A UNIT OF INSTRUCTION ON THE ROMAN CATHOLIC MASS
FOR STUDENTS IN THE INTERMEDIATE GRADES
OF C.C.D. PROGRAMS AND CATHOLIC SCHOOLS

A CREATIVE PROJECT
SUBMITTED TO THE HONORS COLLEGE
TO FULFILL THE REQUIREMENTS
FOR
ID 499
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This project is dedicated to my mother, Mrs. Dorothy Schwer, who helped me to my earliest understanding of the Mass as a small child. I praise and thank God for an
opportunity to gain a deeper appreciation for the Sacred Liturgy and pray that in some way these lesson plans will help others to see Jesus more clearly in the ritual of the Mass. May the glory ever be His!
I. THE CREATIVE PROJECT

A. Background on the Mass for the Teacher

1. Introduction

The purpose of this project is to provide a series of lesson plans designed to enrich the liturgical awareness and participation of intermediate grade pupils. For Roman Catholics, the Mass is the supreme act of communal worship. Some children receive little religious instruction apart from attendance at Sunday Mass. Without some understanding of the origin and significance of this sacred rite, an older child may become bored with the unchanging pattern of the Mass, or worse still, may see no connection between Jesus' death on the cross to free mankind from sin and going to church every Sunday morning. Hopefully, by following the units of study presented herein, teachers may guide their students to a deeper friendship with Jesus, and a more mature understanding of His Sacrifice upon Calvary which is reverently recalled at every Mass.

2. The Sacrifice of the New Covenant

Man has gathered together to worship his gods since the dawn of time. Even before the Patriarchs, mankind offered prayers and sacrifices to propitiate the elements. Christians
very food is the scandalous mystery of the Eucharist. "Eucharist" is derived from the Greek word for "thanksgiving," and it is not surprising that modern Roman Catholic communal worship should be known by this name, for thanks and praise is the only adequate response to Jesus' priceless gift of Himself.

The Mass (a traditional name for Catholic worship derived from the last words of the old Latin rite, "Ite missa est") commemorates both Jesus' sacrifice and His intimate union with His followers.

In preparing to lead children to Jesus in the Mass, the teacher should have an appreciation for it as both a sacrifice and a sacred meal, as well as an understanding of how Jesus is present in the various rites of the sacred Liturgy, and the meanings of liturgical symbols and gestures. The sections which follow are intended as a brief reference for teachers on the significance of the Eucharist as a sacrifice, a meal and an opportunity to meet Jesus.

3. The Eucharist as a Sacrifice

The need for sacrifice to God dates back to the fall of Adam, when mankind lost God's friendship. Historically, man has offered sacrifice for four different purposes: adoration, thanksgiving, reparation for sin and in petition. Abraham was willing to sacrifice his beloved son Isaac to show adoration for God. Upon disembarking from the Ark, Noah
that whoever believes in Him may not die but may have eternal life." This astounding fact, that God Himself would make reparation for sin and so open the gates of Heaven for all of humanity is the central mystery of the Christian faith. Through His passion and death, Jesus atoned perfectly for the fall of Adam, and made friendship with God possible once more. Jesus died once and cannot die again, but by offering with Him the sacrifice of His Body and Blood to His Father, Roman Catholic Christians petition God for their needs through Jesus Himself. As goats were sacrificed when God made His first covenant with Abraham, so the death of Jesus sealed God's New Covenant. The Mass is a perpetual memorial of how freedom from the bondage of sin was won.

4. The Eucharist as a Meal

The Mass is more than a replay of the Crucifixion, however. All ancient peoples maintained the relationship between Host and guest as sacred. Even an enemy received into one's home could not be harmed, especially while he was eating with the family. Mealtimes were sacred times, when all who partook were united by their common need for nourishment and the common abundance of food to eat. Before the nuclear age, meals were opportunities for conversation, a time when family and friends could enjoy talking with one another, sharing their lives as

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6John 3:16.
well as their food. The food represented the offering of the time and talents of all family members working together in different ways to produce it, Father perhaps laboring in the fields and Mother spending long hours cooking. In the present age of fast-food restaurant chains and frozen dinners eaten in front of television sets, leisurely family dining is reserved for special holidays such as Thanksgiving or Christmas. As a consequence of this fast-paced living, modern Americans have, for the most part, lost their sense of the ritual meal. Tradition has been abandoned at home, which makes tradition at Church that much more foreign.

The Mass has all the features of a traditional meal. It is a time for prayer, that is, conversation with God, including speaking and listening to Him. At Mass the community of believers presents itself and its gifts to God the Father, asking Him to use them to hasten the coming of the Kingdom. The Mass also unites believers as they eat Jesus' Body and drink the cup of His Blood. The Eucharist stands in the tradition of Old Testament Covenant meals. Some of the meat of the sacrificed animal was usually eaten by the parties making the covenant, as a gesture of sealing the bargain. Christians today not only affirm God's new covenant when they eat Jesus' Body and drink His Blood, but they have a unique opportunity to grow in union with Jesus. After experiencing such close communion with the Lord, the faithful must look for Him in one another and serve Him there.
Because of the lack of ritualization in modern America, the ritual of the Mass may seem tedious to those who do not understand its meaning. The Mass today seems much different from the simple "breaking of the bread" of the early Church. If, however, as the Church teaches, Tradition has equal force with Scripture, the ceremonies which enshrine the breaking of the bread should serve to make Jesus more real rather than bore or confuse.

5. Jesus in the Eucharist

How, then, is Jesus present in the Mass? Since He is no longer visible to mortal eyes, the People of God recollect His presence with the aid of liturgical signs. Reverend John P. Schanz in his book The Sacraments of Life and Worship lists five ways in which Jesus is present at Mass: 1) Through His minister the priest, 2) Through Sacred Scripture, 3) As He offers Himself and the faithful to His Father, 4) In the Bread of Life, and 5) Among His worshiping people. Schanz quotes The Constitution on the Sacred Liturgy, one of the documents of Vatican II, on Jesus' presence in the Eucharist:

He (Christ) is present in the sacrifice of the Mass, not only in the person of His minister, the same now offering, through the ministry of priests, who formerly offered Himself on the cross, but especially under the Eucharistic

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species. By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes. He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: 'Where two or three are gathered together in my Name, there I am in the midst of them.'

It is the purpose of this section to examine the ways in which the different liturgical signs, including words, gestures, created things and people all reflect the presence of Jesus.

