

CATECHISM OF THE ROMAN CATHOLIC CHURCH IN NAMIBIA

FIRST HOLY COMMUNION



**Preparation for the Sacrament of Holy
Communion**

Year Two

TEACHER'S MANUAL

Compiled by Catechetics Desk of the Namibian Catholic Bishops Conference

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Teachers Manual

Introduction

This manual is a result of the study carried out by different people in the two Dioceses and the Vicariate of Namibia. The manual can be used by the teacher for teaching First Holy Communion. Specifically it focuses on how to assist young people preparing to receive the Sacrament of First Holy Communion. This is to teach the learners to live their Christian life fully.

It is better that the teachers before teaching, make sure that they are in a position to motivate and be exemplars to the learners. They can do this by showing love, hope and peace to the young people.

How to use the manual.

This manual is meant to be used in a classroom. It is divided into nine topics. Each topic has a clearly defined aim and objective and suggested activities. Each facilitator / teacher using the manual should involve interactive sharing, learning and participation. It is important to maintain the content and context of the teachings.

Participants [catechumens]

Participants in this teaching are the candidates preparing to receive the Sacrament of the Eucharist for the first time. It is necessary to bear in mind the age, experience and language of the candidates.

The Teachers

By using this teaching manual, the teacher should be able to respond wisely to the demands of the catechumens. The teacher should be free, not shy, to explain and give a deeper understanding to the candidates. It is also good that the teacher be knowledgeable in spirituality.

Teaching Resources.

The following are some important teaching resources:

- Chalk board
- Pictures
- Charts
- Masking tape / prestik
- Power point presentations
- Pencils, etc.
- Video cassettes /tapes on meditation
- Photographs and drawings to be used if no electricity is available

Methodologies on Teaching

The following is an outline of some techniques that are useful to the teachers.

- Opening prayer
- Teacher's life experience [story]
- Input from the teacher
- Participative approach [discussions, questions, clarifications]
- Group allocation [participants will be divided into groups]
- Feedback from each group
- Teachers' contributions
- Presenting new topics and discussion

LESSON 1

A. PRAYER

Aim: To teach the children what prayer is, to help the children understand that prayer is speaking and listening to God, to give the children the basic attitude to Christian prayer

Objectives: By the end of the lesson the children should know the important and the deeper meaning of prayer and live it in their lives.

To the Catechists

Prayer is a very important part of our Christian life. It is a way of listening and talking to God. When we talk and listen to someone often we slowly get to know each other as friends. Through prayer we talk to God and to Jesus who is in our lives.

Prayer is something we are taught from our early childhood days. Our parents taught us about God who is our loving Father. A child listens, loves, thanks, obeys, praises and asks forgiveness of his father. These are the basic elements of prayer. We are also told about Jesus who died on the cross for us. We Catholics are fond of using set prayers. We do not teach our children the art of spontaneous prayer. We need to train our children to pray in this way.

At the age of eight upward we should also try to give the children the basic attitude of prayer. The Catechism of the Catholic Church defines prayer as follows (CCC Article 2558)

"Great is the mystery of the faith!" The Church professes this mystery in the Apostles' Creed (*Part One*) and celebrates it in the sacramental liturgy (*Part Two*), so that the life of the faithful may be conformed to Christ in the Holy Spirit to the glory of God the Father (*Part Three*). This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live it in a vital and personal relationship with the living and true God". This relationship is prayer.

Greeting and welcoming the learners

1. Opening Prayer

Ask the children to be silent for a few seconds. Ask them to think of our heavenly Father and all the good things that He has done for us. After the silence let the children repeat the prayer after you.

We praise and thank you Father for this day you have given us. May all that we do or say and all that we will be taught today in your presence be for your honour and glory. Amen.

2. Life Experience

Ask the children what do they do to keep friendship? **Let them share.**

When we want to keep a friendship, we make sure that we talk to or chat with our friends. We keep sharing our experiences, our achievements and failures, our joys and sorrows. We can see friends constantly checking their inbox to see if there are new messages. And if there isn't any, they get worried.



It is the same with our prayer life. To remind ourselves of our relationship with God, we need to be constantly in touch with God. Some people pray only when they are in need, trouble or pain. But prayer is any communication with God. It is also sharing our joys and sorrows, our successes and failures with God.

We go to our parents when we would like to get certain things. We express our need. Our parents understand us and fulfil our needs, if they are essential for us. Similarly, we go to our Heavenly Father when we would like to have what our parents cannot offer us, especially for our spiritual needs. We pray to Him for our own needs, the needs of others and of the world.

- ❖ Ask the children how they approach their parents when they speak to them or ask them for something.

Listen to the answers they give, then explain the basic attitude we need in prayer.

ATTITUDES IN PRAYER

- **HUMILITY:** The basic attitude required in prayer is an attitude of humility. We need to recognize that we are nothing, and that on our own we cannot achieve anything in life. This realization generates within us a spirit of humility, to acknowledge that we stand before God as creatures.

"Prayer is the raising of one's mind and heart to God or the requesting of good things from God." But when we pray, do we speak from the height of our pride and will, or *"out of the depths"* of a humble and contrite heart? (Psalm 130:1)

- **FILIAL TRUST** in God: When the children go out into the garden, they hold tightly onto the parent's hand, because they have total trust in their parents that they will be safe, whatever be the challenges out there.

It is the same attitude that we are called to develop in our prayer, an attitude of total and unwavering trust in the protection and guidance of the heavenly Father.

[Lk 11: 9 – 13]

- Attitude of **ABSOLUTE DEPENDENCE** on God:

All that we have and are, comes from God. There is nothing that we have gained on our own. We are dependent on God for our life and daily provisions. God takes care of us and provides for all our needs. Hence, we come before God with an attitude of absolute dependence on Him.

[Mt 6: 25 – 34]

3. The Word of God

Luke 18:9-14: *The Parable of the Pharisee and the Publican* explains to us that we need to approach God with deep humility. [Rom 8: 26]

4. Participative Approach

- **What is prayer?**

Prayer is listening and talking to God.

When we pray we talk to God and God talks to us.

- **What do we do when we pray?**

When we pray we tell God that we adore Him as our God, that we thank Him for all he does for us, and that we ask Him to help us and other people.

5. Application

- ❖ Make the learners draw themselves at prayer.
- ❖ Or ask the learners to draw the times, places and situations in which they can pray.
- ❖ Help them to understand that they can pray anytime and anywhere and in any situation.

6. Closing Prayer

Ask the children to sit quietly and think of our heavenly Father. Remind them that God sees them and is ready to listen to them. God always has time for them

Talk to God and tell him everything you want to. Also tell Him about your father and mother, about your brothers and sisters and about your friends.

B. PRAYING TO AND PRAYING THROUGH

Aim: To help children understand: that in our Catholic tradition our prayers are addressed directly to God as well as through Mary and the Saints.

Objective: By the end of the lesson the children should understand praying to and praying through and practice it in their lives.

Why do we pray and what do we pray for?

To the Teachers

Try to explain to the children that, in our catholic tradition there are prayers directly addressed to God, as well as prayers that are addressed to God through Mother Mary and the saints. Jesus assures us that our prayers will be heard. Most of the time we pray directly to God, especially as we begin our prayer in the following manner: “Heavenly loving Father,” “Almighty God,” or “Lord Jesus Christ” or “Holy Spirit Lord.” Sometimes we make a prayer directly to God our Father, but through Jesus Christ.[Jn 14: 13 – 14; Mt 21: 22; Jn 16:221.]

Greeting and welcoming the learners

1. Opening Prayer

Ask one of the children to say a spontaneous prayer.

2. Life Experience

Share your own life experience of praying to and praying through...

Since the Catholic Church is a big family, we care for each other and support each other through our spiritual presence. We believe that we have the company of saints in heaven who are praying for us. Hence, we pray to God through the intercession of Mother Mary and the saints. They are always in the presence of the Lord and hence they are close to the Lord. The Bible also encourages us to pray for each other.

3. **The Word of God;** Rom 12: 13; Philippians 2:4; Gal 6:2; Hebrews 6:10; 1 Jn 3: 17

4. **Participative Approach**

- **Why do we pray?**

We realize that we are not perfect, almighty beings. We are finite, imperfect and dependent creatures. Hence we do not have access to all that we would like to have in life. We see powers in nature beyond our control. We experience helplessness at different moments in life. We have no power over accidents and death. Therefore, we turn to a Supreme Being, in whom we place our trust and hope.

We pray because we realise that we are not perfect almighty beings. We pray because we need the presence God in our lives.

- **Why do we pray to God through the intercession of Mary and the Saints?**

We pray to God through the intercession of Mother Mary and the saints because the Catholic Church is a big family. We care for each other and support each other through our spiritual presence. We believe they are always in the presence of the Lord and hence they are close to the Lord.

5. **Application**

- ❖ Encourage the children to pray through Mary and the saints for other people.
- ❖ Encourage them to pray their grace before meals, morning and night prayers.

6. **Closing Prayer**

Dear Father in Heaven, it is wonderful to live in a house. I am so glad to have a bed to sleep in. Many children have none, I thank you. We gladly sit together and eat. I thank you for all the good things you have given me. Dear Father in Heaven, it is not nice to be sick. Please make all the sick people healthy again. We make our prayer through the intercession of Mary our Mother, and all the saints, through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God for ever and ever Amen.

C. WHAT DO WE ASK FOR IN PRAYER?

<p>Aim: To explain to the children the main petitions of the Our Father. To encourage them to pray more often.</p>

Objectives: By the end of the lesson the children will understand the main petitions of our Father.

To the Catechists

Children get used to saying the Our Father at a very early age. We should explain the petitions, otherwise their prayer may become mere lip service.

The Lord's Prayer contains seven petitions, which include all that is expected to be in a prayer (CCC 2803– 2854). The Our Father is prayed at every Mass, it is prayed as part of the Rosary. It is one of the first prayers we learn as young children. Sometimes we do not know and do not mean half of what we are asking. What are we actually asking for in this prayer?

Greeting and welcoming the learners

1. Opening Prayer

We praise and thank you for this day that you have given us. May all that we do and say and all that we will be taught today in your presence be for your honour and glory. Amen

2. Life experience

Ask the children what they normally talk about and with whom. Some may say they like to talk about the stories they have heard, while others may say they like to talk about what they like in life. Try to listen to what each one wants to talk about and give them time to freely share. After that, explain to them that prayer is talking to Jesus or to God. Spend some time to help them understand that in prayer one can share whatever one wants to talk about with God.

3. The Word of God

Lk 11: 1 – 4

We have talked about people we like having a conversation with. Let us hear how Jesus taught His apostles to pray. Ask them to sit quietly and listen to this prayer of Jesus.

When the disciples asked Jesus to teach them how to pray, He taught them as follows [Luke 11:1-4]:

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, “Lord, teach us to pray, as John also taught his disciples. And he said unto them, when you pray, say,

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, on earth, as it is in heaven. Give us this day our daily bread. And forgive us our sins; as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil.”

4. Participative Approach

Explain the 7 petitions

- Every time we pray the Our Father we make at least 7 petitions.

1. Our Father who art in heaven hallowed be Thy name

That God's name be Holy; that God's name be Blessed; that the Lord's name be only used with reverence and honour; that His name is not taken in vain or blasphemed.

2. Thy kingdom come

That Heaven, the kingdom of God may be in our hearts and in our lives; that God's kingdom will meet us here on earth; that God's kingdom will be welcomed, His Church, His Word.

3. Thy will be done on earth as it is in heaven

That He will help us submit our will to His; that just as the Angels and Saints cheerfully seek and do God's will in heaven so too will we here on earth.

4. Give us this day our daily bread

That God will provide for us; that we will trust God to provide for us; that He will provide all that we need, not just physical, but spiritual as well.

5. And forgive us our trespasses.....as we forgive those who trespass against us

That God will forgive us our sins; but only in so much as we forgive those who have sinned against us.

6. Lead us not into temptation

To remove us from temptation; away from the dangers of sin; give us the graces we need to fight these temptations.

7. But deliver us from evil

Save us from what is dark in our lives; preserve us from evil and sin.

5. Application

- ❖ The Lord's Prayer is the prayer that Jesus taught His disciples, the prayer He taught to us. It's the prayer He left us because He loved us and knew we are capable and strong enough and brave enough to genuinely pray and mean every word. The Our Father is a simple prayer. It is a beautiful prayer and it is a gift.
- ❖ Learn to pray the Our father

6. Closing Prayer

- ❖ Ask the children to stand in a circle holding hands and pray the Lord's Prayer.

LESSON 2

CELEBRATION OF HOLY MASS

Part 1

Aim: To know the order of celebrating the Holy Mass

Objective: By the end of the lesson the learners should have learned the order of the Mass.

Greeting and welcoming the learners

Opening Prayer

Composed by the teacher

2.1. FAMILIARIZING THE MASS TEXT

THE ORDER OF MASS

INTRODUCTORY RITES

[Stand]

Entrance Procession:

[After the people have assembled, a Gathering Song or Entrance Antiphon is sung or recited as the priest and the ministers enter the church and process to the altar; after reverencing the altar, and sometimes also using incense, they go to their chairs.]



Liturgical Greeting:

[All together make the sign of the cross.]

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

All: Amen.

Priest: The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

All: And with your spirit.

[The priest or another minister may then briefly introduce the Mass of the day, saying something about the readings, the feast, and/or the special occasion being celebrated.]

Penitential Act:

Priest: Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries.

**All: 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.**

Priest: May almighty God have mercy on us,
forgive us our sins, and bring us to everlasting life.

All: Amen.

Kyrie:

[The following acclamations are sung or recited, either in English or in Greek.]

Priest: Lord, have mercy. **All: Lord, have mercy.**

Priest: Christ, have mercy. **All: Christ, have mercy.**

Priest: Lord, have mercy. **All: Lord, have mercy.**

Gloria:

[This ancient hymn of praise is used on all Sundays outside of Advent and Lent, on solemnities and major feasts, and in solemn local celebrations. It is preferably sung by the whole congregation, but may also be sung by the choir or recited by all. The priest may begin with a brief sung or spoken invitation for the people to praise God.]

