



DIOCESE OF HARRISBURG

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PARISH AND SCHOOL  
RESOURCE MATERIALS  
RELIGIOUS EDUCATION - 9TH – 12TH GRADE

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FOR THE TRANSLATION OF THE  
ROMAN MISSAL, 3RD EDITION

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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 in the Mass will be changing 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:

Dear Jesus, We believe you are truly present in the Most Holy Eucharist. Help us to understand that the Holy Sacrifice of the Mass is the greatest prayer of the Church. Help us to be aware of Your great love for us so that we may love You more and more in the Mass. 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 the Church is changing some of the words the priest and the people say at Mass.

## 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 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 His Church, built upon the Twelve Apostles. This Church, the Catholic Church, was and is Christ’s presence remaining with us until He comes again.

Jesus continues to save His people by sharing His own divine life with us through the gift

of grace. Grace came into the world through Jesus' Death and Resurrection. His Death and Resurrection are made present to us every time Mass is celebrated. This is the Paschal Mystery – the Passion, Death, Resurrection and Ascension of Jesus. It is the source of our salvation.

We can and do receive grace in others ways.

**(Teacher/Catechist: ask students for examples of how we can receive grace, e.g. the other Sacraments, prayer and works of mercy)**

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. 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 of the Catholic Church.

Now we want 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 *Roman Missal* is in Latin, the official language of the Catholic Church. For hundreds of years the Mass was celebrated in Latin in every country. After the Second Vatican Council (1962-1965), the Mass was allowed to be translated into the vernacular of every country.

**(Teacher/Catechist: What does the word “vernacular” mean? The vernacular is the everyday or spoken language of a people in a 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 the three main reasons for the change of words at Mass: 1) the new words will be closer to what the Latin words mean; they will be a more precise translation; 2) the new words will be more theological in their meaning; they will help us to understand the greatness of the Mass; and 3) the new words at Mass will be more Scriptural and will more closely reflect the historical traditions of the Church; they will help us to know and worship God the Father, Jesus, and the Holy Spirit with greater wisdom and truth.

Perhaps some of you are thinking, “Didn’t the translation I have been using all my life do all these things?” Yes and no. When this new opportunity to worship at Mass in English occurred, different groups worked quickly with an approach known as “dynamic equivalence,” which was meant to communicate the general meaning of the Latin text of the Mass instead of being a word-for-word or literal translation. Although this approach produced a Missal for use by 1973 in English speaking countries, literally, much was lost in the translation. This new Missal is the result of the Church addressing the losses in

understanding which have led to a subsequent loss of reverence at Mass. 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 the changes 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 for teachers is to have the partners write the answer on a piece of paper.**

1. Tell your partner: "What is the greatest prayer of the Church?"  
**(Mass)**
2. Tell your partner: What is the book that contains the words of the Mass?  
**(The Roman Missal)**
3. Tell your partner what the official language of the Catholic Church is.  
**(Latin)**
4. Tell your partner what the word "vernacular" means.  
**(Common or spoken language of a country)**
5. When did the Church begin to allow Mass to go from being said in Latin to the vernacular?  
**(Following the Second Vatican Council, which was from 1962 – 1965.)**
6. List the three main reasons for this new translation.  
**(More precise translation of the original Latin; more theological language; and more historical and Scriptural language)**
7. What will be the benefits of these changes to the Mass?  
**(Clearer and deeper understanding of what the Mass is, leading to a deeper and more loving relationship with Christ.)**

### Homework/Application/Practice:

1. List the three main reasons for this new translation:  
**( a) More precise translation from the original Latin; b) more theological language that would add sacredness and reverence; c) more Scriptural language)**
2. What will be the benefits of these changes to the Mass?  
**(A Clearer and deeper understanding of what the Mass is, which should lead to a more loving relationship with Christ).**

**Review** (paragraph to be read to students):

Today you learned that the Mass is the greatest prayer of the Church because Jesus is truly present at Mass in the Holy Eucharist. You also learned that some of the words prayed at Mass will be changing and why. Language is powerful and instructive. These changes will be a gift to the People of God and will help us to understand and grow in our love for God. In the next lesson we will start to learn some of the changes.

**Closing Prayer:****The 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 Jesus became man and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches because You have revealed them, Who can neither deceive nor be deceived. Amen.



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

CATECHESIS -SESSION 1— “AND WITH YOUR SPIRIT”

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**Objectives:**

1. Students will learn the change in the response “*And also with you,*” to “*And with your spirit.*”
2. Students will understand the distinction between the ordained Priesthood and the common priesthood received through Baptism.

**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)

**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 on earth for the salvation of the world. Your ordained priests feed our souls through the sacrament of the Holy Eucharist, heal our souls through the sacraments of Penance and Anointing of the Sick, and teach us how to reach heaven through the preaching of the Gospel and their example. May that same Spirit 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 validly ordained priests are the only ones given power by Christ to change bread and wine into His Body and Blood in the Holy Eucharist, forgive sins in Confession, and give the Sacrament of Anointing of the Sick. They are our spiritual fathers, given great responsibilities by God and the Church. The sacrament of Holy Orders configures the priest’s soul to Christ’s in a very special way. Because of this elevated vocation, we treat Priests with a unique reverence and respect, and we assist them in their vocation by 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.

“At the beginning of Mass, immediately after the Sign of the Cross, the celebrant extends one of three different liturgical greetings to the people. The one that is perhaps most commonly used is “The Lord be with you.” It is a familiar line that will remain unchanged with the new translation.

However, our new response will be the first major change in the Order of Mass. Instead of “And also with you,” we will now be saying, “And with your spirit.”

## CATECHESIS -SESSION 1— “AND WITH YOUR SPIRIT”

**(Teacher/Catechist and class repeat this new exchange three times).**

This new response will also be made at the four other times during Mass when this dialogue occurs: at the reading of the Gospel, at the beginning of the Eucharistic Prayer, during the Sign of Peace (when the Priest says, “The peace of the Lord be with you always”), and at the conclusion of Mass.

