

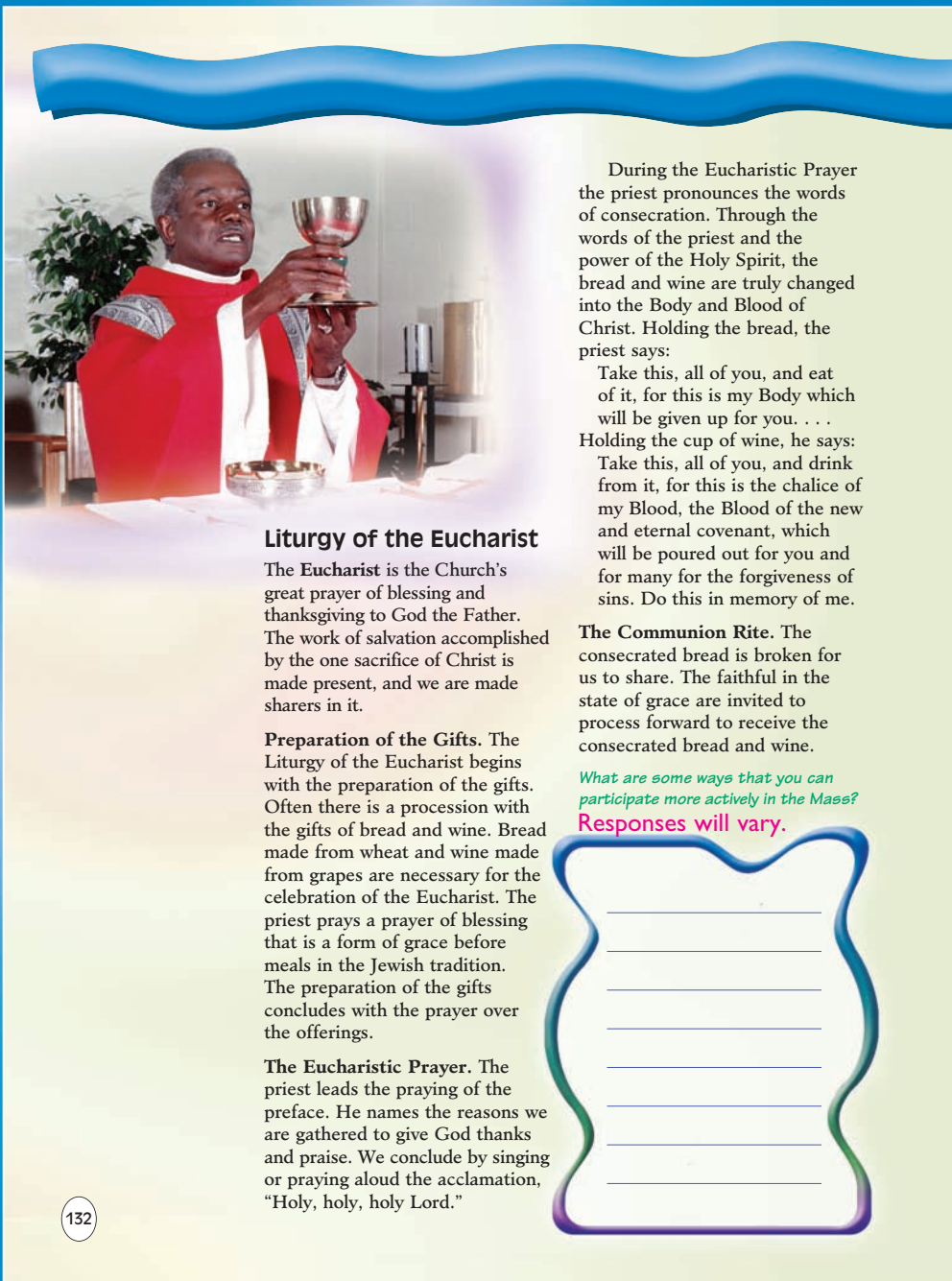
Teach

FOCUS

Remind the students that the Liturgy of the Word is the first main part of the Mass and that the Liturgy of the Eucharist is the second main part of the Mass.

