WEEK 2, DAY 2

THE OLD TESTAMENT

OBJECTIVES: 1) Students will be able to explain the difference between the Old and New Testaments in response to informal questioning by the teacher.

2) Students will be able to briefly describe four books of the Old Testament: Genesis, Exodus, Psalms and Isaiah in response to informal questioning by the teacher.

3) Students will exhibit a reverence for Sacred Scripture as casually observed by the teacher.

MATERIALS: Individual Bibles, "Books of the Bible" game as described in appendix C.

PROCEDURE: 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, and that God uses it to speak to His people today.

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 New Testament
3. The Book of Genesis
4. The Book of Exodus
5. The Book of Psalms
6. The Book of Isaiah
Remind students that the First Reading at Sunday Mass is usually taken from the Old Testament.

Ask the students to explain the difference between the New Testament and the Old Testament. Ask them to describe the books of Genesis, Exodus, Psalms, and Isaiah.

Explain the rules of the "Books of the Bible" game and divide the students into small groups to play this card game.
WEEK 2, DAY 3

THE PSALMS

OBJECTIVES: 1) Students will know that the word "psalm" means "song" when asked informally by the teacher.

2) Students will become familiar with a number of Psalms as they choose a favorite Psalm to copy and illustrate.

MATERIALS: Individual Bibles, guitar and music.

PROCEDURE: Review what the students have already learned about the Bible by asking different students to describe the Old and New Testaments, and the Books of Genesis, Exodus, Psalms and Isaiah.

Explain to the students that King David wrote many of the psalms, which were songs of praise to God. Tell students that as a young man, David was very brave, but he gave the credit for his great deeds to God.

Pass out Bibles and direct students to read I Samuel 17: 32-51 silently to find out about one of these great deeds. When students have finished reading, lead a large group discussion using the following questions:

1. Why was David able to triumph over Goliath?

2. Will God help people today in this way? Explain.

Invite volunteers to read Psalm 23 and Psalm 100 aloud. Discuss the meaning of each line. Point out that both Psalms praise God for His kindness to man.

Ask students the meaning of the word "psalm."

Lead the students in singing a modern song based on a psalm, e.g., "For You are My God" or "The King of Glory" from Songs of Praise: Volume 1 by The Word of God Music.
HOMWORK: Assign students to look through the Book of Psalms, find one they particularly like, copy it and illustrate it.
WEEK 2, DAY 4

ST. PAUL AND THE EPISTLES

OBJECTIVE: Students will be able to give a brief biography of St. Paul and can explain the importance of his letters to the early Christian churches when questioned informally.

MATERIALS: Blank maps of the ancient Mediterranean, Bible atlases, encyclopedias and other reference sources, individual Bibles.

PROCEDURE: Ask the students to describe the origin of the first reading at Sunday Mass and the meaning of the word "psalm." Invite them to read their favorite psalms.

Tell the students that the second reading on Sundays is always from the New Testament, usually taken from a letter written by a leader of the early Church to Christians who lived far away and needed help in learning to follow Jesus. Compare these letters to letters written by modern bishops to their people.

Ask students who wrote these letters or Epistles. Explain that most of the Epistles were written by St. Paul to people he had converted to believe in Jesus on his missionary journeys.

Pass out Bibles and tell students to read the story of how St. Paul came to believe in Jesus. (Acts 9: 1-9)

When students have finished reading, lead a large group discussion using these questions:

1. Why did Saul hate the Christians so much in the beginning?

2. Why did God choose Paul who had persecuted Christians so much to be His missionary to people who were not Jewish?

Ask students to give a brief description of St. Paul's conversion. Ask them to explain why St. Paul wrote letters to the early churches.
HOMEWORK: Tell students to turn to the Epistles in their Bibles. Explain that St. Paul wrote letters to Christians in Rome, Corinth, Philippi, Galatia, Ephesus and Thessalonica. Have the students use atlases, encyclopedias or other references to locate these ancient cities, and draw them on blank maps.
WEEK 2, DAY 5

THE GOSPEL AND THE HOMILY

OBJECTIVE: Students will LISTEN more attentively to the Lord speaking to them through the life of Jesus at daily Mass as observed by the teacher.

MATERIALS: Guitar and music.

PROCEDURE: Review the origin of the first two readings at Sunday Mass.

Explain that the third reading at Sunday Mass is always read by the Priest. Tell the students that this reading is called the Gospel, which means "Good News." This reading is always a reading telling about the life of Jesus. Ask the students why the life of Jesus is good news.

Tell students that the assembled community rises when the Gospel is about to be read out of respect for the word of God, God's orders for us.

Explain that the Gospel is greeted with the Hebrew word "Alleluia" meaning "Praise the Lord!"

Introduce the students to the backgrounds of the four evangelists:

1. Matthew--the tax collector who became an Apostle.
2. Mark (or John Mark)--who was a good friend of St. Peter.
3. Luke--a good friend of St. Paul, who is believed to have been a doctor.
4. John--Jesus' special friend, "the Beloved Disciple."

Ask the students why the readings at Mass are from the Bible only.

Explain that sometimes the Bible is hard to understand, so the Priest gives a short talk called the Homily to explain the Scriptures and to encourage the people to live the Word of God.
Tell students that it is a good idea to spend some time each day reading the Bible privately.

Teach the children the song "Listen, Listen," by Rev. Carey Landry in Hi God!
WEEK 3, DAY 1

THE CREED

OBJECTIVE: Students will be able to recite the Apostles' Creed in unison at the next class meeting.

MATERIALS: Missalettes, guitar and music.

PROCEDURE: Ask the students why they say the "Pledge of Allegiance?" Tell them that the Creed is the Catholic "Pledge of Allegiance."

Tell the students that the People of God listen to God's Word at Mass; the priest explains the Scriptures, then the people must decide whether or not they believe the Word, whether or not they will do what God has told them to do.

Explain that the word "Creed" comes from the Latin word "Credo" meaning "I believe."

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

Tell students that faith is believing in things that cannot be seen. Teach the song "I Believe In the Sun" by Rev. Carey Landry in Hi God!

HOMEWORK: Assign students to memorize the Apostles' Creed.
OBJECTIVE: Students will understand how important it is to pray for the needs of others, as evidenced by an increase of spontaneous prayer in class.

