise. This is an ancient part of the Mass. St Clement of Rome, writing in about 96 AD, mentioned the use of the Sanctus in the Eucharistic Liturgy.

"Blessed is he..." These words of praise were first directed to Jesus by the people on Palm Sunday as he entered Jerusalem at the beginning of Holy Week (Mark 11:9-10). Spiritually, we accompany Jesus on His journey through Holy Week which will lead from His passion and death to His glorious resurrection and ascension into heaven. This is a triumphant acclamation of Jesus as the promised Messiah. He is coming in the name of Lord (Ps 118:26) to restore the kingdom of David (Lk 1:32-33), in other words, to establish the Messianic kingdom.

Lesson Seven: The Eucharistic Prayer

Grade Level: Grades 4-8, with adaptations for high school.

Time Allotment: One class session.

Overview and Purpose:

In this lesson plan, elementary students develop an understanding of Eucharistic Prayer II and what happens during this most solemn prayer of the Mass.

1. Procedures for Teachers/Catechists

1a. Preparing the Lesson – Recommended Books/Websites/Resources:

(Background information for teachers/catechists)

Definition of a Eucharistic Prayer (see Glossary, pages 86-88).

www.usccb.org/romanmissal/ This site has many helps for understanding the changes in the Roman Missal. It has side-by-side texts of current and new.

http://www.paulturner.org/pdf_files/ep2a.pdf “Formation for Eucharist: Eucharistic Prayer II.” This explains the development of this prayer.

Pictures of parts of the Mass, e.g. epiclesis, consecration, doxology.

1b. Materials:

(Teachers/catechists will need the following supplies in the classroom)

A copy of Eucharistic Prayer II for each student

A Bible for each student or small group

Set of pictures of parts of the Mass, including epiclesis, consecration, doxology.

1c. Learning Objectives

Students will:

- Define “Eucharistic Prayer” A Eucharistic Prayer is the central prayer of the Mass which starts after “Holy, holy, holy” includes the consecration and ends with the Great Amen.

- Recognize the *epiclesis* as the time where the priest extends his hands over the bread and wine to be consecrated. The *epiclesis* is the calling down of the Holy Spirit to change the bread and wine into the Body and Blood of Jesus. Sometimes a bell is rung at this time.
- Connect the words of institution (consecration) with Matthew 26:26-28, and Mark 14:22-24
- Understand that transubstantiation takes place at the words of institution
- Will explain that the Mystery of Faith responses are:
 1. Prayers addressing God
 2. Recognize the Paschal Mystery
 3. State *our relationship* to the Paschal Mystery
- Recognize that place in the prayer where we pray for the Church and the dead. They should also be aware that in other Eucharistic Prayers there are more obvious places to pray for the living and the dead.

2. Steps in the Classroom

2a. Introductory Activity:

(Activity to help students focus on the purpose of the class)

Open with prayer together, perhaps the Act of Spiritual Communion:

My Jesus,
 I believe that You
 are present in the most Blessed Sacrament.
 I love You above all things,
 and I desire to receive You into my soul.
 Since I cannot at this moment
 receive You sacramentally,
 come at least spiritually into my heart.
 I embrace You as if You were already there
 and unite myself wholly to You.
 Never permit me to be separated from You.
 Amen.

Ask students to state the most important part of the Mass. This activity can be done in small groups, or as a class. Lead them to identify the consecration.

“We are going to take a look at the shortest of the Eucharistic prayers which surround the consecration of the Mass. There are ten different Eucharistic Prayers, three of which are designed for Masses with children. Each Eucharistic Prayer contains different words that surround the words of institution (consecration), which remain the same in every Mass.

2b. Learning Activities

(Teaching the lesson)

Where is the Eucharistic Prayer in the Mass? *Lead students to discover that it starts after the “Holy, holy, holy” and ends with the Great Amen.*

Let us look at the high point of each Mass, the *epiclesis* and institution narrative. Can you find the words that Jesus said at the Last Supper? Look in your Bible, Matthew 26:26-28. Can you find words much like this in the Eucharistic Prayer? These are the words of institution, the central part of the Mass. What happens to the bread and wine at this part of the Mass? *Lead students to understand that with these words, spoken by an ordained priest, the bread and wine are transformed in their substance, not outer appearance, into the Body and Blood of Jesus.* We call this miraculous change “transubstantiation.”

Let’s look at the paragraph just before the words of institution. This prayer, called the “*epiclesis*” (Greek: “invocation” or “calling down from on high”) is said by the priest, with his hands extended over the bread and wine. He calls down the Holy Spirit, like a gentle dewfall, to make our gifts holy, so that they can become the Body and Blood of Jesus. At this time in the Mass, a bell may be rung.

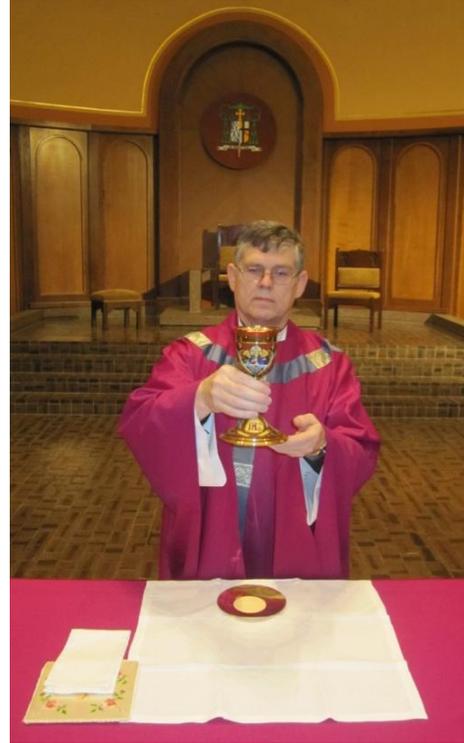


The Epiclesis

After the priest consecrates the bread into the Body of Jesus, he elevates the host and then genuflects in adoration. At the elevation, bells may be rung. He then consecrates the wine into the Blood of Christ, elevates the chalice, (the bells may ring again) and then genuflects again in adoration.