The first gesture a Roman Catholic makes upon entering a church is an act of faith in the presence of Jesus: he dips the fingers of his right hand into a basin of Holy Water at the church door, and makes the Sign of the Cross. Holy Water, "the symbol of nature set free from sin," is water which has been blessed by a priest. The Sign of the Cross is the holiest of all signs, representing Jesus' holy sacrifice. It is also a statement of the Christian's purpose in entering the church. He does all that follows "In the Name of the Father, and of the Son, and of the Holy Spirit." As the Catholic walks into the church and approaches his pew, he

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11Ibid., pp. 13,14.
acknowledges the presence of Jesus on the altar under the appearance of bread by genuflecting (touching his right knee to the ground). This is an ancient gesture of submission. At different times throughout the Mass the participants kneel, becoming half their normal heights in the presence of a great and good God.\textsuperscript{12} Even the position of hands in prayer can express the attitude of the believer toward Jesus and His Father. Hands clasped with fingers interlocking reflects a desire to clasp God close, while praying with palms together reflects humility and trust. "These hands, our weapons of defense, are laid, as it were, tied and bound together between the hands of God."\textsuperscript{13} Hands raised, with palms up give thanks to God\textsuperscript{14} and accept His blessings.

Before Mass begins, the candles on the altar are lighted. These candles are not necessary for physical illumination, since most churches have electric lighting; instead, lighted candles symbolize spiritual insight,\textsuperscript{15} and remind Christians of Jesus as the Light of the World.\textsuperscript{16} As Romano Guardini points out, the candles also represent an


\textsuperscript{13}\textit{Ibid.}, p. 17.

\textsuperscript{14}\textit{Ibid.}, pp. 15-17.


\textsuperscript{16}\textit{Ibid.}, p. 88.
ideal response to God. Each flame burns steadily with the kind of concentration the Christian should bring to God at Mass.17

The Mass itself may be divided into three distinct parts: the Introductory Rite, the Liturgy of the Word and the Liturgy of the Eucharist.

The Introductory Rite, which begins with song "serves to awaken the congregation to the reality that they have come together as a community."18 After kissing the altar, a gesture which symbolizes Jesus as sacrifice and altar,19 the priest expresses the purposes of the liturgy by making the Sign of the Cross. He greets the assembled community, and calls them to repentance. By confessing their faults to one another and to God during the Penitential Rite, the faithful are ready to proceed into the Mass, now in right relationship with God and brothers and sisters.

The Gloria which follows is a hymn of joyful praise and thanksgiving to God for his merciful forgiveness just invoked. It is in part the song sung by the angels to the shepherds on the first Christmas night. (Luke 2:14) The prayer of the assembly or "Collect" prayed by the celebrant

17Guardini, op. cit., pp. 42,43.


19Schanz, op. cit., pp. 284-300.
represents the prayers of all the people collected together. The formula for all liturgical prayers such as this usually consists of an invocation, a brief period of praise, and a request made to God the Father, through Jesus Christ, in the Holy Spirit, to which the people answer "Amen!" meaning "We agree; this is our prayer too."20

The people are seated, and made ready to listen to Jesus speaking to them in the Liturgy of the Word. The readings for each Sunday rotate on a three-year cycle, while readings for daily Mass are on a two-year cycle.21 The first reading at Sunday Liturgies is generally taken from the Old Testament. It often foreshadows an event in the Gospel, or presents a prophecy fulfilled by Jesus. In gratitude to God for sharing His Word the people respond "Thanks be to God" to this reading. The psalm response, either spoken or sung, affirms the words of the ancient psalmist in a psalm read at this time. The second reading follows the psalm. Taken from an epistle of St. Paul or another New Testament author, this reading exhorts the faithful to live a mature Christian life. The Alleluia, meaning "Praise the Lord," should be sung if possible, to add to the festal joy of hearing the Gospel or

"Good News" of Jesus Christ. The people stand, to show respect for the Word of God, and as a sign that they are eager to carry it out in their lives. The celebrant's salutation preceding the Gospel, "The Lord be with you," answered by the people "And also with you" echoes Boaz' greeting to the reapers (Rut. 2:4) and Gabriel's salutation to Mary. (Luke 1:28) This greeting signifies the union of priest and people in Jesus. Following the Gospel the priest presents a Homily explaining the Scripture for the day and exhorting the faithful to heed its message. The community responds to the Word of God in faith by reciting the Church's "pledge of allegiance," the Nicene Creed. The Creed is a capsule account of salvation history. By saying the Creed, the people renew their baptismal commitments, pledge their loyalty to the Church and recount their privilege of calling Jesus "Brother" and "Savior."

After hearing the Word of God, and pledging loyalty to it, the local church acts on the Word in faith by praying for the needs of the Church Universal in the Prayer of the Faithful or General Intercessions. A lector may read petitions for church and civil authorities, the poor and oppressed, local needs and for the deceased, to which the congregation

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responds antiphonally, perhaps by replying "Lord, hear our prayer."

The Mass from this point on is the Liturgy of the Eucharist. This is the Church's greatest prayer of thanks and praise, climaxed by the re-offering of Jesus, the perfect sacrifice, to God the Father. In Eucharistic Prayers For Children: With 20 Suggested Liturgies, Reverend William J. Freburger writes:

"Our celebration of the Eucharist is the supper of Holy Thursday, not just because we say what Jesus said, but because we do the same thing he did: We bless God by praising and thanking Him and we look to Him for salvation, trusting in the promises he has made. The words and actions of Jesus are recalled and accomplished in the celebration because Jesus is the promised salvation."

Archbishop Fulton J. Sheen in his conference for priests on the Mass likens the Liturgy of the Eucharist to a play. The first act of this drama of salvation is the Preparation of the Gifts. Members of the congregation proceed to the altar carrying gifts of bread (unleavened, as would have been used at the Last Supper), water and wine.

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The symbolism of bread and wine is complex. Both were elements of the Passover ritual, the meal which recalled God's Covenant with His people in Israel. Many hands work to prepare bread and wine, so they are a community offering. The grain and grapes must "suffer" by being ground and pressed to become what they are, and this symbolizes the "dying to self" each Christian must do.

The priest washes his hands with the water, symbolically cleansing himself of sin as he prepares to offer the sacrifice with Jesus and through Jesus, who is the principal Priest at every Mass. The priest and people then offer prayer that the sacrifice, both bread and wine and individual life commitments might be acceptable to God the Father, "for the praise and glory of His name, for our good and the good of all His Church." Another brief prayer over the gifts follows, and celebrant and worshiping community declare their intent to lift up their hearts to God in thanks and praise. Thus, the Eucharistic prayer or Canon of the Mass begins.

The Preface to this prayer recounts salvation history briefly. The priest offers thanksgiving for God's saving deeds, and the people acclaim God the Father and prepare to move to a deeper level of worship, singing the cry of the seraphim (Isaiah 6:3), "Holy, holy, holy Lord, God of power and might; heaven and earth are full of your glory. Hosanna

26 Prayer Over the Gifts.
in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest."\textsuperscript{27}

The priest continues the Eucharistic prayer as the congregation kneels. The tone of the celebration becomes more solemn. The celebrant may select one of the four forms of the Eucharistic prayer, or one of the three forms of the prayers for Masses with children. Each of these prayers follows the same basic formula. The Epiclesis, a prayer that the bread and wine might truly become the Body and Blood of Jesus Christ, through the power of the Holy Spirit, is followed by the narrative of the Last Supper and the institution of the Eucharist. The highlight of the drama, the crucial second act according to Archbishop Sheen, is the Consecration. This is the moment when the celebrant repeats Jesus' words over the gifts: "This is my Body," and "This is my Blood."