**All: 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.**

Collect:

Priest: Let us pray.

[After a time of silent prayer, the priest sings or says the Collect, which is different for each Mass. At the end, the people proclaim their consent.]

All: Amen.

[Sit]

LITURGY OF THE WORD

First Reading:

Lector: A reading from the Book of... (or the Letter of...; or the Acts of the Apostles).

[Different readings are prescribed for each day.]



At the end of the reading, the lector proclaims, and the people respond:]

Lector: The Word of the Lord.

All: Thanks be to God!

Responsorial Psalm:

[The choir and/or cantor sing or recite the psalm; the people join in the repeated response.]

Second Reading:

[A second reading is prescribed for all Sundays and major feasts, but not for most weekdays or minor feasts. The lector's introduction and conclusion and the people's response are the same as in the First Reading above.]

[Stand]

Alleluia or Gospel Acclamation:

Choir or Cantor: Alleluia!

All repeat: Alleluia!

Choir or Cantor: [verse]

All repeat: Alleluia!

[The "Alleluia" may be repeated two or more times, especially during the Easter Season. If it is not sung, it should be omitted.]

[During the Season of Lent, a different "Gospel Acclamation" is used, such as "Praise to you, Lord Jesus Christ, King of endless glory!" or "Praise and honour to you, Lord Jesus Christ!" or "Glory and praise to you, Lord Jesus Christ! "or something similar.]

Gospel:

Before the Gospel Proclamation:

Deacon (or Priest): The Lord be with you.

All: And with your spirit.

Deacon (or Priest): A reading from the Holy Gospel according to.... [*Matthew, Mark, Luke, or John*]

All: Glory to you, O Lord!

After the Gospel Proclamation:

Deacon (or Priest): The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ!

[Sit]

Homily:

[The bishop, priest, or deacon then speaks to the people, usually focusing on that day's scripture readings and/or on the feast or special occasion being celebrated at that Mass; the homily may also be based on any liturgical text from the Mass.]

[Stand]

Creed (Profession of Faith):

[On Sundays and Solemnities, the Niceno-Constantinopolitan Creed is normally recited by everyone after the homily. The Apostles' Creed may also be used, esp. in celebrations of Masses with children.]

NICENO-CONSTANTINOPOLITAN CREED:	APOSTLES' CREED:
<p>I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.</p> <p>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, [bow during the next two lines:] and by the Holy Spirit was incarnate of the Virgin Mary, and became man.</p> <p>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.</p> <p>I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son,</p>	<p>I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried; he descended into hell; on the third day he rose again from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come to judge the living and the dead.</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.</p> <p>Amen.</p>

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.

UNIVERSAL PRAYER (also known as Prayer of the Faithful, or Bidding Prayers):

Lector: ... Let us pray to the Lord.

All: Lord, hear our prayer. [*or a similar response, repeated after each petition*]

[Sit]

LITURGY OF THE EUCHARIST

Presentation and Preparation of the Gifts:

Priest: Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: fruit of the earth and work of human hands, it will become for us the bread of life.

All: Blessed be God for ever.



Priest: Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: fruit of the vine and work of human hands it will become our spiritual drink.

All: Blessed be God for ever.

[*If there is no singing during the presentation of the gifts, the priest may say the preceding prayers aloud, and the people may respond. But if a presentation song is being sung, the priest recites these prayers inaudibly, and the people's response is omitted. Then, after the priest has washed his hands and the music is finished, he invites the people to join in prayer:*]

[Stand]

Priest: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

All: 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.

Prayer over the Offerings:

[*The priest sings or says this prayer, which is different for each Mass. At the end, the people sing or say in response:*]

All: Amen.

Eucharistic Prayer:

[*The priest may choose from among four regular Eucharistic Prayers, or two other Eucharistic Prayers for Masses of Reconciliation. On appropriate occasions, the priest may also choose from among three Eucharistic Prayers for Masses with Children, or four recently approved Eucharistic Prayers for Various Needs and Occasions. Each prayer has a similar structure, including some responses and acclamations by all the people. There are also many choices for the "Preface," depending on the liturgical season, the feast of the day, and the ritual or occasion being celebrated at that Mass.*]

[*The posture of the people during the Eucharistic Prayer is different in various countries and regions; the people normally stand until the "Sanctus", and then kneel until after the concluding "Amen."*]

Preface Dialogue:

Priest: The Lord be with you.

All: And with your spirit.

Priest: Lift up your hearts.

All: We lift them up to the Lord.

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

All: It is right and just.

Sanctus:

All: 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.

[Kneel]

Mystery of Faith (Memorial Acclamation):

Priest: The mystery of faith:

All:

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, Saviour of the world, for by your Cross and Resurrection, you have set us free.

Doxology and Great Amen:

Priest: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

All: Amen! [*May be sung more than once*]

[Stand]

COMMUNION RITE

Lord's Prayer:

Priest: At the Saviour's command and formed by divine teaching, we dare to say:

All: Our Father, who art in heaven, hallowed be thy name;

thy kingdom come; thy will be done on earth as it is in heaven.

Give us this day our daily bread;

and forgive us our trespasses as we forgive those who trespass against us;

and lead us not into temptation, but deliver us from evil.

Priest: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

All: For the kingdom, the power, and the glory are yours, now and forever.

Sign of Peace:

Priest: Lord Jesus Christ, who said to your Apostles, peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

All: Amen.

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

All: And with your spirit.

Deacon or Priest: Let us offer each other a sign of peace.

[The ministers and all the people exchange an embrace, handshake, or other appropriate gesture of peace with those near them, according to local custom.]

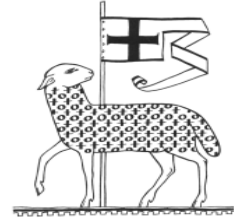
Fraction of the Bread:

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

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

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

[Kneel]



[This text may be sung or recited, and may be repeated several more times until the breaking of bread and the preparation of the communion vessels is finished; but the last phrase is always "Grant us peace."]

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.

[The manner of receiving communion differs significantly between various countries, dioceses, and even individual parishes.]

The people normally process to the front in lines, receive communion standing, and then return to their places in the congregation. In some cases, the ministers may go to other locations within the church to distribute communion, or may even approach individuals at their places (esp. the elderly or infirm).

Communion may be distributed by priests, deacons, or designated lay persons, called "Extraordinary Ministers of the Eucharist."

Communicants are encouraged to receive the consecrated bread in their hands, but may also receive communion on the tongue.

After returning to their places, the people are encouraged to kneel for silent prayer.]

Communion Minister: The Body of Christ.

Communicant: Amen.

Communion Minister: The Blood of Christ.

Communicant: Amen.

Communion Song:

[During the reception of Communion, an appropriate song is sung, or at least a short "Communion Antiphon" is recited.]

[Sit]

Period of Silence or Song of Praise:

[When the distribution of Communion is completed, there may be a period of silence for individual prayer, or a psalm or song of praise may be sung. The people normally sit.]

[Stand]

Prayer after Communion:

Priest: Let us pray.

[All pray in silence for a while, unless a period of silence has already been observed. Then the priest sings or says the Prayer after Communion, which is different for each Mass. At the end, the people proclaim their consent.]

All: Amen.

CONCLUDING RITES**[Announcements, etc.]:**

[If there are any announcements, acknowledgements, reflections, eulogies, or similar actions, these are best included here.

The people may remain standing, or may be invited to sit, depending on the length of the announcements or other activity.]

[Stand]

Final Blessing:

Priest: The Lord be with you.

All: And with your spirit.

Priest: May almighty God bless you,
the Father, and the Son,
+ and the Holy Spirit.

All: Amen.

Dismissal:

Deacon (or Priest): Go forth, the Mass is ended.

or Go and announce the Gospel of the Lord.

or Go in peace, glorifying the Lord by your life.

or Go in peace.

All: Thanks be to God!

**[Recessional and Closing Song]:**

[Although it is traditional in many countries and many parishes to sing a final song or to have some instrumental music played as the priest and ministers process out of the church, this is not prescribed in the Order of Mass.]

Application

- ❖ Ask the learners to learn the prayers and responses of the Mass.

Closing Prayer

Act of Thanksgiving

My good Jesus,

I thank you with my whole heart. How good and how kind you are to me.

Blessed be Jesus in the most Holy Sacrament of the Altar.

FOR THE TEACHERS [*This section does not appear in the learner's book*]

Aim: To teach the learners the Order of the Mass

Objective: By the end the lesson the learners should have learned the Order of the Mass.

2.2. SECTIONS OF THE MASS

The basic structure of the Mass has four parts: two main parts and two framing rites:

- **Introductory Rites**
- **LITURGY of the WORD** (Biblical Readings, Homily, Creed, Intercessions)
- **LITURGY of the EUCHARIST**(Preparation, Eucharistic Prayer, Communion Rite)
- **Concluding Rites**

The Holy Mass is made up mainly of two parts, the Liturgy of the Word, and the Liturgy of the Eucharist.

- The Liturgy of the Word usually ends with the homily, after the Gospel has been proclaimed.
- The Liturgy of the Eucharist begins with the Creed, or the Prayers of the Faithful.

One of the first things Catholics do when they come to church is dip their right hand in water and make the sign of the cross. This ritual is a reminder of our baptism: We were baptized with water and signed with the cross. At every Mass we renew our promises to die to sin. Then we genuflect to honour the altar and the presence of Christ in the tabernacle before entering the pew.

When the Mass commences everyone will be standing. Standing indicates our expression of attentiveness to the Word of the Lord and our continued willingness to learn from and teach others His Word. Then the congregation sings the entrance hymn.

A. INTRODUCTORY RITES

Greeting:

The celebrant will ask us to join him in making the Sign of the Cross.

He will intone: "The Lord be with you," to which the congregation replies: "And also with you."

Then the priest may very briefly introduce the faithful to the Mass of the day.

Then the priest invites them to take part in the **penitential rite** consisting of the "*Confiteor*" (I confess).

If this is not done separately, the **Kyrie Eleison** will have part of the penitential words included in it. Since it is a song by which the faithful praise the Lord and implore his mercy, it is ordinarily prayed by all, that is, alternately by the congregation and the choir or cantor.

Gloria

The "Gloria" is an ancient hymn in which the Church, assembled in the Holy Spirit, praises and entreats the Father and the Lamb. It is sung by the congregation. If not sung, it is to be recited by all together. The "Gloria" is sung or prayed on Sundays and Solemnities outside of Advent and Lent, especially in more solemn celebrations.

The Opening Prayer - The celebrant prays the opening prayer, and the congregation is invited to give their assent by saying "Amen" (So be it!) at the end of the opening prayer.

B. LITURGY OF THE WORD

The Liturgy of the Word then begins with **Readings** from scripture and chants between the readings (if two), known as the "**Responsorial Psalm**." Then the **Gospel** follows, read by an ordained minister, either the celebrant, or a deacon.

Homily: The homily is an integral part of the liturgy. It is necessary for the nurturing of the Christian life. It should develop some point of the readings or of another text from the Ordinary or from the Proper of the Mass of the day, and take into account the mystery being celebrated and the needs proper to the listeners.

Profession of Faith: The symbol or profession of faith in the celebration of Mass serves as a way for the people to respond and to give their assent to the word of God heard in the readings and through the homily and for them to call to mind the truths of faith before they begin to celebrate the Eucharist.

General Intercessions: In the general intercessions or prayer of the faithful, the people, exercising their priestly function, intercede for all humanity. The petitions are offered for the Church, for civil authorities, for those oppressed by various needs, for all people, and for the salvation of the world.

C. LITURGY OF THE EUCHARIST

Preparation of the Gifts: At the beginning of the liturgy of the Eucharist the gifts, which will become Christ's Body and Blood, are brought to the altar.

First the altar, the Lord's Table, which is the centre of the whole Eucharistic liturgy, is prepared: the corporal, pacificator, missal and chalice are placed on it.

The gifts are then brought forward. It is desirable for the faithful to present the bread and wine, which are accepted by the priest or deacon at a convenient place.

This is also the time to receive money or other gifts for the church or the poor brought by the faithful or collected at the Mass. These are to be put in a suitable place but not on the altar.

After the presentation prayer, the priest then washes his hands as an expression of his desire to be cleansed within. Once the gifts have been placed on the altar and the accompanying rites completed, the preparation of the gifts comes to an end through the invitation to pray with the priest and the prayer over the gifts, which are a preparation for the Eucharistic prayer.

Eucharistic Prayer: Now the centre and summit of the entire celebration begins: the Eucharistic prayer, a prayer of thanksgiving and sanctification.

The priest invites the people to lift up their hearts to the Lord in prayer and thanks; he unites them with himself in the prayer he addresses in their name to the Father through Jesus Christ. The meaning of the prayer is that the entire congregation joins itself to Christ in acknowledging the great things God has done and in offering the sacrifice.

The chief elements making up the Eucharistic prayer are these:

Thanksgiving (expressed especially in the **preface**): in the name of the entire people of God, the priest praises the Father and gives thanks to him for the whole work of salvation or for some special aspect of it that corresponds to the day, feast, or season.

Acclamation: joining with the angels, the congregation sings or recites the "**Sanctus**" This acclamation is an intrinsic part of the Eucharistic prayer and all the people join with the priest in singing or reciting it.

Epiclesis: in special invocations the Church calls on God's power and asks that the gifts offered by human hands be consecrated, that is, become Christ's body and blood, and that the victim to be received in communion be the source of salvation for those who will partake.

Institution narrative and consecration: in the words and actions of Christ, that sacrifice is celebrated which he himself instituted at the Last Supper, when, under the appearances of bread and wine, he offered his body and blood, gave them to his apostles to eat and drink, then commanded that they carry on this mystery.

Anamnesis: in fulfilment of the command received from Christ through the apostles, the Church keeps his memorial by recalling especially his passion, resurrection, and ascension.