MATERIALS: Individual Bibles.

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

Tell the students that one type of prayer is asking God's help for the needs of His People, and at Mass God's people do this after saying that they believe in His power.

Read to the students one of Jesus' sayings on prayer: Luke 11: 5-13. ("Ask and you shall receive.")

Explain that the Apostles took this promise literally, and many miracles occurred. Pass out Bibles and have students read Acts 12: 1-19, the account of Peter being miraculously freed from prison. Ask the students if God ever answers prayer in this powerful way today.

Tell the students to think of some people who need prayers. Remind them that bad people need prayers too.

HOMEWORK: Assign each student to write a petition to be read at Mass.
WEEK 3, DAY 3

THE PREPARATION OF THE GIFTS

OBJECTIVE: Students will be able to explain the concept of sacrifice, and will demonstrate this by successfully completing the worksheet "The Sacrifice of the Mass."

MATERIALS: Individual Bibles and missalettes, copies of the worksheet "The Sacrifice of the Mass" (appendix B).

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

Ask the students why bread and wine is taken up to the altar.

Remind the students that bread and wine represent the work of many people.

Pass out missalettes and read to the class the prayer Father says over the bread. What is meant by the term "the bread of life"?

Read the prayer said over the wine. Discuss the cultivation of grapes. Ask how the wine will become a spiritual drink.

Read the "Prayer Over the Gifts" slowly to the class. Ask the students to explain what a sacrifice is. Ask them what sacrifice is made at this point in the Mass.

Pass out Bibles and tell students to read Genesis 22: 1-19 to find out about the sacrifice made by a man named Abraham in the Old Testament.

When students have finished reading, ask these questions to check comprehension:

1. What did God ask Abraham to do?
2. Why did God ask this?
3. How did God reward Abraham for his obedience?
Tell the students that throughout history people killed animals and burnt them to honor God, but the prophets came to tell God's people that God didn't want them just to make a show of loving Him; instead, He wanted His people to really love Him, and show it by doing His will. Read Micah 6: 6-8 to the class to show that God wants His people to change their way of life on the inside.

Tell the students that some people today think that if they give a lot of money to the Church God doesn't mind what a bad life they lead. Tell the story of Al Capone, the Chicago gangster who went to Church every Sunday, and put lots of money in the collection plate, but gunned people down during the week. Ask the students if this is what God wants.

Explain that a sacrifice is an action done out of love for another person, even though the action may be difficult or painful. Ask the students these questions:

1. What was Jesus' sacrifice for His people?
2. What would have happened if He had not been willing to make this sacrifice?

Explain that the bread and wine represent Jesus' sacrifice and will soon become His Body and Blood, offered as the animals were offered in the Old Testament to God the Father, asking Him to forgive the sins of mankind.

Direct the class in thinking of a class sacrifice that would benefit someone else. Encourage the students to organize this project and carry it out.

**Homework:** Assign students to complete the worksheet called "The Sacrifice of the Mass."
WEEK 3, DAY 4

THE SANCTUS

OBJECTIVE: Students will be able to state the origin of the Sanctus and the meaning of the word "Hosanna" when questioned informally by the teacher.

MATERIALS: Individual Bibles and missalettes.

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

Ask the students how they feel when someone gives them a nice compliment. Ask them how they feel when they are able to brighten someone's day by giving a nice compliment. Explain that Christians praise and thank God, not because He needs to be told how wonderful He is, but because His people need to remember it.

Ask the students what they can think God for.

Explain that the word "eucharist" means thanksgiving in Greek. Tell the students that the Eucharistic Prayer is a prayer recalling all that God has done for His people and thanking Him for it, especially for the gift of Jesus His Son.

Tell the students that the first part of the Eucharistic Prayer is called the Preface.

Pass out missalettes and read through the priest's prayers and the people's responses with the students. Ask them what the purpose of this prayer is.

Tell the students that after the Preface, the priest and people sing or say the "Sanctus," which means "Holy" in Latin. Explain that the prophet Isaiah had a vision and saw all the angels of God praising Him in these words.

Pass out Bibles and have the students read Isaiah 6: 1-4, the account of Isaiah's vision.

Tell the students to turn in their missalettes and read the Sanctus aloud, in unison. Explain that "Hosanna" means "Lord, save us!" Ask the students who "He who comes in the name of the Lord" is.
Explain that this part of the Mass helps Christians to realize that they are in the presence of God and all His angels and saints. Tell them that they are preparing to thank God for His best gift, His Son Jesus.

Ask students who first said the Sanctus. Ask them the meaning of the word "Hosanna."

**HOMEWORK:** Assign the students to write about what Heaven is going to be like.
WEEK 3, DAY 5

THE EUCHARISTIC PRAYER

OBJECTIVE: 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.

MATERIALS: Individual missalettes.

PROCEDURE: Invite students to read their essays about Heaven to the class.

Pass out missalettes and tell the students to turn to Eucharistic Prayer II. Explain that although God is not visible, He always listens to the prayers of His Church. Tell the students that God's people offer a sacrifice to Him, but it is not a sheep or a goat. Ask the students what they think this sacrifice might be.

Invite volunteers from the class to read the Eucharistic Prayer aloud and discuss it point by point.

Explain that the moment when the priest says "This is my Body" and "This is my Blood" over the bread and wine is called the Consecration. Tell the students that this is the high point of the Mass, when, by the power of the Holy Spirit Jesus becomes present under the forms of bread and wine.

Explain the Memorial Acclamation by asking the students how they would act if the President of the United States or the Pope or their favorite movie star walked into the room. Remind them that Jesus is much more important than these people.

Point out that the whole prayer is offered in Jesus' name, as He told us to pray. Explain that the response of the people to the whole prayer is "Amen," a Hebrew word meaning "It is true."

Teach the song "Thank you, Lord" from Hi God! by Rev. Carey Landry.

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.
WEEK 4, DAY 1

THE LORD'S PRAYER

OBJECTIVE: Students will meditate on the words of the Lord's Prayer as they participate in a liturgical dance.

MATERIALS: Individual missalettes and Bibles, directions for liturgical dance, appendix D.

PROCEDURE: Invite the students to read their paraphrases of the Eucharistic Prayer. Review the purpose of this prayer.