Catholic tradition interprets these words literally. The bread and wine, while keeping the same appearance, are transubstantiated into the Real Presence of Jesus, a perfect offering to the Father for sin. The separate consecrations of the bread and wine "express on the level of symbolism or sacrament the separation of the body and blood of Christ as a figure of His death."\textsuperscript{28} At the moment of Consecration:

\textsuperscript{27}Preface Acclamation.

Our unprofitable lives, our tawdry possessions, our imperfect surrender are translated into something really worthwhile for God; as the bread and wine are changed into Christ's self-sacrificial offering, so our gift is absorbed into Christ. 29

The community assents to Jesus' presence in a new way, "the mystery of faith," through a memorial acclamation. The priest continues the Eucharistic prayer with the Anamnesis, in which Jesus' passion, resurrection and ascension are recalled. He then offers the "bread of life and the cup of eternal salvation" 30 to the Father, on behalf of the whole Church, both living and dead, praying through, with and in Jesus Christ. The assembled people voice their affirmation to the entire Eucharistic prayer with the Great Amen. Then God's sons and daughters gathered around His table pray the Lord's Prayer as a grace before the sacred meal and as a sign of mutual forgiveness. The Rite of Peace reminds each Christian that Jesus' peace is more than an absence of fighting; it is love. In sharing a handshake or hug the people show love for Jesus in one another. Aware of individual sinfulness, the community begs Jesus, the Lamb of God, the perfect sacrifice, for mercy. Using the words of John the Baptist, "This is the Lamb of God who takes away the sins of the world," 31

30Eucharistic Prayer I.
31John 1: 29,30.
the celebrant invites the faithful to partake of the Sacred Meal, the third act of the drama. They respond in humility, in echo of the words of the Roman centurion whose servant Jesus cured: "Lord, I am not worthy to receive you, but only say the word and I shall be healed." Although no one is ever worthy to receive Jesus, His invitation stands to all. Church discipline requires only that communicants be practising Catholics free of unconfessed serious sins who have fasted from solid food for one hour out of respect for the Blessed Sacrament. To the extent that men and women die to themselves, they are brought to new life in Jesus in Holy Communion, for He said:

Whoever eats my flesh and drinks my blood has eternal life, and I will raise him to life on the last day. For my flesh is the real food, my blood is the real drink. Whoever eats my flesh and drinks my blood lives in me and I live in him.

The sacrament of the Eucharist also serves to bring those who receive it close to one another. In the words of St. Paul, "Because there is the one bread, all of us, though many, are one body; for we all share the same loaf."

After Communion is distributed, the Community spends

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33 John 6: 54-56.
time quietly giving thanks, while the priest cleans the sacred vessels. He prays that in some way the Eucharistic experience may continue in the lives of all present, and blesses the congregation before dismissing them to "Go in peace to love and serve the Lord." 37

6. Importance of the Mass?

Why, then, do Roman Catholics participate in the Eucharistic Liturgy on Sundays and Holy Days of Obligation, or every day, if possible? Jesus is present in a special way in the rites of the Mass. In the same offering that He made at the Last Supper and on Calvary, Jesus offers Himself to the Father as He changes the bread and wine into His Body and Blood. He offers His followers with this offering of Himself, too.

We can pray at our bedside and fulfill these duties of worship and thanks and sorrow and petition in as far as our human powers go, and God is pleased with our efforts. But the Holy Mass gives us the opportunity to fulfill them 'through Christ and with Christ' and therefore more thoroughly. 38

From the days of the early Church, the celebration of the Eucharist has been a community celebration. In these days

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37 Concluding Rite.

of sweeping social unrest, worship with Christian brothers and sisters must be a priority. In the words of Maria Montessori:

Communal worship is... a human necessity. Without active participation of the faithful together, our worship tends to become angelistic, an activity confined to the spirit alone. Such activity neglects man's complete nature. We are not angels; we are intelligent beings composed of soul and body. Our prayer, and most especially our communal, liturgical prayer, must be sufficiently incarnate to answer the needs of our nature. Thus we sing, pray, stand, sit, kneel; we involve our bodies as well as our intellects and wills in communal worship. We give our entire selves in worship to God.39

Still, the People of God are individuals. Each must decide how he or she will respond to Jesus in the Eucharist. Reverend William J. Freburger speaks of this response in terms of a sinful tendency toward isolation.

We can drift through life, not facing up to who we are. But Jesus Christ taught us, and demands of us, that we freely admit that we are not alone, that we cannot live alone. We are made to need God and to need the people of God. When we come forward to touch God in liturgy, we are exposing an ever-present temptation within ourselves. Throughout the liturgy, not just in the penitential rites, we can, on the one hand, remain uncommitted, alone, selfish by isolating ourselves or by escaping into unthinking mimicry of what those around us are doing. On the other hand, we can get personally involved, truly conscious of

what our words and actions mean, even if that is something those around us are not doing.
This is the tension of liturgy—whether or not to risk being aware of the awesome thing we are doing.

The task of parents and teachers is to encourage children to become "personally involved" in the liturgy and the lesson plans which follow were written with this aim.

7. Annotated Bibliography of Sources on the Mass

For those who wish to learn more about the Mass, a very brief annotated bibliography of readily available general sources follows:


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B. Lesson Plans

1. General Unit Objectives

The aims of this unit are both cognitive and spiritual. The cognitive component of the unit is to be evaluated by short quizzes on the material presented, and a comprehensive unit test. Spiritual development is much harder to evaluate. The teacher may be able to see spiritual progress reflected in personal writing assignments, greater attention at Mass, or more thoughtful questions from students.

a) Cognitive Objectives

(1) Students will be able to relate the Biblical background of the Mass, especially the Passover and the Last Supper.

(2) Students will understand the term "sacrifice."

(3) Students will be able to find passages in the Bible by chapter and verse.

(4) Students will be able to name and explain the principle parts of the Mass.
(5) Students will understand the symbolism of: priests' vestments, candles, holy water, sanctuary lamp, and sacred vessels.

(6) Students will be able to identify the Liturgical seasons of the Church year, the Holy Days of Obligation and the rules governing Sunday Mass attendance and reception of Holy Communion.

b) Affective/Spiritual Objectives

(1) Students will look forward to Mass as a time for meeting Jesus.

(2) Students will listen more attentively to the Word of God.