Consecration of the Host



Consecration of the Chalice

The priest states, “The mystery of faith.” Notice three things about the three responses:

1. They are prayers, talking to God.
2. They focus on the Paschal Mystery of Jesus saving us by his death on the cross.
3. They acknowledge our belief in this Mystery.

Now find where the priest offers the Body and Blood of Jesus, the perfect sacrifice, to God the Father.

He then prays for the Church. In some other Eucharistic Prayers, similar prayers are said before the consecration and may include prayers for the living. If you listen carefully, you can silently add your prayers for family and friends.

Now find the prayer for those who have died. Here, again, you can silently pray for your own beloved dead.

The priest now raises the chalice and the paten (the dish containing the hosts), and prays, “Through him, with him, and in him...” (*If there is a deacon, the deacon will raise the chalice.*)



Doxology: "Through Him, with Him, and in Him"

The word *doxology* comes from a Greek word meaning "praise." This prayer praises the unity of the Trinity. All the people respond "Amen," proclaiming our agreement with this praise. This is called The Great Amen. This prayer and Great Amen conclude each Eucharistic Prayer, and Mass continues with the Communion Rite.

2c. Culminating Activity/Assessment:

(Steps to take for student understanding)

What new understandings do you have about the Eucharistic Prayer of the Mass?

(First let students share their discoveries.)

Where is the Eucharistic Prayer in the Mass?

What is the *epiclesis*? Can we tell by looking? Whom do we ask to come down?

What are the words of institution? What happens when the priest prays them?

What mystery do we recall in the mystery of faith?

Toward the end of the Eucharistic Prayer, who do we pray for?

What do we say “Amen” to at the end of each Eucharistic prayer? What do we see at this part of the Mass?

2d. Extensions

(Additional related activities for students outside class)

Encourage the students to look for the parts of the Mass we have studied and to silently join their prayers to those of the priest at Sunday or school Masses.

Compare this prayer with other Eucharistic Prayers.



Lesson with Teens:

Collectively, the following four activities could provide the core of an excellent overnight retreat.

1. Passover as precursor to the Eucharistic Sacrifice:

Exodus 12:21-27

How was the blood of the lamb at Passover an image of “the Lamb of God who takes away the sins of the world”?

As the blood of the lamb marked the door post of the Israelites, saving them from death, from what does the blood of the new covenant save us?

2. The continuance of the tradition of the sacred meal from Seder to Eucharist:

In Deuteronomy 16:1-8, we find another command to celebrate the Passover, a ritual meal celebrating the saving of the people of Israel by the blood of the lamb. Their celebration centered on the unleavened bread.

Below find a link to the Passover meal. For the purposes of this lesson, read through the prayers and see how they correlate to some of the prayers and practices that we have in our liturgy today: <http://www.westarkchurchofchrist.org/wings/lbcexo11-12.htm> How does the Mass fulfill the Passover?

3. The validity of literal belief in the Real Presence: John 6: 25-71 is Jesus’ discourse on the bread of life. Throughout the history of the Church we have always believed in the real presence of Jesus in the Eucharist (CCC 1088, 1373-1377, 1413). It was only after the Reformation that some Christians, who separated themselves from full communion in the Church, drifted away from this scriptural belief. Read John 6:25-71 and list the number of references from Jesus, which illustrated or implied that our belief in the literal presence of Jesus in the Eucharist is valid.

4. Centrality of Eucharist in the Christian faith: The parable of the multiplication of the loaves and fishes is a central image of the Eucharist that appears in all four Gospels (Mt 14:13-21, Mk 6:31-44; Lk 9:12-17; Jn 6:1-13).

http://www.crossroadsinitiative.com/library_article/689/Multiplication_of_the_Loaves_and_Fishes.html

It is also the breaking of the bread in which the disciples came to recognize the risen Christ in Luke 24:30-35.

Discuss:

How is this celebration of the paschal mystery, our sharing in the death and resurrection of Jesus, central to the meaning of our lives?

How are we called to death and resurrection, conversion, in our lives, 2 Corinthians 5:16-21?

As a follower of Jesus, what do we need to die to, let go of, to follow him? Matthew 16:24-26. Galatians 2:19-21.

With high school youth, a good culminating experience could be watching the movie, *The Passion of the Christ*. Instruct the youth to pay careful attention to the manner in which the film flashes back from moments in Jesus' Passion, to moments in the Last Supper.

<http://www.usccb.org/movies/p/thepassionofthechrist.shtml>

After the movie and discussion, conclude with the celebration of the Mass. The sense of truly participating in the death and resurrection of Jesus in His sacrifice could be a profound experience of faith for those in attendance.



Text of Eucharistic Prayer II

EUCCHARISTIC PRAYER II

You are indeed Holy, O Lord,
the fount of all holiness.

God is not only holy Himself, but He is the source of holiness. The prayer thus continues by asking God to "make holy these gifts" of bread and wine.