Ask the students why the prayer known as the "Our Father" is also called the "Lord's Prayer."

Explain that this prayer is like a "grace" before the people partake of the Body and Blood of Jesus in Holy Communion.

Pass out Bibles, and tell students to read Matthew 6: 5-14 in which Jesus teaches His disciples how to pray.

When the students have finished reading, ask these questions of the class:

1. What kind of prayers does Jesus say are bad?

2. What must Christians do before God will forgive them?

Read the Lord's Prayer aloud to the students and discuss each phrase, allowing the students to ask any questions they might have, or using the following questions:

1. Is God only in Heaven?

2. What does "hallowed" mean?

3. What does it mean for God's kingdom to come? How does this happen?

4. How can Christians know what God's will is?
5. If people ask God for their daily bread, does that mean that they no longer have to work?

6. Can God help people who have no food at all?

7. What are "trespasses"?

8. What happens if a person holds a grudge?

9. What is temptation?

10. Can evil be avoided?

11. To whom does the kingdom, the power and the glory belong? Why?

Teach the students a liturgical dance to the words of the Lord's Prayer, using the directions in appendix D.
WEEK 4, DAY 2

THE RITE OF PEACE

OBJECTIVE: Students will be able to explain the significance of the sign of peace when asked informally by the teacher.

MATERIALS: Individual Bibles and missalettes, guitar and music.

PROCEDURE: Tell the students to write down the first word they think of after the teacher says the word "peace."

Discuss meanings. Stress that peace is more than just an absence of fighting.

Pass out missalettes and invite volunteers to read the Rite of Peace. Point out that Jesus says "I leave you peace, my peace I give you." Ask students what Jesus' peace is like.

Tell the students that the sign of peace is a sign of love and forgiveness between human beings, in the same way that God loves and forgives.

Ask students why this is done 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.

Pass out Bibles and tell students to read Matthew 5:23,24 silently.

Ask students why the sign of peace is included in the Mass.

Remind students that the sign of peace is an opportunity to show the peace and love of Jesus to other people, but this should not be the only time Christians do this. Teach students Sebastian Temple's "Prayer of St. Francis" from Songs of Praise: Volume 2, Word of God Music.
WEEK 4, DAY 3

THE LAMB OF GOD AND HOLY COMMUNION

OBJECTIVES: 1) Students will be able to identify correctly Church rules concerning the reception of Holy Communion, and will demonstrate this competency on the final exam.

2) Students will show reverence for Jesus in Holy Communion as observed by the teacher at daily Mass.

MATERIALS: Individual Bibles and missalettes.

PROCEDURE: Ask students these questions:

1. Why is Jesus called the Lamb of God?

2. How did He take away the sins of the world?

3. Why does the congregation ask Jesus' forgiveness before going to Holy Communion?

Pass out missalettes. Tell students to turn to the words said right before Communion, "Lord, I am not worthy to receive you, but only say the word and I shall be healed."

Pass out Bibles, and tell students to read Luke 7: 1-10 to find out who said these words first.

When students have finished reading silently, use these questions to start a discussion:

1. Why did the soldier not want Jesus to come into his house?

2. Why was Jesus surprised by the soldier's attitude?

Explain to the 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?

3. What is the purpose of the one-hour Eucharistic fast?

4. What is a mortal sin? Is it:
   a) Robbing a bank?
   b) Hitting a brother or sister?
   c) Sassing one's mother?
   d) Cheating on a test?
   e) Leaving a roller skate on the stairs by accident, causing someone to fall and break an arm?
   f) Missing Mass on Sunday?

5. What can be done to show sorrow for sin?

6. What do Catholic Christians receive in Holy Communion?

7. How can Jesus' followers show love for Him when they receive Him?

HOMEWORK: Assign students to write a prayer to Jesus in Holy Communion.
WEEK 4, DAY 4

A VISIT TO A CHURCH

OBJECTIVES: 1) Students will be able to explain the symbolism of holy water, candles and the sanctuary lamp when asked by the teacher.

2) Students will use good manners in church as observed by the teacher at daily Mass.

MATERIALS: Individual candles, matches, guitar and music, teacher's copy of the prayer service "Jesus, the Light of the World," appendix E.

PROCEDURE: Take students to visit the parish church.

When students are seated, ask them what Catholics do when they first enter a church? Explain the Sign of the Cross as a sign of purpose for worship.

Ask students about the origin of holy water. Remind the students 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 the students the meaning of the genuflection.

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

Ask students to name ways they can be courteous to others in church.

Ask various students to explain the meaning of the holy water, the sanctuary lamp and the altar candles.

Lead the students in the prayer service entitled "Jesus, the Light of the World" found in appendix E.
WEEK 4, DAY 5

PRESENTATION ON VESTMENTS AND SACRED VESSELS

OBJECTIVE: Students will know the names and basic uses of the priest's vestments and sacred vessels, and will demonstrate this knowledge on the final exam.

MATERIALS: Priest, vestments and vessels.

PROCEDURE: Introduce the priest to the class and invite him to give a brief history of the vestments and a demonstration of how they are worn.

Ask the priest to include the functions of these garments in his presentation:

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

Ask him to explain the uses of the sacred vessels:

1. Chalice
2. Paten
3. Purificator
4. Pall
WEEK 5, DAY 1

THE LITURGICAL YEAR INCLUDING THE HOLY DAYS OF OBLIGATION

OBJECTIVE: Students will memorize the names and dates of the Holy Days of Obligation and will demonstrate this by answering fill-in-the-blank questions on these on the final exam.

MATERIALS: Old Church calendars, books about saints.

PROCEDURE: Tell the students that the Church year has seasons just as a year in nature does.

Discuss the seasons of the Church year in order:

1. Advent--from the Sunday nearest November 30 - December 24
2. Christmas--December 25 through the Sunday after Epiphany
3. Lent--forty days between Ash Wednesday and Holy Thursday
4. Easter--fifty days from Easter Sunday to Pentecost
5. Ordinary Time--from Pentecost to the Feast of Christ the King in November which closes the Church year

Ask the students which feast is more important, Christmas or Easter, and why.