Why the change? At the most basic level, “And with your spirit” is the proper translation of the original Latin text: “*Et cum spiritu tuo.*” By correctly expressing this dialogue in English, we are actually aligning our translation with that of all the other major language groups, which have long been translating the Latin properly. For example, in Spanish, the response is, “*Y con tu espíritu.*”

But even beyond the linguistics, the recovery of the word “spirit” also carries Scriptural meaning. One form or other of “The Lord be with you” appears multiple times in the Bible. Understood together, this liturgical dialogue in the Mass is an exchange whereby all present – both Priest and congregation – ask that the Holy Spirit (whom we call “the Lord, the giver of life” in the Nicene Creed) establish a stronger communion among us.

In addition, for the congregation to answer the Priest, “And with your spirit,” is actually a theological statement about what we Catholics believe regarding ordained ministers. No. 367 of the *Catechism of the Catholic Church* speaks of how “spirit” can refer to an elevation of the soul, whereby the soul “is raised beyond all it deserves to communion with God.” Through Holy Orders, Christ has forever configured the Priest’s soul to Himself in a special way, by the power of the Holy Spirit. By specifically referencing the Priest’s spirit, we can affirm this transformation and pray for his ministry.

This new response of “And with your spirit” will be a difficult change to remember – perhaps one of the most difficult for us laity. However, it will not take long to grow accustomed to the new wording, especially given its frequency. Above all, we should reflect on how it conveys the content of Sacred Scripture, as well as the work of the Holy Spirit in the Church.<sup>1</sup>

### 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 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?  
**(It is the beginning of the Church’s new liturgical year)**

## CATECHESIS -SESSION 1— “AND WITH YOUR SPIRIT”

3. What is the most basic reason for the change to “And with your spirit?”  
(It is the more exact translation of the Latin)
  
4. What is the theological reason for this change?  
(We are affirming the fact that, through the Sacrament of Holy Orders, the soul of the Priest is conformed to Christ in a special way, by the power of the Holy Spirit. By the new response, “And with your spirit,” we are confirming this change in the Priest and praying for his Priestly ministry).

**Application/Practice:**

Students should practice this new response with a partner in the five situations it occurs in the Mass. The new response in its Mass settings can be found on 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. The change of the response to “**And with your spirit**” to the priest’s greeting, “The Lord be with you,” is a truer translation of the original Latin. This new response 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 transformed forever by the Holy Spirit, and we affirm this through this new response.

**Homework:**

When the Priest says, “**The Lord be with you,**” during the Mass, What is the reason for the change in language from “**And also with you,**” to “**And with your spirit.**”  
(We are affirming the fact that, through the Sacrament of Holy Orders, the soul of the Priest is conformed to Christ in a special way, by the power of the Holy Spirit. By the new response, “And with your spirit,” we are confirming this change in the Priest and praying for his Priestly ministry).

**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

CATECHESIS -SESSION 1- “AND WITH YOUR SPIRIT”

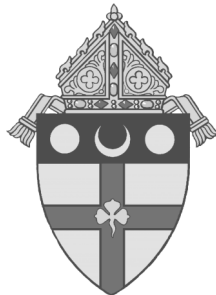
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teach, to preach, to minister, to console, to forgive and to feed us with Your Body and Blood.

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.



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

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Note: In the Content Reading, bracketed words indicate those of the author of the lesson. Those words not bracketed are those used with permission from USCCB resources on the Roman Missal, 3<sup>rd</sup> Edition.

## Diocese of Harrisburg **A PRAYER FOR PRIESTS**

By John Cardinal O'Connor

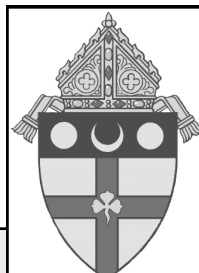
Lord Jesus, we your people pray to You for our priests. You have given them to us for OUR needs. We pray for them in THEIR needs.

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*

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**Objectives:**

1. Students will recognize that the reason we ask pardon from our sins with true sorrow at the beginning of Mass is because sin always damages the relationship we have with God and His Church, the family of God. This is the prayer of the *Confiteor*, the “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 sinfulness that we can we move to the prayers giving praise and glory for God’s 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.

**Content Reading:**

After the Greeting, the Mass proceeds to the Penitential Act. In the “I confess” prayer, or in Latin, the *Confiteor* we see the next change in the people’s Mass parts.

Most of this text remains the same as the version we presently use. However, there are two key modifications. The first replaces our current wording of “I have sinned through my own fault” with “I have greatly sinned.” The new text reflects the Latin wording by incorporating the adverb “*nimis*,” which means “very much.”

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The second set of changes occurs about halfway through the *Confiteor*, and is more significant. The words removed from the first section (“through my own fault”) are being returned to their proper place here, but with the expression’s full content. “Through my fault, through my fault, through my most grievous fault” is a direct translation of the Latin phrase “*mea culpa, mea culpa, mea maxima culpa.*” As a well-known line from the old Latin Mass, “*mea culpa*” has even become a familiar part of our secular [vocabulary], by which one admits having made a mistake.

Some might wonder, why this seemingly heavier emphasis on sin in the revised English *Confiteor*? Looking beyond simple fidelity to the Latin language that calls to mind our fallen human nature is actually very important in the Sacred Liturgy... It is good to acknowledge our sinfulness at particular times, just as we should do in sacramental Confession. Unlike the Sacrament of Penance, we are not sacramentally absolved of our sins at this point during the Holy Mass. Nevertheless, it is an appropriate way to “prepare ourselves to celebrate the sacred mysteries,” as the Priest says at the beginning of the Penitential Act. We must strive to approach the altar of God with humble dispositions, and should receive the Most Holy Body and Blood of Christ free from grave sin, and in a worthy fashion...