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,
so that they may become for us
the Body and Blood of our Lord, Jesus Christ.

The *Epiclesis* – "calling upon" the Holy Spirit to change the bread and wine into the Body and Blood of Christ. The gentle image of the dewfall is taken from Scripture (cf, Hosea 14:6; Ps 133:3; Isaiah 45:8). God refreshes the world through his gifts.

At the time he was betrayed
and entered willingly into his Passion,

Jesus' Passion (suffering) was a true sacrifice which he willingly offered for our redemption (John 10:11, 15, 17-18)

he took bread and, giving thanks, broke it,
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.**

Chalice: A precious sacred vessel. The Passover Seder was (and is) a solemn ritual meal in which the vessels that were used were often precious heirlooms that were passed down through families. The vessel that Our Lord held at the Last Supper was made even more glorious in that it held his Precious Blood, thus the term 'chalice' is especially appropriate.

In a similar way, when supper was ended,

he took the chalice
and, once more giving thanks,
he gave it 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.**

"For many" – a literal translation from the Latin "*Pro multis*" which is found in Matthew 26:28 and Mark 14:24.

The Church teaches that Jesus shed his blood for the salvation of all, but the fruit of his redemptive act pertains not to all, but to many of the human race (cf, Mt 7:13-14; 20:28). In other words, the gift of salvation is not automatic, but requires our free will and our full cooperation (cf, Mt 7:21; James 2:17-18), so as to be counted among the 'many' – the great multitude of saints who live with him forever (Revelation 7:9-10). As St Augustine stated: "God created us without us: but he did not will to save us without us." (CCC 1847)

The mystery of faith.

In Greek, the word "*mysterion*" (mystery) is equivalent to the English word "sacrament." The Holy Eucharist is the greatest "mysterion" or sacrament of faith because in the Eucharist, Our Lord Jesus Christ is really present: body, blood, soul and divinity.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.
Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope and **N.** our Bishop
and all the clergy.

Remember also our brothers and sisters
who have fallen asleep in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the blessed Virgin Mary, Mother of God,
with the blessed Apostles,
and all the Saints who have pleased you throughout the ages,
we may merit to be co-heirs to eternal life,
and may praise and glorify you

through your Son, Jesus Christ.

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.

Each of these responses recognizes both (1) the Paschal Mystery **and** (2) our relationship to this truth.

The Apostolic Fathers, the earliest generation of Christian leaders following the Apostles, taught that churches are fully Catholic through their communion with one church: the Church of Rome "which presides in charity" (*Saint Ignatius of Antioch, writing around AD 108*). "For with this church, by reason of its pre-eminence, the whole Church, that is, all the faithful everywhere, must necessarily be in accord" (*St Irenaeus of Lyons, writing between AD 175-185*). Saint Ignatius of Antioch also wrote about the role of the bishop: "See that you follow the bishop, even as Jesus Christ does the Father, and the presbyterate as you would the apostles; and reverence the deacons, as being the institution of God. Let no one do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist which is administered either by the bishop, or one to whom he has entrusted it. Wherever the bishop is, there let the people also be; even as, wherever Jesus Christ is, there is the Catholic Church....Whatever the bishop shall approve of, that is also pleasing to God, so that everything that is done may be secure and valid." (*Letter to the Smyrneans, 8, written about AD 107*).

2 Mac 12:45-46: "He did this with a view to the splendid reward that awaits those who had gone to rest in godliness; it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from their sin."

Luke 1: 48: Mary said: "The Lord has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed."

Hebrews 12:1: "Since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us."

Colossians 3:17: "And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks (Greek: "*eucharistountes*" > *Eucharist*) to God the Father through him."

Romans 11:36: "For from him and through him and for him are all things. To him be glory forever. Amen."

Lesson Eight: The Communion Rite and Concluding Rite

Grade Level: Grades 4-8, with adaptations for high school.

Time Allotment: Thirty minutes to one class session.

Overview and Purpose:

In this lesson plan, elementary students will learn about the prayers that are said at Mass during the Communion and Concluding Rites, understand their Biblical roots, and reflect on their significance.

1. Procedures for Teachers/Catechists

1a. Preparing the Lesson – Recommended Books/Websites/Resources:

(Background information for teachers/catechists)

- This section of the Mass is especially rich in biblical imagery.
- Catechists will prepare for this lesson by reviewing the material they presented in *Lesson 2 - Greetings and Dialogues* and *Lesson 6 - Preface Dialogue and Sanctus* above.
- Catechists will also follow the theme of the Lamb of God through:
 - o **Genesis 22:1-18** *God puts faithful Abraham to the test*
<http://www.usccb.org/nab/bible/genesis/genesis22.htm>
 - o **Exodus 12:1-14** *The Institution of the Passover*
<http://www.usccb.org/nab/bible/exodus/exodus12.htm>
 - o **Isaiah 53:7-9** *The Suffering Servant*
<http://www.usccb.org/nab/bible/isaiah/isaiah53.htm>
- Note how God establishes the pattern of saving His people through the sacrifice of the lamb. These Old Testament readings prefigure Jesus Christ, the true Lamb of God. See how these signs are fulfilled in:
 - o **John 1:26-29** *John the Baptist identifies Jesus as the Lamb of God*
<http://www.usccb.org/nab/bible/john/john1.htm>
 - o **Revelation 5:8-14** *Worthy is the Lamb!*
<http://www.usccb.org/nab/bible/revelation/revelation5.htm>
 - o **Revelation 19:4-9** *Blessed are those called to the wedding feast of the Lamb*
<http://www.usccb.org/nab/bible/revelation/revelation19.htm>
- The “bride” is a Scriptural metaphor for the Church, indicating God’s covenant of faithful love between himself and his people.