Explain the meaning of the term Holy Day of Obligation and discuss the significance of the 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

HOMEWORK: Tell the students that the Church also celebrates the birthdays or death days of her saints who have died and gone to heaven. Assign the students to find the feast day of their namesake and write a report on the saint's life.
WEEK 5, DAY 2

REVIEW

OBJECTIVES: 1) Students will review the four types of prayers by classifying the prayers of the Mass.

2) Students will review the Bible stories studied in this unit by pantomiming them.

MATERIALS: Individual missalettes, cards with titles of Bible stories written on them, copies of the review crossword puzzle "All About the Mass" (appendix F).

PROCEDURE: Review the four types of prayers with the students. Pass out missalettes and have students classify the prayers of the Mass according to whether they are primarily prayers of praise, thanks, petition or contrition ("sorry prayers"). After five minutes discuss the students' conclusions.

Divide students into small groups and give each group a card with the name of a Bible story studied in the unit printed on it. Each group must prepare a pantomime of that story and students must guess what Bible story is being presented. Bible stories studied include:

1. The Last Supper
2. The Passover
3. The Road to Emmaus
4. The Early Christian Community
5. The Prodigal Son/Forgiving Father
6. Gloria
7. Isaiah's Vision of Heaven
8. David and Goliath
9. The Conversion of Saul
10. Peter Escaping From Prison
11. Abraham and Isaac
12. Jesus Heals the Centurion's Servant

13. Jesus Heals the Man Born Blind

**HOMWORK:** Assign the students to complete the "Parts of the Mass" crossword puzzle.
WEEK 5, DAY 3

REVIEW

OBJECTIVE: Students will be able to explain the parts of the Mass, the symbolism of holy water, candles and the sanctuary lamp, the names and uses of the vestments and sacred vessels, the seasons of the Church year and the Holy Days of Obligation and the concept of sacrifice on a comprehensive multiple choice/true-false/matching/short-answer examination.

MATERIALS: No new materials.

PROCEDURE: Review crossword puzzle answers.

Review the symbolism of candles on the altar, the sanctuary lamp, and holy water.

Review the names and uses of the vestments and sacred vessels.

Review the Church year and the Holy Days of Obligation.

Review the concept of sacrifice, particularly Jesus' sacrifice.
WEEK 5, DAY 4

TEST

OBJECTIVE: Students will demonstrate mastery of the cognitive material presented in this unit by answering at least 80% of the test questions correctly.

MATERIALS: Comprehensive unit test for each child. (Appendix J)

PROCEDURE: Pass out copies of the test and allow students as much time as they need to complete it. Each section may be administered separately, if the teacher deems the whole battery too overwhelming for one sitting.
WEEK 5, DAY 5

CONSTRUCTION OF "MY BOOK ABOUT THE MASS" SCRAPBOOKS

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

MATERIALS: One 9" by 12" sheet of construction paper and eight 8" by 11-1/2" sheets for each student, crayons, glue, stapler.

PROCEDURE: Direct students to construct "My Book About the Mass" scrapbooks, using one 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. List of ways the Last Supper and the Mass are alike and different
2. Picture of the Last Supper
3. Parent interviews on the Latin Mass
4. "The Forgiving Father"
5. Copy of favorite Psalm
6. Favorite Psalm illustration
8. Petition for the General Intercessions
9. "The Sacrifice of the Mass"
10. Description of Heaven
11. Paraphrase of a Eucharistic Prayer
12. Prayer to Jesus in Holy Communion
13. Biography of name saint
14. The prayers of the Mass classified as praising, thanking, contrition, asking

15. "All About the Mass" crossword puzzle

16. Test
LITURGY PLANNING

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

MATERIALS: Scraps of cloth for banners, Bibles, songbooks.

PROCEDURE: Tell the students that their class will be having their own Mass next week. Ask questions such as "What are you really 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 petitions, design invitations for parents, etc.

4. Banner Committee—responsible for the construction of banners or posters reflecting the theme.

Allow the committees time to plan the Mass.
WEEK 6, DAY 2

LITURGY PLANNING

OBJECTIVE: Students will complete final planning for their class Liturgy and will practice it carefully.

MATERIALS: Liturgy planning form, appendix G.

PROCEDURE: Allow student committees to finish planning, if necessary. Give direction if needed. Fill in a Liturgy planning form such as the one in Appendix G showing who is doing what for the Mass.

Lead students in practicing the entire Liturgy to make sure that students know when to come in with their parts, etc.

Give the celebrant a copy of the Liturgy planning form and discuss any special details with him.
WEEK 6, DAY 3

LITURGY

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

MATERIALS: Special banners made by students, programs.

PROCEDURE: Students will take part in the liturgy they have planned. Appendix H gives a brief bibliography of resources for planning children's liturgies.
II. STATEMENT OF THE CREATIVE PROJECT

"You can lead a horse to water, but you can't make him drink." This proverb sums up the major difficulty of religious education. Knowing the dogmas and precepts of Christianity is not necessarily the same thing as accepting Jesus as Lord. Having the facts does not guarantee having faith. Many adults who attended Catechism classes as children have since left the Church. Yet childhood religious education is valuable, for it is a prime opportunity for planting a mustard seed of faith, to be watered in God's own good time. In the words of St. Paul, "neither he who plants nor he who waters is of any special account, only God who gives the growth." (1 Corinthians 3:7) However, both planter and waterer must do their jobs to make growth possible, and childhood catechesis is the first step toward a mature Christian faith.

Children can learn about God in two ways. Of primary importance is the example of parents. Mothers and fathers who find time to pray are likely to have children who value prayer. The parental example of faith in day-to-day situations makes a stronger impact for good on the impressionable child than a hundred sermons. Religion teachers would do well to remember the power of their own influence as models of faith. However, the real task of formal religious instruction is to
provide the most complete presentation possible on the life of Jesus and the truths of the Faith, such as the parents themselves would present to the lively mind of the inquisitive youngster, had they the training in Scripture, theology and education to do so. An ideal catechist, therefore, must be committed to the Lord Jesus Christ; must be a person of prayer; and have a sufficient knowledge of Scripture, Church teaching, and educational theory to be able to share his or her faith effectively with the catechumenate.