[The repetition helps us to show our great sorrow, because God is so great and good. In our relationships with others, we would increase our repetition of sorrow the more the person deserves to receive it, i.e., if we have offended our grandmother or grandfather. So much the more we need to show an increase in sorrow for offending Almighty God.]

[Another addition is that] the faithful should “strike their breast” while saying, “**through my fault, through my fault, through my most grievous fault.**” This prescribed “striking” is a symbolic tapping of the chest with a clenched fist over one’s heart, signifying remorse. This is part of the beauty of our Catholic liturgy – sacramental words are complemented by sacramental actions.

The *Confiteor* ends with the individual asking for the prayers of the rest of the assembly and the Saints, led by the Blessed Virgin Mary, whose sinlessness and humility are the perfect model for our own Christian lives.

**Note:** Teacher/Catechist should stop, and using Appendix 1, have students practice this change with a partner, especially the “striking of the breast” 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” at “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* is an ancient and exalted hymn in the history of the Church. Much of the text of the *Gloria* comes from Scripture... There are clearly substantial differences between the new liturgical text and the *Gloria* translation that we have been using. The current text reads, “peace to his people on earth,” which the new text expands to “on earth peace to people of good will...” The new translation of the *Gloria* is a richer reference to the fact that the

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

Messiah’s coming brings the world a higher order of divine peace that only the incarnate Son of God can bestow. Those who live in accordance with God’s will and receive His grace shall experience the fullness of this peace.

Turning to the second sentence of the new *Gloria*, we notice something striking – the new translation recovers entire phrases that were left out of the current translation.

**Teacher/Catechist: Ask students to look at the *Gloria* in Appendix 1 and find what the next change is and what it replaces from the response with which they are familiar.**

[As you have discovered, the more precise translation from] the Latin text of the hymn offers five successive ways in which we should pay homage to God: “We praise You, we bless You, we adore You, we glorify You, we give You thanks for Your great glory.” In a general sense, it is true that these all convey the same idea of worshiping God. But liturgical prayer is enhanced by poetic repetition, and these five descriptions of worship do hold subtle distinctions. Together, they combine to express the extent to which it is our Christian duty to give “glory to God,” [to the **”Lord God, heavenly King, O God, almighty Father.”**]

The addition of “Only Begotten Son” recovers a key phrase from the Latin text... This is a venerable title of Jesus Christ, which speaks of the fact that the Son of God comes forth from the Father, yet is no less an eternal Person of the Divine Trinity.

[Another change in] the new text includes two lines (rather than one) that begin with “you take away the sins of the world,” thereby reflecting the Latin text. By regaining this line and an additional “have mercy on us” in the next line, the new translation features a classic threefold structure of [asking for forgiveness] : “have mercy on us... receive our prayer... have mercy on us.” We also see this sort of structure in the *Kyrie* and Lamb of God.

### Classroom Q and A:

**Suggestion for Teachers 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 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 is one of the three changes that we will find on the first Sunday of Advent in the Confiteor?  
(“I have GREATLY sinned”, instead of “I have sinned” OR the new placement and increase of “through my fault, through my fault, through my most grievous fault” OR the change to “therefore” instead of “and” before “I ask blessed

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

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Mary”)

3. When one answer above is correctly given, keep asking for each additional change **(see answers above)**
4. What gesture should be added when praying “through my fault, through my fault, through my most grievous fault?”  
**(Striking of the breast)**
5. Besides the fact that these are more precise translations from the Latin, what other reason is given for this emphasis on taking greater responsibility for our sins?  
**(Because we are preparing at this point to celebrate the sacred mysteries of our redemption and to receive Our Lord Jesus in Holy Communion, we should desire to obtain God’s mercy with great humility and sorrow for our sins because He is deserving of this loving and respectful approach from His sons and daughters.)**
6. From where does most of the text of the Gloria come?  
**(Sacred Scripture)**
7. Why is there a change to “on earth peace to people of good will?”  
**(It shows that those who do the will of God will benefit from the fullness of peace that only Jesus Christ, the Messiah, can give.)**
8. In the new translation, how many times do we give glory and worship to God?  
**(Five)**
9. Who can repeat these ways from memory?  
**(Give students time to check the change and repeat it without looking: “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.”)**

**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*.

**Review** (paragraph to be read to students)

We have just learned more important changes to the people’s responses in the Mass which will begin on Sunday, November 27<sup>th</sup>. Change is never easy, but now we can see that the new changes in the Mass will help us to understand more clearly who God is and what our proper relationship and response must be to His great love and mercy. Because we are all sinners, we must show God true sorrow for our sins (don’t forget that mortal sins must be confessed in the sacrament of Penance) before we can approach to receive Jesus in Holy

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

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Communion. Then when our relationship with Him is made right, we can genuinely give Him praise and glory and thanks and be with Him forever in heaven.

**Homework:**

1. What title added to the phrase “Lord Jesus Christ” helps us to understand the Jesus comes forth from the Father but is also co-eternal?  
**(Only Begotten Son)**
2. Another change is the addition to “Lord God, Lamb of God.” What comes next?  
**(Son of the Father)**
3. There is a change towards the end of the *Gloria* that makes it more like the *Kyrie* and the *Lamb of God* prayers in its asking for forgiveness three times. What is this change?  
**(After saying for the first time “you take away the sins of the world, have mercy on us,” we add “you take away the sins of the world, receive our prayer; and to “you are seated at the right hand of the Father, we add “have mercy on us.”)**

**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.

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Note: In the Content Reading, bracketed words indicate those of the author of the lesson. Those words not bracketed are those used with permission from USCCB resources on the Roman Missal, 3<sup>rd</sup> Edition.