- Catechists will also want to review the story of Jesus and the Centurion in **Matthew 8:5-13**:
 - o <http://www.usccb.org/nab/bible/matthew/matthew8.htm>

1b. Materials:

(Teachers/catechists will need the following supplies in the classroom)

- Bibles
- Student Handout 8.1 – enough copies for the class
- Student Handout 8.2 – enough copies for the class

1c. Learning Objectives

Students will:

- Learn about the prayers that are said at Mass during the Communion and Concluding Rites
- Understand their Biblical roots
- Reflect on their significance.

2. Steps in the Classroom

2a. Introductory Activity:

(Activity to help students focus on the purpose of the class)

- Begin class with a prayer asking God for a deeper love for Jesus Christ in the Holy Eucharist.
- Introduce lesson with the skit (Student Handout 8.2)
- Ask questions found on *Praying the Mass with Children and Adolescents*, page 81 “For the Catechist”

2b. Learning Activities

(Teaching the lesson)

- Another experience of hope, joy or wonder is found in John 1:19-29.
 - o John the Baptist
 - Baptized people in the Jordan River.
 - Was not the Messiah. John the Baptist believed in Jesus.
 - Identified Jesus as “the Lamb of God”
 - Choose a reader:
 - S/he will read Exodus 12:1-14
 - Explain:
 - o The Passover allowed the Israelites to be freed from slavery in Egypt.
 - o The blood of the lamb on the door protected the chosen people from death. This was a sign

- that one day Jesus, the true Paschal Lamb, would come and save His people from slavery to sin and eternal death by offering himself on the cross. He conquered sin through paying the price for sin on the cross by his blood, and he conquered death through his resurrection, opening the kingdom of heaven to all believers.
 - Jesus instituted the Mass in the context of a celebration of Passover. We celebrate the freedom from sin and death that Jesus won for us every time we gather for Mass.
 - Distribute and discuss Student Handout 8.1:
 - Allow the students to read the handout.
 - Point out the phrase “my sacrifice and yours” and ask the students:
 - Since God offered so much for us, what sacrifices can *we* offer?
 - Besides these, what sacrifice does *the priest* offer?
 - Emphasize the importance of preparing for Mass by offering some intention to unite to the sacrifice of Jesus: whether it is a joy, sorrow, a worry, a request, or the offering of our prayers for someone else. We can offer several intentions in our prayers. In the Mass, we ask Jesus to be present in whatever situation, and offer it to Him to bless and transform with his presence.

2c. Culminating Activity/Assessment:

(Steps to take for student understanding)

- Students can make a list of intentions and post them on a board in the classroom. Students can likewise pray for each other’s intentions.
- “I said a prayer for you...” Letters can be written to persons who are especially in need of prayers.
- Make lambs as a Scripture symbol. Place them on your bulletin board.

2d. Extensions

(Additional related activities for students outside class)

- The class can spiritually adopt a candidate or catechumen in the RCIA. Have a picture of him/her in the classroom with some background information, pray for them daily or weekly, and encourage the person to visit. Mark special occasions (eg, Rite of Election, Easter Vigil) with handmade cards.
- Continue to practice the new responses, including those learned in previous lessons.
- Strongly encourage participation in the Sunday Mass every week.
- Highlight Eucharistic adoration, the prayerful reading of Sacred Scripture, and works of charity as ways to extend the fruits of the Mass throughout the week.

Lesson with Teens:

For this final lesson please complete the section from lesson eight following the scriptural references for this section. The teens must come to realize how scriptural the Mass truly is. Follow up Scriptures with these reflection questions:

Having reviewed the eight lessons on the new translation of the Roman Missal, give examples of the scriptural roots of the Mass.

Luke 24:13-35, Acts 2:46, Matthew 26:26-28, 1 Corinthians 11: 23-26

How central was Eucharist to the early Church community?

How central was the reading of the scriptures for the early Church?

Both were essential to the gathering of the Christian community.

Given the accumulative lessons the teens have experienced conclude this time of study with a day or overnight retreat in which:

- A brief overview of the Mass is given
- A reflection of the readings of the day are done
- Small groups are formed to plan a liturgy in accord with liturgical norms
- Groups will report and the planning of the Mass is drawn together.
- The group will celebrate the Mass they have planned together.

Your parish priest should be involved with this event. Ideally he has connected with this process from time to time.

A shared meal after the liturgy. Table conversation could include: Why I will always keep my commitment to attend Sunday Mass, Holy Days, and at other times when possible.



I arose, and I am still with you, alleluia!
(Entrance Chant – Easter Sunday)

The Communion Rite and Concluding Rite

PRAY BROTHERS AND SISTERS

PRIEST:

Pray, brothers and sisters,
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

PEOPLE:

May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good and for the good of all his holy Church.

SIGN OF PEACE

PRIEST: The peace of the Lord be with you always.

PEOPLE: And with your spirit.

COMMUNION

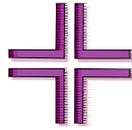
PRIEST: Behold the Lamb of God,
 behold him who takes away the sins of the world
 blessed are those called to the supper of the Lamb.

PEOPLE: Lord, I am not worthy that you should enter under my roof
 but only say the word and my soul
 shall be healed.

CONCLUDING RITES

PRIEST: The Lord be with you.

PEOPLE: And with your spirit.