In developing a unit of study in religious education, one of my goals was to become this kind of religious educator. Since no educational theory is worth the paper it is written on unless it is documented by testing in a school situation, I proposed to write a unit of study in religious education and field-test it myself to the fullest extent possible. Not only would I then see what worked and what did not, but hopefully, by working under the guidance of master teachers in the field, I would have a chance to develop the skills of a catechist. I saw the project as a unique opportunity to "student teach" in religious education while attending Ball State University.

The subject of the unit remained indefinite until I was well into research on catechetics. A personal interest in symbolism in Catholic art and ritual made an exegesis of the Mass, the focal point of Catholic life and worship seem an interesting possibility. A quick scan of religion texts suggested that the study of the Mass in most series was not
systematic. Casual observation of young children and some not-so-young children in church on Sundays made me wonder if they really understood the importance of the ritual. Deeper theological reading convinced me that even as an adult my participation in "the mystery of faith" was much too matter-of-fact, given the cosmic import for mankind of Jesus' sacrifice. In the hope of increasing the children's awareness of symbolism in the celebration of the Eucharist, these lesson plans on the Mass were designed for intermediate grade students. This age group was chosen since these students would benefit from a more detailed presentation than would younger children, and because this is the age group I hope to teach.

During the course of my practice teaching, I discovered that C.C.D. students and Catholic school pupils have different catechetical needs. The C.C.D. pupils I worked with seemed fairly knowledgeable about the life of Jesus, but were very ignorant of Old Testament history. These children asked many fundamental questions about the nature of God as He enters into the everyday life of mankind. By contrast, the Catholic school students were able to give a highly detailed account of the Last Supper at the first class meeting. They knew the ritual of the Mass by heart, and were generally attentive and prayerful at daily Mass. Because the Catholic school students already seemed to know most of what I had planned to teach them, I decided to develop two sets of lesson plans: a fundamental presentation to acquaint C.C.D. students with salvation
history and the meaning of the liturgy, as well as a more detailed, challenging program for Catholic school students who are already familiar with the basic elements of catechesis. Thus, this project is an attempt to meet the needs of both groups.
III. BACKGROUND INFORMATION

A. Introduction

In developing a series of lesson plans on the symbolism of the Mass, the need for two types of research became evident. Knowledge of general principles of religious instruction seemed necessary in order to determine the most effective means of presenting the material to children. Secondly, a survey of religion texts and teacher's manuals was needed to find out how instruction on the Mass has been presented in the past and is currently being presented. It is the purpose of this section to review the literature of Catholic religious instruction including recent trends and methodology, and liturgical catechesis in particular.

B. Recent Trends in Catholic Religious Education

1. Place of Memory

In the past, Catholic religious education has followed closely the trends of secular education. In the days when rote memorization was standard in secular schools, the main tool of catechesis for Catholics in the United States was the Baltimore Catechism. By memorizing the questions and answers of the Catechism, the students learned precisely formulated doctrine
in a unified way. In light of modern educational psychology, however, this method of religious instruction leaves much to be desired. Not only did the Catechism neglect Sacred Scripture, but the act of memorizing the doctrine within the catechism did not necessarily guarantee living them or even understanding them. Another shortcoming of the catechism format was the impression of being the last word that it left with catechumens. Students who learned their comprehensive catechism lessons well might feel they "knew it all" rather than being encouraged to study further.¹ This is not to be taken as a total disparagement of memorization as a teaching tool, however. The teacher's notes in Sadlier's The Lord of Life Program, 1979, make this comment:

Memory is an important part of religious education. It provides a sense of mastery, enables the children to feel that they belong to the community, and stores up information which can be useful in later life. Care should be taken, however, that the children understand what they memorize; otherwise religion will be perceived as nonsensical and tedious. Repetition is a form of play for them, and they are likely to maintain interest until they have mastered an idea.²

Memorization may give a child the necessary command of facts in order to grow in faith, but cognitive development must not be mistaken for maturity in Christ.


Religious instruction is indispensable, but religious instruction alone is not catechesis, though it forms an integral part of it. Instruction can too easily end in mere religious knowledge and not in a strong, living, joyful faith. Catechesis, in the full sense of the word, means to make the Christian mystery live in each of Christ's members. 

2. Place of Scripture

Rather than stress isolated doctrine, it is now deemed more necessary for the catechist to lead the whole child, composed of cognitive as well as affective faculties, to see Church teaching as an extension of God's plan throughout salvation history. The re-emphasis of Sacred Scripture by the Roman Catholic Church in this century is an attempt to correlate the activity of the Holy Spirit in Biblical times with the workings of the Holy Spirit today. Grace Brannam, in the "Translator's Preface" to Romao Guardini's Sacred Signs outlines the value of the Bible in educating the whole person:

Our religious education addresses itself to the intellect and the will,--our 'spiritual faculties.' It has also resulted (no mean achievement) in moral firmness and mental precision. But the formulas of the catechism do not enable us to read the two great works provided by God for our education,--created nature and the Written Word. In these are addressed not only our intelligences and our wills, but the entire human creature, body and

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4 Ibid., p. 12.
soul, with his imagination, passions, appetites, secular experiences, the whole complex in which intellect and will are inextricably mingled. Cultivated apart, and as it were out of context, our noblest faculties may grow dry and superficial. Man being of a piece, if his appetite for beauty, joy, freedom, love, are left un-nourished, his so called spiritual nature contracts and hardens.5

Restoration of the Bible to its rightful place beside doctrine in catechesis can only strengthen that catechesis, for it is the Bible which underlies the liturgy.6 Ronald Goldman's study of the capacity of children to understand Scripture sheds light on the role the Bible should play in catechesis. Goldman surveyed children from age six to late teens, asking each the question "What kind of book is the Bible?" Children aged six to nine years characteristically think of the physical aspects of the Bible as a large book, with many pages, etc. Older children, ten and eleven years old perceive the Bible in terms of its external uses, i.e., used in worship, read by vicar. Twelve and thirteen-year-olds begin to see the Bible as a teaching book, helpful in guiding people's lives. Not until children reach their middle and late teens do they come to see Sacred Scripture as the record of salvation history.7 Children aged ten, eleven and twelve are just beginning to see the

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6Ibid., p. 5.

Bible as God speaking to His People, rather than as just another book. They should be encouraged to reverence the Word of God and listen to it attentively.

