

DIOCESE OF HARRISBURG

PARISH AND SCHOOL
RESOURCE MATERIALS
RELIGIOUS EDUCATION - 5TH – 8TH GRADE

FOR THE TRANSLATION OF THE
ROMAN MISSAL, 3RD EDITION

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Catechesis

Grade 5th-8th Sessions

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Objectives

1. Students will know that the Mass is the greatest prayer and why.
2. Students will understand that the Roman Missal contains the words and prayers of the Mass.
3. Students will know that some words of the Mass will be changing beginning the first Sunday of Advent and why.

Quotation from Sacred Scripture:

And Jesus said: “He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.” (John 6:54)

Opening Prayer:**Prayer Before Mass of St. Thomas Aquinas**

Almighty and ever-living God, I draw near to the sacrament of your only begotten Son, our Lord Jesus Christ. I come sick to the Physician of Life, blind to the light of eternal brightness, poor and needy to the Lord of heaven and earth. So I ask you, most generous Lord: graciously heal my infirmity, wash me clean, illumine my blindness, enrich my poverty, and clothe my nakedness. May I receive the Bread of Angels, the King of kings, and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, and such resolve and determination as may secure my soul's salvation. Grant as I may receive not only the visible sign of the Lord's Body and Blood, but also all the reality and the power of the sacrament.

Grant, most kind God, that I may receive the Body of your only-begotten Son, our Lord Jesus Christ, which He received from the Virgin Mary, and may receive it in such a way that I become a living part of His Mystical Body and counted among His members. O most loving Father, grant me Your beloved Son. While on this earthly pilgrimage, I receive Him under the veil of this sacrament, so may I come at last to see Him face to face for all eternity. For He lives and reigns with You forever and ever. Amen.

Purpose of the Lesson (as read to students):

Today we will learn why the Mass is the greatest prayer of the Church, what the Roman Missal is and why some of the words the Priest and the people say at Mass are changing.

Content reading:

Heaven was closed to all human beings because of Original Sin. But we know that God did not stop loving us because of our sins. God the Father showed His great love for us by sending His Son to become man. Jesus took flesh in the womb of the Blessed Virgin Mary and became man to die, to rise from the dead, and save us from our sins. We believe that Jesus is true God and true man, and as man He is like us in all things except sin.

Jesus preached and taught for three years about the Kingdom of God. He also healed many people and worked many miracles. At the end of His three year public ministry, He showed how much He loved us by dying on the Cross for us and rising from the dead. He did this to save us from our sins, to redeem us so that we can be happy with Him forever in Heaven. He also instituted the Catholic Church, built upon the 12 Apostles.

Jesus continues to save his people by sharing His own divine life with us through the gift of grace. Grace comes into the world through Jesus' Death and Resurrection. His Death and Resurrection are made present to us every time Mass is celebrated. The Mass is the re-presentation of the Paschal Mystery, which is the Passion, Death, Resurrection and Ascension of Jesus. It is the source of our salvation. We can and do receive grace in other ways.

Teachers/Catechists: Ask students for examples of how we can receive grace, e.g. the other sacraments, prayer, works of mercy, etc.

But the greatest way anyone can receive grace is by going to Mass and receiving Jesus in the Holy Eucharist. The Holy Sacrifice of the Mass is the greatest prayer there is, the perfect prayer. We know that the Holy Eucharist is the Body, Blood, Soul and Divinity of Jesus Christ under the appearances of bread and wine. This means that when you receive Holy Communion you receive Jesus, true God and true man, into your body and soul. The Holy Eucharist is the greatest gift of love we can receive in this world. That is why Holy Mass is the greatest prayer in the world.

Now we are going to talk about the *Roman Missal*. The *Roman Missal* is the book that contains the words of the Mass and is used all over the world. The official language of the *Roman Missal* is Latin. That is because Latin is the official language of the Catholic Church. For hundreds of years the Mass was celebrated in Latin throughout the world. After the Second Vatican Council (1962-1965), the Mass was allowed to be translated into the language of each particular country. You already know words in Latin, like *Ave Maria*, which means *Hail Mary*, *Pater Noster*, which means *Our Father*, or *Agnus Dei*, which means *Lamb of God*.

You may have already heard that some words in the Mass are going to be changing soon. The date they will change is November 27, 2011, the first Sunday of Advent. Here are three main reasons for the change of words at Mass: 1) The new words will be closer to what the Latin words mean; 2) The new words will help us to better understand the

greatness of the Mass; and 3) The new words at Mass will be more Scriptural. They will help us worship at Mass with even more love of God and reverence for Him.

If Holy Mass is the greatest prayer of the Church, it is critical that the People of God know what it means and how to pray it. Over time, these changes will have a deep and powerful impact on the Church and her members. We should look upon them as a great gift to God's family from the Holy Spirit.

Classroom Q and A:

Suggestion for teachers and catechists: Students should pair up and answer the following questions. The teacher/catechist should call on a student who has said the right answer. An option is to have the partners write their answers on a piece of paper.

1. Ask your partner: "What is the greatest prayer of the Church?"
(Mass)
2. Ask your partner: What is the book that contains the words of the Mass?
(The Roman Missal)
3. Ask your partner: What is the official language of the Catholic Church?
(Latin)
4. When did the Church allow the Mass to be said in the common language of the people?
(vernacular). (The Mass began to be celebrated in the common language of the people several years after the Second Vatican Council, which was held from 1962 – 1965).

Application/Practice:

Have students write a two paragraph essay on what they find most interesting and beautiful about the Catholic Church.

Note to Teacher/Catechist: Students may be encouraged to illustrate their essays. If they do this, you may wish to display their essays/illustrations for others to see.

Homework

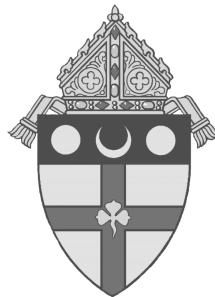
List two main reasons for the upcoming changes in the translation we will be using at Mass.
(More precise translation of the original Latin; more Scriptural language; should help to increase in us love and reverence for God and give us a greater appreciation of the great gift that God has given us in the Mass).

Review (paragraph to be read to students):

Today you learned that the Mass is the greatest prayer of the Church because Jesus' Paschal Mystery (Passion, Death, Resurrection, and Ascension) is re-presented at each Mass and because He is made truly present, Body, Blood, Soul, and Divinity in the Holy Eucharist. You also learned that some of the words prayed at Mass will be changing starting in Advent, and why. Language is powerful and can teach us. These changes in the language used at Mass will be a gift to the Church and will help us to understand and grow in our love of God. In the next lesson we will start to learn some of the changes.

Closing Prayer:**Act of Love**

O my God, I love you above all things, with my whole heart and soul, because You are all-good and worthy of all my love. I love my neighbor as myself for the love of You. I forgive all who have injured me, and ask pardon of all whom I have injured.



Scripture Quotations are taken from the Revised Standard Version, Second Catholic Edition.

CATECHESIS -SESSION 1— “AND WITH YOUR SPIRIT”

Objectives:

1. Students will learn the change in the response from “And also with you,” to “And with your spirit.”
2. Students will understand some of the great graces given to Priests through ordination to the Sacred Priesthood.

Quotation from Sacred Scripture:

“The Lord has sworn and will not change his mind; you are a priest forever according to the order of Melchizedek.” (Psalm 110:4)

“When the Spirit of truth comes, he will guide you into all the truth...” (John 16:13)

Opening Prayer:

Lord Jesus, by the power of the Holy Spirit, ordinary men are called by the Father through the sacrament of Holy Orders to act in your Person for the salvation of the world. Your ordained priests feed our souls through the Sacrament of the Holy Eucharist, they heal our souls through the Sacraments of Penance and Anointing of the Sick, and they are to teach us how to live the Christian life through their preaching of the Gospel and by their example. May the spirit of Christ be always with them to guide them and make them holy. Amen.

Purpose of the Lesson (as read to students):

Today you will learn that ordained Priests and Bishops are the only ones given power by Christ to change bread and wine into His Body and Blood in the Holy Eucharist, absolve us from our sins in the Sacrament of Penance, and celebrate the Sacrament of Anointing of the Sick. They are our spiritual fathers, given great responsibilities by God and the Church. Because of this elevated vocation, we treat priests with a special reverence and respect, and we assist them in their vocation through our prayers.

Content reading:

The new changes in the prayers of the Mass will begin on the First Sunday of Advent, November 27, 2011. This is the beginning of the Church’s new liturgical year.

There are three greetings that can be used by the Priest at the beginning of Mass. The one used most often is “The Lord be with you.”

Beginning this Advent, we will respond to this Greeting by saying, “And with your spirit.” This will be the first change in our responses at Mass.

CATECHESIS -SESSION 1— “AND WITH YOUR SPIRIT”

Teacher/Catechist: Lead class by repeating this new exchange three times.

We will say this response four other times during Mass:

- 1) Before the Gospel is proclaimed.
- 2) Just prior to the Eucharistic Prayer.
- 3) At the Sign of Peace.
- 4) Right before the final blessing at the end of Mass.