THE ROMAN CENTURION BELIEVES IN JESUS

Narrator 1
Narrator 2

Jesus
Roman Centurion

Narrator 1: A reading from the holy Gospel according to Matthew:



Narrator 2: When Jesus entered Capernaum, a centurion approached him and appealed to him, saying:

Centurion: "Lord, my servant is lying at home paralyzed, suffering dreadfully."

Jesus: "I will come and cure him."

Centurion: (*On his knees*) "Lord, I am not worthy that you should enter under my roof; only say the word and my servant will be healed."

(*Standing*) For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it."

Narrator 1: When Jesus heard this, he was amazed and said to his disciples:

Jesus: "Amen, I say to you, with no one in Israel have I found such faith."

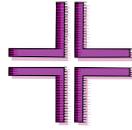
Narrator 2: And Jesus said to the centurion:

Jesus: "You may go; as you have believed, let it be done for you."

Narrator 1: And at that very hour his servant was healed.

Narrator 2: The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ!



THE ROMAN CENTURION BELIEVES IN JESUS

Narrator 1
Narrator 2

Jesus
Roman Centurion

Narrator 1: A reading from the holy Gospel according to Matthew:



Narrator 2: When Jesus entered **Capernaum**, a centurion approached him and appealed to him, saying:

Capernaum (kuh-PER-num): A fishing village on the shore of the Sea of Galilee. Jesus stayed there frequently and taught in the synagogue.

Centurion: "Lord, my servant is lying at home paralyzed, suffering dreadfully."

Centurion: A Roman military officer who was in charge of a "century" – about 100 Roman soldiers.

Jesus: "I will come and cure him."

Centurion (on his knees): "Lord, I am not worthy that you should enter under my roof; only say the word and my servant will be healed."

Lord, I am not worthy: Why is the Centurion not worthy for Jesus to enter his house? Two reasons: The centurion was a Roman, not a member of the chosen people. He respected Jesus, and did not want to cause Jesus to be considered ritually unclean for entering the home of a gentile. Secondly, the centurion already **had faith** that Jesus was under the authority of a power **greater** than the Roman government. Jesus was under the authority of God. Jesus was amazed that the centurion had such faith.

(Standing) For I too am a person subject to authority, with soldiers subject to me. And I say to one, 'Go,' and he goes; and to another, 'Come here,' and he comes; and to my slave, 'Do this,' and he does it."

Narrator 1: When Jesus heard this, he was amazed and said to his disciples:

Jesus is amazed that the people of Israel (perhaps including his own disciples!) didn't understand what this centurion grasped by faith: that Jesus was from God, and that his mission would include all people everywhere.

Jesus: "Amen, I say to you, with no one in Israel have I found such faith."

Narrator 2: And Jesus said to the centurion:

Jesus: "You may go; as you have believed, let it be done for you."

Narrator 1: And at that very hour his servant was healed.

Narrator 2: The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ!

Here, Jesus speaks a command and works a miraculous healing.

Today, in the Mass, Jesus is present especially to heal our souls.

Through his priests, ordained by bishops in rightful succession to the Apostles, Jesus speaks his command and works a miraculous transformation: "This is my body... this is the cup of my blood ... for the forgiveness of sins."

QUESTIONS:

(1.) For what did Jesus praise the centurion?

His faith.

(2.) The centurion also humbly expressed his unworthiness in the presence of Jesus. If you recognized Jesus in human form, what would you proclaim?

Possible responses: "Here I am Lord, I come to do your will."

"Help me to be a good person."

"Lord, help (a person in need)"

(3.) Jesus taught that whatever we do for others, we do for him. How can we show the love of Jesus to people?

Works of service, prayer. Helping others understand God's Word.

(4) Share an experience of hope, joy, or wonder that came unexpectedly? What did you do?

Answers will vary.

Text of the Communion Rite and Concluding Rite

PRAY BROTHERS AND SISTERS

PRIEST:

Pray, brothers and sisters, that **my sacrifice and yours** may be acceptable to God, the almighty Father.

This invitation to prayer, which dates to the 8th century, clearly reaffirms the complementary, yet distinct, roles of the **ministerial priesthood** and the **universal priesthood of the faithful**. The priest and the faithful both offer sacrifice to the Father: The lay faithful offer their daily prayers, labors, joys and sufferings, symbolized by the bread and wine brought forward during the offertory. The priest, by means of the sacrament of Holy Orders, has the authority to preside over the assembly *in the person of Christ* and to consecrate the elements of bread and wine so they become the very Body and Blood of Christ. Thus, at Mass the whole Church is united through the Holy Spirit with the offering of Jesus Christ to the Heavenly Father (see *Catechism of the Catholic Church*, 1368-1370).

PEOPLE:

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and for the good of all his **holy Church**.

The Church is **holy**. (see *Catechism of the Catholic Church*, 823-829, 867).

SIGN OF PEACE

PRIEST: The peace of the Lord be with you always.

PEOPLE: **And with your spirit.**

This is a direct quote from **John 1:29**, where Saint John the Baptist became the first in the Gospels to identify Jesus as the Lamb of God. The blood of the Passover lamb on the doorposts of houses served to protect the firstborn of Israel from death in Egypt (Exodus 12:6-7); the Prophet Isaiah compared the Suffering Servant with the sacrifice of a lamb (Isaiah 53:7); all this was to prefigure the true Lamb, Jesus Christ, who was sacrificed on Calvary to atone for the sins of the world. The expression "Lamb of God" points to the spotless innocence of the Redeemer.