Offering: in this memorial, the Church-and in particular the Church here and now assembled-offers the spotless victim to the Father in the Holy Spirit. The Church's intention is that the faithful not only offer this victim but also learn to offer themselves and so to surrender themselves, through Christ the Mediator, to an ever more complete union with the Father and with each other, so that at last God may be all in all.

Intercessions: the intercessions make it clear that the Eucharist is celebrated in communion with the entire Church of heaven and earth and that the offering is made for the Church and all its members, living and dead, who are called to share in the salvation and redemption purchased by Christ's Body and Blood.

Final doxology: the praise of God is expressed in the doxology, to which the people's acclamation is an assent and a conclusion.

Communion Rite: Since the Eucharistic celebration is the paschal meal, it is right that the faithful who are properly disposed receive the Lord's body and blood as spiritual food as He commanded. This is the purpose of the breaking of bread and the other preparatory rites that lead directly to the communion of the people:

The Lord's Prayer: this is a petition both for daily food, which for Christians also means the Eucharistic bread, and for the forgiveness of sin, so that what is holy may be given to those who are holy. The priest offers the invitation to pray, but all the faithful say the prayer with him; he alone adds the embolism, "Deliver us," which the people conclude with a doxology.

Rite of peace: before they share in the same bread, the faithful implore peace and unity for the Church and for the whole human family and offer some sign of their love for one another.

Breaking of the bread: in apostolic times this gesture of Christ at the last supper gave the entire Eucharistic action its name. This rite is not simply functional, but is a sign that in sharing in the one bread of life which is Christ we who are many are made one body (see 1 Cor. 10:17).

Commingling: the celebrant drops a part of the host into the chalice.

"**Agnus Dei**": during the breaking of the bread and the commingling, the "Agnus Dei" is as a rule sung by the choir or cantor with the congregation responding; otherwise it is recited aloud.

Personal preparation of the priest: the priest prepares himself by the prayer, said softly, that he may receive Christ's Body and Blood to good effect. The faithful do the same by silent prayer. The priest then **shows the Eucharistic bread** for communion to the faithful and with them recites the prayer of humility in words from the gospels.

During the priest's and the faithful's **reception of the sacrament** the communion song is sung.

After communion, the priest and people may spend some time in **silent prayer**. If desired, a hymn, psalm, or other song of praise may be sung by the entire congregation.

In the **prayer after communion**, the priest petitions for the effects of the mystery just celebrated and by their acclamation, Amen, the people make the prayer their own.

D. CONCLUDING RITES

The **concluding rite** consists of:

- A. the priest's greeting and blessing, which on certain days and occasions is expanded and expressed in the prayer over the people or another more solemn formulary;
- B. the dismissal of the assembly, which sends each member back to doing good works, while praising and blessing the Lord.

We bow our heads to receive a blessing. As the priest names the Trinity—Father, Son and Holy Spirit—we make the Sign of the Cross. The priest or deacon then dismisses the assembly: **“Go in peace.”** And we give our liturgical “yes” by saying, **“Thanks be to God.”**

Application

- ❖ Ask the learners to learn the Order of the Mass.

Closing Prayer

In this great Sacrament you feed us your people,
And strengthen us in holiness.
So that the we may come to walk in the light of one faith,
In one communion of love, and grow in our relationship with you.

Part 2

THE HOLY MASS

Greeting and welcoming the learners

Opening prayer

Lord Jesus, teach us to worship the sacred mystery
Of your Body and Blood that it's saving power may sanctify us always. Amen.

- **The Last Supper**

On Holy Thursday, the night before Jesus died, Jesus gathered His Apostles to have supper with them.

They talked about many things while they were eating.

At this meal Jesus did something that he had never done before.

He took bread in his hands, he looked at it, then raised his eyes to His Father in heaven and gave thanks and praise. He broke the bread and gave it to his disciples and said, “Take this all of you and eat it. This is my Body”. Lk 22:19

When supper was ended, he took the cup. Again He gave His Father thanks and praise, gave the cup to His disciples and said, “Take this all of you and drink it. This is the cup of my blood, which is shed for you and for all men so that sins may be forgiven. Mt 26:28.

Participative Approach



- Look carefully at the picture of the last supper.
- Read the story of the Last Supper again.
- Compare the pictures of the last supper and of the Holy Mass.

- In what way are they alike?
- In what way do they differ?
- At the last supper Jesus was visibly present.
- At Holy Mass Jesus is invisibly present

At Holy Mass Jesus thanks our heavenly Father with us. The priest says at Holy Mass “The Lord be with you”. It is Jesus himself who is with us at Mass. He wants to be with us, talk to us and bless us.

At the last supper Jesus gave thanks and praise to his heavenly Father. At Mass Jesus gives thanks and praise to His Heavenly Father with us. Therefore we call the last supper and Holy Mass a thanksgiving meal or The Eucharist. Eucharist means Thanksgiving. We thank and praise our heavenly Father with Jesus. We honour Him with Jesus. We pray to him with Jesus

▪ **Application**

❖ **What did Jesus give us at the last supper?**

At the last Supper Jesus gave us His Body and Blood.

❖ **What do we do at Holy Mass?**

At Holy Mass we honour our heavenly Father with Jesus.

At Holy Mass we receive the Body and Blood of Jesus. At Holy Mass we receive Jesus.

Closing Prayer

Teacher: Lord Jesus you invited us. We believe in you.

All: Lord Jesus, we believe in you.

Leader: Lord Jesus, the priest will say in your name. “Take and eat, this is my body. Take and drink this is my blood”.

All: Lord Jesus, we believe in you.

Leader: Lord Jesus, we do this in memory of you.

All: Lord Jesus, we believe in you.

Lord Jesus, you invite us.

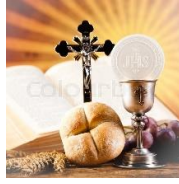
Lord Jesus, you give thanks with us.

Lord Jesus, You give us your Body and Blood.

Lord Jesus, we believe in you. Amen.

WE OFFER OURSELVES WITH JESUS TO OUR HEAVENLY FATHER.

Holy Thursday is a day of love. At the Last Supper after Jesus had given His apostles His Body and Blood, He said to them, “A man can have no greater love than to lay down his life for his friends. “Jesus shows us how much he loves His Father and how well he obeys Him on the day before he dies. He was ready to obey His father and show His love to Him even unto death on the cross. Good Friday is also a day of love. Jesus was sentenced to death and made to carry a cross to Calvary. There He was nailed to the cross. For three hours he hung on the cross. He gave his mother to the care of His apostle and friend, John. He promised the good thief, heaven. He forgave His enemies. At about the ninth hour He cried out “Father, into your hands I give my spirit”. He bent his head and died.



❖ **Why is the cross, bread and wine on the altar?**

At Holy Mass Jesus offers himself to his Father for us. The cross which we see above, or on the altar, tells us that Jesus died for us. The bread and wine remind us of the Last Supper. At Holy Mass Jesus does the same as he did at the Last Supper and on the Cross. Jesus offers himself to His Heavenly Father for us. At Holy Mass the priest also does what Jesus did at the last Supper.

He said “Take this all of you and eat it: this is my body”. We look at the host in the hands of the priest and we know that this bread is Jesus Himself. We look at the chalice and we know it is the blood of Jesus. Jesus is with us to give Himself to His Heavenly Father for us. He invites us to offer ourselves with Him to our heavenly Father.

▪ **AT HOLY MASS WE LEARN TO FORGIVE JESUS TEACHES US TO FORGIVE.**

One day Peter went up to Jesus and said, “Lord, how often must I forgive my brother if he wrongs me? As often as seven times? Jesus answered, “Not seven, I tell you, but seventy – seven times”. Mt [18: 21 – 22]

At Holy Mass we confess to God and to one another.

At the beginning of Holy Mass, the family of God asks forgiveness of God and of one another by the following prayer:

I confess to almighty God...

- ❖ Sit still, and speak to Jesus about times when you have wronged others.
- ❖ Ask Jesus to help you forgive those who have wronged you.
- ❖ Ask Jesus to bless those whom you have wronged or who have wronged you.

Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All: Amen.

Pray or sing: Lord have mercy on us...

[This ancient hymn of praise is used on all Sundays outside of Advent and Lent, on solemnities and major feasts,

All: Glory to God in the highest...

▪ **AT HOLY MASS GOD SPEAKS TO US.**

At Holy Mass God speaks to us through the bible. The priest reads the Gospel and explains it to us. In the bible we find God’s message of love and care for His people. God’s message to us as he gave to the prophets, “I send you to your home, your school, your friends your neighbours. “Love one another”. Jesus says, “You must love one another. Just as I have loved you. [Jn 13: 34].

Application

❖ To whom does God send you?

God sends me to my home, school, friend and neighbours.

❖ What does God want us to do?

God wants us to love one another

❖ What does Jesus teach us at Holy Mass?

At Holy Mass Jesus teaches us to love one another.

▪ AT HOLY MASS JESUS TEACHES US TO LOVE ONE ANOTHER.

▪ AT THE OFFERTORY OF MASS WE GIVE.

Story:

Mr Shilongo explains the offertory to Shanyenga, Shanyenga had been with his father to Sunday Mass quite often. One Sunday morning he asked his father, “Papa, may I take my new prayer book to church”? “Of course, but you must take more than your prayer book to Holy Mass”.

“What else should I bring to Holy Mass “, Shanyenga wanted to know. As they walked along Mr Shilongo explained to him the meaning of the OFFERTORY at Mass. You shouldn’t come with empty hands. To put your small offering on the plate or in front of the altar is not enough. We shouldn’t come with empty hearts”. Shanyenga looked quite bewildered. When we come to Holy Mass, Mr Shilongo continued, “we could offer to God all the beautiful things we have seen and experienced during the week. Look at the large building on the left. It is the factory where I work together with about a hundred people. I bring to Sunday Mass all the work we do at the factory with its joys and difficulties”. Slowly Shanyenga learnt from his father what he can take to Holy Mass and what he can offer with Jesus to the Heavenly Father.

For the first time he understood the meaning of the prayer said by the priest at the offertory:

“Blessed are you, Lord God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

❖ Copy the above prayer. Underneath the prayer draw things you can offer to God.

Sing or pray

All that I am, all that I do

All that I’ll ever have, I offer now to you.

All that I dream, all that I pray,

All that I’ll ever make, I give to you today.

Take and sanctify these gifts for your honour Lord.

Knowing that I love and serve you is enough reward.

All that I am, all that I do, all that I’ll have I offer now to you.

▪ THE GREAT THANKSGIVING.

We are invited to join in the great and joyful thanksgiving. **The Eucharistic prayer is the most important part of the Holy Mass. Bread and wine are changed into the Body and Blood of Jesus Christ.** With the priest we offer ourselves with Jesus to the Heavenly Father.

The priest invites us to join with all present in one great and joyful thanksgiving.

Priest the Lord be with you

All and with your Spirit

Priest lift up your hearts

All we lift them up to the Lord

Priest let us give thanks to the Lord our God

All it is right and just.

The priest says a prayer of praise and thanksgiving

Sanctus:

All: Holy, holy, holy Lord God of hosts...

[Kneel]

The Eucharistic Prayer is the most important part of the Holy Mass. The priest takes the bread and says the words Jesus said at the last supper; “Take this and eat it all of you. This is my Body. [Lk 22:19] Then he takes the chalice and says as Jesus did: “Take this all of you and drink from it. This is the cup of my Blood which is shed for you and for all men so that sins may be forgiven. Do this in memory of me”. [Lk 22: 19 – 20]

We call this the **CONSECRATION**. The bread and wine are changed into the Body and Blood of Jesus.

The priest: Let us proclaim the mystery of faith

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, Saviour of the world, for by your Cross and Resurrection, you have set us free.

At the end of the Eucharistic prayer, the priest lifts up the bread and the chalice of wine which have now become the Body and Blood of Jesus and says:

Priest: Through Him, and with Him, and in Him, O God, Almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

All answer **“Amen”** [so be it].

Application

- ❖ Learn the responses to the prayers.

HOLY COMMUNION

HOW TO PREPARE FOR HOLY COMMUNION.

- ❖ Jesus Himself is coming to heal and help you.
- ❖ Imagine if our president would announce a visit to your school. How would the teachers and learners prepare for such an honour?

Think of Holy Communion

- Who is coming to you?

Your guest is Jesus Christ, the Son of God, and the Saviour of the world.

- How do you prepare for him?

Together with the priest we say the Our Father, the prayer which Jesus himself taught us.

The priest invites us to give one another a sign of peace by a hand shake. By these signs we show that we love and forgive one another and ask to be forgiven.

- We turn to God and ask him to forgive us our sins, we pray

Lamb of God...

We follow the example of the Roman officer, the centurion. As Jesus entered the city, a centurion [Roman officer] came to him saying 'Lord my servant is lying sick at home'. Jesus said to him, 'I will come and heal him'. But the centurion answered, "**Lord I am not worthy that you shall enter under my roof, but say the word and my servant shall be healed,**"

'For I am a man with soldiers under me; for I say to one, 'Go', and he goes, to another 'Come' and he 'comes', and to my slave 'Do this' and he does it.' When Jesus heard him he said, "Truly not even in Israel have I found such faith. Go, be it done for you as you have believed". And the servant was healed at that very moment.

Participative Approach



- Look at the picture.
- **What kind of man was the Roman soldier?**
- **How does he show that he is aware of the greatness and goodness of Jesus?**

The Roman soldier had faith and trust in Jesus. When Jesus said, "I will come myself and cure your servant" the officer said, "Lord I am not worthy that you come into my house; say but the word and my servant will be healed.

- ❖ **Why do you think the officer felt unworthy?**
- ❖ Jesus invites you to receive him who is the Bread of Life.
- ❖ **How do you feel about it? What do we say to Jesus before receiving him, the Bread of Life?**

We say to Jesus: "**Lord I am not worthy that you shall enter under my roof, but say he word and I shall be healed,**"

- ❖ Look at the two words, "not **worthy**" and "**healed**" in the prayer. Jesus knows everything. We need not hide anything from him. We can tell him our sorrows, our fears, our joys, our pain and our sins. He will help and heal us.