(3) Jesus in Holy Communion will seem more real to the students.

(4) Students will feel a deeper sense of commitment to love and serve Jesus in daily life.

2. Use of the Lesson Plans

The creative project consists of two sets of lesson plans for use in teaching children about the Mass. The ten weekly lessons were designed for Confraternity of Christian Doctrine (C.C.D.) classes for Catholic children attending public schools. Since these classes usually meet only once
a week for one hour, each lesson must cover a broader scope of material than would normally be presented daily in a Catholic school religious education program. The basic Scripture passages teaching the significance of Catholic worship, such as the Exodus account and the story of the Last Supper, are presented in the C.C.D. lessons, which have been designed to provide ample material for each hour-long session. Homework assignments allow more class time for the teacher's presentation and for discussion, while giving the children occasion to think about the lesson during the week.

Children in Catholic schools generally receive religious instruction every day, but for a shorter period of time, perhaps half an hour to forty-five minutes per day. The lessons for these pupils fit this time span, and contain a more detailed presentation of the parts of the Mass which daily instruction makes feasible.

Both C.C.D. and Catholic school students should be provided with missalettes containing the rites and prayers of the Mass. Outdated copies discarded by the parish church are adequate for this purpose. The children should also be encouraged to keep all written and artistic material from the assignments in a scrapbook entitled "My Book About The Mass."

Songs are used as culminating activities in several of the lessons, and guitar accompaniment has been suggested, but teachers who do not play musical instruments need not despair. Almost all the songs included are taken from Reverend Carey
Landry's Hi God! program or the Songs of Praise songbooks by Word of God Music, and long-playing records are available for both of these. Or, the teacher may want to enlist the help of a volunteer musician, perhaps a mother, father, or older brother or sister of one of the students, who would be willing to come in occasionally to lead the class in song.

3. Lesson Plans for C.C.D. Students

Lesson 1--Introduction/The Last Supper
Lesson 2--The Mass as Meal and Sacrifice (Exodus)
Lesson 3--Introduction of the Mass
Lesson 4--Liturgy of the Word
Lesson 5--Liturgy of the Eucharist
Lesson 6--Holy Communion
Lesson 7--Visit to a church/Presentation on vestments and sacred vessels/Discussion of the Church year and Holy Days
Lesson 8--Review/Liturgy planning
Lesson 9--Student Liturgy
Lesson 10--Testing/Scrapbook making
LESSON 1

INTRODUCTION/THE LAST SUPPER

OBJECTIVES:

1) By the end of the lesson students will know each other by name if they do not already.

2) Students will know the story of the Last Supper and will demonstrate this knowledge by answering four out of five questions on a short-answer quiz at the beginning of the next class meeting.

3) Students will see the relationship between the Mass and the Last Supper, and demonstrate this by making a list of ways the Mass and the Last Supper are alike and different.

MATERIALS: Individual Bibles, chalkboard and chalk, guitar.

PROCEDURE: Pair up the students. Tell them that one person is to be the interviewer, and ask his/her partner questions to find out as much as possible about him/her. After three minutes, the process will be reversed. When everyone is finished, each person will introduce his/her partner to the whole group.

After the introductions, ask the class whom they have gotten to know better through C.C.D. class. (Jesus)

Tell the children that one partner will pretend that he/she is Jesus and the other partner must interview Him. After three minutes, ask the interviewers what they learned about Jesus. Make a list of the data on the board.

Ask the students how they learned this information about Jesus. Tell them that they will learn more about Jesus during the next ten weeks by studying the Mass.

Structure a class discussion on the Mass by asking the following questions:

1. Why do Catholics go to Mass every Sunday?
2. What happens at Mass? (Make a list of student responses on the chalkboard.)

3. Who said the first Mass, and when?

Write these vocabulary words on the board, and discuss the meaning of each one:

Unleavened bread
Passover
Blessing
Remembrance
Fruit of the Vine
Covenant

Pass out individual Bibles, and tell students to read the account of the Last Supper (Luke 22:7-20) to find out what Jesus said about the Mass. (Explain how to locate passages in the Bible by chapter and verse if necessary.)

Allow time for the students to read the passage silently, then ask the class to answer the following questions:

1. Who was with Jesus at the Last Supper?
2. What did Jesus ask the Apostles to do?
3. When do Christians today "do this in remembrance of Him"?
4. What happened the day after the Last Supper?
5. Why did Jesus give the Apostles His Body and Blood?

Remind the students that Jesus is present at every Mass, and gives those who believe in Him His Body and Blood, the precious gift of Himself.

Teach students the song, "I am the Bread of Life," from Songs of Praise: Volume 1.
HOMEWORK: Instruct students to draw a picture of the Last Supper/First Mass and make two lists: "How the Last Supper was like Mass" and "How the Last Supper was different from Mass."
LESSON 2

THE MASS AS MEAL AND SACRIFICE

OBJECTIVES: 1) By the end of the lesson, students will know the origin of the Passover, and will demonstrate this knowledge by answering four out of five questions correctly on a short-answer quiz next week.

2) Students will understand the meaning of the term "sacrifice," and will recognize Jesus' death on the Cross as a sacrifice for the sins of mankind. This understanding will be evaluated from the answers students give on the homework assignment "The Sacrifice of the Mass."

MATERIALS: Copies of the worksheet "The Sacrifice of the Mass" (appendix B), individual Bibles, writing materials.

PROCEDURE: Review the homework assignment. Make a list on the chalkboard from items on student lists of "How the Last Supper was like Mass" and "How the Last Supper was different from Mass."

Pass out paper and pencils and give a short quiz on the last lesson. Use the following questions:

1. When was the first Mass?
2. Who said it?
3. Who attended the first Mass?
4. What happened the day after the first Mass?
5. Why do Catholics go to Mass?

Remind the students that the Last Supper was a Passover meal. Ask them what Passover commemorates.

Review with the students the life of Moses. Pass out Bibles and have students read Exodus 12: 21-36 to find out the promise God made to the Israelites.
Lead a class discussion when students have finished reading, using the following questions:

1. Why was the feast called Passover?
2. Why were the people to eat the meal standing up and ready to go?
3. How did the blood of the lamb protect the people?
4. Why did God tell the people to celebrate this occasion every year?
5. Do Christians today celebrate the Passover?

Tell the students that many years before the time of Jesus, people killed animals and offered them to God. These animals represented the people's promise to love God and obey Him. However, after Moses, the people forgot about serving God many times. They did evil things, and no animal alone could make up for their sins.

Explain the meaning of the word "sacrifice."

Direct students to find John 3:16 in their Bibles. Read this verse together. Explain that Jesus was God's Son and that He died on the cross to take the blame for the sins of mankind. Use the analogy of a person being hit by a car while they were trying to save a younger brother or sister from being hurt.