3. Emphasis on Liturgical Participation

Two prevailing trends in the Catholic religious education of the past twenty-five years have been discussed thus far: the swing away from the Baltimore Catechism memory approach, and the increased emphasis on Sacred Scripture as a basis for catechesis. A third development in religious education is the liturgical and paraliturgical emphasis. Marie Fargues, in Our Children and the Lord: Religious Education For Young Children suggests that "Five Minute Liturgies" consisting of carefully chosen readings, singing and periods of silence in a prayerful posture should be part of every religion lesson. To this basic liturgical format Rev. Etienne Le Blanc and Sr. Mary Rose Talbot in How Green Is Green? suggest the use of symbols and simple banners employing few words. "Guidelines for Planning Children's Liturgies," published by the Catholic Truth Society of Oregon suggests that a homily, a time for the children's response and a blessing and closing

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rite be part of classroom paraliturgical celebrations. We Celebrate The Eucharist, a First Communion preparation pro-
gram by Christiane Brusselmans and Brian A. Haggerty relies solely on liturgical services to prepare First Communicants to receive the Sacrament. The emphasis on liturgical participa-
tion as an element of catechesis reflects a growing concern that religious instruction and the worship of the Church have become isolated from one another.

The goal of any liturgical celebration should be to unite the children both among themselves and with the Church, to bring them both knowledge and faith, to propose Jesus both as example and as intimate.

In what may well be the catechetical trend of the next few years, two recently published teachers' guides, Gospel Lesson Plans by Catherine Geary Uhl and Liturgy of the Word For Children by Sister Jan Ihli present a traditional lesson plan based on the Liturgy of the Word for each Sunday of the year, thus linking catechesis to the weekly worship of the People of God. Both these works also include some type of prayer service in each lesson. These range from simple, prayerful repetition of the responsorial psalm of the day in Gospel Lesson Plans, which is geared more toward primary grade children, to formal Bible enthronements and prayer services


11Rev. William J. Freburger and James E. Haas, Eucharis-
outlined in *Liturgy or the Word For Children* which is an excellent resource for C.C.D. teachers in the intermediate grades through junior high school. This approach serves to undergird liturgical participation through the explanation of God's Word in the context of the Mass, thereby preventing religion classes and community worship from becoming separate entities.

Religion classes cannot be isolated experiences that must be suffered through, or good-feeling times of sharing religious experiences, or for renewing hopes and reassurances of reward for 'being good,' or of hearing some nice stories about Jesus. Religious instruction should unify worship and daily life.\(^{12}\)

A third Scriptural/Liturgical approach to catechesis is that found in Rev. Dick Hilliard's manual *The Lord Blesses Me: Center Celebrations of God's Word*. This Center approach is an adaptation for religious education of the secular learning center concept. Six centers, manned by adults or older children are set up around the room. At the Greeting Center, the children do an introductory activity or are led in a recap of the last class meeting. The Word Center is the focal point around which all the other centers revolve. At this center one of the Scripture readings of the day is brought to life for the participants. The children respond to the Word they have heard through some type of communal prayer at the Praise

Center, and embody what they have heard in an appropriate art project at the Creation Center. The Sharing Center is the place to review the total lesson, often summing it up in a new song to be learned. Children receive a concrete assignment relating to the theme of the day at the Witness Center. Thus, in Center Celebrations the children respond to the Word of God liturgically.

As non-sacramental liturgies, Center Celebrations engaged young children in a genuine participation in the liturgy of the Church, not by explaining the meaning of ceremonies, but by preparing children for communal prayer, for a correct understanding of our creeds, for listening to the Word of God, and for an authentic response in service to the Gospel message: all those things necessary for a true liturgical life.

Although the Center Celebrations were designed for use with pre-school and primary grade children, they could easily be adapted for use with older children also.

C. Methodology for the Religion Class.

While the sources quoted previously offer sample lesson plans, the writer deemed it helpful to consult general catechetical manuals in order to get an idea of traditional lesson planning for catechism classes. A brief survey of the literature revealed that religion lessons in the past have been organized in much the same manner as lessons for any of the

13Hilliard, op. cit., pp. 16-19.

14Ibid., p. 15.
content areas. Monsignor Roger J. Connole, and Sister Jean Ann, C.S.J., co-authors of The Christian Inheritance, Book Five, suggest a three-step lesson plan, as does Monsignor Michael A. McGuire in the Parent-Teacher Manual to his Know, Love and Serve series. This three-step plan consists of an introduction to the lesson, the material to be presented and an appreciation or culmination activity. Sister Michael's Communicating the Mystery: A Textbook For Training CCD Catechists for the Elementary School of Religion suggests a similar pattern.

The introduction sets the theme of each lesson, "calling to the consciousness of the children an experience real and vital to them which will serve as the known term of the analogy in explaining religious truth."  

15 This activity may take the form of discussion of a picture, presentation of a Bible story or other analogous story, discussion of a current event or common experience of childhood, or the viewing of an audio-visual aid as a lead-in for the lesson of the day.  

The presentation of the lesson may be reading portions from the textbook or "a series of activities each of which results


in the grasp of a new but related understanding."\textsuperscript{17} The presentation may incorporate demonstrations, skillful questioning, use of the blackboard, audio-visual aids or dramatizations.\textsuperscript{18} The culminating or appreciation activity should be "an activity that organizes and assimilates the information gained in answering the unit question."\textsuperscript{19} The activity should also, in some way, build the child's faith.

The aim of class activities is to develop the faith of the child; they must have a spiritual value, leading the child to discover or enter more deeply into the mystery the teacher has revealed to him, and to meditate on it.\textsuperscript{20}

McGuire suggests activities such as participation in a class Liturgy, field trips to museums containing religious art or artifacts, drill questions and answers, games, banner or poster making, writing or drawing, acts of charity locally or for the foreign missions and learning hymns as suitable appreciation activities.

No matter what methods are used to communicate the message, the teacher's own attitude toward God and her students are the most important factors in the lesson.

Persons open to the Word of God will be powerful. The art of listening to God speaking to

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\textsuperscript{17}Connole, \textit{op. cit.}, p. 19.
\textsuperscript{18}McGuire, \textit{op. cit.}, pp. 21-23.
\textsuperscript{19}Connole, \textit{op. cit.}, p. 19.
\end{flushright}
us through His Word, Jesus, is a difficult and sacred task of parent, teacher and pastor. The greatest aid to teaching it is to have experienced it. Thus, it is vital that all who accept the ministry of teaching the Word spend time in prayerful reflection and listening.21

Having listened to the Word of God herself, the catechetical teacher must work to channel the message to each one of her students.