Application

- ❖ Speak to Jesus now. He is your friend and saviour. He wants to heal and help you.

- **GO IN PEACE TO LOVE AND SERVE THE LORD.**

We are sent to love and serve God, at home, in school, in the playground, in the neighbourhood. When we bless someone, we pray that God will give life, strength, love and joy to the person. When God blesses us he gives us His life, strength, peace and love.

At the end of Holy Mass the priest blesses us.

Priest: “The Lord be with you”.

All: “**And with your spirit**”.

Priest: “May Almighty God bless you, the Father, the Son, and the Holy Spirit”.

All “**AMEN**”

▪ **We are sent.**

The Priest, sends us in Jesus’ name. We leave God’s house with a joyful hymn.

❖ **HOW DO WE SERVE THE LORD?**

Think of how you can bring joy to your –

- ❖ parents, brothers and sisters at home.
- ❖ or to a sick person
- ❖ being kind to your neighbour
- ❖ helping an old person
- ❖ Bringing joy and light to people around you.

The Eucharist is the centre of the Catholic Church because *Jesus Christ* is the centre of catholic life and worship. The Church still professes, as it has for two millennia, that the Eucharist is nothing less than Jesus Christ himself. The Second Vatican Council called the Eucharist the centre and the summit of the Christian life.

2.3. THE DIFFERENCE BETWEEN HOLY MASS & COMMUNION SERVICE

Aim: To teach the learners the difference between the Holy Mass and the Communion Service
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Objective: By the end the lesson the learners should know the difference between the Holy Mass and the Communion Service.

Greeting and welcoming the learners

Opening Prayer

God our Father, your light of truth guides us to the way of Christ. May we follow Him and reject what is contrary to your Word and the Gospel. May the Eucharist we receive help us to grow in love? Through Christ our Lord. Amen.

Participative Approach

Whenever a priest is available for the celebration of the Holy Eucharist, the Mass is celebrated. But there are a lot of parishes and outstations which do not have priests on a Sunday for the celebration of the Mass. In such places, the extraordinary ministers of the Eucharist are commissioned to conduct Word and Communion Services. In churches where there is no tabernacle, the lay Ministers conduct only Word services. In churches where a tabernacle is present and the Holy Communion is reserved in the tabernacle, the lay Ministers conduct Word and Communion Services.

Only a bishop or priest can celebrate the Holy Mass. The deacon can assist with the celebration of the Mass, by reading the Gospel, (preaching at times), preparing the gifts, etc. The deacon or the lay ministers cannot and do not celebrate the Holy Mass.

Since the priests are not available everywhere for Mass, the Church has trained lay people and installed them as lay ministers. They conduct the Word and Communion Service in the absence of the priest. They assist at the Mass for the distribution of the Holy Communion.

DIFFERENCE BETWEEN THE HOLY MASS AND COMMUNION SERVICE

HOLY MASS

At Mass, we **offer** our very lives up to God through the offering up of the bread and wine, which are transformed into the Body and Blood of Christ. When the transformation of the bread and wine take place, it is like being present at the Incarnation, when Jesus first took flesh in the womb of the Blessed Virgin Mary.

At Mass, we also **remember** the death of the Lord Jesus, and this remembrance is no mere recalling in one's mind, but rather it is like being present at the foot of the cross as Jesus died, and like being a personal witness to the resurrection on the third day.

All of this only takes place at a Mass, and it takes place during the Eucharistic Prayer prayed by the priest, who acts as an intermediary between us and God.

At the consecration words, the priests acts in the '**person of Christ**', because he utters the same institution words as Christ did at the Last Supper: "This is my Body," "This is my Blood."

COMMUNION SERVICE

At the Word and Communion Service, the Word of God is proclaimed just as in the Holy Mass. But there is **no offering of the gifts** of bread and wine as well as **no consecration** of the **bread and wine**.

Holy Communion which is reserved in the Tabernacle is distributed to the faithful during the service.

2.4. HOLY MASS AS THE CENTRE OF CATHOLIC LIFE

CCC 1324 explicitly states that the Eucharist is "the source and summit of the Christian life."¹³⁶ "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."

Bishop Fulton J. Sheen once said to the young people that the Holy Mass is the worship of God who made us and saves us. It is an opportunity to praise God and thank Him for all that He has done for us.

The Eucharist is the centre of the Catholic Church because *Jesus Christ* is the centre of Catholic life and worship. The Church still professes, as it has for two millennia, that the Eucharist is nothing less than Jesus Christ Himself. The Second Vatican Council called the Eucharist the center and the summit of the Christian life.

Why this insistence on the centrality of the Eucharist? The main reason for so great a confidence resides in the meaning of the Eucharist: Jesus Christ is here on earth again in the

Eucharist, just as he was two thousand years ago. He is not just present in memory. He is not just spiritually present. He is on earth, body and blood, soul and divinity. The doctrine of the Real Presence of Christ in the Eucharist is more than a convenient belief; it is an absolute necessity. Why? Because the whole pattern of scriptural teaching demands it and because the Church could not continue in its life and work without the bodily presence of Jesus on earth today.

LESSON 3

SACRAMENT OF THE HOLY EUCHARIST

All of us can remember going to the church with our parents. It is an indescribable experience to be in the church with a lot of people singing and praying. We are taught from our childhood what we should do as soon as we enter the church. We bless ourselves with the holy water and make a genuflection to the Blessed Sacrament in the Tabernacle.

On Sundays and on special feast days we go to the church and attend the **Holy Mass**. (The Holy Mass is also known as the **Holy Eucharist**.)

Just as our bodies require food and drink for physical nurture and growth, so for nurture and growth our souls need “soul” food. Sensing this deep need of the human soul, and aware of his approaching death on a cross, Jesus shared a farewell meal with his beloved companions. **This meal, called the Last Supper, becomes the First Supper for the Christian Church.** In this sacred meal, Jesus takes ordinary table bread and wine, gives God thanks (*Eucharist* is a Greek word for thanksgiving), prays to God to bless it, and distributes it with these astounding and eternal words: “**THIS BREAD IS MY BODY. THIS WINE IS MY BLOOD.** Every time you eat this bread and drink this wine in my name, I will be present with you.”

And, so it is for people of faith. Ordinary bread and the wine become, by the grace of God, the Body and Blood of Christ. In this timeless, eternal food, the Christ of faith is present with us. It is his spiritual “**Real Presence**.” How does that happen, exactly? It is a Holy Mystery. For 2000 years, since that First Supper, Christ has touched and fed and revealed himself in the breaking of bread. By grace that is amazing, souls are fed and nurtured and changed by this sacrament of his Holy and Risen Presence.

3.1. INTRODUCTION TO THE EUCHARIST

MULTIPLICATION OF THE BREAD

Jesus gave a lengthy discourse on the **BREAD OF LIFE** in the gospel according to John, Chapter 6. (*Read the relevant passages*)

JESUS MULTIPLIES THE BREAD AND THE FISH AND FEEDS 5000 PEOPLE:

Before Jesus began to teach the people about the Bread of Life that brings eternal life, he first fed the people by multiplying the bread and fish. When Jesus saw that the people were hungry and were with him for a long day, he felt pity for them. Then he asked his disciples where they could buy bread to feed the people. In fact, it was a big crowd, the men alone numbering 5000. But a little boy had five loaves and two fish. Jesus received the bread and the fish, and worked a great miracle of multiplying them.



After feeding the people, Jesus began to teach them about the need to give more attention to their spiritual life. The physical food satisfies the hunger of the body. But there is a greater hunger within each person, which can only be satisfied by God. It is this spiritual hunger that Jesus is referring to. The spiritual hunger is satisfied only with the Body and Blood of Jesus. And the reward is great! We will have eternal life, that is, life with God forever!



MANNA IN THE DESERT

The people started referring to Moses who, according to them, gave the people of Israel the **MANNA** in the desert (*Read the text from Exodus 16:11-18*). It was the food that the people of Israel received when they were wandering in the desert for 40 years, before they came to the Promised Land.

Jesus corrected them saying that it is not Moses who gave them manna to eat, but God. Jesus told them that all those who ate the manna died, but he who eats his bread and drinks his blood will live forever (*refer John 6:49-50, also 58*).

The Sacrament of the Eucharist is the fulfilment of this promise that Jesus made to all the believers. This was actualized at the Last Supper that Jesus had with his disciples.

3.2. INSTITUTION OF THE HOLY EUCHARIST

Read Matthew 26:26-29 or Mark 14:22-24 or Luke 22:14-20 about the **LAST SUPPER**



CCC 1323: At the Last Supper, on the night when he was betrayed, our Saviour Jesus Christ instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the Cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.

THE WORDS OF CHRIST: Christ instituted the Holy Eucharist in this way: He took bread, blessed and broke it, and giving it to His apostles, said: "**Take and eat; this is My body;**" then He took a cup of wine, blessed it, and giving it to them, said: "All of you drink of this; for **this is My blood of the new covenant** which is being shed for many unto the forgiveness of sins;" finally, He gave His apostles the commission: "**Do this in remembrance of Me.**"

EUCCHARIST IS THE SOURCE AND SUMMIT OF CHURCH LIFE: The other sacraments give us grace, the Holy Eucharist gives us not only grace but the Author of all grace, Jesus, God and Man. It is the centre of all else the Church has and does. Therefore, this mystery is the very centre and culmination of Christian life. It is the “source and the summit of all preaching of the Gospel... the centre of the assembly of the faithful.”

In every Mass, Christ is present, both in the person of his priest and especially under the form of bread and wine. In every Mass, his death becomes a present reality, offered as our sacrifice to God in an unbloody and sacramental manner. As often as the sacrifice of the cross is celebrated on the altar, the work of our redemption is carried on.

At Mass we offer Christ, our Passover sacrifice, to God, and we offer ourselves along with him. We then receive the risen Lord, our bread of life, in Holy Communion. In so doing, we enter into the very core of the paschal mystery of our salvation – the death and resurrection of Christ.

3.3. EUCCHARIST AS A SACRAMENT (SACRAMENT OF HOLY COMMUNION)

The Sacrament of the Holy Eucharist completes the Christian initiation.

[CCC 1322]: *Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist*].

EUCCHARIST AS A SACRAMENT OF INITIATION: The other sacraments of Christian initiation are Baptism and Confirmation. Through the Sacrament of Baptism we become members of Christ's body, and of God's family. Through the Sacrament of Confirmation we are strengthened in our faith and receive the Holy Spirit who leads us into complete truth. The Sacrament of the Holy Eucharist is our spiritual nourishment, the food and drink for our spiritual pilgrimage.

TRANSUBSTANTIATION

When Our Lord said, "*This is My body*," the **entire substance of the bread** was changed into **HIS BODY**; and

When He said, "*This is My blood*," the **entire substance of the wine** was changed into **HIS BLOOD**.

After the substance of the bread and wine had been changed into Our Lord's Body and Blood, there remained only the appearances of bread and wine. Because the appearances of bread and wine remain in the Holy Eucharist, we cannot see Christ with our bodily eyes in this sacrament. We do see Him, however, with the eyes of faith. Our bodily eyes, moreover, do not deceive us when they see the appearances of bread and wine for these appearances really remain after the Consecration of the Mass. By the appearances of bread and wine we mean their colour, taste, weight, shape, and whatever else appears to the senses. The change of the entire substance of the bread and wine into the body and blood of Christ is called **Transubstantiation**.

THE PRIEST CELEBRATES MASS IN THE PERSON OF CHRIST: This change of bread and wine into the Body and Blood of Christ continues to be made in the Church by Jesus Christ, through the ministry of His priests. Only ordained priests have the power of changing bread and wine into the Body and Blood of Christ. When they consecrate, they act in the person of Christ, through the power received in the sacrament of Holy Orders.

Christ gave His priests the power to change bread and wine into His Body and Blood when He made the apostles priests at the Last Supper by saying to them: "***Do this in remembrance of Me.***" Priests exercise their power to change bread and wine into the Body and Blood of Christ by repeating at the Consecration of the Mass the words of Christ: "This is My Body . . . this is the Cup of My Blood."

3.4. HOLY COMMUNION: COMMUNION WITH JESUS CHRIST

CCC 1331: This sacrament is called *Holy Communion*, because by this sacrament we unite ourselves to Christ, who makes us sharers in his Body and Blood to form a single body.

HOLY COMMUNION: Christ gives us His own body and blood in the Holy Eucharist first, to be offered as a sacrifice commemorating and renewing for all time the sacrifice of the cross; second, to be received by the faithful in Holy Communion; third, to remain ever on our altars as the proof of His love for us, and to be worshipped by us.



Jesus said, "**If any man eats of this bread, he shall live for ever:** and the bread that I will give is my flesh, which I will give for the life of the world. Truly, truly, I say to you, if you do not eat the flesh of the Son of man, and drink his blood, you have no life in you. Whosoever eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed.

He that eats my flesh, and drinks my blood, dwells in me, and I in him" (John 6:51-56).

He that eats my flesh, and drinks my blood, dwells in me, and I in him: This is the reason why we name this sacrament as the **HOLY COMMUNION**. There is a real union established between Christ and the believer, whenever he/she receives the sacrament. The body of Christ that we receive is called the Holy Communion. For us Catholics the Holy Communion is a sacrament.

THE FRUITS OF HOLY COMMUNION

CCC 1391: *Holy Communion augments* (enhances) *our union with Christ*. The principal fruit of receiving the Eucharist in Holy Communion is an intimate union with Christ Jesus.

CCC 1392: What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life. Communion . . . preserves, increases, and renews the life of grace received at Baptism.

CCC 1393: *Holy Communion separates us from sin*. The Body of Christ we receive in Holy Communion is "given up for us," and the Blood we drink "shed for many for the forgiveness of sins." For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins.

CCC 1396: *The unity of the Mystical Body: the Eucharist makes the Church*. Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the

faithful in one body - the Church. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism.

CCC 1397: *The Eucharist commits us to the poor.* To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren.