Ask students these questions:

1. What sacrifice did God make for us?
2. Could anyone else have made it for us?
3. Why did God want to make this sacrifice?
4. Why is Jesus sometimes called the "lamb of God"?

As a class, have students think of a sacrifice they could make that would help someone else, and make plans to carry it out.
HOMEWORK: Assign students to complete homework sheets entitled "The Sacrifice of the Mass."
LESSON 3

INTRODUCTION OF THE MASS

OBJECTIVES: 1) Students will show understanding of God as a loving, forgiving Father by correctly completing the homework assignment "The Forgiving Father."

2) Students will be able to list the four different types of prayer on a short quiz given at the next class meeting.

3) Students will be able to explain that the Gloria was a prayer sung by angels on the first Christmas night. They will do this on a short quiz given at the next class meeting.

4) Students will be able to give the meaning of the word "Eucharist" on a short quiz given at the next class meeting.

MATERIALS: Missalettes, individual Bibles, copies of "The Forgiving Father" worksheet (appendix A), writing materials.

PROCEDURE: Review answers to the homework worksheet "The Sacrifice of the Mass."

Pass out paper and pencils and ask these quiz questions on last week's lesson:

1. Who was the Israelite leader who asked Pharoah to let God's people go?

2. What were the Israelites told to eat on the night before they left Egypt?

3. Anna hated raspberry ice cream cones. Her Grandmother gave her one so Anna gave the ice cream to her little brother. Was this a sacrifice?

4. Jerry had a paper route. He gave ten cents of every dollar he made to the church. Was this a sacrifice?
5. What was Jesus' sacrifice for us?

Ask students what they would do if they were invited to the birthday party of someone they had insulted. (Apologize) Explain that this is why the first part of the Mass is the Penitential Rite.

Pass out missalettes. Ask students to turn to the Penitential Rite. Assign students to read the Confiteor (the prayer beginning "I confess") aloud.

Ask students these questions:

1. What is sin?
2. Does everyone sin?
3. How is it possible to know if an action is sinful?
4. How does God feel about sin?

Tell the students that Jesus told a story about how God felt about people who sinned. Pass out Bibles and direct students to turn to Luke 15:11-32 and read the story of a loving father.

Allow students to read the story silently. Ask them who the father in the story represents.

Point out that God forgives His people in the same way that the father forgave his son.

Direct students to turn to the Gloria ("Glory to God in the highest") in their missalettes. Explain that the Gloria is the prayer of praise sung by the Angels to the shepherds on the first Christmas night. Assign students to read the prayer aloud.

Explain to students that there are four types of prayer:

1. Praising prayers--telling God how good He is.
2. Thanking prayers--thanking Him for His gifts to us.
3. Sorry prayers--asking God to forgive our sins.


Explain that the short prayer prayed by the priest after the Gloria is called the Collect, because it represents the prayers of all the people collected together. Point out that all the prayers throughout the Mass are addressed to God the Father in the name of Jesus His Son.

Divide the students into groups of three. Tell them to act out the story of the forgiving father using only three actors. Allow five minutes for practice and invite groups to perform for the class.

**HOMEWORK:** Assign students to complete the homework sheet entitled "The Forgiving Father" based on Luke 15: 11-32.
LESSON 4

LITURGY OF THE WORD

OBJECTIVES: Students will be able to identify each of these parts of the Mass on a quiz during the next class meeting: first reading, second reading, the Gospel, homily, Creed and Prayer of the Faithful.

MATERIALS: Missalettes, individual Bibles, writing materials.

PROCEDURE: Review the homework worksheet "The Forgiving Father."

Pass out paper and pencils and direct students to write answers to the following quiz questions:

1. What kind of prayer is the Confiteor?
2. What kind of prayer is the Gloria?
3. Who sang the Gloria on the first Christmas night?
4. What does the word "Eucharist" mean?

Instruct the children on how to play the game "Telephone," in which a message is whispered from child to child, ending up very garbled.

After playing the game, remind students how important it is to listen to important messages. Ask students how God speaks to His people. Explain that the Bible is the record of how God has spoken to people throughout history. Stress that the Bible is one of the ways God speaks to people today.

Stress that Bibles are to be treated with respect, just as a letter from a dear friend would be.

Pass out Bibles and tell students to leaf through them. Direct students to find the following and discuss the significance of each:

1. The Old Testament
2. The Book of Genesis
3. The Book of Exodus
4. The Book of Psalms
5. The Book of Isaiah
7. The Gospels
8. The letters of St. Paul

Explain to students that the first reading at Mass is generally taken from the Old Testament, followed by a psalm, then a reading from one of the letters written by St. Paul or another Bishop of the early Christian Church, followed by the Gospel, read by the priest.

Ask the question "Why do we stand for the Gospel?"

Pass out missalettes and direct the students to find examples of the three readings under the section called the Liturgy of the Word.

Explain the meaning of the term homily.

Direct students to turn to the Apostles' Creed in their missalettes. Tell students that this prayer states what we as Catholic Christians believe, a "Catholic Pledge of Allegiance."

Read through each section of the Apostles' Creed with the students. Allow them to ask any question they might have about basic Christian beliefs.

Have the students turn in their missalettes to the General Intercessions or the Prayer of the Faithful. Read to the students Jesus' saying on prayer from Luke 11: 5-13.

Ask students to name some people who might need prayer, including people the students dislike.

Emphasize that faith is believing in some things that cannot be seen. Teach the song "I Believe in the Sun" from the Hi God! songbook by Rev. Carey Landry.

**HOMEWORK:** Assign students to memorize the Apostles' Creed and write a petition that could be read at Mass during the prayer of the faithful.
LESSON 5

LITURGY OF THE EUCHARIST

OBJECTIVES: 1) Students will be able to explain the meaning of the Eucharistic Prayer, and will demonstrate this understanding by paraphrasing one of these prayers in their own words.

2) Students will be able to identify:

   a) The origin of the Sanctus (Holy, Holy)
   b) The symbolism of the Presentation of the bread and wine
   c) The meaning of the Consecration
   d) The meanings of the words "Hosanna" and "Amen."

MATERIALS: Missalettes.

PROCEDURE: Direct the students to recite the Apostles' Creed in unison to check their memorization.

Lead the students in prayer and invite any student who wishes to read his/her petition written as homework.

Write these two groups of words on the chalkboard, pass out writing materials, and direct students to match a term from one list with its meaning in the other:

1. Creed  a. Father's talk explaining Scripture
2. Gospel  b. Reading about Jesus' life
3. First reading  c. Means "I believe"
4. Second reading  d. Letter to early Christians (and to us!)
5. Homily  e. Asking God's help for others
6. Prayer of the Faithful
Ask students if they give their fathers and mothers gifts on special occasions. Ask them why they like to give their parents gifts. Tell students that God is our loving Father, and that at Mass we offer Him gifts. Ask students what kind of gift God would like best. Remind students that at Mass God's people offer Him their sacrifices and the sacrifices of His Son Jesus.