The success or failure of a catechism class depends on whether the child feels that what he has been told concerns him personally. Always plan the lesson to show what his response to God must be: that his way of life and attitude to life must be Christ-like.22

D. Liturgical Catechesis

To encourage reverent and informed participation in the Sacrament of the Eucharist, catechesis gives instruction about the meaning of the ritual, symbols, and parts of the Mass. It also includes instruction and practice in the prayers and rubrics for the laity at Mass. If possible, those catechized should learn to plan eucharistic liturgies, to serve as gift bearers, readers, ushers, etc. Catechesis should make people aware of their obligation to be free of serious sin before receiving Holy Communion. It should also instruct them concerning the time of the eucharistic fast and the conditions under which Holy Communion may be received more than once a day.23

21Ihli, op. cit., p. 2.

22Sr. Romain, op. cit., p. 12.

This guideline for catechesis on the Mass stresses two different methods: instruction on the meaning of the Mass and participation in it. Both aspects are important if a child is to reach full Christian maturity.

Most catechesis on the Mass is included as part of a child's preparation for First Communion. Because of the young age of the catechumens, (most children make First Communion at age seven) instruction on the Mass needs to be simple, centered on the story of the Last Supper. Young children should not be overburdened with detail.

It is only gradually that one learns the deeper secrets of this mystery. The question for the moment is how the child is to be given its first notions of it. This should be done by narrating what our Lord did. One must speak of what happened at the Last Supper, of the Apostles, the bread, the wine, Jesus' death, and of how He rose again on Easter Sunday. One must recall that the Apostles met every Sunday to celebrate the Eucharist and so to recall His death and resurrection. One must say that this is what we are still doing today. With this, the kernel, the most profound part of the Eucharist has been explained.\(^{24}\)

Maria Montessori suggests role-playing of the Last Supper and the furnishing of a child-sized altar in the classroom as ways to bring home the symbolism of the Mass to young children.

Our aim in all this is to give these little children the impression that the altar which they have often seen in church is really the same thing as the table which was used at the Last Supper, and that the things which are done at the altar are a record, even more, a continuation of what took place at the Last Supper.\(^{25}\)

In her book *Communicating the Mystery*, Sister Michael also suggests presenting the story of the Last Supper as the heart of the Mass.

A presentation of the Mass should introduce them to the heart of the mystery, while at the same time organizing and unifying the various aspects, starting from a culminating point. If the structure of this sacrifice is shown to them as that of a holy meal in which we join Christ in offering a gift to our Heavenly Father, they will find it easy to take part wholeheartedly in it.\(^{26}\)


Older children are able to assimilate information about the Mass in greater detail after the first presentation of it.

The first presentation must be a meaningful whole which carries a message that can be grasped by the child and to which he can react because of its relationship to his needs. This first presentation is not just a developmental step that disappears as the child's learning progresses, but it is a

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message that is retained in his mind and is clarified and perfected by the gradual study of the details. 27

Although the Old Baltimore Catechism devoted a section each to the Mass and to Holy Communion, more recent texts for the intermediate grades contain only one or two lessons specifically on the Mass. Some of the more thorough presentations include two neo-catechisms, the Australian My Way To God, Book Four (1964) and Monsignor McGuire's Know, Love and Serve, Book 4 (1973), and Alive In the Spirit, Book 5, written by a Team of Daughters of St. Paul. (1974)

Both neo-catechisms stress a factual presentation, employing frequent questions and answers. However, they differ from the older catechisms in that the emphasis is on memorization, and frequent Scripture references are given. Know, Love and Serve emphasizes the Mass as a continuation of Jesus' sacrifice and the significance of the liturgical year, while My Way to God reviews the concept of the Sabbath, the Jewish Passover, and the Mass as the Christian Passover, explaining the actions of each part of the Mass. Alive In the Spirit presents the Mass as a Jesus-centered Passover meal, comparing the Eucharist with other Miracles, such as the manna (Exodus 16: 11-15), the wedding feast at Cana (John 2: 1-11) and the multiplication of the loaves. (John 6: 1-14) This text stresses gratitude for the gift of Eucharist. The two

27 Connole, op. cit., p. 10.
main divisions of the Eucharist, the Liturgy of the Word and the Liturgy of the Eucharist (the Offertory and Holy Communion) are studied. Activities include writing an offertory prayer, dramatizing the gratitude of the tenth leper, studying a Eucharistic hymn by St. Thomas Aquinas and holding a prayer service on community.

These texts presented the most background information on the Mass of any surveyed, and most nearly met the guidelines set down in the National Catechetical Directory to give "instruction about the meaning of the ritual, symbols, and parts of the Mass." However, liturgical catechesis must go beyond instruction.

Religious instruction about the liturgy is not enough.

Every effort must be made to introduce the children to the liturgy so that by taking part in it, they may help to reproduce the mystery of Christ in themselves.

The National Catechetical Directory also suggests that children "learn to plan eucharistic liturgies," and participate in them. Many books of sample children's liturgies are available. (See Appendix B). These thematic celebrations:

...should make children more conscious of themselves as persons and more convinced that true Christianity involves concern for neighbor. Children are active; they

28 Sharing The Light of Faith, p. 70.
30 Sharing the Light of Faith, p. 70.
love to do things, to be where the action is, to become involved. This 'becoming involved' should be a part of the child's world of liturgy as well as part of the world of school, teachers, parents and peers.31

In his book Liturgies For Children, Andrew Jamison describes the process of choosing a theme and planning a class liturgy. The theme of the liturgy, writes Jamison, should be a topic of special interest to the class at the time the liturgy is being planned. It may flow from a liturgical or seasonal holiday, or may require some probing on the part of the teacher. Jamison suggests questions such as "What are you happy about today?" or "Did anything sad happen last weekend?" to elicit discussion rather than the standard "What shall be our theme?"