The main reasons for the change is:

1. It is the correct translation of the Latin response “Et cum spiritu tuo,” which means, “And with your spirit.” (Remember that Latin is the official language of the Church.)
2. By using the word “spirit” we, the Priest and the people, are asking the Holy Spirit to establish a stronger bond between us.
3. By using the words “And with your spirit,” we are showing a recognition that the while all vocations are very important and everyone is called to holiness, a man who has been ordained a priest has received special graces which enable him to act in the Person of Jesus Christ. This is particularly evident when a Priest changes simple bread and wine into Christ’s Body and Blood at Mass at the Words of Consecration, when the Priest absolves a person of his or her sins in the Sacrament of Penance, and when he helps to restore a person to spiritual health, and sometimes to physical health, by celebrating the Sacrament of the Anointing of the Sick.

Classroom Q and A:

Suggestion for teachers and catechists: Students should pair up and answer the following questions. Teacher/Catechist should call on a student who has said the right answer. An option for teachers is to have the partners write the answer on a piece of paper.

1. When will the new changes in the prayers of the Mass occur?
(First Sunday of Advent, November 27, 2011.)
2. Why do you think this Sunday was chosen?
(Because it is the beginning of the Church’s new liturgical year.)
3. What is the most basic reason for the change to the response “And with your spirit?”
(It is a more exact translation from the Latin than our current response.)

CATECHESIS -SESSION 1— “AND WITH YOUR SPIRIT”

4. What human persons are given the grace by God to change bread and wine into the Body and Blood of Christ when they say the Words of Consecration and to absolve people from their sins in the Sacrament of Penance?
(Only ordained Priests and Bishops)

Application/Practice:

Students should practice this new response, “And with your spirit,” with a partner in the five situations it occurs during Mass.

The new response in its Mass settings can be found in Appendix 1.

Review (paragraph to be read to students):

We have just studied the first of the changes in the Mass which will occur on the first Sunday of Advent. When the Priest greets the people by saying “The Lord be with you,” the change of the response to “And with your spirit” is a more accurate translation from the original Latin than our current response.

This response also helps to show forth the unity among all members of the Church. This new response also helps us to begin the Mass by acknowledging the role of the Priest as another Christ in our midst. Through the sacrament of Holy Orders, the Priest is given special sacramental graces by the Holy Spirit by which he is changed forever in his very being.

Closing Prayer:

A PRAYER FOR PRIESTS

By John Cardinal O'Connor

Lord Jesus, we your people pray to You for our priests. You have given them to us for OUR needs. We pray for them in THEIR needs.

We know that You have made them priests in the likeness of your own priesthood. You have consecrated them, set them aside, anointed them, filled them with the Holy Spirit, appointed them to teach, to preach, to minister, to console, to forgive and to feed us with Your Body and Blood.

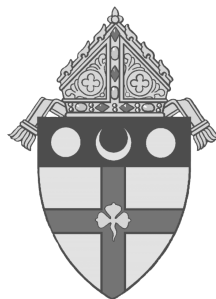
Yet we know, too, that they are one with us and share our human weaknesses. We know too that they are tempted to sin and discouragement as are we, needing to be ministered to, as do we, to be consoled and forgiven, as do we. Indeed, we thank You for choosing them

CATECHESIS -SESSION 1- “AND WITH YOUR SPIRIT”

from among us, so that they understand us as we understand them, suffer with us and rejoice with us, worry with us and trust with us, share our beings, our lives, our faith.

We ask that You give them this day the gift You gave Your chosen ones on the way to Emmaus: Your presence in their hearts, Your holiness in their souls, Your joy in their spirits. And let them see You face to face in the breaking of the Eucharistic bread.

We pray to You, O Lord, through Mary the mother of all priests, for Your priests and for ours. Amen.



Scripture Quotations are taken from the Revised Standard Version, Second Catholic Edition.

Diocese of Harrisburg A PRAYER FOR PRIESTS

By John Cardinal O'Connor

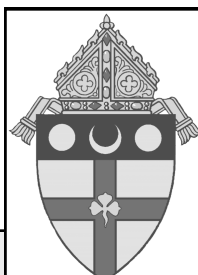
Lord Jesus, we your people pray to You for our priests. You have given them to us for OUR needs. We pray for them in THEIR needs.

We know that You have made them priests in the likeness of your own priesthood. You have consecrated them, set them aside, anointed them, filled them with the Holy Spirit, appointed them to teach, to preach, to minister, to console, to forgive and to feed us with Your Body and Blood.

Yet we know, too, that they are one with us and share our human weaknesses. We know too that they are tempted to sin and discouragement as are we, needing to be ministered to, as do we, to be consoled and forgiven, as do we. Indeed, we thank You for choosing them from among us, so that they understand us as we understand them, suffer with us and rejoice with us, worry with us and trust with us, share our beings, our lives, our faith.

We ask that You give them this day the gift You gave Your chosen ones on the way to Emmaus: Your presence in their hearts, Your holiness in their souls, Your joy in their spirits. And let them see You face to face in the breaking of the Eucharistic bread.

We pray to You, O Lord, through Mary the mother of all priests, for Your priests and for ours. Amen.



CATECHESIS -SESSION 2– *THE Confiteor and The Gloria*

Objectives:

1. Students will recognize that the reason we ask pardon for our sins at the beginning of Mass is because sin always damages the relationship we have with God and His Church, the family of God. We do this in a prayer called the *Confiteor*, which means “I confess.”
2. Students will understand that our prayers at Mass include the intercession of the Church in Heaven and on earth.
3. Students will realize that it is only after we have expressed sorrow and have accepted responsibility for our sins that we can we move to giving praise and glory to God for His merciful love. One of these expressions of prayer is the *Gloria*.

Quotation from Sacred Scripture:

“Wash me thoroughly from my iniquity, and cleanse me from my sin!” (Psalm 51:2)

“O God, be merciful to me, a sinner.” (Luke 18:13)

“Glory to God in the highest...” (Luke 2:14)

Opening Prayer:

God our Father, we are truly sorry for those times we have sinned, because You are so good and loving and deserving of all our love. We trust in Your mercy and in the mercy of Your Son, our Lord Jesus Christ. We praise You, we bless You, we adore You, we glorify You, we give You thanks for Your great glory. Amen.

Purpose of the Lesson (as read to students):

Today we will learn that to truly appreciate God’s merciful love poured out in the Mass, we must first express true sorrow for our sins. This understanding of God’s mercy leads us to the praise and glory of God. We will also be learning about and practicing the *Confiteor* and the *Gloria*.

Content reading:

After the Greeting at Mass we move to the Penitential Act, where we express our contrition (sorrow) for our sins. Sins are any purposeful thoughts, words, deeds, or omissions that violate God’s law.

CATECHESIS -SESSION 2– *The Confiteor and The Gloria*

The *Confiteor* is a prayer in which we express contrition for our sins. We do this because all sins, even venial sins, offend the all-loving God. Contrition for sins committed helps to get us ready to praise God as He deserves to be praised. This is especially important at Mass. *Confiteor* means “I Confess.”

Most of the *Confiteor* will remain the same as it is now, but there are two changes to it that we will begin saying in Advent this year. While we currently say, “I have sinned through my own fault,” We will say, “...I have greatly sinned...” The second change occurs when we say the words “through my fault, through my fault, through my most grievous fault.” When we say this phrase, “through my fault” three times, we, at the same time tap our chest lightly with our hand or fist three times. We do this because we are made of both body and soul and we should pray with our bodies, as well as our souls. These words, “through my fault,” come from a well-known Latin phrase which means the same thing. In the Latin, the phrase is “*mea culpa, mea culpa, mea maxima culpa.*” This phrase is so well-known in the Latin that maybe some of you have heard it said before by someone, or maybe you’ve seen it in a movie, or read it in a book. The fact that we say it three times shows the seriousness of sin. The word “grievous” also helps to convey the seriousness of sin.

The sorrow for our sins expressed in the *Confiteor* helps us to love and praise God as we ought.

This leads to the next prayer we will look at, the *Gloria*.

(Here the teacher/catechist should stop, and using Appendix 1, have students practice this change in the *Confiteor* with a partner, especially the tapping of the chest with their hand or fist, while saying the three-fold expression of guilt. Don’t forget to make sure they are saying “greatly” sinned at the beginning and “therefore” instead of “and” right before the words “I ask blessed Mary.”)

(For the *Gloria* the teacher should have the students practice each change before going on to the next change).

The *Gloria* follows the *Confiteor*. It is a prayer taken largely from the New Testament. In St. Luke’s Gospel, we read of a multitude of angels singing of the birth of Jesus Christ, “*Glory to God in the highest...*” There are quite a few changes in the *Gloria* from what we are saying now at Mass, to what we will be saying beginning in Advent. In the new text, there is an emphasis that it is not everyone who will experience God’s peace, but those who do His will.

Do you notice that in this translation of the *Gloria* we mention five ways that we praise God? We say, “We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory.” This language helps to emphasize that we have the duty and privilege to worship God and praise Him greatly.

