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TEACH

FOCUS

Remind the group that prayer can be either personal or communal. Tell the young people that this page will explore to whom we address our prayer.

DISCOVER

- Invite the young people to listen and highlight key ideas as you read page 44 to them.
- Discuss with the group the key concepts presented in the reading. Clarify responses as necessary.

APPLY

REINFORCE

Invite volunteers to share in their own words the various places one might engage in prayer.

INTEGRATE

- Using the “Faith Connection” activity, have the young people work with a partner and write the specifications of a prayer space for their homes. As time allows, distribute art paper and have the students design their prayer spaces.
- Ask volunteers to share their designs.

All Glory and Honor Is Yours, Almighty Father

Like the prayer of Jesus, the prayer of Christians is addressed primarily to God the Father. We see this in the doxologies that conclude many of the liturgical prayers of the Church. The word *doxology* means “praise-words.” For example, at the conclusion of the Eucharistic Prayer we pray:

Through him [Christ], 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. Amen.
FROM EUCHARISTIC PRAYER, ROMAN MISSAL

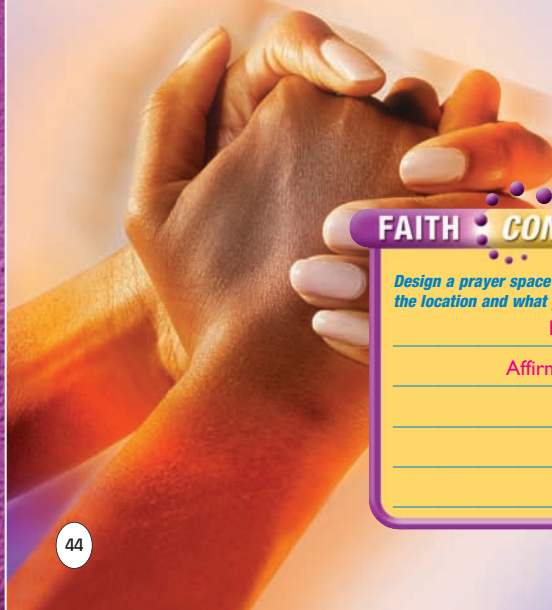
Christians do not pray only to God the Father. We pray to God the Son, Jesus Christ, and to the Father in Jesus’ name. We pray to God the Holy Spirit, our helper and the giver

of life, sent to us by the Father and the Son.

However we pray, we can pray anywhere and anytime. The choice of a place to pray is important. While we gather in our parish church for the celebration of the liturgy, the church is also a favorite place for Catholics to come for prayer throughout the day. It is there that Catholics often come to visit with Christ present in the Blessed Sacrament.

Our personal prayer can also be enriched by setting aside a prayer corner in our homes where we can quietly read the Scriptures and listen to God’s own word to us. We can also spend time with God during a walk outdoors. No matter where and when we pray, God is always there welcoming us and listening to us.

Prayer and Christian life are inseparable. Filled with the Holy Spirit we join with Jesus Christ, and with Mary and all the saints. Together as the new People of God we offer our lives and raise our voices in praise and thanksgiving to the Father.



FAITH CONNECTION

Design a prayer space for your home. On the lines below, describe the location and what you would include in your prayer space.

Responses will vary.

Affirm appropriate responses.

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Catholic Social Teaching

Option for the Poor and Vulnerable. We not only cry out to God in prayer but we also give witness to our communion with God by responding in faith to those who cry out in need to us. We are to reach out to the poor and vulnerable in society and work to eliminate the sinful inequalities that exist between people. Doing these works gives glory to God.

Tip: Invite a representative of a Catholic social outreach organization to come and share with the young people facts and stories about the local community’s poor and vulnerable. Brainstorm ways the group might provide assistance to this organization.

PRAY

- Divide the young people into two groups and gather them for prayer.
- Invite everyone to reflect once again on the photo on page 70.
- Pray “You Alone Are God!” together.