DISCOVER

- Share with the young people that the Eucharist is the Church's great prayer of blessing and thanksgiving to God the Father. Explain that through the Eucharist the work of salvation accomplished by the one sacrifice of Christ is made present and that we are made sharers in it.
- Call the students' attention to the three parts of the Liturgy of the Eucharist identified on page 132. Present and discuss each section, one at a time, with the class.



Liturgy of the Eucharist

The Eucharist is the Church's great prayer of blessing and thanksgiving to God the Father. The work of salvation accomplished by the one sacrifice of Christ is made present, and we are made sharers in it.

Preparation of the Gifts. The Liturgy of the Eucharist begins with the preparation of the gifts. Often there is a procession with the gifts of bread and wine. Bread made from wheat and wine made from grapes are necessary for the celebration of the Eucharist. The priest prays a prayer of blessing that is a form of grace before meals in the Jewish tradition. The preparation of the gifts concludes with the prayer over the offerings.

The Eucharistic Prayer. The priest leads the praying of the preface. He names the reasons we are gathered to give God thanks and praise. We conclude by singing or praying aloud the acclamation, "Holy, holy, holy Lord."

During the Eucharistic Prayer the priest pronounces the words of consecration. Through the words of the priest and the power of the Holy Spirit, the bread and wine are truly changed into the Body and Blood of Christ. Holding the bread, the priest says:

Take this, all of you, and eat of it, for this is my Body which will be given up for you. . . .

Holding the cup of wine, he says: Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

The Communion Rite. The consecrated bread is broken for us to share. The faithful in the state of grace are invited to process forward to receive the consecrated bread and wine.

What are some ways that you can participate more actively in the Mass? Responses will vary.

Apply

REINFORCE

- Divide the class into three groups and assign one of the sections to each group. Have each group write two questions focused on the key points of the section assigned to them.
- Have a spokesperson from each group ask their questions. Have volunteers respond. Clarify responses as needed.

INTEGRATE

- Introduce the activity and invite the young people to write their response to the question.
- Encourage them to put their answer into practice the next time they take part in the celebration of Mass.



Teaching Tip

A Story of Love. Help the young people understand the sacrificial nature of love by using examples from everyday life. For example, share this story about an aunt and uncle who raised their orphaned nephew. The childless couple did not want to be called Mom or Dad by the boy because they did not want him to forget his birth parents. Finally, the boy was ready to go to college. In the sad moment of saying good-bye to the boy whom they loved beyond measure, the aunt and uncle told him that their love was not to be paid back, but it was to be passed on. Have the children discuss these questions: What did the aunt and uncle teach the boy about love? How does that compare with what Jesus taught us about love?



Oscar Arnulfo Romero (1917–1980), Archbishop of San Salvador, Martyr of El Salvador

Archbishop Oscar Romero

Christians since the early days of the Church have given their lives out of love for God and others. Oscar Romero, the Archbishop of San Salvador, gave up his life serving Christ and the people of San Salvador. On March 24, 1980, as he began to raise the consecrated bread in his hands, he was shot through his heart and killed. He was assassinated because he truly lived the command we all receive during the concluding rite of the Mass, "Go in peace, glorifying the Lord by your life."

During his homily at that Mass, Archbishop Romero said, "Those who give their lives to the service of the poor through love

will live like the grain of wheat that dies. The harvest comes from the grains that die. We know that every effort to improve society, when society is so full of injustice, is an effort that God blesses, God wants, and God demands of us. I am bound by God's command to give my life for all the people of El Salvador, even those who want to kill me."

Archbishop Romero believed that the Gospel demanded that he serve the poor and be their voice. He was truly bread of life for the poor. Like the grain of wheat, he died to bring a harvest of justice to the people of his country.

In what ways do you see people living the Eucharist?

Affirm appropriate responses.

"Every effort to improve society... is an effort that God blesses."

Archbishop Oscar Romero



Archbishop Romero greeting people after Mass, 1979

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Our Catholic Identity

The Altar

The altar is the table of the Lord. From this table we are fed with the Body and Blood of the Lord Jesus. The altar is also a symbol of Christ. It reminds us that Jesus sacrificed his life for us on the cross. That is why at the beginning of the Mass and at the end of the Mass, the priest venerates, or honors, the altar by kissing and bowing before it.

HIGHLIGHT

Recall with the students that through our participation in the Eucharist we are made sharers in the sacrificial love of Christ. Point out that many followers of Christ have lived lives of sacrificial love for others.