Ask the students why members of the community bring the bread and wine up to the altar. Remind the students that this gesture represents each person's offering of his/her love to God.

Pass out missalettes and direct students to find the "Prayer over the Gifts." Read this prayer to the students slowly. Ask students what sacrifice is being made in the Mass at this point.

Review the four types of prayers with students.

Direct students to turn to the Holy, Holy or Sanctus. Explain that this is the prayer of the angels in Heaven who praise God continuously, as recorded by the Prophet Isaiah.

Lead the students in reading the Sanctus in unison. Ask students these questions.

1. What does "Hosanna" mean?

2. Who is "He who comes in the name of the Lord"?

Tell students that this part of the Mass helps God's people on earth realize that they are in the presence of God and all His angels and saints, even though these are invisible to human eyes.

Have students turn to the Eucharistic Prayers in their missalettes. Read each section of the prayer and explain, allowing the students to ask any questions they may have. (Use explanations from the teacher's text as a resource.) Emphasize the importance of the Consecration.

Explain to the students that the Eucharistic Prayer ends with the Great Amen. Tell them that "Amen" is a Hebrew word meaning "it is true." State that this ending indicates that the people agree with the prayer said by the priest.
Remind students that not only is Jesus' Body and Blood offered to God the Father, but that Christians offer Him their lives too. Teach Joe Wise's song "Take Our Bread."

**HOMEWORK:** Tell students to choose one of the Eucharistic Prayers and write it out in their own words so that it makes sense to them.
LESSON 6

HOLY COMMUNION

OBJECTIVES:

1) Students will mediate on the words of the Lord's Prayer as they participate in a liturgical dance.

2) Students will be able to identify correctly Church rules concerning the reception of Holy Communion, and will demonstrate this competency on the final exam.

3) Students will show reverence for Jesus in Holy Communion as observed by the teacher at the class liturgy.

MATERIALS: Writing materials, missalettes, individual Bibles.

PROCEDURE:

Pass out paper and pencils. Ask students to write answers to these questions:

1. What prayer said or sung at Mass is the prayer the Prophet Isaiah heard the angels of God in Heaven using to praise God?

2. What happens at the Consecration?

3. What does the word "Hosanna" mean?

4. What does the word "Amen" mean?

5. What is presented to God at the Presentation of the Gifts?

Invite the students to read their paraphrases of the Eucharistic Prayers. Review the purpose of these prayers.

Tell the students that the Lord's Prayer is like a Grace before eating the Body and Blood of Jesus.

Explain that the Lord's Prayer is so called because Jesus taught it to His disciples when they asked Him how to pray.
Pass out missalettes. Read each phrase of the Lord's Prayer slowly, allowing the students to ask any questions they might have, or ask the following questions:

1. What does "hallowed" mean?
2. What does it mean for God's Kingdom to come? How does this happen?
3. How can Christians know what God's will is?
4. What are "trespasses"?
5. What is temptation?

Have the students read the words of the Rite of Peace. Ask the students these questions:

1. What is the peace of Jesus like?
2. Why is the Rite of Peace scheduled right before Holy Communion?

Remind the students that Jesus told his disciples that they could not honor God while holding a grudge against someone else.

Direct students to read the "Lamb of God" in unison. Ask these questions:

1. Why is Jesus called the Lamb of God?
2. How did He take away the sins of the world?

Tell the students that the words said right before Communion, "Lord, I am not worthy to receive you, but only say the word and I shall be healed" are the words of the Roman centurion who asked Jesus to heal his servant. Pass out Bibles and direct the students to read Luke 7: 1-10 silently.

When students have finished reading, ask these questions:

1. Why didn't the soldier want Jesus to come into his house?
2. Why was Jesus surprised by the soldier's attitude?
Explain to students that in the prayer "Lord, I am not worthy" Christians ask for spiritual healing of sin.

Ask students these questions:

1. Do Christians deserve to receive Jesus?

2. Are there times when one should not go to Holy Communion?

Remind the students of the one-hour Eucharistic fast and the necessity to be free from serious sin.

Ask students how Jesus' followers can show love for Him in Holy Communion.

Teach the students the actions to a liturgical dance to the words of the Lord's Prayer. (Use directions found in appendix D)

**HOMEWORK:** Assign students to write a prayer to Jesus in Holy Communion.
LESSON 7

VISIT TO A CHURCH

PRESENTATION ON VESTMENTS AND SACRED VESSELS

DISCUSSION OF THE CHURCH YEAR AND HOLY DAYS

OBJECTIVES: 1) Students will be able to explain the symbolism of holy water, candles and the sanctuary lamp on the final exam.

2) Students will be able to give the names and dates of the Holy Days of Obligation by filling in the blank questions on the final exam.

3) Students will use good manners in church as observed by the teacher at the class liturgy.

MATERIALS: Individual candles, matches.

PROCEDURE: Tell students that they will be taking a field-trip to a church during this lesson to learn about articles that remind Christians of Jesus at Mass.

Explain the Sign of the Cross as a sign of purpose for worship.

Ask students about the origin of holy water. Remind them that holy water has no magical properties of its own, but that using it helps God's people to think about Him.

Ask students why the candle in the holder above the altar is always burning, even when Mass is not going on. Remind students that it is good to stop at a church and say "hello" to Jesus whenever possible.

Ask students the meaning of the genuflection.

Ask students why candles are lighted on the altar at Mass even though the church has electric lights. Explain that candles remind Christians of Jesus, the Light of the World, and the concentration the people should show at Mass.
Lead a class discussion on good manners in church.

Explain the seasons of the Church year to students, including Advent, Christmas, Lent, Easter, and Ordinary time.

Explain the meaning of the term Holy Day of Obligation, and discuss these Holy Days:

1. Solemnity of Mary, January 1
2. Ascension Thursday, forty days after Easter
3. Feast of the Assumption, August 15
4. All Saints' Day, November 1
5. Feast of the Immaculate Conception, December 8
6. Christmas Day, December 25

Invite the pastor to give a brief history of the vestments and a demonstration of how they are worn. Ask him to include these garments:

1. Cassock
2. Amice
3. Alb
4. Cincture
5. Chasuble
6. Stole

Ask the priest to explain the uses of the sacred vessels:

1. Chalice
2. Paten
3. Purificator
4. Pall

"Jesus, the Light of the World" prayer service included in appendix E.
HOMEWORK: Assign students to memorize the names and dates of the Holy Days of Obligation.
LESSON 8

REVIEW/LITURGY PLANNING

OBJECTIVES:
1) Students will decide on a theme for the class liturgy and will form committees to prepare for it.

2) Students will review all that they have learned so far in this unit, so that they will know what to study for the unit test in two weeks.