Another new phrase for us in the *Gloria* is “Only Begotten Son.” Jesus is not just a son of

CATECHESIS -SESSION 2– *THE Confiteor and The Gloria*

the Father, but He is the Only Begotten Son from the Father. He is the Second Person of the Holy Trinity. There was no time that Jesus did not exist as God. Jesus is God the Son. The three Persons of the Trinity, the Father, the Son, and the Holy Spirit are each eternal, meaning they always have been, are now, and always will be. Only God is eternal. So unlike human fathers who come before their sons in time, God the Father did not come before God the Son in time. Each Person of the Holy Trinity is fully God. Each is all-loving, all-knowing, all-powerful, etc.

Finally, we see in the new text that the term “sins of the world” is used rather than “sin of the world”, which makes sense since there are many sins of the world, not one sin of the world. This phrase, “sins of the world” is repeated again in the next line. During this part of the prayer we ask for our Lord’s mercy.

Note to Teachers/Catechists: Practice saying the *Gloria* three times as a class in its entirety.

Classroom Q and A:

Suggestion for teachers and catechists: Students should pair up and answer the following questions. Teacher/Catechist should call on a student who has said the right answer. An option for teachers is to have the partners write the answer on a piece of paper.

1. What is another name for the prayer, the *Confiteor*?
(The “I confess.”)
2. What gesture should be added when praying “through my fault, through my fault, through my most grievous fault?”
(Tap your chest gently with your hand or fist three times.)
3. Where does much of the text of the *Gloria* come from?
(Sacred Scripture/the Bible.)
4. What title added to the phrase “Lord Jesus Christ” helps us to understand that Jesus comes forth from the Father but is also co-eternal with the Father?
(“Only Begotten Son.”)

Application/Practice:

Teacher, if you have not practiced sufficiently with the students during the teaching of the content above, take time for more practice with the changes in the *Confiteor* and the *Gloria*, using Appendix 1.

CATECHESIS -SESSION 2– *THE Confiteor and The Gloria*

Homework:

In several sentences, explain why, in the *Gloria*, there is a change from “peace to his people on earth,” to “on earth peace to people of good will?”

Review (paragraph to be read to students):

Today we learned that to truly appreciate God’s merciful love poured out in the Mass, we must first express true sorrow for our sins. This understanding of God’s mercy leads us to the praise and glory of God. We learned about and practiced two Mass prayers: the *Confiteor*, by which we show contrition for our sins, and the *Gloria*, which is a beautiful prayer by which we praise and glorify God.

Closing Prayer:**Act of Hope**

O my God, relying on your almighty power and infinite mercy and promises, I hope to obtain pardon for my sins, the help of your grace, and life everlasting through the merits of Jesus Christ, my Lord and Redeemer. Amen.



Scripture Quotations are taken from the Revised Standard Version, Second Catholic Edition.

Objectives:

1. Students will understand what the word “Creed” means and what the Creed is.
2. Students will learn that each word and phrase of the Creed is important and what new words in the Creed mean.
3. Students will practice the new words they will pray in the *Nicene Creed*.

Quotation from Sacred Scripture:

“Always be ready to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence.” (1 Peter 3:15)

Opening Prayer:

Act of Faith

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

Purpose of the Lesson (as read to the students):

Today we will be studying the changes to the Creed we profess at Mass. We are to live what we profess as Catholics. A Creed is a profession faith, a summary of the major beliefs we hold as Catholics. The *Nicene Creed* is prayed at Sunday Mass and on major feast days in the Church. It was written in the fourth century and has been prayed throughout the history of the Church.

Content Reading:

The word Creed comes from the Latin word, *Credo*, which means, “I believe.” There are several different Creeds. The one we usually pray at Mass is called the *Nicene Creed*.

Do you know the name of the Creed that is normally prayed at the beginning of the Rosary? (Answer – The *Apostles’ Creed*). The *Nicene Creed* and the *Apostles’ Creed* are ancient prayers of the Church and they are statements of what we believe as Catholics.

Each word and phrase in the Creed is very important, because each phrase is a statement of what one believes and what one believes helps to determine how one lives. The changes in

this new translation will help all Catholics to better understand the major doctrines of our Catholic Faith.

The first change in the Creed is found at its beginning. Starting in Advent we will no longer begin by saying, “**We** believe”, but rather, “**I** believe.” “**I believe**” is an accurate translation from the Latin word, “**Credo**,” which begins the Creed. By saying “I believe,” we are able to state our own personal belief in all the major teachings of our Catholic Faith.

The second change is from “**seen and unseen**” to “**visible and invisible.**” Again, this is an accurate translation of the Latin words into English. Recall that Latin is the official language of the Catholic Church. This change helps to get across that not only did God make everything that we cannot see right now, but that He also made those things that are always invisible to us, such as our souls, angels, etc.

Remember in the *Gloria* we learned that starting in Advent, we will use the term “Only Begotten Son” in reference to the Second Person of the Holy Trinity. In the *Nicene Creed*, another phrase that will be new to us is “born of the Father before all ages.” This change also refers to the Second Person of the Holy Trinity. Remember, it is the Second Person of the Trinity who became man and was given the name *Jesus*, which means, “God saves.” By saying that the “Only Begotten Son of God” was “**born of the Father before all ages,**” the Church does not mean that He was born physically from God the Father, but that from all eternity God the Son is begotten/is from God the Father. He is co-equal with the Father and co-eternal with the Father. God the Father has loved God the Son from all eternity and God the Son has, from all eternity, returned the love of God the Father. Just as there was never a time when God the Father did not exist, there was also never a time when God the Son or God the Holy Spirit never existed. Each of the three Persons of the Holy Trinity have always existed. The three Persons in the one God are eternal – no beginning and no end. God is the only one who is eternal.

Another change in the Creed is that we will go from saying “**one in being with the Father,**” to “**consubstantial with the Father.**” That the “Only Begotten Son” is “**consubstantial with the Father**” means He is “one in substance” with the Father. This is another clearer translation from the Latin than the one we are currently using. It emphasizes the point that the Father and the Son each fully possess the one divine nature. Each is fully God. There have been some in the history of the Church, and there are people today, who do not believe, or at least do not realize, that Jesus is God. It is important to know that Jesus is truly “God from God, Light from Light, true God from true God.” He is true God and true man. If He were not God, He could not have redeemed us, and opened Heaven for us by His Death and Resurrection.

Another change that comes later in the Creed refers to the “**Only-Begotten Son of God**” coming down from heaven, “**and by the Holy Spirit was incarnate of the Virgin Mary, and became man.**” In other words, He did not become man when He was born, but became man from the first moment He was conceived in the womb of the Blessed Virgin Mary by the power of the Holy Spirit. Each of us was fully and truly a human being from the moment we were conceived in our mother’s womb. This should help us to remember

how important it is to stand up for the right to life of human beings from the first moment they are conceived in their mother's wombs.

Finally, we will profess in the new translation of the Creed that **“I look forward to the Resurrection of the Dead and the life of the world to come.”** This means that death does not have the final say. When Jesus comes again, the bodies of all who have ever lived and died will rise and be joined once again to their souls, since human beings are a unity of body and soul. **“And I look forward to the resurrection of the dead and the life of the world to come,”** because for those who are in Heaven, it will be more wonderful, exciting, and beautiful than we can possibly imagine. This complete joy and happiness of Heaven will never end. The way to assure that we get to Heaven is to be in a state of sanctifying grace when we die. This is the grace that makes us holy and pleasing in God's sight. But the best way to assure that we die in sanctifying grace (and we hope that is many years from now for all of us) is to live in sanctifying grace. So our vocation (calling from God) is to become as holy as we can become and to be the persons that God wants us to be. Some key ways to become holy are to attend and participate in Mass every Sunday and Holy Day of Obligation, to confess our sins regularly in the Sacrament of Penance, to pray daily, to be devoted to the Mother of God, to practice our Faith, to exercise the virtues, to help the poor and to stand up for human life, which is God's great gift to us. Doing these things helps us keep the two great commandments that Jesus gave us: Love of God and Love of Neighbor.

Classroom Q & A

1. A prayer that is also a statement about the main beliefs we hold about God and the Catholic faith is called?
(A Creed)
2. Creed comes from the Latin word _____, which means, “I believe.”
(“Credo”)
3. The first change in the Nicene Creed is the first word. What is changing to what?
(It is changing from “We” to “I”)
4. What difference does it make to change “we” to “I”?
(The use of “I believe” makes the profession of our Faith a more personal response)
5. Fill in the blanks: God the Father is the maker of heaven and earth, of all things _____ and _____.
(visible and invisible)

6. Fill in the blanks: The Only Begotten Son of God, came down from heaven, and by the Holy Spirit was _____ of the Virgin Mary, and became man.
(Incarnate)

Application/Practice:

As you know by now, beginning in Advent, there will be some changes in the responses and prayers of the people at Mass, so we are going to practice the *Nicene Creed*, since that is one of the prayers where there will be some changes.

Instructions for the Teacher/Catechist:

Students and teacher/catechist read through the prayer together. See Appendix 1.

Teacher/Catechist reads aloud, leaving out words (preferably the words of the new translation) and students say them aloud.

Teacher/Catechist chooses a student to read the prayer leaving out words of their choice for the teacher/catechist and classmates to fill in.