REVIEW

- Have the young people share their understanding of the meanings of the terms listed under “Faith Vocabulary.” After the group agrees on a definition of a term, compare the group’s definition with the definition in the Glossary. Clarify as needed.
- Use the “Main Ideas” and the “Critical Thinking” sections to clarify any questions the young people have concerning what they have learned in the chapter.
- Remind the young people to discuss with their family how taking part in the liturgy as a family can help keep God at the center of the life of their family.

Before Moving On . . .

As you finish today’s lesson, reflect on the following question before moving on to the next chapter.

How well have I modeled affirming comments and behaviors that I would like students to use with one another?

PRAY and REVIEW

You Alone Are God!

Group 1:

You are God: we praise you;
You are the Lord:
we acclaim you;
You are the eternal Father:
all creation worships you.

Group 2:

To all you angels, all the
powers of heaven,
Cherubim and Seraphim,
sing in endless praise:

All:

Holy, Holy, Holy Lord,
God of hosts.
Heaven and earth are full
of your glory.

Group 1:

Day by day we bless you.
We praise your name for ever.

Group 2:

Keep us today from all sin.
Have mercy on us;
Lord, have mercy.

All:

Lord, show us your love
and mercy;
for we put our trust in you.
In you, Lord, is our hope;
and we shall never hope
in vain. Amen.

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FAITH VOCABULARY

Define each of these terms:

1. sacraments p. 66
2. Paschal Mystery p. 66
3. grace p. 66
4. liturgical year p. 69

MAIN IDEAS

Choose either (a) or (b) from each set of items. Write a brief paragraph to answer each of your choices.

1. (a) Explain the work of the Trinity in the Church’s liturgy. pp. 64 and 65
(b) Describe five ways Christ is present in the liturgy. p. 64
2. (a) Explain why we say the Church’s celebration of the liturgy is much more than a reenactment of Christ’s death, Resurrection, and Ascension. p. 66
(b) Describe five elements common to all the sacraments. p. 67

CRITICAL THINKING

Using what you have learned in this chapter, reflect on and explain this statement:

The sacraments are the “masterwork of God” celebrating the new and everlasting Covenant.

Responses might include: Through our taking part in the sacraments, our life is changed, or transformed, and we become sharers in the life of God.

FAMILY DISCUSSION

How does taking part in the liturgy help us keep God at the center of our family?

For more ideas on ways your family can live your faith, visit the “Faith First for Families” page at www.FaithFirst.com. Also click on the Teen Center to check out the latest games.



Evaluate

Take a few moments to evaluate this week’s lesson.

I feel (circle one) about this week’s lesson.

- a. very pleased
- b. OK
- c. disappointed

The activity the students enjoyed most was . . .

The concept that was most difficult to teach was . . .

because . . .