Children can be involved choosing readings from Scripture, composing a penitential Rite and writing general intercessions of the Prayer of the Faithful. They will enjoy designing banners or posters to express the theme of the liturgy, and may even want to prepare a skit for presentation during the Homily. Plenty of practice time should be scheduled, so that the children are confident in their roles as song leaders, lectors, gift bearers, etc.32 A checklist of who is doing what for the Mass should be made, and a copy should be given to the celebrant well beforehand.

31Le Blanc, op. cit., p. 9.
The Director for Masses With Children, issued by the Congregation for Divine Worship in 1973 contains the official church guidelines for adapting the Mass to make it more meaningful for children. These adaptations do not alter the basic structure of the Mass, however.

It is always necessary to keep in mind that through these eucharistic celebrations children must be led toward the celebration of Mass with adults, especially the Masses in which the Christian community comes together on Sundays. Thus, apart from adaptations which are necessary because of the children's age, the results should not be entirely special rites which differ too greatly from the Order of the Mass celebrated with a congregation.33

Certain parts of the Mass are never to be adapted, "lest the difference between Masses with children and the Masses with adults become too great."34 These include "the acclamations and the responses of the faithful to the greetings of the priest,"35 the Lord's Prayer and a Trinitarian blessing at the end of the Mass. However, other modifications of the Mass made to increase the participation of the children are permissible. The introductory rite of the Mass is to be brief,


34 Ibid., #39.

35 Ibid., #39.
focusing the children on the celebration in which they are about to take part.\textsuperscript{36} The Liturgy of the Word is always to be Biblical, but if necessary may be abridged to a single reading, which must be the Gospel.\textsuperscript{37} A reading is not to be chosen on the basis of length but for the "spiritual advantage which the reading can offer to children."\textsuperscript{38} Simplistic paraphrases of Scripture are not to be used. The celebrant should introduce the readings as clearly as possible. If a reading contains dialogue, a part-reading presentation of it by the children is an acceptable rendering.\textsuperscript{39} The homily, or explanation of Scripture is very important to the development of the children's understanding of their faith. The priest may present it as a dialogue, or may deputize a lay adult to give a homily if he has difficulty relating to children.\textsuperscript{40} The Apostles' Creed may be substituted for the more abstract Nicene Creed. Three special Eucharistic Prayers are approved for use with children. Of these, Eucharistic Prayer I is the shortest. Its format is simple and its imagery concrete. Prayer II includes twelve acclamations allowing the children greater participation. Prayer III is basically a simplified version of the adult text. It allows for seasonal inserts,

\begin{itemize}
\item \textsuperscript{36}Ibid., #40.
\item \textsuperscript{37}Ibid., #42.
\item \textsuperscript{38}Ibid., #44.
\item \textsuperscript{39}Ibid., #47.
\item \textsuperscript{40}Ibid., #48.
\end{itemize}
but is theologically weaker than the other two prayers because the Holy Spirit is not invoked at the epiclesis. The Directory stresses that the atmosphere during the Eucharistic Prayer is to be one of reverent concentration.

The disposition of mind required for this central part of the celebration, the calm and reverence with which everything is done, should make the children as attentive as possible. They should be attentive to the real presence of Christ on the altar under the species of bread and wine, to his offering, to the thanksgiving through him and with him and in him, and to the offering of the Church which is made during the prayer and by which the faithful offer themselves and their lives with Christ to the eternal Father in the Holy Spirit.

At the conclusion of the Eucharistic Prayer, the Lord's Prayer, the breaking of the bread and the communion invitation should follow. If possible, there should be singing during the Communion procession, to highlight the sacredness of man partaking of the Table of the Lord.

The children should not be allowed to forget that all the forms of participation reach their high point in eucharistic communion when the body and blood of Christ are received as spiritual nourishment.

The final blessing in Masses with children is the appropriate time for a brief summation of the message; "this is the

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42 Directory for Masses with Children, #52.
43 Ibid., #53.
44 Ibid., #54.
45 Ibid., #22.
appropriate time to express the connection between the liturgy and life."46

Thus, the planning of and participation in liturgies gives students a chance to put to use the liturgical instruction they have received, and involves them actively in the worship of the parish community. The different feasts throughout the liturgical year are an important part of catechesis for all Catholics. In the words of Pope Pius IX:

Man, being composed of body and soul, is so moved and stimulated by the external solemnities of festivals, and such is the variety and beauty of the sacred rites, that he drinks more deeply of divine doctrine, assimilates it into his very system, and makes it a source of strength for progress in spiritual life. The people are better instructed by the annual celebration of our sacred mysteries than even by the weightiest pronouncements of the teaching of the Church.47

Catechesis on the Mass should serve to give the child a sense of full participation in the sacred rites. "By seeing himself involved with neighbor and with liturgy, we hope he will see God."48

46Ibid., #54.


48Le Blanc, op. cit., p. 9.
E. **Summary**

The emphasis of Catholic religious education has shifted in recent years from a focus on precisely formulated doctrine. Rather than provide each child with religious knowledge alone, modern catechesis seeks to nurture each child's faith in Jesus Christ, making use of the teaching authority of Sacred Scripture and the instructional quality of the Liturgy.

Religious instruction appears to follow the trends of secular education with regard to teaching methods. Though religion classes were once primarily memory drills on questions and answers from a catechism, most Catholic religion programs today have adopted the standard lesson format used in any of the content areas: an introduction to the lesson which captures the attention of the students, a presentation of the material to be covered and some type of culminating activity which allows the student to assimilate the information. More important than any lesson format or teaching style, however, is the attitude of the religion teacher. A catechist with a deep spirit of prayer and love for the Lord as well as a genuine concern for children will communicate the Gospel message effectively regardless of the methodology used.

Liturgical catechesis is most effective when coupled with liturgical participation. After introducing the Mass as a memorial of the Last Supper, older students benefit from
studying "the ritual, symbols, and parts of the Mass," then planning their own class liturgies. To facilitate the participation of children in the Eucharistic Sacrifice, The Directory for Masses with Children published by the Congregation for Divine Worship permits certain modifications of the liturgy. These include reduction of the number of readings in the Liturgy of the Word, and substitution of one of the children's forms of the Eucharistic Prayer. By becoming involved in the sacred Liturgy in this way, children will gain an appreciation and a reverence for it, and will see the relationship of liturgy to their daily lives.

49Sharing the Light of Faith, p. 70.