Note to teachers/catechists: Since there are some difficult words, it would be best to choose students who read well.

Homework

See the fill-in-the-blank homework sheet on the *Nicene Creed* in Appendix 2.

Review (paragraph to be read to students):

Today, you have learned the importance of the Creed and the importance of the words we use to profess what we truly believe. You have also learned why many changes were made in the *Nicene Creed*. We must understand what we profess so that we can live our lives accordingly and be pleasing to God. Doing God's will is the key to happiness in this life and in the next.

Closing Prayer:

Please, once again, pray the translation of the *Nicene Creed* that we will begin praying in Advent (see Appendix 1).



Scripture Quotations are taken from the Revised Standard Version, Second Catholic Edition.

Objectives:

1. Students will learn that the response, “And with your spirit” is said for the third time at Mass in the Preface Dialogue.
2. Students will understand that at Mass, Heaven and earth are joined.
3. Students will know that the *Sanctus* is a hymn of the Angels, which we hear at Mass and find in Scripture.
4. Students will learn the significance of the phrase, “Lord God of Hosts.”
5. Students will understand that Angels and human beings are called to worship God and give Him glory.

Quotation from Sacred Scripture:

“Holy, holy, holy is the Lord God of hosts; the whole earth is full of His glory.” (Isaiah 6:3)

Opening Prayer:

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.

Purpose of the Lesson (as read to the students):

Today we will study some changes in the parts of the Mass found at the beginning of the *Liturgy of the Eucharist*, including the *Preface*, the words exchanged between the Priest and the congregation that lead up to the *Eucharistic Prayer*. While learning about this part of the translation of the Mass, we will study the *Sanctus*, a prayer which comes from a hymn of the Angels worshiping God in Heaven that we are called to join into at Mass. At Mass, the Angels, the Saints, and the Church on earth are joined in the praise and worship of the All-Holy God.

Content Reading:

We have not really talked about the changes in the words that the Priest will say at Mass. There are many. One occurs in the part of the Mass called the *Invitation to Prayer*, which happens after the Creed and just prior to the *Preface Dialogue* (See Appendix 1). The Priest says, **“Pray, brethren that my sacrifice and yours may be acceptable to God, the almighty Father.”**

This distinction in the words “my sacrifice and yours” shows the Priest’s special role as acting in the Person of Christ when he prays the Words of Consecration over the bread and the wine.

The people 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 addition of the word “holy” before the word Church, reminds us that the Church is the Church that Christ instituted and is guided by the Holy Spirit through Her shepherds, the Pope and Bishops in union with him. The Church has the fullness of the truth. God’s life-giving grace (sanctifying grace) comes from Christ and through the Church.

Note to Teachers/Catechists: Please re-emphasize what “sanctifying grace” is and how important it is for us to be in sanctifying grace (necessary for entrance into Heaven).

The *Preface Dialogue* comes just before the *Eucharistic Prayer*. Here the Priest again says, “The Lord be with you,” and we respond, “And with your spirit.” This is the third time these words appear during the Mass. Remember that when the Priest was ordained, he was given the grace to act in the Person of Christ. That was the spirit given to him at his ordination to the Sacred Priesthood. So by this spirit, the Priest, acting in the Person of Christ, changes the bread and wine into the Body and Blood of Christ, the Holy Eucharist.

The next part of the Preface Dialogue is:

Priest: Lift up your hearts.

People: We lift them up to the Lord.

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

People: It is right and just.

Notice that at the end of this part of the *Preface*, the people say, **“It is right and just.”** This is a better translation of the Latin than what we currently say. The word “just” means to give someone what he or she deserves. What God deserves from us is our worship, love, praise and thanksgiving. This is true all the time and especially in the perfect prayer that is the Mass. So we are responding that “It is right and just” to give thanks to God. Remember that the word “Eucharist” means “thanksgiving.”

At the conclusion of the *Preface* comes the *Sanctus*, which in Latin means “Holy.” This prayer is a hymn of the Seraphim praising God (the Seraphim are the highest of the nine choirs of angels). It is taken from the Old Testament, Isaiah 6:2-3. The *Sanctus* reminds us of the awesome majesty of God, a majesty that we are about to enter into in a very deep way in the Holy Eucharist, which is God Himself, Jesus Christ, in the flesh.

Note to Teacher/Catechist: Have students go to Appendix 1 and recite this as a

class.) Students, do you notice that in the new translation, the word “hosts” replaces the words “power and might.”

Classroom Q and A:

1. What does the Latin word Sanctus mean?
(Holy)
2. What is the change in the prayer we call the Sanctus?
(The phrase “God of power and might” changes to “God of hosts” – See Appendix 1).

Application and Practice

Using Appendix 1, the students will get a partner and practice the words and responses from the following prayers and parts of the Mass.

Invitation to Prayer – Students practice with partner

Preface Dialogue – Students practice with partner

Preface Acclamation/Sanctus – Students practice with partner

Homework Questions:

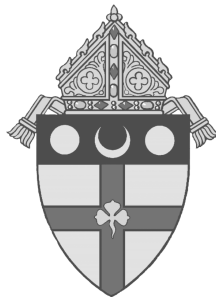
1. What is the change in the prayer we call the Sanctus?
(The phrase “God of power and might” changes to “God of hosts.”)
2. Why has the above change been made?
(It reminds us that multitudes of God’s Angels worship Him and serve Him.)
3. What does “multitudes” mean?
(a very large number)

Review (paragraph to be read to students):

Today we discussed some changes in the Mass parts for the people in the *Liturgy of the Eucharist*, especially in the *Preface Dialogue* and in the *Sanctus*. Again, we are learning that more precise words help us to understand the Mass, including the dignity of the Priest, the holiness of the Church and the truth that during the Holy Sacrifice of the Mass, Heaven and earth are united in their worship of the All-Holy God.

Closing Prayer:

Pray the *Sanctus* together as a class. See Appendix 1.



Scripture Quotations are taken from the Revised Standard Version, Second Catholic Edition.

CATECHESIS -SESSION 5—THE EUCHARISTIC PRAYER

Objectives:

1. Students will know that in the *Eucharistic Prayer* at Mass, we pray for intentions for the entire Church, both the living and those who have died.
2. Students will know that in the *Eucharistic Prayer*, by the power of God working through the Priest, the bread and wine are changed into the Body and Blood of Christ, and that after the *Eucharistic Prayer*, we have the great privilege of being able to receive our Lord in Holy Communion, which is His Body and Blood.
3. Students will learn the changes in the responses of the people in the *Mystery of Faith*, in the *Sign of Peace*, in the *Lamb of God (Ecce Agnus Dei)*, and in the *Concluding Rites*.

Quotation from Sacred Scripture:

“And he took bread, and when he had given thanks he broke it and gave it to them, saying, ‘this is my body which is given for you. Do this in remembrance of me.’”

Opening Prayer:**Anima Christi**

Soul of Christ, sanctify me.
 Body of Christ, save me.
 Blood of Christ, inebriate me.
 Water from the side of Christ, wash me.
 Passion of Christ, strengthen me.
 O good Jesus, hear me.
 Within Thy wounds hide me.
 Suffer me not to be separated from Thee.
 From the malignant enemy defend me.
 At the hour of my death call me.
 And bid me come to Thee.
 That, with Thy Saints,
 I may praise Thee,
 forever and ever.
 Amen.

Purpose of the Lesson (as read to the students):

Today you will learn that in the *Eucharistic Prayer* at Mass the Priest and people pray for the whole Church. We will also review that Jesus is made truly present in the Eucharist, Body, Blood, Soul and Divinity. And, you will learn the new responses for this part of the Mass and for the end of Mass.

CATECHESIS -SESSION 5-THE EUCHARISTIC PRAYER

Content Reading:

The Holy Sacrifice of the Mass is the greatest act of worship toward God that human beings can participate in this side of Heaven. It is the re-presentation of Christ's Paschal Mystery – His Passion, Death, Resurrection and Ascension. The main parts of the Mass are the *Liturgy of the Word* (which includes the readings and the homily among other things) and the *Liturgy of the Eucharist*. The *Liturgy of the Eucharist* begins with the *Offertory*, when the gifts of bread and wine are brought to the altar. These gifts will later be changed by the Priest into the Body and Blood of Christ.

After some very important prayers, including the *Sanctus (Holy, Holy, Holy)*, which we learned about in the last lesson, the *Eucharistic Prayer* is prayed. During this prayer we adore God, we ask Him again to pardon our sins, we thank Him for His blessings, and we pray for members of the Church, both those who are living and those who have died. During the *Eucharistic Prayer* the Priest, by God's power, changes the bread and wine into the Body, Blood, Soul, and Divinity of Jesus Christ, true God and true man. This is when the priest says the words Jesus spoke at the Last Supper (also known as the *Words of Consecration* or the *Words of Institution*). Over the bread and wine, the priest says, “*This is my body... This is my blood...* ” These are called the *Words of Consecration*. When the Priest says these words over the bread and wine, they stop being bread and wine and become the Body, Blood, Soul and Divinity of Jesus Christ under the appearances of bread and wine. God does this great work through His Priests at each and every celebration of the Mass.