MATERIALS:
Copies of the crossword puzzle "All About the Mass" (appendix F), Liturgy Planning Form (use the one found in appendix G, or a similar form from another source).

PROCEDURE:
Ask the students the following questions to review the presentation given last week:

1. What is the symbolism of candles on the altar, the sanctuary lamp, and holy water?

2. What season of the Church year comes before Christmas? Before Easter?

3. Name the Holy Days of Obligation and give their dates. Why do Catholics go to Mass on these days?

Ask students to explain these parts of the Mass:

1. Penitential Rite
2. Gloria
3. First Reading
4. Psalm Response
5. Second Reading
6. Gospel
7. Homily
8. Prayer of the Faithful
9. Preparation of the Gifts
10. Sanctus
11. Bucharistic Prayer
12. Consecration
13. Great Amen
14. Lord's Prayer
15. Rite of Peace
16. Lamb of God
17. Holy Communion
18. Dismissal

Tell the students that their class will be having their own Mass next week. Ask questions such as "What are you happy about today?" or "What makes you really sad?" in order to arrive at a theme for the liturgy.

Divide the class according to interest into the following committees:

1. Readings Committee -
   Chooses Scripture readings to fit the theme and supplies lectors. (The teacher will probably need to select four or five readings to choose from.)

2. Music Committee -
   Chooses songs to fit the theme and supplies song leaders and musicians.

3. Hospitality Committee -
   Students serve as ushers, gift bearers, plan a special sign of peace, write prayer of the faithful petitions, design invitations for parents, etc.
4. Banner Committee -

Responsible for the constructions of banners or posters reflecting the theme.

Give the committees time to plan the Mass. The teacher should fill out a Liturgy planning form similar to the one in appendix G and should give a copy of this form to the priest who will be celebrating the Mass.

HOMEWORK: Assign students to complete the "All About the Mass" Crossword Puzzle and remind them to study for the test.
LESSON 9

STUDENT LITURGY

OBJECTIVE: Students will use the knowledge they have gained from this unit to participate in a class liturgy.

MATERIALS: Special banners, programs.

PROCEDURE: Students will take part in the Liturgy they have planned. See appendix H for a brief bibliography of resources for planning children's liturgies.
LESSON 10

TESTING/SCRAPBOOK MAKING

OBJECTIVES: 1) Students will demonstrate that they have learned basic facts about the Mass by answering correctly 80% of the multiple choice/fill-in-the-blank test questions.

2) Students will construct an attractive scrapbook containing all the written work they have done for this unit.

MATERIALS: A copy of the test (appendix I) and a pencil for each student, one 9" by 12" sheet of construction paper and four 8" by 11" sheets for each student, crayons, glue and a stapler.

PROCEDURE: Answer any question students have about the crossword puzzle or anything studied in the unit.

Pass out pencils and copies of the test. (Use C.C.D. test found in Appendix I.) Allow students as much time as they need to complete the test.

Direct students to construct "My book about the Mass" scrapbooks, using the large sheet of construction paper as a cover and the smaller sheets as pages. After the pages are stapled inside the cover, the students may glue their assignments into the book. The following assignments should be included:

1. Ways the Last Supper and the Mass are Alike/Different.

2. Picture of the Last Supper.


5. Prayer of the Faithful Petition.

6. Paraphrase of one of the Eucharistic Prayers.
7. "My Prayer to Jesus in Holy Communion."

8. "All About the Mass" crossword puzzle.

Students may decorate the covers of the book as they wish.
4. Lesson Plans for Catholic School Students

Week 1--
Day 1--The Last Supper
Day 2--The Passover
Day 3--"The Breaking of the Bread" in the New Testament
Day 4--The Main Parts of the Mass
Day 5--The Penitential Rite

Week 2--
Day 1--The Gloria and Prayers
Day 2--The Old Testament
Day 3--The Psalms
Day 4--St. Paul and the Epistles
Day 5--The Gospel

Week 3--
Day 1--The Creed
Day 2--The Prayer of the Faithful, or General Intercessions
Day 3--The Preparation of the Gifts
Day 4--The Sanctus
Day 5--The Eucharistic Prayer

Week 4--
Day 1--The Lord's Prayer
Day 2--The Rite of Peace
Day 3--The Lamb of God and Holy Communion
Day 4--A visit to a Church

Day 5--A demonstration of the priest's vestments and the sacred vessels

Week 5--

Day 1--The Liturgical Year and the Holy Days of Obligation

Day 2--Review

Day 3--Review

Day 4--Test

Day 5--Construction of "My Book About the Mass" scrapbooks

Week 6--

Day 1--Liturgy Planning

Day 2--Liturgy Planning

Day 3--Liturgy
WEEK 1, DAY 1

THE LAST SUPPER

OBJECTIVE: Students will state the relationship between the Mass and the Last Supper and will demonstrate this as a class by making a list of ways the Mass and the Last Supper are alike and different.

MATERIALS: Individual Bibles, crayons, writing and drawing paper, pencils.

PROCEDURE: Structure a class discussion on the Mass by asking the following questions:

1. Why do Catholics go to Mass every Sunday?

2. What happens at Mass? (Make a list of student responses on the chalkboard.)

3. Who said the first Mass and when?

Pass out individual Bibles and tell students to read the account of the Last Supper (Luke 22:7-20) to find out what Jesus said about the Mass. (Explain how to locate passages in the Bible by chapter and verse if necessary.)

Allow time for the students to read the passage silently, then use the following questions to guide a large group discussion:

1. How did Jesus know where the man with the water jar would be?

2. Why does Jesus say He will not drink of the fruit of the vine until the coming of the reign of God?

3. What is a covenant? Why must Jesus make it in blood?

4. When do Christians today "do this in remembrance of Him"?
Tell the students to close their eyes and imagine themselves as one of the Apostles at the Last Supper. Read the passage aloud to the class. Ask students where they have heard these words before.

Ask students how the Mass and the Last Supper are alike and different. Make a list on the blackboard and tell each student to copy it.

Ask the students to join hands and pray, asking God to bless the class in studying the special gift of His Son Jesus, the Mass.

**HOMEWORK:** Assign the students to draw a picture of what it would have felt like to have been present at the Last Supper.
WEEK 1, DAY 2

THE PASSOVER

OBJECTIVES: 1) Students will be able to tell the story of the Passover and will demonstrate this knowledge by correctly answering questions asked by the teacher.

2) Students will be able to explain the concept of covenant when questioned by the teacher.

MATERIALS: Individual Bibles, guitar and music.

PROCEDURE: Collect and display the students' pictures of the Last Supper.

Remind the students that the Last Supper was a Passover meal. Ask them what Passover commemorates.

Tell the students that Passover is still celebrated by the Jews today, and is also known as the Feast of Unleavened Bread. Pass out Bibles and have students read Exodus 12: 21-36 to find out why it is known by this name.