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**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:**

Father in Heaven,  
ever-living source of all that is good,  
keep me faithful in serving You.  
Help me to drink of Christ's Truth,  
and fill my heart with His Love  
so that I may serve You in faith  
and love and reach eternal life.  
Jesus, I believe; help my unbelief.  
Mary, Mother of God, Mother of the Church,  
and my Mother, pray for us.  
Amen.

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

Today we will be studying the changes in the Creed we profess at Mass. We must believe and live what we profess as Catholics. A creed is a profession of our faith, a summary of our major beliefs as Catholics. The *Nicene Creed* is prayed at Sunday Mass and on major feast days in the Church, 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 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 I believe, and what I believe helps determine how I live. The changes in this new translation will help all Catholics to better understand major doctrines of our Faith.

The first major change is difficult to miss: the Creed will now say “I believe” instead of “We believe.” Other language groups have been using “I believe” in the vernacular, because it is a straightforward translation of the Latin “*Credo*.” This offers a recurring opportunity to reaffirm one’s personal faith, just as when individuals respond, “I do,” if there is a renewal of baptismal promises during Mass.

The next change is from “seen and unseen” to “visible and invisible.” The Latin “*visibilium*” and “*invisibilium*” convey a more specific [distinction] between the [material world] and the spiritual realms. For instance, a child playing hide-and-seek may be unseen yet is still considered visible, whereas one’s guardian angel is indeed invisible by nature.

The new Creed translation also recovers Christ’s title, “Only Begotten Son” ... which we see in the revised *Gloria*. To say the Son is “born of the Father before all ages” is a profound theological truth, for the Son is not “born” in the human sense of beginning one’s life, but eternally proceeds from the Father while being always fully God. Therefore, we profess that Jesus Christ is “begotten, not made.”

Following this comes a major wording change: from “one in being” to “consubstantial with the Father.” “Consubstantial” (“*consubstantialem*” in the Latin text) is an unusual word that will require some catechesis, but it is a crucial early theological term, asserting that the Son is of the “same substance” with the Father – meaning He equally shares the Father’s divinity as a Person of the Holy Trinity.

[The Council of Nicaea in AD 325 was convened to address the Arian heresy which was confusing many Catholics at the time. The error that Arianism promoted was that Jesus was a created being because there was a time that Jesus did not exist. In order to correct this grievous error the Council taught that the Son is “God from God, Light from Light, true God from true God, begotten not made, consubstantial {or, of one substance} with the Father. This new wording is critical for our belief in Who Jesus is, that He is true God and true man, our Savior and Lord].

There is another important change in the middle of the Creed: “and by the Holy Spirit was incarnate of the Virgin Mary, and became man.” The current wording of “born of the Virgin Mary, and became man” can easily be misinterpreted to mean that Christ did not actually become man until the time He was born. Of course, the reality is that the Son of God took on human nature from the moment of His conception in the Blessed Virgin Mary’s womb, at the Annunciation. By using the term, “incarnate,” the new translation leaves no ambiguity. [It is important to note here that each one of us was fully human at the moment of our conception in our mother’s womb. This should remind us that it is crucial to protect human life from the moment of conception].

One of the remaining minor changes in the new Creed translation is “I *look forward* to the

resurrection of the dead,” by which one expresses a sincere desire, rather than simply “looking for” the resurrection. The Latin “*expecto*” conveys a sense of anxious waiting and expectation!

### Classroom Q & A

1. Creed comes from the Latin word \_\_\_\_\_, which means, “I believe.  
(“Credo”)
2. The first change in the Nicene Creed is the first word. What is changing to what?  
(It is changing from “We” to “I”)
3. 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).
4. Fill in the blanks: God the Father is the maker of heaven and earth, of all things \_\_\_\_\_ and \_\_\_\_\_.  
(Visible and invisible)
5. 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)
6. What does the above change help us to understand more clearly?  
(That Jesus, the Second Divine Person, became man at the moment of His conception, and not when He was “born of the Virgin Mary.”)

### 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 alone, 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 and classmates to fill in.

Repeat with other students taking the lead role.

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## Homework

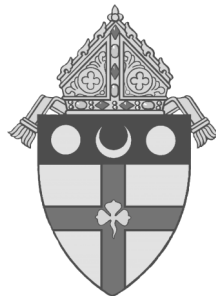
See the Fill-in-the-Blank homework sheet on the Nicene Creed in Appendix 2.

## 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 the many changes were made in the *Nicene Creed*. We must understand what we profess so that we may live our lives accordingly and be pleasing to God.

## Closing Prayer:

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



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

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CATECHESIS -SESSION 4-HOLY, HOLY, HOLY, LORD GOD OF HOSTS

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**Objectives:**

1. Students will learn that the response, “And with your spirit” is said for the third time at Mass in the Preface Dialogue, and why.
2. Students will understand that at Mass, heaven and earth are joined.
3. Students will comprehend that the *Sanctus* is a hymn of the Angels, which we hear at Mass and find in Scripture.
4. Students will better grasp 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 *Sanctus*, a prayer which comes from a song of the Angels worshiping God in Heaven and that we are called to join into at Mass. At Mass, the Angels, the Saints in Heaven, 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 after the Offertory Chant when the Priest says, “Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.” This distinction of sacrifice points to the Priest’s role as acting in the Person of Christ when he prays the Words of Consecration over the bread and the wine].

[The new answer of the people is: *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 “holy” reminds us that it is Christ’s Church and that the Church is the source and fount of sanctifying grace.]

CATECHESIS -SESSION 4-HOLY, HOLY, HOLY, LORD GOD OF HOSTS

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The Eucharistic Prayer itself begins with the *Preface Dialogue*. The change here is another instance of “And with your spirit” [said in response to, “The Lord be with you.”] This is the third time the exchange appears during the Mass, and it is a particularly profound moment. The Priest, by the spirit given him at ordination, is about to act in the person of Christ to consecrate the bread and wine into the Holy Eucharist.

[Coming next in the exchange between the Priest and people 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.]