After the words of Consecration, we pray the Memorial Acclamation which, beginning the First Sunday of Advent this year, will be called *Mystery of Faith*.

Note to Teachers/Catechists: Please see Appendix 1 to practice Mystery of Faith Options A, B, and C.

After the *Mystery of Faith*, we pray the second part of the Eucharistic Prayer. After the Eucharistic Prayer we pray the Lord's Prayer, also known as the Our Father. Then we have the Sign of Peace. Here we go back to something we've talked about before.

The Priest says:

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

People: And with your spirit.

Then we have the Invitation to Communion, sometimes referred to as the *Lamb of God* or, in Latin, the *Ecce Agnus Dei* in Latin.

Note to Teachers/Catechists: Please see Appendix 1 to practice with students.

The new response of the people in the Lamb of God are words taken directly from the Gospel of St. Luke.

Note to Teacher/Catechist: Here have one of the students read the passage from Luke 7:1-10.

Notice how humble the Roman centurion is in his conversation with Jesus? What does it mean to be humble?

Note to Teacher/Catechist: The definition of *Humility* in the glossary of the *Catechism of the Catholic Church*, is “The virtue by which a Christian acknowledges that God is the author of all good. Humility avoids inordinate ambition or pride, and provides the foundation for turning to God in prayer. Voluntary humility can be described “poverty of spirit.”

How does the Roman centurion show the virtue of humility when he requests that Jesus heal his servant? We should always be humble in our prayers to God and in our words and actions toward our neighbor.

The Holy Eucharist helps us to receive spiritual healing as long as we’re in a state of sanctifying grace when we receive it. We must approach the Eucharist with the kind of humility with which the Roman centurion approached Jesus. For those who receive Holy Communion, not only does Jesus enter under our roof, he does something even greater. His Body, Blood, Soul and Divinity enters into our bodies and souls. Only Jesus has the power to make us worthy of this great gift. If we have committed any mortal sins, we must confess them in the Sacrament of Penance before receiving Holy Communion. We must also fast from food and drink for at least one hour prior to receiving Holy Communion.

Note: Water and medicine do not break the Eucharistic fast.

Note to Teacher/Catechist: Now practice again the *Lamb of God (Ecce Agnus Dei)* with your students (See Appendix 1).

After Holy Communion, the priest says the *Prayer after Communion*, at which point the Liturgy of the Eucharist is over. We move now to the conclusion of Mass, which is called the *Concluding Rites*. This is very short and it begins with words that we have learned before.

The priest and the people stand and the Priest once again says:

Priest: The Lord be with you.

People: And with your spirit.

Then the Priest gives the Final Blessing and Dismissal which concludes the Mass.

Note to Teacher/Catechist: Please teach the children that it is only appropriate to leave the pew after the priest has processed out of the church and the closing hymn has ended.

Classroom Q and A:

1. What are the three new acclamation options we can say in response to the Priest announcing “Mystery of Faith” during the Eucharistic Prayer?
(A – We proclaim your death, O Lord, and profess your Resurrection until you come again. B – When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again. C – Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.)
2. What is the new response of the people to the *Lamb of God (Ecce Agnus Dei)* prayer of the Priest?
(Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.)
3. What is this new response based on?
(Jesus’ encounter with the centurion who asks for healing for his servant. It is based on the centurion’s reply.)
4. The centurion exhibited great faith and great humility. Why should we exhibit these same virtues to God at this moment in the Mass?
(We should be aware again of our sinfulness and unworthiness as we are about to receive the gift of Jesus, truly present in the Most Holy Eucharist; and therefore, come to Him with great humility of heart and great thanksgiving for His love for us.)
5. When will all the new changes in the Mass text be used for the first time?
(November 27, 2011, the first Sunday of Advent, which is the beginning of the new liturgical year.)

Application and Practice

See Appendix 1 to have students practice responses with their partners for the *Mystery of Faith*, the *Sign of Peace*, the *Invitation to Communion/Lamb of God* and the *Concluding Rites*.

Homework:

See Appendix 2 to have students practice responses with partner for fill-in-the-blank activity sheets on the *Mystery of Faith*, the *Sign of Peace*, the *Lamb of God* and the *Concluding Rites*.

CATECHESIS -SESSION 5—THE EUCHARISTIC PRAYER

Short Bonus Point Homework Assignment: Students go to the following USCCB website: (<http://www.usccb.org/romanmissal/samples-priest-dismissal.shtml>)

Students should copy the four options for the priest to pray at the Dismissal in their copy books.

Review (paragraph to be read to students):

We have concluded studying and learning the final changes in the people's responses of the Mass. These changes include the three acclamation options of the *Mystery of Faith*, the fourth and fifth time using the response to the Priest by "And with your spirit," and the more detailed and humble response to the *Lamb of God/Ecce Agnus Dei*. When we begin the changes in November, they will seem awkward and difficult. All change is like that. But I am sure that before we reach the beginning of the next liturgical year in Advent 2012, most of the people will have the changes memorized.

I suggest we approach the changes as an opportunity to grow more deeply in love and knowledge of the Mass and our Catholic Faith. Let us challenge ourselves to memorize the Mass responses as quickly as we can; secondly, let the challenge include listening to the changes in the Priest's prayers; and thirdly, and most importantly, at the beginning of every Mass let us ask the Holy Spirit, at Whose bidding these changes were made, to help us to understand the greatness of the sacrament of the Holy Eucharist and to help us deepen our relationship with Our Lord and Savior Jesus Christ.

Closing Prayer:

We adore you, O wonderful Sacrament of the presence of the One who loved his own "to the end." We thank you, O Lord, who edifies, gathers together and gives life to the Church. O divine Eucharist, flame of Christ's love that burns on the altar of the world, make the Church, comforted by you, ever more caring in wiping away the tears of the suffering and in sustaining the efforts of all who yearn for justice and peace.

And you, Mary, "Eucharistic" Woman who offered your virginal womb for the incarnation of the Word of God, help us to live the Eucharistic Mystery in the spirit of the "Magnificat." May our lives be a never-ending praise of the Almighty who concealed himself beneath the humility of the Eucharistic signs.

Blessed John Paul II, Holy Thursday, April 17, 2003



DIOCESE OF HARRISBURG

PARISH AND SCHOOL
RESOURCE MATERIALS
RELIGIOUS EDUCATION 5TH– 8TH GRADE

APPENDIX 1

FOR THE TRANSLATION OF THE
ROMAN MISSAL, 3RD EDITION

APPENDIX 1

A GUIDE TO THE NEW TRANSLATION ON THE MASS

✠REFERENCE CARD✠

Text in Bold represents the wording that has been changed in the New Roman Missal

| PART OF MASS | PRESENT TEXT FOR PEOPLE | NEW TEXT FOR PEOPLE |
|--------------------------|--|--|
| Greeting | <p><i>Priest: The Lord be with you.</i></p> <p><i>People: And also with you.</i></p> | <p><i>Priest: The Lord be with you.</i></p> <p><i>People: And with your spirit.</i></p> |
| Penitential Act (Form A) | <p>I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault, in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord, our God.</p> | <p>I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore</p> <p>I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.</p> |
| Penitential Act (Form B) | <p><i>Priest: Lord, we have sinned against you: Lord, have mercy.</i></p> <p><i>People: Lord, have mercy.</i></p> <p><i>Priest: Lord, show us your mercy and love.</i></p> <p><i>People: And grant us your salvation.</i></p> | <p><i>Priest: Have mercy on us, O Lord.</i></p> <p><i>People: For we have sinned against you.</i></p> <p><i>Priest: Show us, O Lord, your mercy.</i></p> <p><i>People: And grant us your salvation.</i></p> |

APPENDIX 1

| PART OF MASS | PRESENT TEXT FOR PEOPLE | NEW TEXT FOR PEOPLE |
|--------------------------|--|---|
| <p><i>Gloria</i></p> | <p>Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p> | <p>Glory to God in the highest, and on earth peace to people of good will.</p> <p>We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.</p> <p>Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.</p> <p>For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p> |
| <p>Before the Gospel</p> | <p><i>Deacon (or Priest):</i> A reading from the Holy Gospel according to N.</p> <p><i>People:</i> Glory to you, Lord.</p> | <p><i>Deacon (or Priest):</i> A reading from the Holy Gospel according to N.</p> <p><i>People:</i> Glory to you, O Lord.</p> |

APPENDIX 1

| PART OF MASS | PRESENT TEXT FOR PEOPLE | NEW TEXT FOR PEOPLE |
|---------------------|--|--|
| <p>Nicene Creed</p> | <p>We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.</p> | <p>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.</p> <p>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.</p> <p>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.</p> <p>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.</p> |

APPENDIX 1

| PART OF MASS | PRESENT TEXT FOR PEOPLE | NEW TEXT FOR PEOPLE |
|------------------------|--|--|
| <p>Apostles' Creed</p> | <p>I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again 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.</p> | <p>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.</p> |