DISCOVER

- Call the students' attention to the photos on page 133 and share the story of Archbishop Oscar Romero with the class.
- Call attention to the "Our Catholic Identity" box to find out why the altar is such an important symbol of our faith.
- Discuss with the young people their thoughts and feelings about Archbishop Romero's homily.

INTEGRATE

Invite the young people to discuss ways they see people living the Eucharist.



Background: Faith-Filled People

Archbishop Oscar Romero. In 1973 Oscar Romero was named the Archbishop of San Salvador. In his sermons he insisted that the Catholic Church must unite herself with people living in poverty and work for peaceful and just change in the government's policies toward people in need. The clarity and consistency of his message soon put Archbishop Romero at odds with many government officials. Aware of their opposition, Archbishop Romero said, just two weeks before his assassination, "I have frequently been threatened with death. I must say that as a Christian, I do not believe in death but in the resurrection. If they kill me, I shall rise again in the Salvadoran people."

APOSTLES' CREED

The Apostles' Creed is one of the earliest creeds of the Church. It is called the Apostles' Creed because the teachings in this creed date back to the main beliefs that the Church has professed since the days of the Apostles. Read the words of the Apostles' Creed one line at a time, and have the young people echo, or repeat, the words after you.

NICENE CREED

The *Roman Missal* states: "The purpose of the *Symbolum* or Profession of Faith, or Creed, is that the whole gathered people may respond to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the homily and that they may also call to mind and confess the great mysteries of the faith by reciting the rule of faith in a formula approved for liturgical use, before these mysteries are celebrated in the Eucharist" (*General Introduction to the Roman Missal* 67).

The Nicene Creed, or more correctly, the Nicene-Constantinople Creed, is the creed regularly professed at Mass on Sundays. For this reason it is important to make sure the young people are familiar with its words so that they can join in professing the creed at Mass. Integrate this creed into your lessons. For example, point out its Trinitarian structure when you study the Holy Trinity in Chapter 4, "The Mystery of God."

Apostles' Creed

I believe in God, the Father almighty,
Creator of heaven and earth,
and in Jesus Christ,
his only Son, our Lord,

(All bow during these two lines.)

who was conceived by the Holy Spirit,
born of the Virgin Mary,

suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again
from the dead;

he ascended into heaven,
and is seated at the right hand
of God the Father almighty;
from there he will come to judge
the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Nicene Creed

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

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

For us men and for our salvation
he came down from heaven,

(All bow during these two lines.)

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

For our sake he was crucified under
Pontius Pilate,

he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of
the Father.

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

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

I believe in one, holy, catholic and
apostolic Church.

I confess one Baptism for the
forgiveness of sins and I look
forward to the resurrection of the dead
and the life of the world to come.

Amen.

We Celebrate the Mass

The Introductory Rites

We remember that we are the community
of the Church. We prepare to listen to the word of God
and to celebrate the Eucharist.

The Entrance

We stand as the priest, deacon, and other ministers enter the assembly. We sing a gathering song. The priest and deacon kiss the altar. The priest then goes to the chair where he presides over the celebration.

Greeting of the Altar and of the People Gathered

The priest leads us in praying the Sign of the Cross. The priest greets us, and we say,
And with your spirit.

The Penitential Act

We admit our wrongdoings.
We bless God for his mercy.

The Gloria

We praise God for all the good
he has done for us.

The Collect

The priest leads us in praying the Collect,
or the opening prayer.
We respond, "Amen."

The Liturgy of the Word

God speaks to us today.
We listen and respond to God's word.

The First Reading from the Bible

We sit and listen as the reader reads from the Old Testament or from the Acts of the Apostles. The reader concludes, "The word of the Lord."
We respond,
Thanks be to God.

The Responsorial Psalm

The song leader leads us in singing a psalm.

The Second Reading from the Bible

The reader reads from the New Testament, but not from the four Gospels. The reader concludes, "The word of the Lord." We respond,
Thanks be to God.

Acclamation

We stand to honor Christ present with us in the Gospel. The song leader leads us in singing "Alleluia, Alleluia, Alleluia" or another chant during Lent.