The second change lies in the phrase, “It is right and just.” This is a [more precise translation] of the Latin, emphasizing the fact that it is fitting and appropriate, or fair (“just”), to “give thanks to the Lord our God,” because He is both our Creator and Redeemer.

At the conclusion of the Preface comes the *Sanctus*, which in Latin means “Holy.” The only textual difference from our current version is that “God of power and might” becomes “God of hosts.” The word “hosts” refers to a great gathering or multitude, and speaks here of God’s command over the heavenly host of angelic armies.

The *Sanctus* reminds us that all creatures on “heaven and earth” owe thanksgiving to God (“Eucharist” actually means “thanksgiving”). And because we truly believe that the Angels are also present and worshiping with us as we celebrate the Holy Eucharist, then every fiber of our being is made to reflect the utmost reverence. Therefore, immediately after the *Sanctus*, we kneel. Kneeling is a sign of respect and humility that is distinctly human and bodily – it is something that even the Angels, being pure spirit, cannot do.

### Classroom Q and A:

1. Two changes we studied point to the great dignity of the Priest as another Christ on the altar, name them:  
**(When the changes occur, the Priest will say, “Pray, brethren, that my sacrifice and yours” and when we respond to the priest for the third time in the Mass, “And with your spirit.”)**
2. In the next change we studied, we add a word before the word “Church” in the old response, “and the good of all his Church.” What is the word?  
**(Holy)**

3. What does the Latin word *sanctus* mean?  
(Holy)

### Application and Practice

Students will say all the above changes including the *Sanctus* three times aloud to a 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 of God’s command over the heavenly host of angelic armies. It also reminds us that at every Mass, heaven and earth are joined in worshipping our Holy God).

**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, including a change 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.



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CATECHESIS -SESSION 5—*The Eucharistic Prayer***Objectives:**

1. Students will know 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.’” (Luke 21:19)

**Opening Prayer:**

## PARTAKING OF THE HOLY MYSTERIES

By St. Basil the Great

O Lord my God, I thank you for not rejecting me, a sinner, and for deeming me worthy to be a partaker of Your Holy Mysteries.

I thank you for having allowed me, unworthy though I am, to be a partaker of Your most pure and heavenly Gifts.

O Lord and Lover of Mankind, You died and rose again for our sake, and gave us these awesome and life-giving Mysteries for the good of our body and the sanctification of our soul.

Grant that they serve to heal my body and soul, and that they set to flight every foe.

Enlighten the eyes of my heart, give peace to the powers of my mind, inspire me with faith, with a sincere love and deep wisdom, and with obedience to Your commandments.

May these Mysteries increase Your divine grace in me and make me an inhabitant of your kingdom.

Being preserved in Your holiness by them, I will remember Your love at all times. From now on, I will not live for myself, but for You, my Lord and Benefactor.

Thus, having spent my earthly life in the hope of life without end, I will one day reach eternal rest where the sound of rejoicing never ceases, and where the delight of those who look

CATECHESIS -SESSION 5-*THE EUCHARISTIC PRAYER*

upon the beauty of Your Face has no bounds.

For You, Christ our God, are truly the object of our desire and the inexpressible joy of those who love You, and all creatures glorify You, now and ever and forever. 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.

**Content Reading:**

[The entire Mass is very important and has different parts. The main parts of the Mass are the *Liturgy of the Word* (which include the readings and the homily among other things) and the *Liturgy of the Eucharist*. The *Liturgy of the Eucharist* begins with the *Offertory*, which is when the gifts of bread and wine are brought to the altar. During the Consecratory Prayer these gifts will be changed by the Priest, through the power of the Holy Spirit, into the Body and Blood of Christ. This great work of God is done at every celebration of the Mass.]

The *Words of Consecration* or *Institution* that are said by the priest are also changing to:

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

and

“Take this, all of you, and drink from it,  
for this is the chalice of my blood,  
the blood of the new and eternal covenant,  
which will be poured out for you and for many  
for the forgiveness of sins.  
Do this in memory of me.”

As part of the new Mass translation, after the Consecration of the Holy Eucharist, rather than saying, “Let us proclaim the mystery of faith,” the Priest will simply announce, “The mystery of faith” (*Mysterium fidei*). It will be a declarative statement about the Eucharist now present. Blessed John Paul II reflected on these words in his encyclical, *Ecclesia de Eucharistia*, writing that the very thought of the mysterious gift of the Holy Eucharist should fill us with “profound amazement and gratitude” (no. 5).

**(Teacher/catechist, have students go to Appendix 1 and read aloud the new options for the response of the people. Students could be in pairs and each one could read each new acclamation aloud to his partner).**

CATECHESIS -SESSION 5—*The Eucharistic Prayer*

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In response, the people shall make one of three revised acclamations. All three are rooted in Scripture. Option A, and especially option B, are derived from 1 Corinthians 11:26 – “For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.” And Christ’s title in option C is found in John 4:42, when the woman who met Jesus at the well is told by her fellow Samaritans, “we know that this is truly the savior of the world.”

The three acclamations all incorporate familiar elements, although some of the phrases have been rearranged when compared to our present text. One acclamation that we use now – “Dying you destroyed our death...” – has been substantially amended to shift the emphasis more upon Christ’s own death and Resurrection.

What is conspicuously absent is the popular current acclamation, “Christ has died, Christ is risen, Christ will come again.” This line, although powerful, is not found in the Latin. In addition, unlike the other acclamations, it does not directly address Christ made present in the Blessed Sacrament, nor does it speak of our relationship with Him.

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.

After the *Lord’s Prayer* and the *Sign of Peace*, we sing the *Agnus Dei* (“Lamb of God”) as the Priest breaks the sacred Host. The *Agnus Dei* text remains unchanged, though it is always good to recall its origin in the words of John the Baptist, as he heralds Christ’s arrival at the River Jordan: “Behold, the Lamb of God, who takes away the sin of the world” (Jn 1:29).