COMMUNION

PRIEST: **Behold** the Lamb of God, **behold him** who takes away the sins of the world **blessed** are those **called to the supper of the Lamb**.

PEOPLE: Lord, I am not worthy **that you should enter under my roof** but only say the word and **my soul** shall be healed.

With this verse from **Revelation 19:9**, the Church underscores the fact that the Sacrifice of the Mass is "a pledge of future glory" (see *Catechism of the Catholic Church*, 1402-1405, 1419).

CONCLUDING RITES

PRIEST: The Lord be with you.

PEOPLE: **And with your spirit.**

If we are properly disposed to receive Holy Communion, the type of 'healing' that takes place at Mass is even greater than the physical healing of the paralyzed body of the centurion's servant. Through the Eucharist, it is primarily the soul – the core of our being – that is healed, as sanctifying grace is strengthened, our spiritual life is sustained, our inclinations to sin are lessened, forging a closer union with Jesus and increasing our love of God and neighbor.

Matthew 8:8 / Luke 7:1-10: The Roman centurion's faith is still an example for us today. It was a faith that Jesus had not yet encountered even among his fellow Jews, perhaps including his disciples. A centurion was a professional military officer with about 100 soldiers under his command. The centurion was a Gentile, not a Jew. The Jews at that time regarded anyone who entered a Gentile's home ("under my roof") to be ritually unclean. This centurion recognizes his lowliness as a Gentile, and had the deference not to place Jesus in a potentially embarrassing position in the eyes of his fellow Israelites. This centurion is a man who understands authority, and he recognizes Jesus as one whose authority is from God. He has faith that if Jesus just says the word, he will do what is needed without having to enter his house. Jesus not only heals the servant, but prophesies that His message is intended for every person of every race and language on earth.

Prayers before and after Mass

This section is offered as an aid to personal prayer.

Prayers before Mass

Universal Prayer

(attributed to Pope Clement XI)

Lord, I believe in you: increase my faith. I trust in you: strengthen my trust. I love you: let me love you more and more. I am sorry for my sins: deepen my sorrow. I worship you as my first beginning, I long for you as my last end, I praise you as my constant helper, and call on you as my loving protector. Guide me by your wisdom, correct me with your justice, comfort me with your mercy, protect me with your power.

I offer you, Lord, my thoughts: to be fixed on you; my words: to have you for their theme; my actions: to reflect my love for you; my sufferings: to be endured for your greater glory. I want to do what you ask of me: in the way you ask, for as long as you ask, because you ask it.

Lord, enlighten my understanding, strengthen my will, purify my heart, and make me holy. Help me to repent of my past sins and to resist temptation in the future. Help me to rise above my human weaknesses and to grow stronger as a Christian. Let me love you, my Lord and my God, and see myself as I really am: a pilgrim in this world, a Christian called to respect and love all whose lives I touch, those under my authority, my friends and my enemies.

Help me to conquer anger with gentleness, greed by generosity, apathy by fervor. Help me to forget myself and reach out toward others. Make me prudent in planning, courageous in taking risks. Make me patient in suffering, unassuming in prosperity. Keep me, Lord, attentive at prayer, temperate in food and drink, diligent in my work, firm in my good intentions. Let my conscience be clear, my conduct without fault, my speech blameless, my life well-ordered. Put me on guard against my human weaknesses. Let me cherish your love for me, keep your commandments, and come at last to your salvation. Teach me to realize that this world is passing, that my true future is the happiness of heaven, that life on earth is short, and the life to come eternal. Help me to prepare for death with a proper fear of judgment, but a greater trust in your mercy. Lead me safely through death to the endless joy of heaven.

Grant this through Christ our Lord. Amen.

Prayer before Mass

(St Thomas Aquinas)

Almighty and ever-living God, I approach the sacrament of Your only-begotten Son, Our Lord Jesus Christ, I come sick to the doctor of life, unclean to the fountain of mercy, blind to the radiance of eternal light, and poor and needy to the Lord of heaven and earth.

Lord, in your great generosity, heal my sickness, wash away my defilement, enlighten my blindness, enrich my poverty, and clothe my nakedness. May I receive the bread of angels, the King of kings and Lord of lords, with humble reverence, with the purity and faith, the repentance and love, and the determined purpose that will help to bring me to salvation. May I receive the sacrament of the Lord's Body and Blood, with all its reality and power.

Kind God, may I receive the Body of Your only-begotten Son, our Lord Jesus Christ, born from the womb of the Virgin Mary, and so be received into His mystical body and numbered among His members.

Loving Father, as on my earthly pilgrimage I now receive Your beloved Son under the veil of a sacrament, may I one day see him face to face in glory, who lives and reigns with You forever. Amen.

Suscipe

(St Ignatius Loyola)

Take, Lord, and receive all my liberty,
my memory, my understanding,
and my entire will,
All I have and call my own.

You have given all to me.
To you, Lord, I return it.

Everything is yours; do with it what you will.
Give me only your love and your grace,
that is enough for me.

Amen.

Prayers after Mass

*"When we have received
the precious Body of Jesus Christ, we should take care not to lose
its heavenly savor by turning too soon to the cares and business of the world."
St. John Chrysostom*

Anima Christi

Soul of Christ, sanctify me
Body of Christ, save me
Blood of Christ, fill my veins
Water from Christ's side, wash me
Passion of Christ, strengthen me
O good Jesus, hear me
Within Thy wounds hide me
Suffer me not to be separated from Thee
From the malicious enemy, defend me
In the hour of my death, call me
And bid me come unto Thee
That I may praise Thee with Thy saints
and with Thy angels
Forever and ever
Amen

Thanksgiving after Mass

(St Thomas Aquinas)

Lord, Father all-powerful and ever-living God, I thank you, for even though I am a sinner, your unprofitable servant, not because of my worth but in the kindness of your mercy, you have fed me with the Precious Body and Blood of your Son, our Lord Jesus Christ.