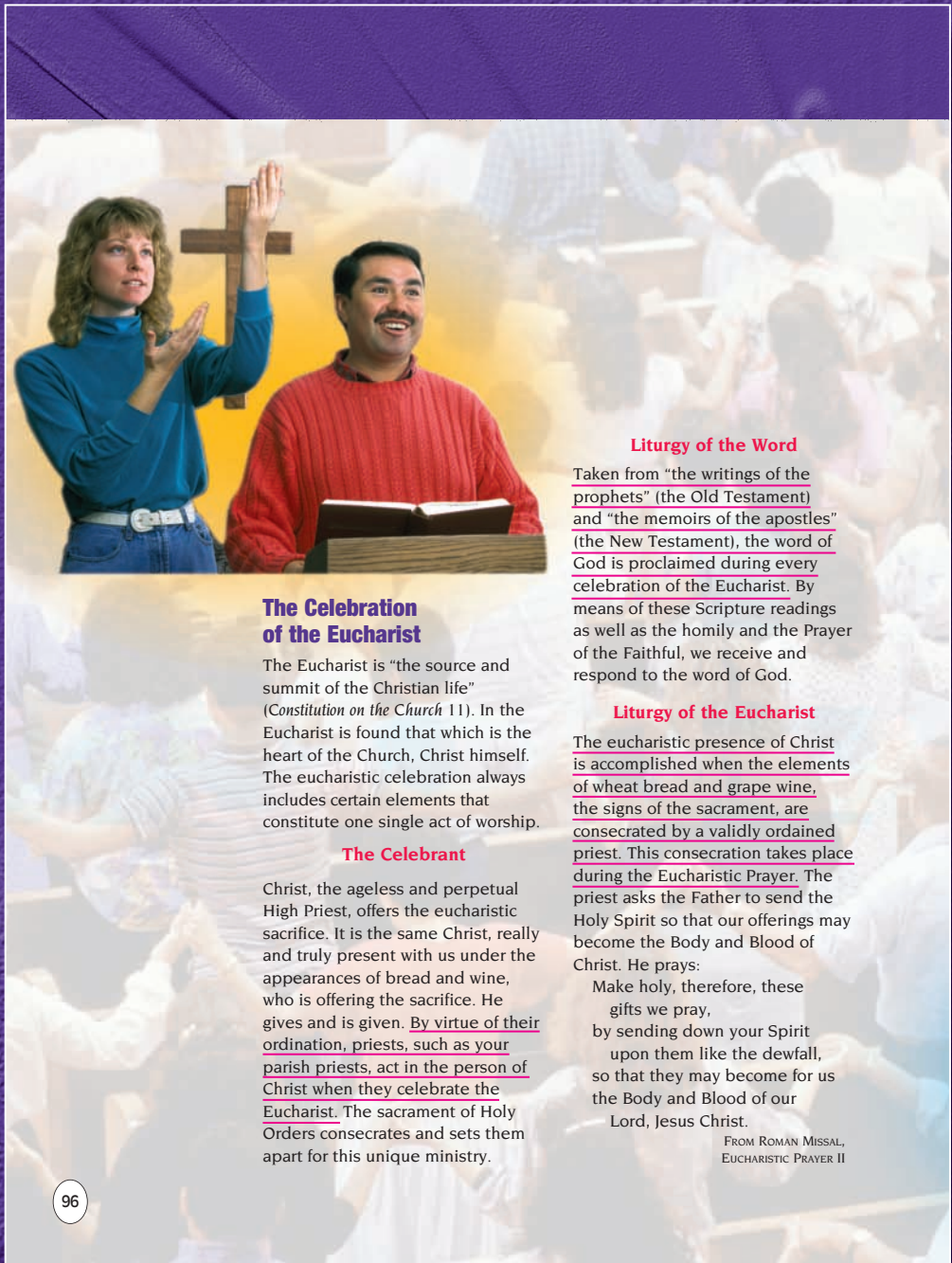
Something I would like to do differently is . . .

FOCUS

Remind the group that the Eucharist is the sacrament of the Body and Blood of Christ. Tell the young people that these pages will prepare them to more actively and consciously participate in the celebration of the Eucharist.

DISCOVER

- Have the students highlight the first sentence of the first paragraph of “The Celebration of the Eucharist.” Then paraphrase the remainder of the paragraph for them.
- Have the young people work in four groups. Assign each group one of the four parts of “The Celebration of the Eucharist” on pages 96 and 97.
- Invite the members of each group to silently read their assigned sections.
- After reading their section of the text, have the young people share the key ideas in their part with one another and then with the whole class. If necessary, clarify the young people’s summaries.



Liturgy of the Word

Taken from “the writings of the prophets” (the Old Testament) and “the memoirs of the apostles” (the New Testament), the word of God is proclaimed during every celebration of the Eucharist. By means of these Scripture readings as well as the homily and the Prayer of the Faithful, we receive and respond to the word of God.