That passage from the Gospel of John is also embedded in the subsequent line spoken by the Priest, while he holds the Host over the chalice: “Behold the Lamb of God...”

The new translation recovers the word, “behold,” which also evokes the words of Pilate to the crowd in presenting the scourged Jesus: “Behold, the man” (“*Ecce homo*” – Jn 19:5). The Holy Eucharist is a re-presentation of that same sacrificial Victim, and our partaking in it is a foretaste of the heavenly wedding banquet of the Lamb (Rev 19:9).

Then come the words we pray in response, before the distribution of Holy Communion begins: “Lord, I am not worthy...”

The replacement of our current, relatively terse “not worthy to receive you” with “I am not worthy that you should enter under my roof” is a significant change. The new line comes directly from the Gospels, particularly Matthew 8:8, in which the faith-filled centurion begs

CATECHESIS -SESSION 5—*The Eucharistic Prayer*

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Jesus to heal his paralyzed servant: “Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed.” It is therefore a Biblical text that conveys humanity’s unworthiness on account of sin, and our need for sincere humility before receiving the Holy Eucharist. Indeed, when Jesus encounters the centurion’s humility, he says, “Amen, I say to you, in no one in Israel have I found such faith” (Matthew 8:10).

Nonetheless, despite these Biblical origins, speaking of “my roof” may seem strange before Holy Communion, since Christ is coming to us in the form of food – not literally entering into our houses. Certainly, the clear association with Matthew, chapter 8, has a figurative intent, but it may also be helpful to recall that Saint Paul says, “your body is a temple of the Holy Spirit within you” (1 Cor 6:19).

We are therefore to make our bodies into fitting homes for God’s grace to dwell within our souls. The Eucharist is true food that provides spiritual nourishment, which is why we will refer more specifically to “my soul” in the last line. But this sacramental strength for our souls in turn informs both our mental and physical deeds (recall the *Confiteor* also incorporates both types of action – “in my thoughts and in my words”), such that the totality of our bodies, souls, and lives may become suitable instruments of the Lord.

**(Teachers/Catechists, please see Appendix 1 to practice the *Ecce Agnus Dei* with students.)**

[After Holy Communion, the priest says the *Prayer after Communion*. At this part the Liturgy of the Eucharist is over. We move to the end of Mass, the *Concluding Rites*. This is very short, and it is the fifth time we repeat the response to the “The Lord be with you,” with **“And with your spirit.”**]

Then the Priest gives the final blessing. Following our response of “Amen” to the final blessing, Mass is concluded with the dismissal, said or sung by the Priest (or a Deacon, if one is present). With the new Missal, our three current dismissal formulas will be replaced by four options.

The first corresponds to the actual Latin dismissal, which is familiar to many: “*Ite, missa est.*” In fact, this is where the word “Mass” comes from - “*missa est*” - which at its most fundamental level means “it is sent” or “it is the dismissal.” More than a mere declaration that it is time to leave, this has the function of emphasizing our Christian call to “mission” (a word with the same Latin origins).

Pope Benedict XVI spoke of this in *Sacramentum Caritatis*, the Apostolic Exhortation he released in 2007 as a follow-up to the 2005 Synod of Bishops on the Holy Eucharist. He said our participation in the Eucharistic Liturgy should translate into a life in imitation of Christ, such that from the Sacred Liturgy should spring forth the “missionary nature of the Church.” He wrote that it would be helpful to “provide new texts” for the final blessing “in order to make this connection clear” (no. 51). Therefore, the Holy Father himself selected the three other dismissal formulas that we shall receive, and they were added to the Latin text of the *Missal*.

CATECHESIS -SESSION 5—*The Eucharistic Prayer*

Our response at the dismissal remains the same: “Thanks be to God.” What else can we do except give thanks to God? He has provided us with an inestimable gift in the Holy Mass, and a means by which He draws us and the entire world into closer communion with Him.

**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. Why are we no longer going to use the acclamation, Christ has died, Christ is risen, Christ will come again?  
**(It is not found in the Latin, it does not directly address Christ made present in the Blessed Sacrament, and it does not speak of our relationship with Him.)**
3. What is the new response of the people to the Ecce Agnus Dei (Lamb of God) 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.)**
4. 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.)**
5. 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.)**
6. When will all the new changes 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 partner for the *Mystery of Faith*, the *Sign of Peace*, the *Ecce Agnus Dei (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*

Have 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 and compare and contrast them.

**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 *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 a challenge: first, let us challenge ourselves to memorize them as quickly as we can; second, let the challenge include listening to the changes in the Priest's prayers; and third, 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.

by Pope John Paul II, Holy Thursday, April 17, 2003

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PARISH AND SCHOOL  
RESOURCE MATERIALS  
RELIGIOUS EDUCATION 9TH-12 GRADE