The Gospel

The deacon or priest proclaims,
"A reading from the holy gospel according to (name of gospel writer)." We respond,
Glory to you, O Lord.

He proclaims the Gospel. At the end, he says, "The gospel of the Lord."
We respond,
Praise to you, Lord Jesus Christ.

The Homily

We sit. The priest or deacon preaches the homily. He helps the whole community understand the word of God spoken to us in the readings.

The Profession of Faith

We stand and profess our faith.
We pray the Nicene Creed together.

The Prayer of the Faithful

The priest leads us in praying for our Church and its leaders, for our country and its leaders, for ourselves and others, for the sick and those who have died. We can respond to each prayer in several ways. One way we respond is,
Lord, hear our prayer.

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WE CELEBRATE THE MASS

Use "We Celebrate the Mass" on pages 293–296 of the student's book to help the young people participate fully and actively in the celebration of the Mass.

ADDITIONAL SUGGESTIONS

- Review the parts of the Mass in relationship to each other. This will help the young people see that all the parts of the Mass fit together as one whole prayer.
- Be sure to incorporate hymns from the "Music Connection" feature at the end of each chapter in this guide. The hymns and refrains included there are all appropriate choices for liturgy.
- Take the young people on a visit to the parish church. Show them the things that are used in the celebration of the Mass. Let them see and touch the vestments, books, vessels, and other items used for the celebration of Mass. Allow the young people to stand at the altar, the ambo, and the presider's chair so that they can experience the church from that perspective.

ADDITIONAL SUGGESTIONS

- Briefly talk about the vestments. Share these ideas:

The three basic vestments worn by the priest at Mass are an alb, a stole, and a chasuble. **Alb:** A long, white vestment tied at the waist with a cincture, a sash made of cord or cloth. **Stole:** A long strip of cloth worn over the alb in the color of the liturgical season. Priests hang the stole around the neck. The deacon's stole hangs over the left shoulder and is fastened on the right side.

Chasuble: The outer liturgical garment worn over the alb and stole. It matches the liturgical color of the season. It is a poncho-like garment that developed from the cloak or poncho-like garment that workers wore.

- Review with the young people your parish's directions for receiving Holy Communion.

How to Receive Holy Communion

- Reverently walk in procession to the altar, singing the communion song, to receive Holy Communion from the priest, deacon, or extraordinary minister of Holy Communion.
- You may receive Holy Communion either in your hand or on your tongue.
- The consecrated bread, or host, is offered to you with the words, "The body of Christ." You respond, "Amen."

The Liturgy of the Eucharist

We join with Jesus and the Holy Spirit
to give thanks and praise to God the Father.

The Preparation of the Gifts

We sit as the altar table is prepared and the collection is taken up. We share our blessings with the community of the Church and especially with those in need. The song leader may lead us in singing a song. The gifts of bread and wine are brought to the altar.

The priest lifts up the bread and blesses God for all our gifts. He prays, "Blessed are you, Lord, God of all creation . . ." We respond,
Blessed be God for ever.

The priest lifts up the cup of wine and prays, "Blessed are you, Lord, God of all creation . . ." We respond,
Blessed be God for ever.

The priest invites us,
Pray, brethren (brothers and sisters),
that my sacrifice and yours may be
acceptable to God, the almighty Father.

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

The Prayer over the Offerings

The priest leads us in praying the Prayer over the Offerings. We respond, "Amen."

Preface

The priest invites us to join in praying the Church's great prayer of praise and thanksgiving to God the Father.

Priest: The Lord be with you.
Assembly: **And with your spirit.**
Priest: Lift up your hearts.
Assembly: **We lift them up to
the Lord.**

Priest: Let us give thanks to the Lord
our God.

Assembly: **It is right and just.**

After the priest sings or prays aloud
the preface, we join in acclaiming,
**Holy, Holy, Holy Lord, God of hosts.
Heaven and earth are full of
your glory.
Hosanna in the highest.
Blessed is he who comes in
the name of the Lord.
Hosanna in the highest.**

The Eucharistic Prayer

The priest leads the assembly in praying the Eucharistic Prayer. We call upon the Holy Spirit to make our gifts of bread and wine holy and that they become the Body and Blood of Jesus. We recall what happened at the Last Supper. The bread and wine become the Body and Blood of the Lord. Jesus is truly and really present under the appearances of bread and wine.