I pray that this Holy Communion may not bring me condemnation and punishment but forgiveness and salvation. May it be a helmet of faith and a shield of good will. May it purify me from evil ways and put an end to my evil passions. May it bring me charity and patience, humility and obedience, and growth in the power to do good. May it be my strong defense against all my enemies, visible and invisible, and the perfect calming of all my evil impulses, bodily and spiritual. May it unite me more closely to you, the one true God, and lead me safely through death to everlasting happiness with You.

And I pray that you will lead me, a sinner, to the banquet where you, with your Son and Holy Spirit, are true and perfect light, total fulfillment, everlasting joy, gladness without end, and perfect happiness to your saints. Grant this through Christ our Lord. Amen.

A Glossary for Catechists

Adore: The worship that is owed to God alone. Through worship and prayer, the Church and individual persons give adoration to God. The first commandment obliges us to adore God. To adore God is the first act of the virtue of religion; it is to acknowledge him as God, as the Creator and Savior, the Lord and Master of everything that exists, as infinite and merciful Love. To adore God is to acknowledge, in respect and absolute submission, the "nothingness of the creature" who would not exist except for God's willing it. The Mass is the supreme act of adoration. Adoration is distinguished from *veneration*, which is the respect given to the saints. (CCC 2096, 2114, 956)

Atonement: (Latin, *at one, to unite, to reconcile*). The reparation of an offence. Specifically, the redemptive activity of Jesus Christ, who reconciled man with God through his Incarnation and throughout his life, especially by His innocent suffering and death and glorious resurrection. The word also applies to prayer and good works by which persons join themselves with Christ's work of reconciliation and reparation for sin. (CCC 1992)

Begotten: Jesus' relationship with God the Father in the Holy Trinity. Jesus existed with the Father (and the Holy Spirit) from all eternity. Through the grace of the redemption, Jesus allows us a sharing in his Sonship, not as a begotten son (since he is the only begotten Son), but as *adopted* through his sacrificial self-offering, making us able to call God "Our Father" (CCC 441-445, 454; John 1:14, Galatians 3:26-27; 4:5-7)

Chalice: The vessel used to administer the Precious Blood of Christ at Holy Communion. It is fittingly made of precious metal such as gold or silver because of the sacred contents the chalice is designed to hold.

Communion: The reception of the Body and Blood of Jesus Christ. The Eucharist is "the source and summit of all Christian life." In the Eucharist, the sanctifying action of God in our regard and our worship of him reach their high point. The Eucharist contains the whole spiritual good of the Church: Christ himself. Communion with divine life and the unity of the People of God are both expressed and effected by the Eucharist. Through reception of the Eucharist with the proper dispositions, we are cleansed and separated from sin, participate in Christ's sacrifice, united with Christ, committed to the service of the poor, and experience already the liturgy of heaven as a foretaste of eternal life. Eucharistic Communion with the Risen Christ preserves, increases, and renews the life of grace received at Baptism. (CCC 1324-1327, 1384-1387, 1393-1397, 1407)

Communion, Conditions for Receiving: There are four conditions to participate in the Most Holy Eucharist: (1) to understand the mystery of Christ according to one's capacity and ability to receive the Body of the Lord with faith and devotion; (2) to be in the state of

grace, in other words, to be free of any unconfessed mortal sin; (3) to abstain for at least one hour before Holy Communion from any food or drink, with the exception of water and medicine; (4) not to persist obstinately in manifest grave sin, and to be free of the imposed ecclesiastical penalties of interdict or excommunication. (1 Cor. 11:27-29; CCC 1384-1390; Code of Canon Law, can. 912-23)

Communion, Frequent: Receiving the Holy Eucharist several times a week. It is the Church's hope that all Catholics receive Holy Communion frequently, daily if possible. This intimate union with Jesus, the source of all holiness and the giver of all graces, is the greatest aid to a holy life. (Acts 2:42, CCC 1388-1389)

Consecration: (Latin, *to render sacred*) **1.** The words of institution, pronounced by the priest at Mass ("This is my body"; "This is the cup of my blood") by which the bread and the wine are changed into the Body and Blood of Jesus Christ, only the appearances of bread and wine remaining; transubstantiation. **2.** The ordination of a bishop. **3.** The calling forth of the Holy Spirit over chrism by the bishop and priests of the diocese, so that it may be apt for sacramental use. **4.** The solemn rite whereby religious men and women freely dedicate themselves to Christ by living the evangelical counsels of poverty, chastity and obedience. **5.** The formal dedication of a person, family, parish, diocese, region or nation as an act of devotion (eg, consecration to the Sacred Heart of Jesus, to Mary, etc.) (CCC 1352, 1373-1377, 1294, 1556-59, 1562, 1538, 901, 1297, 916, 931)

Consubstantial with the Father: A key phrase in the Nicene Creed confessing that Jesus Christ is true God just as the Father is true God. As true God, Jesus Christ has existed from all eternity, having neither beginning nor end. Jesus shares the same divine nature with the Father and the Holy Spirit. Since he is both true God and true man, Jesus is able to offer himself for our redemption. His humanity allowed him to suffer death, his divinity allowed his suffering and death to have an infinite value to atone for our sins. This doctrine was forcefully challenged by the false teaching of Arius, who believed that there was a time when Jesus Christ did not exist. Arius believed that Jesus was merely a creature, and not truly divine. The Arian heresy was condemned at the First Council of Nicaea (Nicaea) in 325 AD. This council issued the Nicene Creed, in which we state our belief in Jesus as divine, the eternal Son of God, consubstantial (Greek, *homoousion* – from *homos*, same, and *ousia*, essence; Latin *consubstantialem*, of one essence or substance) with the Father. The theologically precise phrase "consubstantial with the Father" invites us to reflect more deeply on the mystery of the divinity of Jesus Christ, the nature of the Trinity, and our own redemption. The Nicene Creed (properly called the Nicene-Constantinopolitan Creed) has been recited at Mass since the beginning of the sixth century.