APPENDIX 1

| PART OF MASS | PRESENT TEXT FOR PEOPLE | NEW TEXT FOR PEOPLE |
|---|---|---|
| <p>Suscipiat Dominus Invitation to Prayer</p> | <p>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 Church.</p> | <p>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.</p> |
| <p>Preface Dialogue</p> | <p><i>Priest: The Lord be with you.</i></p> <p><i>People: And also with you.</i></p> <p><i>Priest: Lift up your hearts.</i></p> <p><i>People: We lift them up to the Lord. Priest: Let us give thanks to the Lord our God.</i></p> <p><i>People: It is right to give him thanks and praise.</i></p> | <p><i>Priest: The Lord be with you.</i></p> <p><i>People: And with your spirit.</i></p> <p><i>Priest: Lift up your hearts.</i></p> <p><i>People: We lift them up to the Lord.</i></p> <p><i>Priest: Let us give thanks to the Lord our God.</i></p> <p><i>People: It is right and just.</i></p> |
| <p>Sanctus</p> | <p>Holy, holy, holy Lord, God of power and might. Heaven and earth are full of your glory.</p> <p>Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.</p> | <p>Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory.</p> <p>Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.</p> |

APPENDIX 1

| PART OF MASS | PRESENT TEXT FOR PEOPLE | NEW TEXT FOR PEOPLE |
|--|--|---|
| <p>Mystery of Faith (formerly the Memorial Acclamation)</p> | <p><i>Priest: Let us proclaim the mystery of faith.</i></p> <p><i>People:</i> <i>A – Christ has died, Christ is risen, Christ will come again.</i></p> <p><i>or B – Dying you destroyed our death, rising you restored our life. Lord Jesus, come in glory.</i></p> <p><i>or C – When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.</i></p> <p><i>or D – Lord, by your cross and resurrection, you have set us free. You are the Savior of the World.</i></p> | <p><i>Priest: The mystery of faith.</i></p> <p><i>People:</i> A – We proclaim your Death, O Lord, and profess your Resurrection until you come again.</p> <p><i>or B – When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.</i></p> <p><i>or C – Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.</i></p> |
| <p>Sign of Peace</p> | <p><i>Priest: The peace of the Lord be with you always.</i></p> <p><i>People: And also with you.</i></p> | <p><i>Priest: The peace of the Lord be with you always.</i></p> <p><i>People: And with your spirit.</i></p> |
| <p>Ecce Agnus Dei Invitation to Communion</p> | <p><i>Priest: This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.</i></p> <p><i>All: Lord, I am not worthy to receive you, but only say the word and I shall be healed.</i></p> | <p><i>Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.</i></p> <p><i>All: Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.</i></p> |
| <p>Concluding Rites</p> | <p><i>Priest: The Lord be with you.</i></p> <p><i>People: And also with you.</i></p> | <p><i>Priest: The Lord be with you.</i></p> <p><i>People: And with your spirit.</i></p> |

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APPENDIX 2

FOR THE TRANSLATION OF THE
ROMAN MISSAL, 3RD EDITION

APPENDIX 2

Name: _____

Directions: On a separate sheet of paper/poster board, students are to create a poster using the words, “**And with your spirit,**” combined with an illustration done by the student. For example, students may show the Holy Spirit in the form of a dove over the head of a Priest celebrating Mass at the altar, or as he is being ordained to the Sacred Priesthood, or hearing Confessions. The key is to convey to the students that we recognize the special role the Holy Spirit plays in the ministry of the ordained Priest, such as when he confects the Eucharist and absolves people from their sins in the Sacrament of Penance. These are just a few examples. Students are encouraged to use their creativity here. Teachers/Catechists are encouraged to allow students to use art supplies such as colored markers and poster board.

“And with your spirit.”

APPENDIX 2

Name: _____

| | | |
|---------------------|----------|---------|
| ✠Word Bank ✠ | | |
| my | greatly | through |
| therefore | fault | most |
| sinned | my | fault |
| through | grievous | my |
| through | fault | |

Fill in the blanks. Some words in the word banks may be used more than one time

Confiteor

Penitential Act- Form A

I confess to almighty God
and to you, my brothers and sisters,
that I have _____
_____, in my thoughts
and in my words, in what I have done and in what I have failed to do,
_____,
_____,
_____,
_____;

I ask blessed Mary ever-Virgin,
all the Angels and Saints, and you, my brothers and sisters,
to pray for me to the Lord our God.

Penitential Act -Form B

Directions: Teachers/Catechists: Simply practice this with the students.

Priest: Have mercy on us, O Lord.

People: **For we have sinned against you.**

Priest: Show us, O Lord, your mercy.

People: **And grant us your salvation.**

APPENDIX 2

Name: _____

| | | | | | | |
|-------------|--------|----------|--------|--------|-------|------|
| ✠Word Bank✠ | | | | | | |
| glory | we | almighty | earth | to | of | on |
| we | praise | you | bless | you | adore | will |
| you | we | glorify | you | peace | for | your |
| great | O | God | Father | people | good | we |

Gloria

Fill in the blanks. Use the word box for help.

Glory to God in the highest, and _____
 _____.
 _____,
 _____, we give you thanks _____
 _____, Lord God,
 heavenly King, _____, _____

| | | | | | | |
|-------------|--------|---------|------|-----|-------|-------|
| ✠Word Bank✠ | | | | | | |
| of | Son | prayer | take | you | world | mercy |
| Begotten | Father | of | away | the | our | only |
| have | Son | receive | sins | us | the | on |
| | | sins | the | | | |

Lord Jesus Christ, _____
 _____, Lord God, Lamb of God, _____
 _____, you take away the
 _____ of the world, have mercy on us;
 _____,
 _____; you are seated at the right hand of the
 Father, _____

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

APPENDIX 2

| Word Bank 1 |
|----------------|
| consubstantial |
| I |
| and |
| believe |
| things |
| believe, |
| I |
| born |
| visible |
| before |
| all |
| Begotten |
| invisible |
| ages |
| and |
| incarnate |
| was |
| by |

Fill in the blanks. Use the word box to help.

Nicene Creed

(Use Word Bank 1)

_____ in one God, the Father almighty, maker of heaven and earth, of all _____

_____.

_____ in one Lord Jesus Christ, the Only _____ Son of God, _____ of the Father _____.

_____ God from God, Light from Light, true God from true God, begotten, not made, _____ with the Father; through him all things were made.

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

(Use Word Bank 2)

For our sake he was crucified under Pontius Pilate, _____ and was buried, _____ in _____ 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.

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

Bonus: Practice saying the Nicene Creed aloud until you can say it correctly without looking.

| Word Bank 2 |
|-------------|
| look |
| with |
| and |
| again |
| he |
| death |
| accordance |
| third |
| I |
| believe |
| who |
| adored |
| is |
| who |
| I |
| believe |
| I |
| forward |
| and |
| confess |
| I |
| in |
| to |
| suffered |
| day |
| rose |
| the |
| on |

APPENDIX 2

Name: _____

Fill in the missing word.

Suscipiat Dominus

Invitation to Prayer

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 ___ ___ ___ Church.

Bonus: Add a phrase about God to each letter of this acrostic:

H
O
L
Y

APPENDIX 2

Name: _____

Use the words in the box to help you fill in the blanks.

Preface Dialogue

| | | | | |
|--------------|------|------|-------|----|
| ✠Word Bank ✠ | | | | |
| spirit | your | and | and | is |
| it | just | with | right | |

Priest: The Lord be with you.

People: _____
 _____.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

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

People: _____
 _____.

Bonus:

Connect the words *right* and *just* crossword style and decorate with images for which it is right and just to give God thanks and praise.

APPENDIX 2

Name: _____

Use the words in the box to help you fill in the blanks.

| | | | | |
|---------------------|---------|-------|-------|----|
| ✠Word Bank ✠ | | | | |
| Holy, | Lord | hosts | name | in |
| highest | Blessed | glory | earth | |

Sanctus

(Preface Acclamation)

Holy, _____, Holy _____ God
of _____.
 Heaven and _____ are full of your
 _____.

Hosanna in the _____.
 _____ is he who comes
 in the _____ of the Lord.

Hosanna _____ the highest.

APPENDIX 2

Name: _____

Directions: Teachers and students practice these with students.

Mystery of Faith
(formerly the Memorial Acclamation)

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

or B – When we eat this Bread
and drink this Cup,
we proclaim your death,
O Lord,
until you come **again.**

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

APPENDIX 2

Name: _____

| | | | | |
|--------------|-----|------|------|--|
| ✠Word Bank ✠ | | | | |
| spirit | and | your | with | |

Sign of Peace

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

People: _____
_____.

Bonus:

What are some ways that you show the peace of the Lord is with you?

List some of your answers below:

APPENDIX 2

Name: _____

Ecce Agnus Dei

Invitation to Communion

Fill in the blanks. Use the word bank for help.

Priest:

Behold the Lamb of God,
behold him who takes away
 the sins of the world.

Blessed are those called
 to **the supper of the Lamb.**

| | | | | |
|--------------|-------|--------|------|-------|
| ✠Word Bank ✠ | | | | |
| soul | my | should | my | under |
| that | enter | you | roof | |

All:

Lord, I am not worthy

 _____,

but only say the word

and _____ shall be healed.