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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: <b>And with your spirit.</b></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 <b>greatly</b> sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, <b>through my fault, through my fault, through my most grievous fault; therefore</b></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: <b>Have mercy on us, O Lord.</b></i></p> <p><i>People: <b>For we have sinned against you.</b></i></p> <p><i>Priest: <b>Show us, O Lord, your mercy.</b></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 <b>on earth peace to people of good will.</b></p> <p><b>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.</b></p> <p>Lord Jesus Christ, <b>Only Begotten Son, Lord God, Lamb of God, Son of the Father,</b> you take away the sins of the world, have mercy on us; <b>you take away the sins of the world, receive our prayer;</b> you are seated at the right hand of the Father, <b>have mercy on us.</b></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.   <i>People:</i> Glory to you, Lord.</p>	<p><i>Deacon (or Priest):</i> A reading from the Holy Gospel according to N.   <i>People:</i> Glory to you, <b>O</b> 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><b>I believe</b> in one God, the Father almighty, maker of heaven and earth, of all <b>things visible and invisible.</b> <b>I believe</b> in one Lord Jesus Christ, the Only <b>Begotten</b> Son of God, <b>born</b> of the Father <b>before all ages.</b> God from God, Light from Light, true God from true God, begotten, not made, <b>consubstantial with the Father;</b> through him all things were made.</p> <p>For us men and for our salvation he came down from heaven, <b>and</b> by the Holy Spirit <b>was incarnate</b> of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he <b>suffered death</b> and was buried, <b>and rose again on the third day</b> in <b>accordance</b> 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. <b>I believe</b> in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, <b>who</b> with the Father and the Son <b>is adored</b> and glorified, <b>who</b> has spoken through the prophets.</p> <p><b>I believe</b> in one, holy, catholic and apostolic Church. <b>I confess</b> one Baptism for the forgiveness of sins <b>and I look forward to</b> 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
Apostles' Creed	<p>I believe in God, the Father almighty, creator of heaven and earth.</p> <p>I believe in Jesus Christ, his only Son, our Lord.</p> <p>He was conceived by the power of the Holy Spirit and born of the Virgin Mary.</p> <p>He suffered under Pontius Pilate, was crucified, died, and was buried.</p> <p>He descended to the dead.</p> <p>On the third day he rose again.</p> <p>He ascended into heaven, and is seated at the right hand of the Father.</p> <p>He will come again to judge the living and the dead.</p> <p>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.</p> <p>Amen.</p>	<p>I believe in God, the Father almighty, Creator of heaven and earth, <b>and</b> in Jesus Christ, his only Son, our Lord, <b>who</b> was conceived <b>by</b> the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended <b>into hell;</b> on the third day he rose again <b>from the dead;</b> he ascended into heaven, and is seated at the right hand of <b>God</b> the Father <b>almighty;</b> <b>from there</b> he will come to judge the living and the dead.</p> <p>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 <b>holy</b> 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: <b>And with your spirit.</b></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: <b>It is right and just.</b></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><b>Holy, Holy, Holy Lord God of hosts.</b> 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> <b>A – We proclaim your Death, O Lord,</b> 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 <b>again.</b></i></p> <p><i>or C – <b>Save us, Savior of the world, for</b> 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: <b>And with your spirit.</b></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: <b>Behold</b> the Lamb of God, <b>behold him</b> who takes away the sins of the world. <b>Blessed</b> are those <b>called</b> 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 <b>my soul</b> 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: <b>And with your spirit.</b></i></p>

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PARISH AND SCHOOL  
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APPENDIX 2

FOR THE TRANSLATION OF THE  
ROMAN MISSAL, 3RD EDITION

APPENDIX 2

Name: \_\_\_\_\_

<b>✠Word Bank ✠</b>		
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: \_\_\_\_\_

**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: \_\_\_\_\_

<b>✠Word Bank✠</b>						
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, \_\_\_\_\_, \_\_\_\_\_

<b>✠Word Bank✠</b>						
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

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Name: \_\_\_\_\_

Find 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.

<b>✠ Word Bank ✠</b>				
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

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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

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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 \_\_\_\_\_ **my soul** shall be healed.