Epiclesis: (Greek, *to call upon*) That part of the Eucharistic Prayer in which the Holy Spirit is invoked to change the bread and wine into the Body and Blood of Christ.

Eucharistic Prayer: The central prayer of the Mass which begins after the Sanctus, includes the Consecration, and ends with the Great Amen.

Incarnate/ Incarnation: The doctrine that Jesus took on a true human nature. Jesus is fully human and fully divine.

Lord God of Hosts: A title of God found mostly in the prophetic literature of the Old Testament. The term “hosts” is a translation from the Hebrew “*sabaoth*” meaning “army.” The title “Lord God of Hosts” is a title of divine majesty. The ‘army’ is that of the angels, the hosts of heaven.

Presbyterate: The community of priests.

Sanctus: The hymn of the angels praising God in the Temple beginning “Holy, Holy, Holy...” (Isaiah 6:3). The triple repetition conveys the superlative in Hebrew; it also alludes to the three divine persons of the Holy Trinity: Father, Son and Holy Spirit.

Transubstantiation: The change of the entire substance of bread and wine into the body, blood, soul and divinity of our Lord Jesus Christ. Only the appearances (*size, weight, color, etc.*) of bread and wine remain.



Resources

Educators interested in pursuing this topic further will find the following sources helpful:

Become One Body, One Spirit in Christ, DVD

<http://www.becomeonebodyonespiritinchrist.org/>

Benedict XVI. *The Eucharist*. (Spiritual Thoughts Series). Washington DC: USCCB Publishing, 2009.

Congregation for Divine Worship and the Discipline of the Sacraments. *Liturgiam Authenticam: Fifth Instruction on Vernacular Translation of the Roman Liturgy*. 2001.

http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20010507_liturgiam-authenticam_en.html

Federation of Diocesan Liturgical Commissions: "Catechesis on the Liturgy"

http://www.fdlc.org/Liturgy_Catechesis.htm

Fortescue, Adrian. *The Mass: A Study of the Roman Liturgy*. London, England: Longmans, Green and Company, 1950.

Guéranger, Dom Prosper. *The Holy Mass*. Pennsylvania: Baronius Press, 2006.

John Paul II. Encyclical *Ecclesia de Eucharistia*. 2003

<http://www.vatican.va/edocs/ENG0821/INDEX.HTM>

en Español: http://www.vatican.va/holy_father/special_features/encyclicals/documents/hf_jp-ii_enc_20030417_ecclesia_eucharistia_sp.html

Kelly, Maureen A. "Catholic Parent Know-How: About the Revised Roman Missal" (Primary Grades). Huntington, Indiana: Our Sunday Visitor, 2011.

Nash, Thomas. *Worthy is the Lamb: The Biblical Roots of the Mass*. San Francisco: Ignatius Press, 2004.

National Association of Pastoral Musicians, Chants of the Roman Missal

<http://www.npm.org/Chants/index.html#sign>

Ratzinger, Joseph (now Pope Benedict XVI). *The Spirit of the Liturgy*. Translated by John Saward. San Francisco: Ignatius Press, 2000.

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Second Vatican Council. Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*.

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html

Turner, Paul. *At the Supper of the Lamb: A Pastoral and Theological Commentary on the Mass*. Archdiocese of Chicago: Liturgy Training Publications, 2011.

United States Conference of Catholic Bishops. *Dichosos los Invitados a la Cena del Señor: Sobre la Preparación para Recibir Dignamente a Cristo en la Eucaristía*. Washington DC: USCCB Publishing, 2010.

United States Conference of Catholic Bishops. *Happy are Those who are Called to His Supper: On Preparing to Receive Christ Worthily in the Eucharist*. Washington DC: USCCB Publishing, 2010.

United States Conference of Catholic Bishops. *La Presencia Real de Jesucristo en el Sacramento de la Eucaristía: Preguntas Basicas y Respuestas*. Washington DC: USCCB Publishing, 2010.

United States Conference of Catholic Bishops. *The Real Presence of Christ in the Sacrament of the Eucharist: Basic Questions and Answers*. Washington DC: USCCB Publishing, 2010.

United States Conference of Catholic Bishops. *With One Voice: Translation and Implementation of the Third Edition of the Roman Missal*. Washington DC: USCCB Publishing, 2010.

United States Conference of Catholic Bishops – Web Resources:

Order of Mass -- Annotated:

<http://www.nccbuscc.org/romanmissal/annotated-mass.pdf>

PowerPoint Presentations:

<http://www.nccbuscc.org/romanmissal/resources-powerpoints.shtml>

Print Resources:

<http://www.nccbuscc.org/romanmissal/resources-print.shtml>



“Behold, the sower went forth to sow...”
Matthew 13:3