CCC 1398: *The Eucharist and the unity of Christians.* The more painful the experience of the divisions in the Church which break the common participation in the table of the Lord, the more urgent are our prayers to the Lord that the time of complete unity among all who believe in him may return.

3.5. DISPOSITION TO RECEIVE HOLY COMMUNION

The prerequisites for the reception of Holy Communion are

- 1) **Being in the state of grace,**
- 2) **Having fasted for one hour,** and
- 3) **Devotion and attention.**

A. State of Grace: Out of respect for Christ and our own good, the Church obliges us to be in the state of grace when we receive the Sacrament of Holy Communion.

1 Cor. 11:27-29 - Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.

Code of Canon Law 916: A person who is conscious of grave sin is not to celebrate Mass or to receive the Body of the Lord without prior sacramental confession unless a grave reason is present and there is no opportunity of confessing; in this case the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible.

Code of Canon Law 988: 1. A member of the Christian faithful is obliged to confess in kind and in number all serious sins committed after baptism.

2. It is to be recommended to the Christian faithful that venial sins also be confessed.

B. Fasting for One Hour: By ancient tradition Christians abstain from profane food prior to receiving the sacred food of the Eucharist. Until the pontificate of Pope Pius XII the Eucharistic fast was from midnight. Pope Pius reduced it to three hours, and after Vatican II, Pope Paul VI reduced it to **one hour**.

Code of Canon Law 919: 1. One who is to receive the Most Holy Eucharist is to abstain from any food or drink, with the exception only of water and medicine, for at least the period of one hour before Holy Communion.

The Eucharistic fast is before Holy Communion, not the Mass. It is a fast from food and drink; water is alright, as is medicine. The moral theology tradition teaches that to be food it must be a) edible, b) taken by mouth, and c) swallowed.

In addition to breakfast, lunch and dinner, candies, breath mints, lozenges, and anything that is put into the mouth to be dissolved or chewed meets these conditions once the dissolved contents are swallowed.

Chewing gum does not break the fast, but it is disrespectful of the Sacred Liturgy and once the juice is swallowed the fast is broken. The tradition also teaches that the fast is strict - **one hour, that is, 60 minutes.**

C. Devotion and Attention: We should receive the Lord in the Holy Communion with great devotion, attending to our reception of Him and not to other matters.

If we had the opportunity to have an intimate meeting with the president or the Pope we would not have our minds, hearts and attention wandering all over the place. How much less ought they to be when receiving Holy Communion. If it is disrespectful to the president or the Pope to ignore them while they are talking to us, how much more serious is it to ignore God when He is giving Himself to us!

If we go to Communion chatting with our neighbour, or with our hands in our pockets, we are unlikely to have sufficient devotion to receive. A casual posture and behaviour implies a casual interior attitude toward something that is holy and deserves our full attention, body and soul.

CCC 1387: To prepare for worthy reception of this sacrament, the faithful should observe the fast required in their Church. Bodily demeanour (gestures, clothing) ought to convey the respect, solemnity and joy of this moment when Christ becomes our guest.

If we do not satisfy the first two conditions (the state of grace and the fast) we may not go to Communion.

If we do not satisfy the third one (i.e., devotion and attention), we *ought not* go to Communion, *unless* we correct it. If we lacked devotion and attention to Him, we would be receiving Him sacrilegiously (meaning *making unholy*, or *violating the sacredness*), if we acted as if Holy Communion were NOT the Body of Christ (1 Cor. 11:29).

3.6. HOLY MASS, BENEDICTION AND ADORATION

HOLY MASS

Holy Mass is the liturgical celebration of the Lord's sacrifice. In the Holy Mass we remember the Last Supper, the passion, the death, the Resurrection and the Ascension of the Lord. Holy Mass consists of an Introductory Rite, Liturgy of the Word, Liturgy of the Eucharist, Communion Rite and the Concluding Rite

Holy Mass can be presided over only by an ordained minister, namely a bishop or a priest. The presider is called the *celebrant* and the people who take part in the Holy Mass are called the *congregation*.

BENEDICTION AND ADORATION

Understood simply, Eucharistic Adoration is adoring or honouring the Eucharistic Presence of Christ. Benediction is the blessing given with the monstrance and the divine praises said thereafter.



Monstrance

Christ instituted this Holy Sacrament of the Eucharist in order to remain with mankind until the end of time (Jn. 14:18). As Catholics, we believe that Christ is truly and substantially present in the Eucharist. The Blessed Sacrament is given the same adoration and devotion that is accorded to Christ.

At the beginning of the exposition of the Blessed Sacrament, a priest or deacon removes the sacred host from the tabernacle and places it in the monstrance on the altar for adoration by the faithful.

"**Monstrance**" is the vessel used in the church to display the consecrated Eucharistic Host, during Eucharistic adoration or benediction. The word 'monstrance' comes from the Latin word *monstrare*, meaning "to expose". When a consecrated host is placed in the monstrance, it is said to be a solemn exposition.

When the monstrance contains the Sacred Host, the priest does not touch it with his bare hands, but instead, holds it with a *humeral veil*, a wide band of cloth that covers his shoulders (humera) and has pleats on the inside in which he places his hands.



Humeral veil

At all other times, the reserved Sacrament is kept locked in the **tabernacle**, so that the faithful may pray in the presence of the Sacrament. "Perpetual Adoration" is Eucharistic Adoration round the clock (that is, twenty-four hours a day). A "Holy Hour" is "Eucharistic Adoration of Reparation" which lasts for about an hour.



Tabernacle

Adoration ceremonies traditionally include scripture readings, hymns, prayers and time for silent adoration.

Eucharistic exposition and benediction is a complete liturgical service.

Eucharistic exposition and benediction is a complete liturgical service in its own right and is to be celebrated as such. Eucharistic exposition and benediction are no longer considered devotions, but rather are a part of the Church's official liturgy.

By Fr Joseph Kunjaparambil MSFS

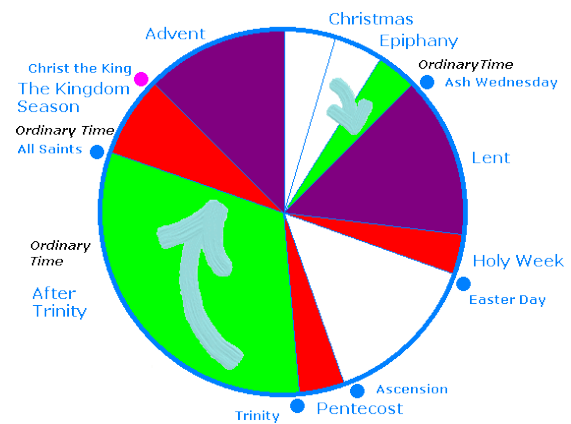
LESSON 4

LITURGICAL YEAR

Aim: To learn the meaning of Liturgy and the Liturgical Year of the Church

Objective: At the end of the lesson, the learners should have learned the importance of Liturgy and the Liturgical Year of the Church

Materials: the drawing of the Liturgical Year in circle, coloured pencils for drawing and colouring the Liturgical Year Calendar



Main Subthemes to cover in this lesson

- Understanding the meaning of Liturgy
- Liturgical Year and Liturgical calendar e.g. Advent, Christmas, Lent, Easter, Ordinary Time
- Liturgical Colours e.g. Advent- Purple, Christmas-White, Gold, Lent- Violet, Easter-White, Gold, Ordinary Time-Green
- Liturgical Symbols e.g. candle, flower, Advent wreath, colour of altar cover, priest's vestments, etc.



Season of Advent: Meaning of Advent, **Four weeks of waiting before Christmas**

- The Advent Prophets: John the Baptist, Isaiah, Advent Biblical Figures: Isaiah, the Blessed Mother Virgin, St. Joseph, Angel Gabriel, Zechariah and Elizabeth, etc.
- Advent Biblical Readings
- Advent Penitential Service
- Learning and Singing Advent Hymns

Application

- ❖ What did you learn from the lesson on the Liturgy today?
- ❖ How do you live it and practise it in your life?
- ❖ How do you prepare your heart to welcome the Baby Jesus?

CHRISTMAS SEASON AND LENTEN SEASON

Aim: To learn the meaning of Christmas and Lenten Seasons

Objective: At the end of the lesson, the learners should have learned the meaning and the significance of celebrating Christmas and the Lenten Season

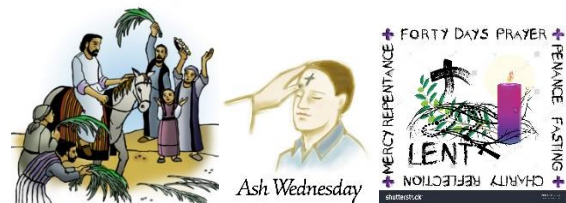
Materials: Christmas play, posters, candle, manger

Activities: Visiting the poor, the elderly, the disabled, Christ carolling, etc.



Main subthemes to cover in these lessons

- Deep understanding of Christmas
- The birth of Jesus (The Nativity)
- Christian Family meal
- The Three Wise Men
- Mary the Mother of Jesus
- The Holy Family
- Our Relationship with Jesus and the Church
- Bible stories of the birth of Jesus



Season of Lent –prayer, fasting and Almsgiving, Suffering of Jesus and Way of the Cross

What is Lent?

- Forty Days of fasting and abstinence
- **The Three Pillars of Lent:** prayer, fasting and almsgiving e.g. giving up of something I like and give it to the poor.
- The Way of the Cross
- Lenten Practice and Songs
- To understand the Life of Jesus: His suffering and self-denial, dying and resurrection

- Last Supper, the apostles and their names e.g. Peter denied Jesus three times, Judas betrayed Jesus for 30 silver coins, Pontius Pilate, Barabbas, King Herod, etc.
- **Chrism Mass** (Holy Thursday): chrism oil, oil of the catechumen and the oil of the sick
- Holy Week and Easter Triduum

THE HOLY WEEK

The **HOLY WEEK** begins with **PALM SUNDAY**. During the Holy Week we celebrate Palm Sunday, Holy Thursday, Good Friday and Easter Sunday.



Application

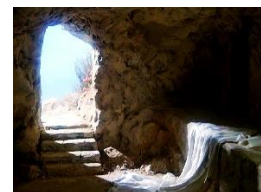
- ❖ What did you learn from the lessons on Lent?
- ❖ How do you live the life of Jesus in your home and in the society you live?

EASTER SEASON, ASCENSION AND PENTECOST

Aim: To learn the meaning of the Easter Season, Ascension and Pentecost.

Objective: At the end of the lesson, the learners should have learned the meaning and implication of the Easter Season, Ascension and Pentecost to their Christian Life

Activities: Easter egg hunting, making paper doves for the Gifts and Fruits of the Holy Spirit, reading the description of the apostles staring up into heaven after Jesus' Ascension (Acts of the Apostles 1:1–11), Having children discuss that and draw or act out what happened. Taking some time to listen to music and allow time for reflection. Using games and crafts to help younger students understand the Fruits of the Holy Spirit. Teaching them that the Holy Spirit continues to guide the Church, having students make "tongues of fire" headbands; inviting all students in class to develop and act out a short play about the coming of the Spirit at Pentecost. (Acts of the Apostles 2:1–11);



What happened on Easter morning?

Christians believe that on the third day after Jesus' crucified body was placed in the tomb he rose from the dead and was seen by, and talked with, some of his friends and disciples. This event is called the resurrection. It is the most significant event in Christianity.

How do Christians celebrate Easter?

On Holy Saturday Christians prepare for Easter Day by cleaning the church. Many churches will have a miniature Easter garden made by the children with a model of the tomb of Jesus with the stone rolled away. Easter Sunday is the most important day in the Christian calendar. On Easter Sunday the feelings of sadness and loss experienced during Holy Week are transformed into great joy as Christians celebrate the Resurrection of Jesus. Some Christians may keep a quiet vigil in the church throughout the night. In Roman Catholic and Orthodox churches the celebrations begin before midnight as people go outside, leaving the church in darkness. The congregation waits outside and a great cry goes up: 'The Light of Christ [Lumen Christi] The doors of the church are opened and everyone lights lamps and candles passing them to each other, bringing light into the darkened church. A large candle (the Paschal [Easter] candle) is carried through the church, a symbol of the light of the risen Jesus shining in the darkness and the triumph of life over death. Sometimes the Rite of Christian Initiation of Adults RCIA is celebrated. That is, adults receive all the Sacraments of Initiation. That is Baptism, Confirmation and the Eucharist, **Symbolizing new birth.**

Application

Can you summarize in one sentence why Easter Sunday is the most important day in the Church calendar? Go back to the topic on Christmas and Lent and read about the incarnation, atonement and redemption. **How do these key beliefs link with the events of Holy Week and Easter?**

Easter Sunday is the most important day in the Christian calendar. It comes after Holy Week, a week when Christians remember with sorrow all the events leading up to the crucifixion of Jesus. On Easter Sunday morning their sadness is turned to joy as they celebrate the Resurrection of Jesus from the dead. How do Christians celebrate Easter Sunday? Sunrise services are held out of doors. Churches are decorated in white and gold. Candles are lit to represent Jesus as the light of the world. Churches are decorated with spring flowers as a symbol of new life. Easter eggs are eaten. Catholics are bound to celebrate by attending Mass or Holy Communion. Special Easter hymns are sung.

JESUS RETURNS TO HIS FATHER



THE ASCENSION OF JESUS INTO HEAVEN

What happened after the Resurrection?

Over the next 40 days Jesus appeared to different groups of people before ascending back into heaven. This is celebrated on Ascension Day. The story of the Ascension is in the Acts 1:8-9. His last words to his disciples were that they were to wait in Jerusalem, but for what? The disciples and other friends of Jesus were afraid and confused. They spent the time after Jesus

had ascended into heaven in the upper room of a house in Jerusalem. They prayed and waited as Jesus had told them. Before his Ascension Jesus promised that the disciples would receive the power of the Holy Spirit. This happened on the day of the Jewish Feast of Shavuot which celebrated the harvest and the giving of God's Law to Moses. Christians now celebrate this event as Pentecost, the birthday of the Church. The experience of the Holy Spirit that the disciples had on that day was so powerful that it changed their lives forever. The story of this event is a dramatic one. It is found in the second chapter of the Acts of the Apostles.