Liturgy of the Eucharist

The eucharistic presence of Christ is accomplished when the elements of wheat bread and grape wine, the signs of the sacrament, are consecrated by a validly ordained priest. This consecration takes place during the Eucharistic Prayer. The priest asks the Father to send the Holy Spirit so that our offerings may become the Body and Blood of Christ. He prays:

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

FROM ROMAN MISSAL, EUCHARISTIC PRAYER II

The Celebration of the Eucharist

The Eucharist is “the source and summit of the Christian life” (Constitution on the Church 11). In the Eucharist is found that which is the heart of the Church, Christ himself. The eucharistic celebration always includes certain elements that constitute one single act of worship.

The Celebrant

Christ, the ageless and perpetual High Priest, offers the eucharistic sacrifice. It is the same Christ, really and truly present with us under the appearances of bread and wine, who is offering the sacrifice. He gives and is given. By virtue of their ordination, priests, such as your parish priests, act in the person of Christ when they celebrate the Eucharist. The sacrament of Holy Orders consecrates and sets them apart for this unique ministry.



Background: Liturgy

Concelebration. The Church commemorates the institution of the Eucharist at the celebration of the Mass of the Lord’s Supper on Holy Thursday. In parishes served by more than one priest, the Mass of the Lord’s Supper is sometimes concelebrated. Several bishops or priests, with one bishop or priest acting as the principal or main celebrant, share in praying the words of consecration together. This ancient form of celebrating the Mass was restored by the Second Vatican Council (1962–1965).

Did you Know...

The Blessed Sacrament is another name for the Eucharist. The Blessed Sacrament is reserved in the tabernacle. It is reserved to be brought to the faithful who cannot come to church to take part in the celebration of Mass and for the devotion of the people.

Acting through the power of the Holy Spirit and in the name and Person of Jesus, the priest continues. First taking the bread and then the wine, he says and does what Jesus did and said at the Last Supper.

Christ's Body and Blood, his soul and divinity, the whole Person of Christ becomes truly and substantially present under the physical appearances of bread and wine. Saint John Damascene (ca. 675–ca. 749) summarized this great mystery of our faith. He wrote:

You ask how the bread becomes the Body of Christ, and the wine . . . the Blood of Christ. I shall tell you: the Holy Spirit comes upon them and accomplishes what surpasses every . . . thought.

FROM ON THE TRUE FAITH

Communion

We participate in the Eucharist most fully when we receive Christ's Body and Blood in Holy Communion. The Church recommends that we receive Holy Communion whenever we take part in the Mass and are rightly disposed, that is, we are unaware of any serious sin in our lives. We are obliged to receive Holy Communion at least once a year. The Church also encourages us to receive Christ under the forms of bread and wine. However, if we receive under only one form, we still receive Christ whole and entire.

Describe the main elements of the celebration of the Eucharist.



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REINFORCE

- Write each of the terms *celebrant, Liturgy of the Word, Liturgy of the Eucharist, and Holy Communion* on separate index cards. Then place the four cards face down in a basket or bowl. Have a volunteer come forward, choose a card, and use the term written on the card to state the presence of Christ in the eucharistic celebration. If necessary, clarify the student's statement. Repeat the process until all the cards have been chosen.
- Share the "Did you know..." sidebar with the young people to conclude the discussion.

INTEGRATE

Discuss with the young people how the words and actions used at the Eucharist show reverence for Christ, present with us.



Teaching Tip

Dismissal of the People at Mass. It is vital that the young people—and all the faithful—connect their participation in Mass with their daily life. Remind them of the very last exchange, or dialogue, that takes place during the celebration of Mass. The priest or deacon dismisses the assembly with these or similar words: "Go in peace, glorifying the Lord by your life." Explain to the young people that by responding "Thanks be to God," the assembly accepts this command and promises to fulfill it—"to go out and do good works, praising and blessing God" (*General Instruction of the Roman Missal* © 2003, 90).

Nicene Creed

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

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial
with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate
of the Virgin Mary, and became man.

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

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

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

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

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

Amen.