Lead a class discussion when students have finished reading, using the following questions:

1. Why did the Israelites make bread without any yeast?
2. Why was the feast called the Passover?
3. How did the blood of the lamb protect the people?
4. Why did God tell the people to celebrate this occasion every year?
5. Do Christians today celebrate the Passover?

Tell the students that a covenant is an agreement between two people. Ask the students what God's covenant with the Israelites was.
Remind the students that although the people often forgot about their promise to God, God always kept His promise to love them and care for them. Tell the students that although the people tried to ask God to forgive their sins, they just kept sinning over and over again.

Direct students to read John 3:16 silently to find out how God finally helped the world.

When students have finished reading ask these questions:

1. How did people treat God's only Son?
2. Why did Jesus allow Himself to be put to death?
3. How can people today show their love for God?

Ask students these questions to evaluate the effectiveness of the lesson:

1. Who was the Israelite leader who asked Pharoah to let God's people leave Egypt?
2. What were the Israelites told to eat on the night before they left Egypt?
3. Why was the feast called Passover?
4. What is a covenant?
5. Why did Jesus allow Himself to be put to death?

Teach the song "His Banner Over Me is Love" from Rev. Carey Landry's Hi God! songbook.
WEEK 1, DAY 3

"THE BREAKING OF THE BREAD" IN THE NEW TESTAMENT

OBJECTIVE: Students will be able to give two New Testament references to the Mass other than the Last Supper and will demonstrate this knowledge by answering the teacher's questions correctly.

MATERIALS: Individual Bibles, guitar and music.

PROCEDURE: Review by asking the students what happened to Jesus after the Last Supper.

Tell the students that after Jesus rose from the dead, one way that the Apostles knew it was Him was when He "blessed and broke the bread." Ask the students to read Luke 24: 13-35 to find out how Jesus surprised the Apostles.

When students have finished reading ask these questions:

1. Why did the disciples not recognize Jesus sooner?
2. When do Christians meet Jesus?

Tell the students that the early Christians broke bread and said the words of Jesus regularly after He had gone back to Heaven. Direct students to read Acts 2: 42-47 silently.

Give a short lecture including the following points:

1. Although Jewish people kept Saturday as the Sabbath, or Holy Day of God, Christians decided to keep Sunday holy instead, since this was the day of the week on which Jesus rose from the dead.

2. At first the Mass was in the language of the people who had been Jesus' friends, in Hebrew or Aramaic. Then as more and more people became Christian, services had to be held in a language that everyone could understand. At first this language was Greek, then it became Latin. The Mass remained in Latin until about twenty years ago.
Ask these questions at random to evaluate the effectiveness of the lesson:

1. How did the Apostles who went to Emmaus know that they had been walking with Jesus?

2. What was the early Christian community like?

3. On what day of the week do Christians today get together to break bread?

Teach the students the round "Are Not Our Hearts" from Hi God! by Rev. Carey Landry.

**Homework:** Assign students to interview their parents, asking them their impression of the Latin Mass.
WEEK 1, DAY 4

THE MAIN PARTS OF THE MASS

OBJECTIVE: Students will be able to state the two main parts of the Mass, and will be able to answer the teacher's questions on them by the end of the lesson.

MATERIALS: "Jesus of Nazareth requests the honor of your presence at a dinner to be given in His honor" poster, guitar and music, paper and pencils.

PROCEDURE: Invite students to share their parent interviews on the Latin Mass.

Discuss the poster "Jesus of Nazareth requests the honor of your presence at a dinner to be given in His honor." Use the following questions:

1. How is the Mass a meal?
2. How is it a reminder of Jesus' death?
3. How is it a reminder of Jesus' Resurrection?
4. Why is it an honor to be able to come to Mass?

Give a short lecture on the parts of the Mass including the Liturgy of the Word and the Liturgy of the Eucharist.

Ask different students to explain the Liturgy of the Word and the Liturgy of the Eucharist.

Teach the song "I am the Bread of Life," from Songs of Praise: Volume 1 by Word of God Music.
WEEK 1, DAY 5

THE PENITENTIAL RITE

OBJECTIVE: Students will show understanding of God as a loving, forgiving Father by completing the homework assignment "The Forgiving Father" correctly.

MATERIALS: Copies of "The Forgiving Father" handout (use the form in appendix A), individual Bibles and missalettes.

PROCEDURE: Tell students the analogy of Billy and Betty. Billy teases Betty and makes her cry every day at school, but Betty still invites him to her birthday party. Ask the students what Billy should do as soon as he gets to the birthday party. (Apologize) Tell students that in the same way, one of the first things Christians do at Mass is apologize to God for the things they have done to hurt Him.

Pass out missalettes. Tell the students to turn to the Confiteor. Call on different children to read each phrase. Discuss the meaning of each phrase, using the following questions:

1. Why is it necessary to confess sins?

2. Does this prayer take the place of private confession?

3. What is sin? Does everyone sin? How is it possible to know if something is sinful? How does God feel about sin?

4. How could someone sin in thought? In word? By not doing something?

5. Why do Catholics ask Mary and the Angels and Saints to pray for them?

Ask the students what it means to ask God for mercy. Tell them that Jesus told a story about a Father who had mercy on his son. Pass out
WEEK 2, DAY 1

THE GLORIA AND PRAYER

OBJECTIVE: Students will be able to explain the origin of the Gloria and will give four reasons Christians pray in response to informal questioning by the teacher.

MATERIALS: Individual Bibles and Missalettes.

PROCEDURE: Review the answers to the homework assignment "The Forgiving Father."

Ask the students what prayer is. Ask them why Christians pray.

Explain the four different types of prayers:

1. Praising prayers--telling God how good He is.

2. Thanking prayers--thanking Him for His gifts to us.

3. Sorry prayers--asking God to forgive our sins.


Tell the students that the next part of the Mass to be studied is a praising prayer. Pass out Bibles and have students turn to Luke 2: 1-18 to find the prayer the angels sang on the first Christmas night. Read the passage aloud while the students read along.

Pass out missalettes and tell the students to turn to the Gloria. Invite volunteers to read the prayer aloud, phrase by phrase. Ask these or other questions:

1. How did Jesus take away the sin of the world? Does this mean that sin no longer exists?

2. What does it mean for Jesus to be seated at the right hand of His Father?
Explain to the students that the short prayer which follows the Gloria is called the Collect, because it represents the prayers of all the people collected together.

Point out that all prayers throughout the Mass are addressed to God the Father, in the name of His Son Jesus, as Jesus instructed the Apostles.

Ask students the following questions informally to evaluate the effectiveness of the lesson:

1. Who first sang the Gloria? Why?

2. Name and explain the four types of prayer.

Teach the praise song "How Great is Our God" from Songs of Praise: Volume 1, by Word of God Music.