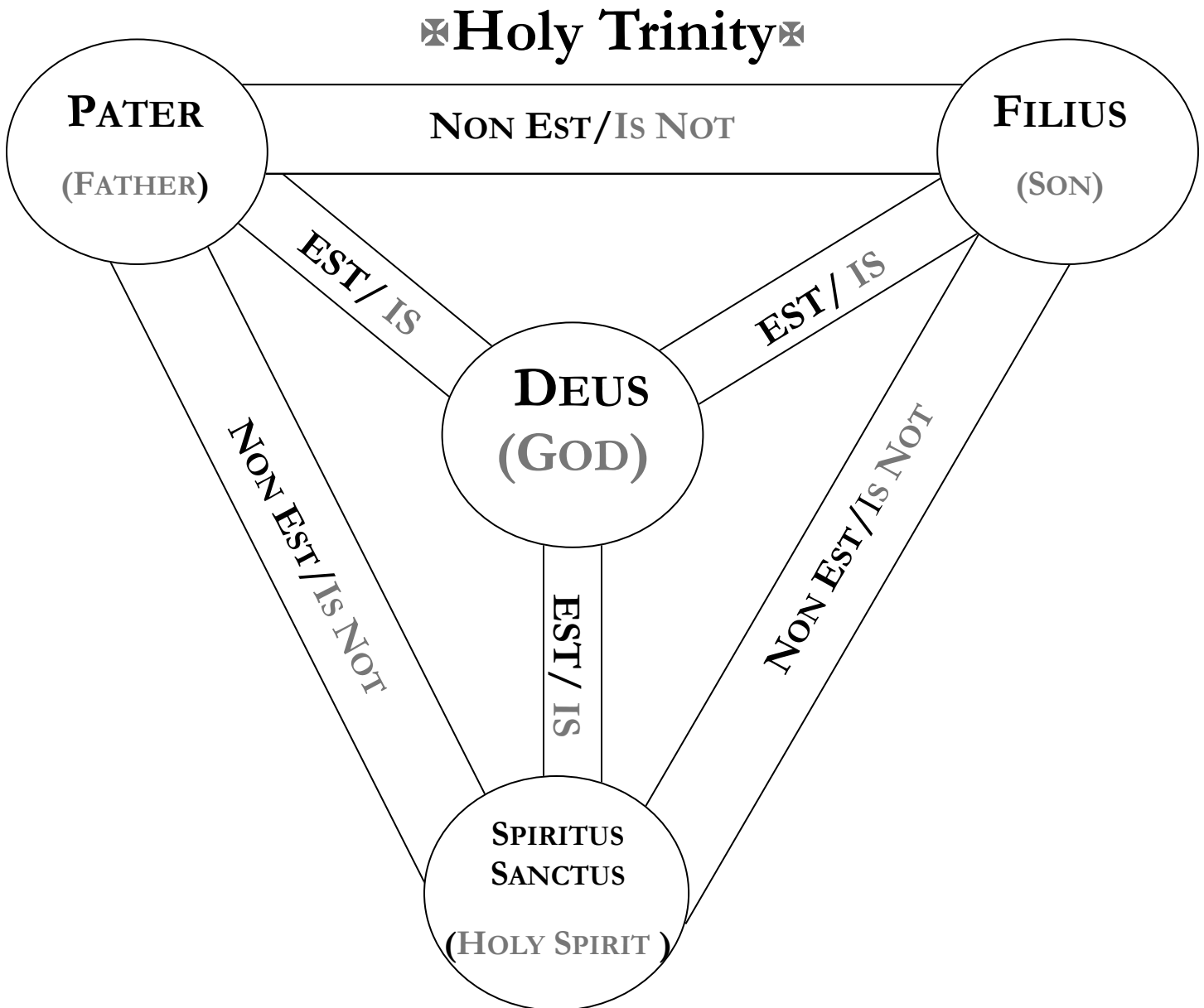
APPENDIX 2

Name: _____

The following diagram/picture helps to teach us about the Holy Trinity. Students should fill in the diagram on the next page after learning the meaning of the words.

| Latin | Translation to English |
|------------------|------------------------|
| Pater | Father |
| Filius | Son |
| Spiritus Sanctus | Holy Spirit |

| Latin | Translation to English |
|---------|------------------------|
| Deus | God |
| Non Est | Is Not |
| Est | Is |

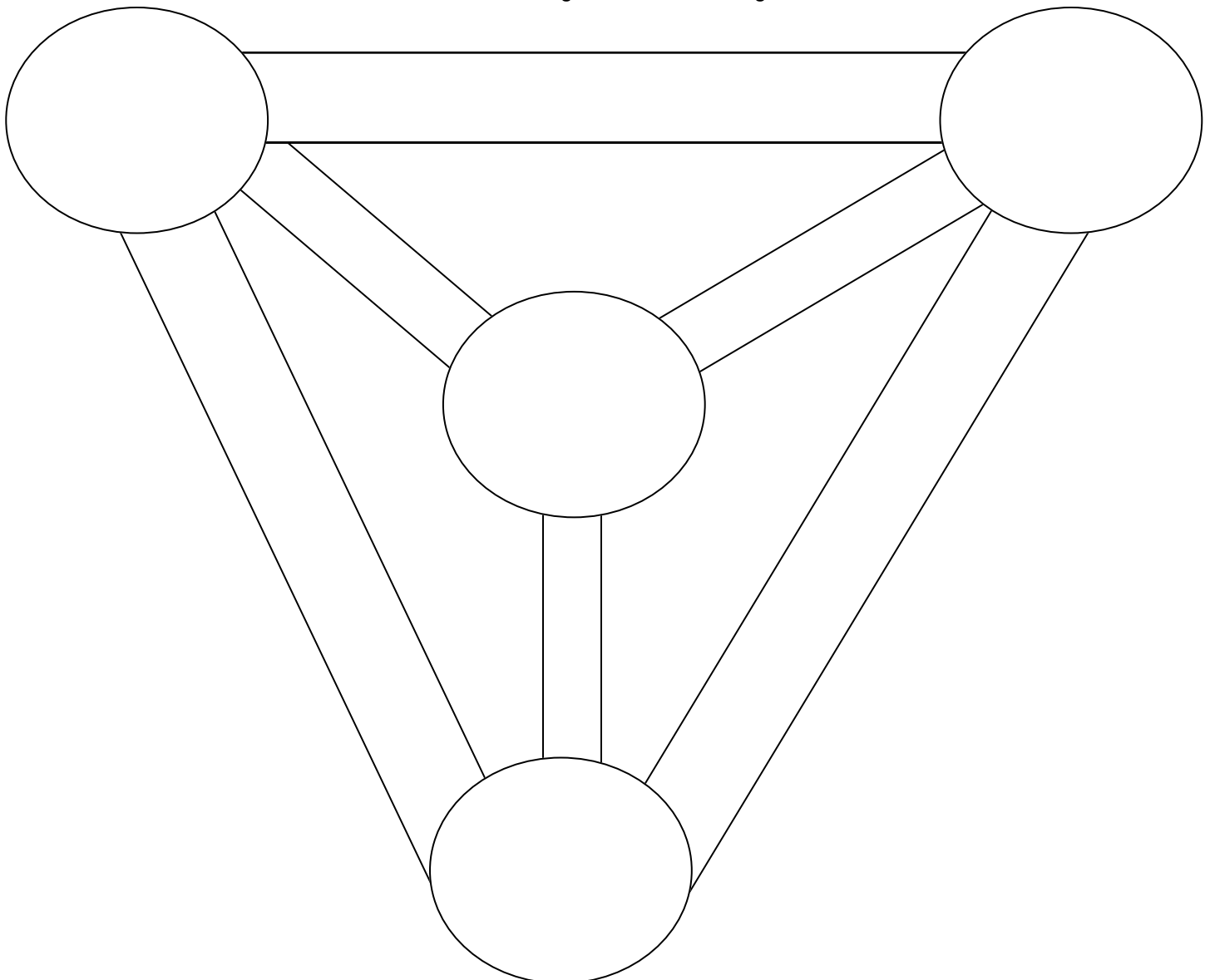


APPENDIX 2

Students should use the words from word bank to fill-in the diagram or picture.

| | | | | |
|---------------------|-----------------|-----------------|-----------------------------------|---------|
| ✠Word Bank ✠ | | | | |
| Pater / Father | Filius/ Son | Deus/God | Spiritus Sanctus / Holy Spirit | Est/ Is |
| Non Est/ Is Not | Non Est/ Is Not | Non Est/ Is Not | Est/ Is | Est/ Is |

✠Holy Trinity✠



Greeting

Priest: The Lord be with you.

People: **And with your spirit.**

Penitential Act, Form A (Confiteor)

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

Penitential Act, Form B

Priest: **Have mercy on us, O Lord.**

People: **For we have sinned against you.**

Priest: **Show us, O Lord, your mercy.**

People: And grant us your salvation

Gloria

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

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

Lord Jesus Christ, **Only Begotten Son,**
Lord God, Lamb of God, **Son of the Father,**
you take away the sins of the world, have mercy on us; **you take away the sins of the world, receive our prayer;** you are seated at the right hand of the Father, **have mercy on us.**

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

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.

Suscipiat Dominus

(Invitation to Prayer)

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.

Preface Dialogue

Priest: The Lord be with you.