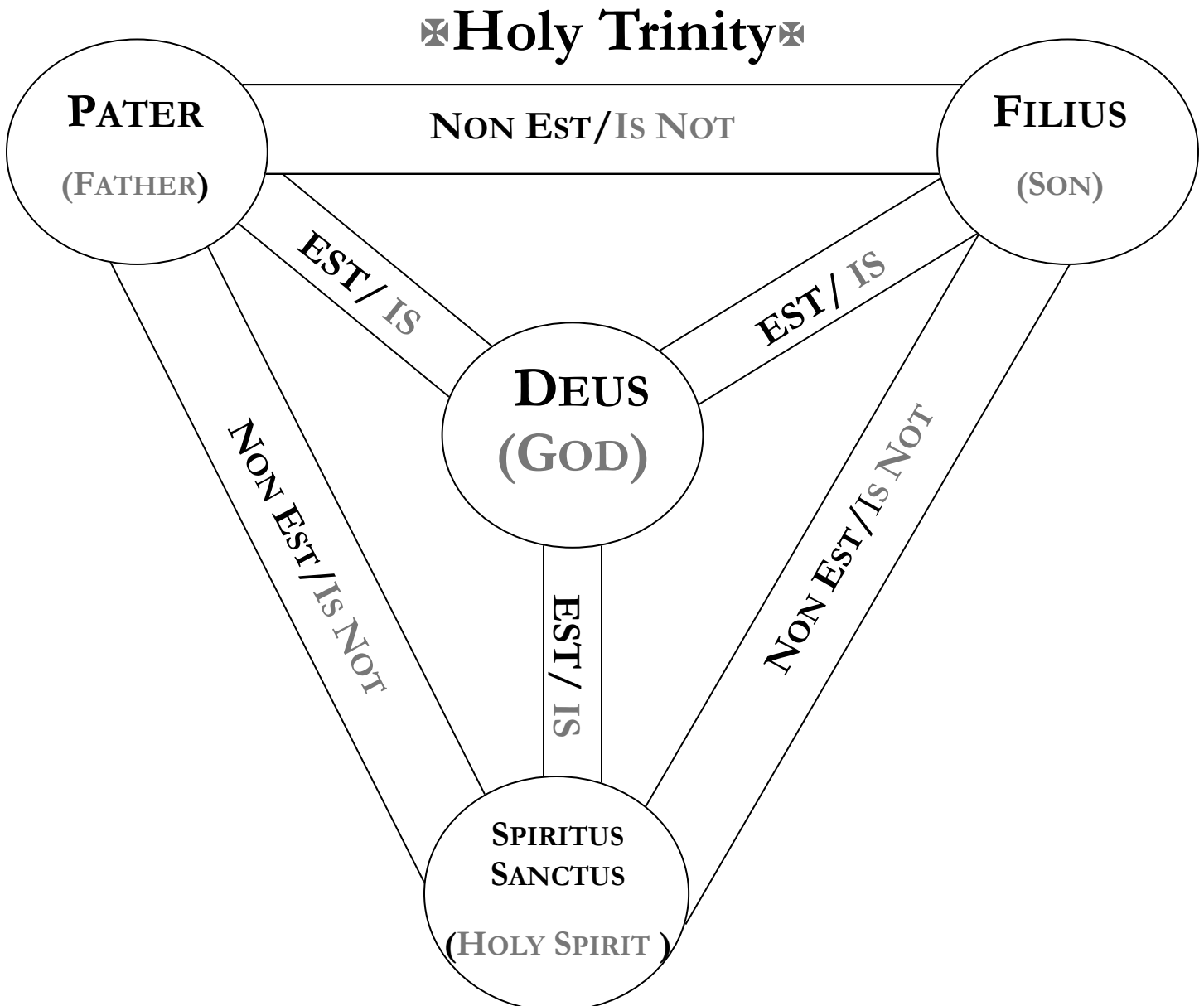
**APPENDIX 2**

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

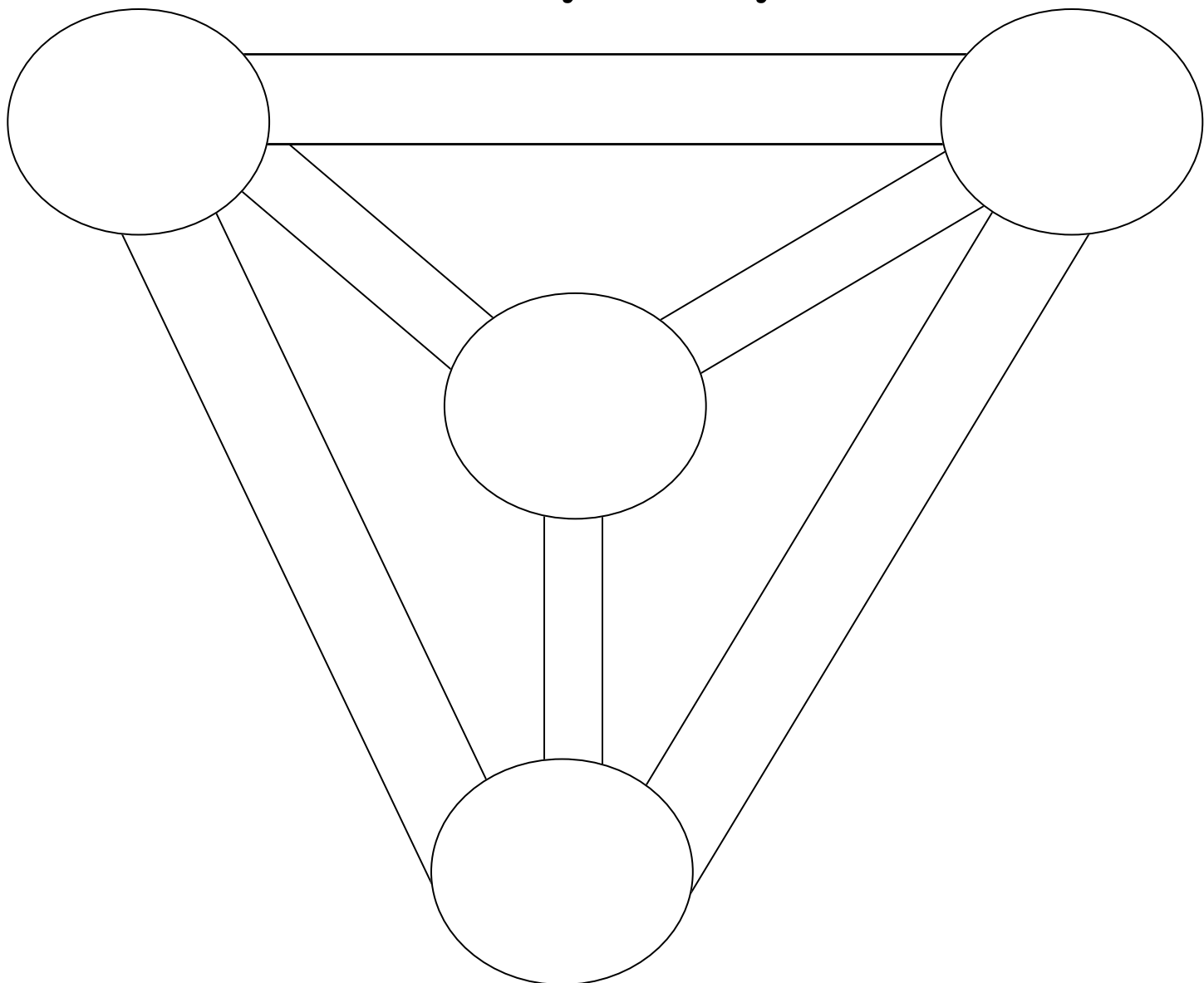


**APPENDIX 2**

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

<b>✠Word Bank ✠</b>				
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.**

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## 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.

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## 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.

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### *Concluding Rite*

Priest: The Lord be with you.

*People:* **And with your spirit**

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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**

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- 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.

James F. Gontis  
Director  
Department of Religious Education  
Diocese of Harrisburg

DIOCESE OF HARRISBURG

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**PARISH AND SCHOOL  
RESOURCE MATERIALS  
RELIGIOUS EDUCATION - 9<sup>TH</sup>–12<sup>TH</sup> GRADE**

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APPENDIX 4

FOR THE NEW TRANSLATION OF THE  
**ROMAN MISSAL, 3<sup>RD</sup> 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.

James F. Gontis  
Director  
Department of Religious Education  
Diocese of Harrisburg

DIOCESE OF HARRISBURG

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PARISH AND SCHOOL  
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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**