- **How Christians celebrate Pentecost**

Christians celebrate Pentecost as the birthday of the Church because the Holy Spirit descended in tongues of fire on the disciples. Their fear vanished. They were inspired to begin preaching and talking to people about Jesus and to encourage them to become Christians. They found that they were able to speak in strange languages and that the people who had come to Jerusalem for the festival from all over the ancient world could understand them!

That day many people were converted to Christianity and were baptised in the name of Jesus. Today Pentecost is also called Whitsun (short for 'White Sunday') because new converts to Christianity were often baptised into the Church, wearing white as a symbol of purity and a new beginning. It was also traditionally a time to buy new clothes. The story of the first Pentecost is read in churches on Whit Sunday to remind people of the roots of their faith. In some places groups from the different Christian churches come together in a procession through their towns on 'Whit walks' as a way of witnessing to their Christian faith. Christianity is a missionary religion. Jesus commanded his followers to preach the Gospel (good news) all over the world.

Application

- ❖ How do you live a resurrected Life?
- ❖ How do you take others to Church?
- ❖ How will the Gifts and Fruits of the Holy Spirit you have received help you live your Christian Life?

ORDINARY TIME: FEASTS OF THE SAINTS, FEAST OF CHRIST THE KING AND LITURGICAL COLOURS

Aim: To learn the meaning of Ordinary Time (Feasts of the Saints), Feast of Christ the King and Liturgical Colours

Objective: At the end of the lesson, the learners should have learned the meaning and implication of Ordinary Time (Feasts of the Saints), Feast of Christ the King and Liturgical Colours.

ORDINARY TIME



Ordinary Time is the liturgical period outside of the other liturgical seasons, and runs 33 or 34 weeks. In Latin, Ordinary Time is called *Tempus Per Annum* ("time throughout the year"). The season falls between Christmas and Lent, and between Easter and Advent, exclusively. Prayers: Ordinary Time Prayers.

- **Basic Facts**

Liturgical Colour(s): Green

Time of Year: The Monday following the Baptism of the Lord (end of Christmas), until the Tuesday before Ash Wednesday; Monday following Pentecost until the evening before Advent.
Celebrates/Symbolizes: The complete mystery of Christ

The Calendar, the days of Ordinary Time, especially the Sundays, "are devoted to the mystery of Christ in all its aspects."

Prayer is said the night before Advent begins. This includes Christ the King Sunday, the final Sunday of Ordinary Time.

In some denominations, the Sundays of the second period of Ordinary Time are numbered "Sundays after Pentecost."

Ordinary Time does not need to be "ordinary," and is not somehow a "break" from the Liturgical Year. The opposite is actually true: Ordinary Time celebrates "the mystery of Christ in all its aspects." Many important liturgical celebrations fall during Ordinary Time, including, Holy Trinity, Corpus Christi, All Saints, the Assumption of Mary and Christ the King.

In addition, the Church continues to celebrate saints' days and other events such as The Octave of Christian Unity.

The major feasts, when occurring on a Sunday, trump the regular Ordinary Time Sunday lessons and liturgy.

History

The use of the term "Ordinary Time" was used before the Second Vatican Council, but it was not until after the council that the term was officially used to designate the period between Epiphany and Lent and the period between Pentecost and Advent.

- Traditions and Customs
- Green Vestments and linen symbols
- The colour of Ordinary Time is green

Application

- ❖ What did you learn from the lessons?
- ❖ How are you going to share with your family what you have learned today?

LESSON 5

CATHOLIC DEVOTIONS

Aim: To learn what a Catholic Devotion is and the personal aspects of Devotions

Objective: At the end of the lesson, the learners should have learned the meaning and implication of Catholic Devotions.

Introductory Remarks

Roman Catholic devotions are "external practices of piety" which are not part of ("external" to) the official liturgy of the Catholic Church but are part of the spiritual practices of Catholics. Catholic devotions are not part of liturgical worship, even if they are performed in a Catholic church, in a group, or in the presence of (or even led by) a priest.¹ The Congregation for Divine Worship at the Vatican publishes a *Directory on Popular Piety and the Liturgy*.

Devotion to saints, with the Virgin Mary as the most prominent example, is a key characteristic of Roman Catholicism. Catholic devotions have various forms, ranging from formalized, multi-day prayers such as novenas to activities which do not involve any prayers, such as Eucharistic adoration outside Mass, the wearing of scapulars, the veneration of the saints, the Canonical coronations of sacred Marian or Christological images and even horticultural practices such as maintaining a Mary garden.

Common examples of Catholic devotions include the Rosary, the Stations of the Cross, the Sacred Heart of Jesus, the Holy Face of Jesus, the various scapulars, the Immaculate Heart of Mary, Our Lady of Guadalupe, Seven Sorrows of Mary, novenas to various saints, pilgrimages and devotions to the Blessed Sacrament, and the veneration of saintly images.

Personal Aspects of Devotion come from an intimate relationship or encounter with God through the Blessed Mother, the Saints, the Sacred Heart of Jesus, the Blessed Sacrament and others.

Application

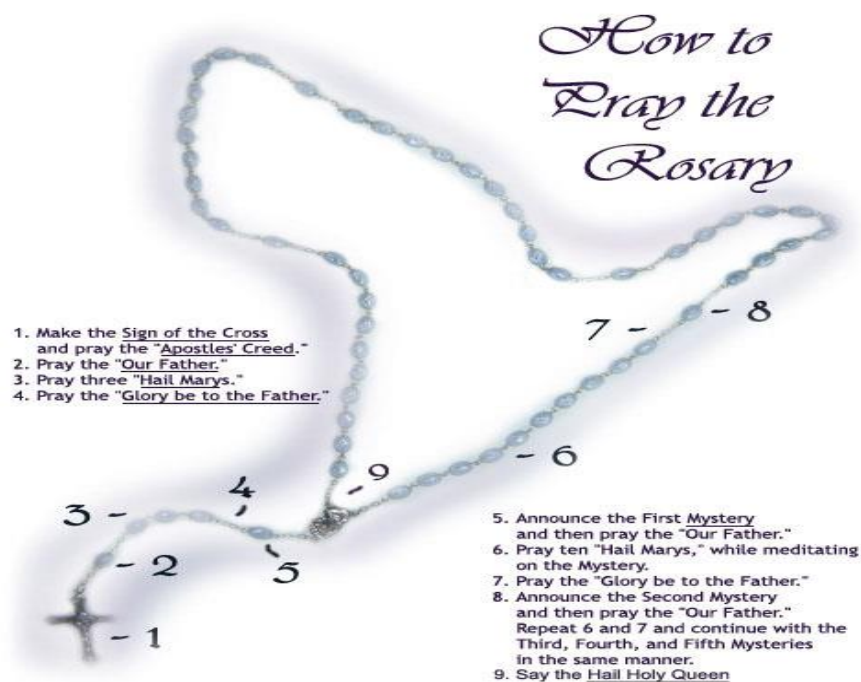
- ❖ How did you understand the meaning of Devotions?
- ❖ How will you remain faithful to the devotion you have chosen?

Holy Rosary: Meaning of decades, Mysteries, Devotion to Mother Mary, not a worship

Aim: To learn to pray the Rosary and know its meaning, mysteries and decades and the Devotion to Mary which is not worship. To learn what a Catholic Devotion is and the personal aspects of Devotions

Objective: At the end of the lesson, the learners should have learned to pray the Rosary and its importance to Christian Life and should have learned the meaning and implication of Catholic Devotions

HOW TO PRAY THE ROSARY



Prayers of the Rosary

Sign Of The Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Apostles Creed I believe in God...

Our Father ...

Hail Mary ...

Glory Be ...

Fatima Prayer, O My Jesus ...

Hail, Holy Queen ...

Mysteries of the Rosary

THE JOYFUL MYSTERIES

Said on Mondays and Saturdays.

1. **The Annunciation (Humility) Luke 1:26-38**
The Angel Gabriel appears to Mary, announcing she is to be the Mother of God
2. **The Visitation (Charity) Luke 1:39-56**
Elizabeth greets Mary: "Blessed art Thou among women and blessed is the fruit of thy womb!"

3. **The Nativity (Poverty) Luke 2:1-20**
The Virgin Mary gives birth to the Redeemer of the World.
4. **The Presentation (Obedience) Luke 2:22-39**
The Blessed Mother presents the Child Jesus in the Temple
5. **Finding in the Temple (Piety) Luke 2:42-52**
The Blessed Mother finds Jesus in the Temple.

THE LUMINOUS MYSTERIES John 8:12

Said on Thursdays.

1. **The Baptism of Christ in the Jordan John 1:29-34**
The heavens open wide and the voice of the Father declares Jesus the beloved Son
2. **The Wedding Feast at Cana John 2:1-11**
The first of the signs, when Christ changes water into wine and opens the hearts of the disciples to faith, thanks to the intervention of Mary, the first among believers.
3. **The Announcement of the Kingdom Matthew 4:17**
Jesus proclaims the coming of the Kingdom of God, calls us to conversion and forgives the sins of all who draw near to Him in humble trust.
4. **The Transfiguration Matthew 17:1-8**
The glory of the Godhead shines forth from the face of Christ as the Father commands the astonished apostles to "listen to him."
5. **The Institution of the Eucharist (food for our salvation) Matthew 26:26-30**
Christ offers his body and blood as food under the signs of bread and wine, and testifies "to the end" His love for humanity, for whose salvation He will offer Himself in sacrifice.

THE SORROWFUL MYSTERIES

Said on Tuesdays and Fridays.

1. **The Agony in the Garden (Contrition) Luke 22:39-44**
At Gethsemane, Jesus prays as He contemplates the sins of the world.
2. **The Scourging at the pillar**
Jesus was beaten and flogged at the pillar.
3. **A crown of thorns is placed on the head of Jesus.**
Jesus was crowned with a crown of thorns.
4. **Carrying of the Cross (Patience) Luke 23:26-32**
Jesus carries the heavy cross upon His shoulders to Calvary.
5. **The Crucifixion (Self-Denial) Matthew 27:33-50**
Jesus is nailed to the cross and dies after hours of agony.

The Glorious Mysteries

Said on Wednesdays and Sundays.

1. **The Resurrection (Faith) Matthew 28:1-20**
Jesus rises glorious and immortal, three days after His death.

2. **The Ascension (Hope) Luke 24:50-51**
Jesus ascends into Heaven forty days after His Resurrection.
3. **Descent of the Holy Spirit (Love) Acts 2:24**
The Holy Spirit descends upon Mary and the apostles.
4. **The Assumption (Eternal Happiness)**
The Blessed Mother is united with her Divine Son in Heaven.
5. **The Coronation (Devotion to Mary)**
Mary is gloriously crowned Queen of Heaven and earth.

❖ **What is the meaning of a decade?**

Each *decade* represents a *mystery* or event in the life of Jesus. [There are four sets of "*Mysteries of the Rosary*" Joyful, Luminous, Sorrowful, and Glorious]

❖ **What is the Rosary?**

The word *Rosary* means Crown of Roses. The *Rosary* prayer is composed of five *decades* of ten Hail Mary's and four *mysteries*.

DEVOTION TO MARY, NOT WORSHIP

Marian *devotion* in Christianity is directed to the person of the Blessed *Virgin Mary*. The term Devotion **to the *Virgin Mary* does not, however, amount to *worship* - which is reserved for God**; e.g., both Catholics and the Eastern Orthodox view...

Application

- ❖ Which Mysteries of the Holy Rosary do we recite during Christmas, Lent, and Easter?
- ❖ How do you understand the Rosary?
- ❖ Who is Mother Mary in the Church?
- ❖ Why is our Devotion of Mary not worship?

DEVOTION TO SAINTS AND ANGELS: WHO ARE SAINTS, WHY DO WE PRAY TO THE SAINTS AND GUARDIAN ANGELS?

Aim: To learn the Devotion to saints and angels

Objective: At the end of the lesson, the learners should have learned the importance of Devotions to saints and angels

Who are Saints? - Saints are the holy people who lived their life on earth and continue this in heaven. They intercede for us here on earth. St. Cecilia, St. Therese of Lisieux, St. Thomas, St. Benedict, St. Scholastica, St. Augustine, St. Matthew, St. John the Beloved, St. Bartholomew, St. Clare, St. Francis of Assisi, St. Francis de Sales, St. Monica, St. Nicholas, St. Maria Goretti, etc.

There are two kinds of saints: the Canonized and the Acclaimed. Both are considered Saints by the Catholic Church. **Canonization** is the act by which the Orthodox, Oriental Orthodoxy, Roman Catholic, or Anglican Church declares that a person who has died was a **saint**, upon which declaration the person is included in the canon, or list, of recognized **saints**. Originally,

people were recognized as **saints** without any formal process. These are the acclaimed saints e.g. the martyrs who did not undergo any process of canonization.

Canonization is a process which a person who died has to go through and perform miracles proven by individuals and is then approved by the pope.

Who are our Guardian Angels?

Guardian Angels are spiritual creatures. Besides each believer stands an angel as a protector and shepherd leading him to life. [St Basil the Great] In one or more theologies, a *guardian angel* is an *angel* that is assigned to protect and guide a particular person, group, kingdom, or country.

LESSON 6

THE CHURCH PRECEPTS

Aim: To learn the five precepts of the Church

Objective: At the end of the lesson, the learners should have learned the five precepts of the Church

THE CHURCH PRECEPTS. As usually understood they are moral and ecclesiastical, broad in character and limited in number. In modern times there are often said to be six or sometimes five; the enumeration depends on the catechism cited. These specifically Catholic commandments are additional to the Ten Commandments which are common to all the Christians.