People: **And with your spirit.**

Priest: Lift up your hearts.

People: We lift them up to the Lord.

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

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

Sanctus

(Preface Acclamation)

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.

Mystery of Faith

(formerly the Memorial Acclamation)

Priest: **The mystery of faith.**

People:

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

or

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

or

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

Sign of Peace

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

People: **And with your spirit.**

Ecce Agnus Dei

(Invitation to Communion)

Priest:

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

All:

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

Concluding Rite

Priest: The Lord be with you.

People: **And with your spirit**

DIOCESE OF HARRISBURG

PARISH AND SCHOOL
RESOURCE MATERIALS
RELIGIOUS EDUCATION 5TH– 8TH GRADE

APPENDIX 3

FOR THE TRANSLATION OF THE
ROMAN MISSAL, 3RD EDITION

APPENDIX 3

The Most Holy Trinity

This resource includes key catechesis regarding this most important of doctrines, “the central mystery of the Christian faith and of Christian life,” cf. *Catechism of the Catholic Church* 261.

It is the Most Holy Trinity that we worship and the highest form of worship of the Holy Trinity is through the celebration of the Holy Sacrifice of the Mass.

KEY CATECHETICAL POINTS TO BE MADE WHEN TEACHING ABOUT THE MOST HOLY TRINITY:

- The mystery of the Holy Trinity is the central mystery of Christian faith and life.
- The mystery of the Holy Trinity is the mystery of God in himself.
- It is the source of all the other mysteries of the Faith.
- It is the most fundamental and essential truth of the Faith.
- What we know about the Trinity has been revealed by God Himself.
- There is but one, true God.
- There are three persons in the one God and each of these persons is fully God.
- The three persons in the one God are: God the Father, God the Son, God the Holy Spirit.
 - Note: Terms such as God the Creator, God the Redeemer, and God the Sanctifier, do not say Who God is, but rather point to functions commonly attributed to one of the Divine Persons. (Note: While we commonly attribute certain works to one or another person of the Trinity, all three Divine Persons are involved in creation, redemption, and sanctification. The Divine Persons are distinct, but undivided). We have a responsibility to use the correct vocabulary, i.e. the vocabulary of the Church, when referring to the persons of the Trinity, and in all catechesis. We must not shy away from, or compromise, the language of the Most Holy Trinity, i.e. the Father, the Son, and the Holy Spirit. This language we clearly see in Sacred Scripture! This language speaks to Who God is! Learning the correct terminology for God affects both our relationship with Him and with one another as sons and daughters of God the Father and brothers and sisters of Jesus Christ, in the Holy Spirit.
- God has the fullness of all perfection. He is all-loving, all-merciful, all-just, all-knowing, all-powerful, ever-present, etc.
- Nobody made God. God always was, is now, and always will be.
- God made all things and He made them good.

APPENDIX 3

- God made man and woman and He made them very good.
- Men and women (and boys and girls) are the greatest of all of God's creatures on earth. We are made in His image. We are to love God and each other because God is love. He loves us and He made us to love and to be loved.
- Because we are made in God's image, He gives human beings the ability to reason and we are given free will so that we can freely choose based on our reason.
- God shows us and tells us in different ways what is good and what is evil. He gives us His grace because He wants us to choose to be good and to be happy with Him forever.

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Diocese of Harrisburg

DIOCESE OF HARRISBURG

PARISH AND SCHOOL
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RELIGIOUS EDUCATION 5TH– 8TH GRADE

APPENDIX 4

FOR THE TRANSLATION OF THE
ROMAN MISSAL, 3RD EDITION

APPENDIX 4

THE HOLY EUCHARIST: CATECHETICAL POINTS

- Jesus said to them, “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. – **John 6:53-56**
- The Most Holy Eucharist is the most august sacrament, in which Christ the Lord himself is contained, offered and received, and by which the Church constantly lives and grows...- **Code of Canon Law 897**
- The faithful are to hold the Eucharist in highest honor, taking part in the celebration of the Most August Sacrifice, receiving the sacrament devoutly and frequently, and worshipping it with supreme adoration; pastors, clarifying the doctrine on this sacrament, are to instruct the faithful thoroughly about this obligation. – **Code of Canon Law 898**
- **One of the important tasks of any Catholic parent, Catholic school teacher or parish catechist is to teach – and to model – reverence for the Most Holy Eucharist. As we approach the time when many of children throughout the Church will be receiving their First Communion, it is an opportune time for children and adults to review some basic principles regarding Eucharistic preparation and reception. Below are some suggestions to model and to teach.**
- Faithfully attend Sunday Mass and Mass on Holy Days of Obligation. The first precept of the Church is, “You shall attend Mass on Sundays and holy days of obligation” - CCC 2042. The fourth precept is: “You shall keep holy the holy days of obligation” – CCC 2042.

Note: Participation in the Holy Sacrifice of the Mass is the greatest privilege we have this side of heaven. That said, it is also gravely sinful for a Catholic not to attend Mass on Sundays or Holy Days of Obligation without a serious reason.

- **We must be in a state of sanctifying grace when we receive the Holy Eucharist. If one thinks he / she has un-confessed mortal sins, he / she must make a sacramental confession prior to receiving Holy Communion. “After having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year.” - Code of Canon Law 989, cf. Catechism of the Catholic Church 1457.**

Note: Confession once per year is the minimum precept. However, it is a good idea to go to Confession frequently. Confession about once per month has been common pastoral advice given through the years. Also, while one is only required to confess mortal sins (and should do so as soon as is reasonably possible), it is a good idea to also confess venial sins, especially venial sins that one frequently falls into.

APPENDIX 4

- Genuflect before the tabernacle when entering and leaving the church. We do this because the living Lord Jesus, Who is God Incarnate, is present in the tabernacle body, blood, soul, and divinity.
- Frequently insert the adjective “holy” before the words “Mass” and “Communion.” By doing so, we teach that “the Holy Sacrifice of the Mass” and the Holy Eucharist (Communion) are not part of the ordinary, everyday set of realities, but are holy and sacred.
- Fold our hands when going up to receive Holy Communion. The Mass is a prayer, and not any prayer, but the prayer of prayers and the highest form of worship in this life!
- Bow the head as a sign of reverence toward our Lord before receiving Holy Communion.
- Unite ourselves with Jesus’ sacrifice for the salvation of souls.
- Offer our Holy Communion for intentions before Mass. Each prayer, and especially Mass, may be offered for a personal intention, e.g. for someone’s health, or for someone who has died. It is good to offer our Holy Communion for that person(s) for their benefit and as a way of personalizing our prayer.
- Say a prayer of thanksgiving after receiving Holy Communion.
- We may receive the Holy Eucharist on the tongue or in the hand, except in the case of intinction, in which case the Eucharist must be received on the tongue.
- Fast from food and drink for one hour (minimum) before receiving Holy Communion. Note: Water and medicine do not break the Eucharistic fast.
- Encourage Eucharistic adoration and devotion. If possible, make occasional visits to Catholic churches, outside of Mass to adore our Lord in the Blessed Sacrament.
- Frequently ask our Blessed Mother, Mary, for a great love of Jesus in the Holy Eucharist.

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DIOCESE OF HARRISBURG

PARISH AND SCHOOL
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RELIGIOUS EDUCATION - 5TH– 8TH GRADE

APPENDIX 5

FOR THE TRANSLATION OF THE
ROMAN MISSAL, 3RD EDITION



DIocese OF HARRISBURG

✠THE NEW ROMAN MISSAL✠

THIRD EDITION

MASS PRAYERS AND RESPONSES

(TEXT IN **BOLD** REPRESENTS THE WORDING THAT HAS CHANGED IN THE ROMAN MISSAL)

Greeting

Priest: The Lord be with you.

People: **And with your spirit.**

Penitential Act, *Form A* (Confiteor)

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



✠

Deepen

Faith

✠

Nurture

Hope

✠

Celebrate

Love

At the Gospel

Deacon (or Priest): A Reading from the holy Gospel according to *N*.

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

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 **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.

Penitential Act, *Form B*

Priest: **Have mercy on us, O Lord.**

People: **For we have sinned against you.**

Priest: **Show us, O Lord, your mercy.**

People: And grant us your salvation.

Gloria

Glory to God in the highest, and **on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father.** Lord Jesus Christ, **Only Begotten Son,** Lord God, Lamb of God, **Son of the Father,** you take away the sins of the world, have mercy on us; **you take away the sins of the world, receive our prayer;** you are seated at the right hand of the Father, **have mercy on us.** For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Suscipiat Dominus (Invitation to Prayer)

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**.

Preface Dialogue

Priest: The Lord be with you.

People: **And with your spirit.**

Priest: Lift up your hearts.

People: We lift them up to the Lord.

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

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

Sanctus (Preface Acclamation)

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.

Mystery of Faith

(formerly the Memorial Acclamation)

Priest: **The mystery of faith.**

People:

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

or

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

or

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



Sign of Peace

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

People: **And with your spirit.**

Ecce Agnus Dei (Invitation to Communion)

Priest:

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

All:

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

Concluding Rite

Priest: The Lord be with you.

People: **And with your spirit**