Apostles' Creed

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

Celebrating the Mass

The Introductory Rites

The Entrance
Greeting of the Altar and
of the People Gathered
The Penitential Act
The Gloria
The Collect

The Liturgy of the Word

The First Reading from
the Bible (Usually from
the Old Testament)
The Responsorial Psalm
The Second Reading from
the Bible (Usually from
New Testament Letters)
Acclamation
The Gospel
The Homily
The Profession of Faith
The Prayer of the Faithful



The Liturgy of the Eucharist

The Preparation of the Gifts
The Prayer over the Offerings
The Eucharistic Prayer
The Communion Rite
The Lord's Prayer
The Rite of Peace
The Fraction, or the
Breaking of Bread
Communion
The Prayer after Communion

The Concluding Rites

Greeting
Blessing
Dismissal of the People

Celebrating Reconciliation

Individual Rite of Reconciliation

Greeting
Scripture Reading
Confession of Sins
Act of Contrition
Absolution
Closing Prayer

Communal Rite of Reconciliation

Greeting
Scripture Reading
Homily
Examination of Conscience with Litany of
Contrition and the Lord's Prayer
Individual Confession and Absolution
Closing Prayer

Act of Contrition

My God,
I am sorry for my sins with all my heart.
In choosing to do wrong
and failing to do good,
I have sinned against you
whom I should love above all things.
I firmly intend, with your help,
to do penance,
to sin no more,
and to avoid whatever leads me to sin.
Our Savior Jesus Christ
suffered and died for us.
In his name, my God, have mercy.

The Books of the Bible

The Old Testament

Law (Torah) or Pentateuch

Genesis	(Gn)
Exodus	(Ex)
Leviticus	(Lv)
Numbers	(Nm)
Deuteronomy	(Dt)

Historical Books

Joshua	(Jos)
Judges	(Jgs)
Ruth	(Ru)
First Book of Samuel	(1 Sm)
Second Book of Samuel	(2 Sm)
First Book of Kings	(1 Kgs)
Second Book of Kings	(2 Kgs)
First Book of Chronicles	(1 Chr)
Second Book of Chronicles	(2 Chr)
Ezra	(Ezr)
Nehemiah	(Neh)
Tobit	(Tb)
Judith	(Jdt)
Esther	(Est)
First Book of Maccabees	(1 Mc)
Second Book of Maccabees	(2 Mc)

The Poetry and Wisdom Books

Job	(Jb)
Psalms	(Ps)
Proverbs	(Prv)
Ecclesiastes	(Eccl)
Song of Songs	(Sg)
Wisdom	(Wis)
Sirach/Ecclesiasticus	(Sir)

Prophets

Isaiah	(Is)
Jeremiah	(Jer)
Lamentations	(Lam)
Baruch	(Bar)
Ezekiel	(Ez)
Daniel	(Dn)
Hosea	(Hos)
Joel	(Jl)
Amos	(Am)
Obadiah	(Ob)
Jonah	(Jon)
Micah	(Mi)
Nahum	(Na)
Habakkuk	(Hb)
Zephaniah	(Zep)
Haggai	(Hg)
Zechariah	(Zec)
Malachi	(Mal)

The New Testament

The Gospels

Matthew	(Mt)
Mark	(Mk)
Luke	(Lk)
John	(Jn)

Early Church

Acts of the Apostles	(Acts)
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Letters of Paul and Other Letters

Romans	(Rom)
First Letter to the Corinthians	(1 Cor)
Second Letter to the Corinthians	(2 Cor)
Galatians	(Gal)
Ephesians	(Eph)
Philippians	(Phil)
Colossians	(Col)
First Letter to the Thessalonians	(1 Thes)
Second Letter to the Thessalonians	(2 Thes)
First Letter to Timothy	(1 Tm)
Second Letter to Timothy	(2 Tm)
Titus	(Ti)
Philemon	(Phlm)
Hebrews	(Heb)
James	(Jas)
First Letter of Peter	(1 Pt)
Second Letter of Peter	(2 Pt)
First Letter of John	(1 Jn)
Second Letter of John	(2 Jn)
Third Letter of John	(3 Jn)
Jude	(Jude)

Revelation

Revelation	(Rv)
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