In particular

The Catechism of the Catholic Church enumerates the following five precepts: 1. You shall attend Mass on Sundays and on holy days of obligation. 2. You shall confess your sins at least once a year. 3. You shall receive the sacrament of the Eucharist at least once during the Easter season. 4. You shall observe the days of fasting and abstinence established by the Church. 5. You shall help to provide for the needs of the Church.

The fourth Church Commandment is commonly remembered as abstinence from meat (but not fish) on Fridays except Solemnities and abstinence plus restriction to one meal only on Ash Wednesday and Good Friday. The details are quite various, including some countries to allow for a different way of penance on at least ordinary Fridays. The whole of Lent is of penitential character though no specified practice is required.

Reasons

The most obvious reason for the Church commandments is Church authority, which has a right to be obeyed as delegated by Our Lord, which common tradition subsumes under the Fourth Commandment. The first Church Commandment is obviously an explanation of the minimum requirements for hallowing the Lord's Day, with the specification that it is Mass, and not anything else, that needs to be heard, that the Lord's Day has been shifted from Saturday to Sunday, and that some other feasts are assigned by Church authority in remembrance of Our Lord, of His blessed Mother and of the Saints. The third Church Commandment is a

specification to Our Lord's directive to eat His Flesh, reducible to the Third Commandment as well since it is an act of devotion.

The second Church Commandment prescribes a preparation for fulfilling the third Church Commandment and was promulgated at the Fourth Council of the Lateran. What concerns the fourth Church Commandment, the Church believes that penance is of divine law, and the notion is general that fasting, as a penitential practice, is quite useful, citing such scripture as "Be converted to Me with all your heart, in fasting. Thus again, the commanding act of the Church rather consists in the precaution. The necessity of providing for the needs of the Church results from the faithful belonging to one Mystical Body and is regulated in canons 1260 and 1262.

The Church commandments are generally seen as "minimum requirements" for leading a Christian life in Communion with the Catholic Church.

❖ Whence has the Catholic Church the right to make laws?

The Catholic Church has the right to make laws from Jesus Christ, who said to the apostles, the first bishops of His Church: Whatever you bind on earth shall be bound also in heaven. "Amen I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven". (Matthew 18:18)

❖ By whom is this right to make laws exercised?

This right to make laws is exercised by the bishops, who are the successors of the apostles, and especially the pope, who as the successor of the chief of the apostles, Saint Peter, has the right to make laws for the Universal Church. "And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. (Matthew 16:18)

❖ Which are the chief commandments, or laws of the Church?

The chief commandments, or laws, of the Church are these six:

1. To assist at Mass on all Sundays and holydays of obligation
2. To fast and to abstain on the days appointed
3. To confess our sins at least once a year
4. To receive Holy Communion at least once a year, during the Easter Season
5. To contribute to the support of the Church

❖ What sin does a Catholic commit who through his own fault misses Mass on a Sunday or holyday of obligation?

A Catholic who through his own fault misses Mass on a Sunday or holyday of obligation commits a mortal sin.)

Note: Christmas is always a holy day of obligation on whatever day it falls. When the feasts of the Assumption, All Saints or the Solemnity of Mary, Mother of God (Jan. 1) are celebrated on a Saturday or Monday, there is no obligation to participate in Mass. The Immaculate Conception remains a holy day of obligation except when December 8 falls on a Sunday. Then the feast is transferred to Monday, in which case it is not considered a holy day. However, the faithful are still encouraged to participate at Mass on these days.

❖ What else does the Church oblige us to do on holydays of obligation?

The Church obliges us to abstain from servile work on holydays of obligation, just as on Sundays, as far as we are able.

❖ Why were holydays instituted by the Church?

Holydays were instituted by the Church to remind us of the mysteries of our religion and of the important events in the lives of Christ and of His Blessed Mother, and to recall to us the virtues and the rewards of the saints.

FASTING

Then Jesus was led into the desert by the Spirit to be tempted by the Devil. After fasting for forty days and forty nights he at last became hungry (Mt 4:1-2).

❖ What is a fast day?

A fast day is a day on which only one full meal is taken; the other two meals together should not equal a full meal. In Namibia the only fast days are Ash Wednesday and Good Friday. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

❖ Who are obliged to observe the fast days of the Church?

All baptized persons between the ages of eighteen and fifty-nine are obliged to observe the fast days of the Church, unless excused or dispensed.

❖ Who is obliged to observe the days of abstinence in the Church?

All Catholics who have passed their fourteenth birthday and have attained the use of reason are obliged to observe the abstinence days of the Church, unless excused or dispensed [exemption].

❖ Why does the Church command us to fast and to abstain?

The Church commands us to fast and to abstain in order that we may control the desires of the flesh, raise our minds more freely to God and make satisfaction for sin.

But you, when you fast, anoint your head, wash your face, so that you may not be seen fasting by men, but by your Father, who is in secret; and your Father, who sees in secret, will reward you. (Matthew 6:18)

❖ Why does the Church make Fridays during Lent days of abstinence?

The Church makes Fridays during Lent days of abstinence. This is so we may do penance for our sins, and that we may prepare ourselves for Good Friday. The day when we commemorate the death of Jesus Christ.

❖ How can we know the days appointed for fast or abstinence?

We can know the days appointed for fast or abstinence from the instructions of our bishops and priests.

CONFESSION

❖ What is meant by the commandment to confess our sins at least once a year?

We are strictly obliged to make a good confession within the year, if we have a mortal sin to confess.

Confess, therefore, your sins to one another. (James 5:16)

❖ Why should we go to confession frequently?

We should go to confession frequently because this helps us greatly to overcome temptation, keep in a state of grace and grow in virtue.

HOLY COMMUNION

- ❖ **What sin does a Catholic commit who neglects to worthily receive Holy Communion during the Easter time?**

A Catholic who neglects to receive Holy Communion worthily during the Easter time commits a mortal sin.

He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. For my flesh is food indeed, and my blood is drink indeed. (John 6:55-66)

Application

- ❖ What are the Five Precepts of the Catholic Church?
- ❖ How do you live your life according to the five precepts of the Church?

The need of supporting the Church through prayer and material help and the importance of Mass offerings and the Offertory.

<p>Aim: To learn the need of supporting the Church through prayer and material help and the importance of Mass offerings and the Offertory</p>

Objective: At the end of the lesson, the learners should have learned the need of supporting the Church through prayer and material help and the importance of Mass offerings and offertory

- ❖ **What is meant by the commandment to contribute to the support of the Church?**

We contribute in order to share the costs of the Holy See, the diocese and the parish. *So also the Lord directed that those who preach the gospel should have their living from the gospel. (1Corinthians 9:14)*

The Church needs prayer and material help in order to maintain the needs of the Church.

IMPORTANCE OF MASS OFFERINGS AND THE OFFERTORY

Mass Offerings can be for personal intentions, the sick, the deceased, anniversaries, birthdays, etc. The importance of Mass offerings is to encourage, console and support the families, individuals and the community who ask for that particular intention.

Presentation of the gifts

We have ended the liturgy of the word. Now we start the Eucharistic liturgy in which the main actions of the Mass take place. The Eucharistic liturgy is made up of three main parts: the presentation of the gifts, the Eucharistic prayer or Canon (with the consecration), and the communion. In the presentation of the gifts (or the offertory) the priest (and we with him) offers the hosts, some small particles of unleavened bread and a small quantity of wine. What he offers

is really very little. We could say that it has practically no value, but, *it should represent us*. If you want to learn to take proper part in the Holy Mass, it is important that you learn to offer yourself and to offer all that is yours at this moment of the Mass. Take your work, your studies, your needs, your struggle, and even your weaknesses. Take all of that and put it on the paten beside the hosts, those small pieces of bread. Put it on the chalice with the wine.

Jesus Christ is going to come to this altar within a few minutes. There are many ways in which he could have chosen to come. But he has wished to come by marvellously turning the bread and the wine into his own body and blood. He has wished to come by means of transubstantiation, by which something that we offer him, something that is ours, is changed into his Body and Blood, while of the bread and wine only the appearances remain. The bread and the wine are our gifts, our offering to God. They will be your gift and your offering if you make them yours, if you put yourself there, on the paten with the bread, in the chalice with the wine. If you let yourself get distracted at the moment when the priest is offering the gifts, then the bread and the wine will be other people's gifts, something that other people offer to God. But they won't be your gifts, because you have not offered them, you have not offered yourself with them. Now do you see how important it is not to get distracted at the moment of the offertory?

Presentation of the gifts

We have seen how in the presentation of the gifts, we offer to God a little bread and wine. We have seen too that these offerings ought to represent us. In themselves they are things of little value, but our affection accompanies them. Now think of what is going to happen to these gifts of ours. At the moment of the consecration, God is going to change them into something divine: into himself. From bread and wine they become the Body and Blood of Jesus Christ, true God and true Man! Up to the moment of the consecration our offering to God has practically no value. From that moment on, it has infinite value! Doesn't this help you see the importance of offering yourself with the bread and the wine so that they represent your day, your life? If you do this you are participating in the Mass and God will gradually do with your life what he does with the bread and wine. He will gradually turn your life, your ordinary everyday life into something with divine value in his eyes. Your life your work, your rest, your sports, your friendships if you associate them closely to the Holy Mass, will be a sanctified life, which means sanctified work, sanctified rest, sanctified sports, sanctified friendships. Unite yourself well to the Holy Mass.

Orate, fratres: We have spoken of how we ought to offer ourselves on the paten with the bread, and in the chalice with the wine. You have probably noticed how the priest, before he offers the chalice, adds a few drops of water to the wine, the wine that will soon be turned into the blood of our Lord. These drops of water which are dissolved in the wine and therefore also turn into the Blood of Christ represents us and all that we offer to God with Christ. Consider what happens next. After offering the bread and wine, the priest turns to the people and invites them to pray "so that our sacrifice," he says my sacrifice and yours "may be acceptable to God the Father Almighty," Don't pass over this too lightly: the sacrifice of the Mass is Christ's action, Christ's sacrifice. But it is also the sacrifice of the priest and of the people. It is your sacrifice if you have made it yours, if you have really put some part of yourself into this sacrifice.

Application

- ❖ Why do we need to support the Church through prayer and material help?
- ❖ Why are there Mass offerings and an Offertory in the Mass?
- ❖ How do you offer your life to Jesus e.g. when you are sick, writing exams, etc.?

LESSON 7

THE CREED

Aim: To learn the Creed and the two forms of the Creed

Objective: At the end of the lesson, the learners should have learned the Creed and the two forms of the Creed

Apostles' Creed...

To the Catechist

What is a Creed?

A creed is a set of words. It states what a person or group believes in, and helps express the identity of the group. It is a faith put into words.

Throughout its long history, the Catholic Church has pursued a deeper understanding of Jesus and his message. Driven by the human need to name the God who is at the heart of the life experience of believers, the church has many times attempted to sum up the core beliefs of Christianity. The fruit of such attempts is a formal statement of faith called a creed, from the Latin word *credo*, meaning “I believe”.

Two creeds have taken on particular significance in the Catholic Church: the Apostles’ Creed and the Nicene Creed. The Apostles Creed derives its name from the tradition that it originated from Jesus’ apostles themselves.

The Nicene Creed is named from the ancient city of Nicaea, in which the creed was first originally accepted by a council of the Church’s bishops in the year 325CE. It is the creed that is proclaimed by Catholics during every Sunday celebration of the Eucharist. Also, this same creed has been recognised as an official teaching not only by Roman Catholics but also by Eastern Orthodox Catholics, Anglicans and all major Protestant churches. For over sixteen hundred years, tens of millions of Christian believers have been solemnly repeating this creed as a summary of their faith in Jesus Christ and the God he revealed to us.

Jesus – Truly God or Just a Good Preacher?

During 2011, a revision of the words we use at Mass was introduced in parishes across Australia and the English-speaking world. These changes reflect a closer translation of the original Latin in which the prayers prayed during the Eucharist were written. Many of these prayers, including the responses we pray as the people gathered, will sound different and this will be no more evident than when we pray the Creed during the Liturgy of the Word. The Creed reflects the basic beliefs we share as Catholic Christians and takes two forms – **The Nicene Creed** and **The Apostles’ Creed** with the Nicene being more regularly used at Mass. One word that has raised eyebrows in the new translation of the Nicene Creed is ‘*consubstantial*’, replacing the more familiar phrase: *of one being*. ‘*Consubstantial*’ is not a word commonly used and an understanding of its meaning requires a journey back in time to the origins of the Nicene Creed.

This creed was borne out of the Council of Nicaea, a gathering of Church fathers held in 325CE. With the notable exception of the Second Vatican Council (1962-1965), Church councils are called to respond to heresies or major controversies confronting the Church. Nicaea was convoked in response to a heresy being promulgated by an Alexandrian priest

Arius

Arius stated that if Jesus was God's son, then he was created by God. His existence must have had a starting point and therefore he could not be 'ever present' as is the understanding of the nature of God. If this be the case, Jesus could not enjoy the same divinity as God. While being a very special creation of God he was nevertheless still a creation. This had huge implications for the Church's understanding of Christ's role in our salvation. If he was not God then he could not be our Saviour.

In condemning Arius, Nicaea promoted the full divinity of Christ, using the Greek word *homoousios* "of one substance" describing the nature of Jesus and the Father. Consubstantial, the Latin form of this Greek word, contains the prefix 'con' meaning together or with, thus describing the essence that Jesus and God share.

So at the end of the day, does it make any difference to say *of one being* or *consubstantial*? Not really, but it may provide an opportunity for us to stop as we pronounce this unfamiliar word and think about the importance of this central belief. The Jesus of the gospels preached and proclaimed the Kingdom of God around the countryside of Galilee and Judea and through his actions of healing and forgiveness gave his listeners a glimpse of that kingdom. If our friend, Arius, was right he was not unlike many charismatic preachers doing similar things in the first century Palestine. But the Christ of our faith actually embodied the Kingdom and invites us into that kingdom relationship in our daily lives and for time immortal.

Now only God can do that!