The priest sings or says aloud,
"The mystery of faith." We respond using this
or another acclamation used by the Church,
**We proclaim your Death, O Lord, and profess
your Resurrection until you come again.**

The priest then prays for the Church. He prays
for the living and the dead.

Doxology

The priest concludes the praying of the Eucharistic Prayer. He sings or prays aloud,
Through him, and with him, and in him,
O God, almighty Father, in the unity of
the Holy Spirit, all glory and honor is yours,
for ever and ever.

We stand and respond, "Amen."

The Communion Rite

The Lord's Prayer

We pray the Lord's Prayer together.

The Rite of Peace

The priest invites us to share a sign of peace, saying, "The peace of the Lord be with you always." We respond,

And with your spirit.

We share a sign of peace.

The Fraction, or the Breaking of the Bread

The priest breaks the host, the consecrated bread. We sing or pray aloud,

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: have mercy on us.

Lamb of God, you take away the sins of the world: grant us peace.

Communion

The priest raises the host and says aloud, Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

We join with him and say,

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

The priest receives Communion. Next, the deacon and the extraordinary ministers of Holy Communion and the members of the assembly receive Communion.

The priest, deacon, or extraordinary minister of Holy Communion holds up the host. We bow and the priest, deacon, or extraordinary minister of Holy Communion says, "The body of Christ." We respond, "Amen." We then receive the consecrated host in our hand or on our tongue.

If we are to receive the Blood of Christ, the priest, deacon, or extraordinary minister of Holy Communion holds up the cup containing the consecrated wine. We bow and the priest, deacon, or extraordinary minister of Holy Communion says, "The blood of Christ." We respond, "Amen." We take the cup in our hands and drink from it.

The Prayer after Communion

We stand as the priest invites us to pray, saying, "Let us pray." He prays the Prayer after Communion. We respond, "Amen."



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- If you choose to receive Holy Communion in your hand, place one hand underneath the other hand, hold your hand out with the palms facing up, and bow and receive the consecrated bread in the palm of your hand. Step to the side and briefly stop, slowly and reverently take the consecrated bread from the palm of your hand, using the hand that is underneath the other, and put the consecrated bread in your mouth. Chew and swallow the consecrated bread, the Body of Christ.
- If you choose to receive Holy Communion on your tongue, fold your hands, bow, and open your mouth and put your tongue out to receive the consecrated bread. Chew and swallow the consecrated bread.
- You may also receive the consecrated wine, the Blood of Christ. The cup of consecrated wine will be offered to you with the words, "The blood of Christ." You respond, "Amen."
- If you choose to receive the Blood of Christ at Holy Communion, bow and take the cup of consecrated wine firmly in both hands and using both hands reverently bring the cup to your mouth, take a small sip of the consecrated wine from the cup, and carefully give the cup back, using both hands.
- Reverently return to your place, singing the communion hymn.
- Continue singing with the assembly and then spend some time in quiet prayer and reflection after you have received Holy Communion.

SACRAMENT OF RECONCILIATION

Review with the young people the two rites of Penance. Take them to church to walk them through the rites of this sacrament. Point out the similarities and differences between the individual and communal rites.

The Concluding Rites

We are sent forth to do good works, praising and blessing the Lord.

Greeting

We stand. The priest greets us as we prepare to leave. He says, "The Lord be with you." We respond, **And with your spirit.**

Blessing

The priest or deacon may invite us, "Bow your heads and pray for God's blessing." The priest blesses us, saying, May almighty God bless you, the Father, and the Son, and the Holy Spirit. We respond, "Amen."

Dismissal of the People

The priest or deacon sends us forth, using these or similar words, Go and announce the Gospel of the Lord. We respond, **Thanks be to God.**

We sing a hymn. The priest and the deacon kiss the altar. The priest, deacon, and other ministers bow to the altar and leave in procession.

We Celebrate Reconciliation



Individual Rite

Greeting
Scripture Reading
Confession of Sins and Acceptance of Penance
Act of Contrition
Absolution
Closing Prayer

Communal Rite

Greeting
Scripture Reading
Homily
Examination of Conscience with a litany of contrition and the Lord's Prayer
Individual Confession and Absolution
Closing Prayer