Participative Approach; Activities:

- ❖ Make copies of the Five Themes of the Nicene Creed for each student.
- ❖ As a class discuss the meaning of these five themes.
- ❖ Working in pairs, students choose five colours to represent the five themes. Reading through the Nicene Creed, each pair decides which line or lines correspond to each theme and colour accordingly.

FIVE THEMES OF THE NICENE CREED

- God is the creator of all that exists.
- Jesus was and is totally one with God, fully divine; of one substance (consubstantial) with the Father.
- In Jesus, God took on human flesh and lived amongst us. He was eventually executed by crucifixion, but death did not defeat him as God raised him up, so that we could know all that Jesus taught us was true.
- The Holy Spirit remains with us, guiding the Church and empowering believers not only to remember, but also to live out the message of Jesus.
- We are called to live out our faith in community, in "one holy catholic (meaning 'universal') and apostolic (following in the tradition of the Apostles) church."

THE 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.

Participative Approach

The Nicene Creed

- Direct learners to rewrite in the middle column of the following handout, the original Nicene Creed in a way that makes sense to them. They can be as creative as they like, but their version must reflect what they believe to be the essential truth stated in the creed.
- Divide the class into groups of five. Taking one phrase at a time, direct the learners each to share their personal version of the creed with the other group members and to make a decision on which version or combination best expresses the central truth in the original creed. The group's decision about a phrase should be printed in the right-hand column of each member's handout. They should continue until the entire creed has been discussed.
- Distribute a large sheet of poster paper and markers and have each group write its version of the creed on the sheet. Hang each group's creed around the classroom. As a class discussion encourage comment or questions or requests for clarification regarding the way a group expressed a particular belief.

Extension

- Work towards a class consensus on a contemporary version of the creed. You may wish to use each group's creed for an opening or closing prayer during subsequent classes. The creed should be read aloud by the *entire group* that created it. In this way, the creed is reinforced as a communal, rather than strictly personal statement of faith.

The NICENE CREED

Original

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 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 He rose again on the third day
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

Personal

Group

Application

Rate Your Beliefs

Carefully read each statement that is drawn from the Nicene Creed. After some time of reflection, rate yourself using this scale:

- | | |
|---------------------------|-----------------------------------|
| 1. I really believe this | 4. I don't know if I believe this |
| 2. I believe this | |
| 3. I think I believe this | 5. I don't believe this |

___ I believe in God the Father, Creator of all.

___ I believe that Jesus Christ is God and human.

___ I believe that Jesus died and rose again.

___ I believe that Jesus is my friend.

___ I believe in the power of the Holy Spirit.

___ I believe in the Ten Commandments.

___ I believe that each person is God's child.

___ I believe that I must love everyone especially the "least of these" in my midst.

___ I believe in the sacraments especially Eucharist.

___ I believe that the Pope is the successor to Peter, the vicar of Christ.

___ I believe in the Trinity, three persons in God.

___ I believe that Jesus Christ is my Lord and Saviour.

___ I believe in the power of prayer.

___ I believe that Jesus Christ will judge me at the end of time.

___ I believe that I must love God above everything and my neighbour as myself.

___ I believe in the Catholic Church.

___ I believe in eternal life.

Take any three of the statements and write a paragraph on each, defending your rating. Share with a partner.

The Apostles' Creed

The word **creed** comes from the Latin word **credo**, which means **I believe**. The Apostles' Creed is a statement written in the early Christian church which declares what Christians believe about God

Just as Catholics all over the world feel united as the people of God when we read the same readings at Mass, we also feel that stating our belief about God, together, out loud, world-wide, each week, makes us stronger in our faith and brings us closer together as the people of **God's** community.

The Apostles' Creed is divided into three parts, called articles.

The first article states our belief in God the Father.

The second article states our belief in God the Son.

And the third article states our belief in God the Holy Spirit.



Participative Approach, Activities:

Each group agrees on a definition for 'belief'. Dictionaries may be helpful.

Each student finishes the sentence: *I believe ...* on a Post-it note. Working in groups, each student puts their note on a large piece of butcher paper and exchanges with another group. Statements are compared to decide if they are statements of belief or not.

Each group decides on five things a Christian believes and lists these on a large poster.

With a copy of the Apostles' Creed, students draw a box around each section pertaining to the Father, Son and Spirit. In each box they highlight statements of belief and of fact.

(Please refer to the teacher background document: **Go to hell!** For a full explanation of the line: *he descended into hell*)

Students compare their list of beliefs with those contained within the Apostles' Creed. What were the similarities and the differences?

In pairs, students take each line of the creed and draw a symbol or line drawing to represent the line.

In groups, pupils choose one of the belief statements about the Father, Son and Holy Spirit and create a design using a variety of artistic materials, e.g. cellophane, cotton, newspapers, wool, leaves, etc.

The Apostles' Creed

I believe in God, the Father almighty...

❖ **Activity: Memorize the Apostles' Creed.**

To the Catechist

Go to Hell! (but which one????)

Of the many modifications that were included in the new Roman Missal issued in 2011, a change made in the Apostles' Creed probably caused the most angst (concerned). **The line pertaining to Jesus' death on the Cross: "he descended to the dead" became "he descended into hell"**. While the angst was understandable, the change offered an opportunity to explore the meaning of hell as it is understood in the bible.

The New Testament was originally written in Greek. Four hundred years ago, the King James Version of the bible was published, translating the Greek into English. In that translation the one English word "hell" was used for two different Greek words with dissimilar meanings. The first word was *Gehenna* adapted from the name of a valley to the south of the Temple in Jerusalem where the city garbage was burned, the "Valley of Hinnom." Because of the perpetual fires, it became a symbol for the fiery judgment of God. It is the word 'gehenna' that is used in the original Greek text of Matthew 5: 22:

But I say to you that if you are angry with a brother or sister, you will be liable to judgement; and if you insult a brother or sister, you will be liable to the council; and if you say, "You fool", you will be liable to the hell (*gehenna*) of fire.

The second Greek word was *hades*. This term comes from Greek mythology in which it was the place of the dead. It was used to translate into Greek the Hebrew concept of **Sheol** which was a symbolic way to talk about what happened to people when they died. Sheol was simply the place where dead people go. It was almost synonymous with death and especially "grave". It is the word 'hades' that is used in the original text of Acts 2: 31:

Foreseeing this, David spoke of the resurrection of the Messiah, saying, "He was not abandoned to hell (*hades*), nor did his flesh experience corruption. It is this concept of hades that the new wording of the Apostles' Creed strives to pick up on its meaning. A central belief of the Catholic faith, grounded in scripture, and shared with other Christian religions is that after Jesus died he was laid in the tomb of Joseph of Arimathea, where his body remained until he rose from the dead on the third day. His entering the 'place of the dead' – hades – exemplified his absolute humanity. But it was by his resurrection he destroyed death and gifted humanity with the hope of eternal life. This is the belief expressed in the Apostles' Creed. Unfortunately the word 'hell' is tainted with our modern day pre- (and would I suggest, mis-) conception of the fiery pits of eternal damnation which can readily confuse people as they make this important profession of faith.

APOSTLES' CREED SCRIPTURE SEARCH

- ❖ Match the beliefs contained in the Apostles Creed with a suitable scripture passage.

FAITH

Aim: To understand what Faith is.
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Objective: At the end of the lesson, the learners should have understood the meaning of Faith and faith as a Supernatural Virtue

The three theological virtues are:

Faith: belief in God, and in the truth of His revelation as well as obedience to Him (cf. Rom 1:5:16:26)

Hope: expectation of and desire of receiving; refraining from despair and capability of not giving up. The belief that God will be eternally present in every human's life and never giving up on His love.

Charity: a supernatural virtue that helps us love God and our neighbours, more than ourselves.

These virtues are bestowed upon human beings during baptism (1 Tim 2:4 & Jn 3:5). They help individuals grow in their relationship with God with each act they commit that exhibits one of these virtues.

Faith means being sure of the things we hope for and knowing that something is real even if we do not see it. For example in Hebrews 11: 8-12, ^{it} was by faith Abraham obeyed God's call to go to another place God promised to give him. He left his own country, not knowing where he was to go. It was by faith that he lived like a foreigner in the country God promised to give him. He lived in tents with Isaac and Jacob, who had received that same promise from God. Abraham was waiting for the city that has real foundations—the city planned and built by God. He was too old to have children, and Sarah could not have children. It was by faith that Abraham was made able to become a father, because he trusted God to do what he had promised. This man was so old he was almost dead, but from him came as many descendants as there are stars in the sky. Like the sand on the seashore, they could not be counted.

Supernatural virtue - *Faith* is an infused *virtue*, by which the intellect is perfected by a *supernatural light*. *Faith* is a *supernatural virtue*, guided and aided by divine grace.

Participative Approach, Activities:

Divide the students into groups and let them dramatize the faith of the following:

1. Abraham – who sacrificed his son, Isaac in obedience to God's will
2. St. Thomas, the Apostle – believed only when he saw and felt the wounds of the Risen Lord
3. St. Monica- prayed for the conversion of her son, Augustine

After the presentation of the dramas, let the students compare the faith of the above men and woman of faith.

Application

- ❖ What is faith?
- ❖ What is faith as a Theological Virtue and a Supernatural Virtue?
- ❖ Why do we believe in God?
- ❖ How do you express your faith in God? Give your own life experience.

By Sr Marie Therese OSB Tutzing

LESSON 8

CHRISTIAN LIVING

A. Human behaviour and respect

Aim: To help the learners understand human behaviour and respect

Objective: By the end of the lesson the learners should know more about the human behaviour and respect.

To the Catechists

Have you ever watched a group of children play? They might laugh and run around. They fight and hit each other. They might form a little group, with a leader naturally taking charge and the others following. What they do can tell you a lot about what the children are feeling and thinking. Their actions can tell you more about their relationship to each other. Human behaviour is the term used to describe a person's actions and conduct.

Greeting and welcoming the learners

1. Opening Prayer

Give us the grace Lord, to be always willing and ready to encourage one another. To serve the needs of other people. To have a common mind and live in peace so that the love and peace of God our loving father will be with us always.

2. Life Experience

Ask the learners to draw three columns: family, relatives & friends, and strangers.

1. Ask the learners who are the most important people – parents, brothers, sisters, and friends?
 - ❖ Write them in the first column.
2. Who are less important?
 - ❖ Put them in the next column.
3. With whom do they have very little contact?
 - ❖ Put them in the last column.

Our path to God is very much through relationships with other people and our behaviour towards other people. We meet these people at different levels – respect parents, respect human life, respect other bodies, respect others' property, respect creation, be good to the poor and the oppressed.

3. Word of God: 1 Cor 13: 4-7; Ph 2: 1-7; Eph 4: 2-6; 2Cor 13: 11.

Love is patient and kind; love is never jealous; love is not boastful or conceited, it is never rude and never seeks its own advantage, it does not take offence or store up grievances. Love does not rejoice at wrongdoing, but finds its joy in truth. It is always ready to make allowances, to trust, to hope and to endure whatever comes.

4. Participative Approach

Discuss with the learners:

In what way can we show respect and love to:

- Family and Friends:
sharing, helping, playing, talking. Avoid fighting, bullying, stealing, jealousy, tribalism, discrimination, etc.
- Teachers:
thanking, trusting, talking, working, listening. Avoid being rude, refusing to work, being a trouble maker, etc.
- Poor, sick, less fortunate, etc.:
be kind and do not laugh at them, be friendly at school with those who are less clever than you are; be kind to the less fortunate people
- Enemies:
be polite; pray for them; do not fight with them; try to understand them.

5. Application:

- ❖ How are you going to live the Christian moral values in your life?
- ❖ What did you learn from today's lesson?
- ❖ How are you going to help others to live a better life?

6. Closing Prayer

Dear Lord Jesus, help us to truly respect and love others with patience and kindness, without being jealous or proud, or bad-mannered or rude, selfish or irritable or resentful. Help us to always be ready to make allowances, to hope and to endure whatever comes. Amen

B. Helping each other and how to be a good neighbour

Aim: To teach the learners that they must love, care for and help their neighbours

Objective: By the end of the lesson the learners should have discovered who is their neighbour and be encouraged to love and help their neighbour.

To the catechists

Jesus teaches us that love of God and neighbour is the most important commandment. As children of God we are called in a special way to witness to the love of God in the world. It is not always easy to love our neighbour. That is why we should introduce the children to the commandment of love from an early age.

Greeting and welcoming the learners

1. Opening Prayer

Ask a learner to pray a spontaneous prayer.

2. Life Experience

Ask the learners how do their parents show their love for them?

Ask them how do they show their love for their parents?

To show the learners that love shows itself in doing things for others
Ask them who is their neighbour?



3. Word of God: Lk 10 : 25 – 37
The good Samaritan

4. Participative Approach

- Ask the learners the important question that Jesus asked, “Which of these three proved himself a neighbour?”
- **How did the Samaritan show that he was a neighbour?**

Point out that the Samaritans were despised by the Jews. When he saw the wounded man he went to help him, not caring who he was.

- **Ask the learners who is their neighbour.**

Point out that our neighbour is not only the person living next door to us, but all people, especially those in need.

Stress the fact that people of all races, tribes, cultures are neighbours

5. Application

- ❖ Discuss with them how they can be kind, and respectful to people of other races, tribes, cultures, at home, in the street, at school, etc.

6. Closing pray

Ask the learners to sit in silence for a moment.

God our Father,

I thank you for my family which you have given me.

I thank you for the care that my family gives me.

God our Father, I thank you for the members of our parish and community.

Jesus our friend,

Bless the children of all countries

Help us to make friends with all children; to love each other, help each other, and forgive each other to play together, to share, and celebrate together. Amen

LESSON 9

GENERAL KNOWLEDGE OF THE CHURCH

Aim: To give the learners an idea of the Catholic Church to which they belong. ‘The Hierarchy of the Catholic Church or the Family of God.’

Objective: By the end of the lesson the learners should know the hierarchy of the Catholic Church.

To the Catechists

Try and explain to the learners the Hierarchy of the Church.

Greeting and welcoming the learners

1. Opening Prayer

Ask the learners to repeat the psalm after you.

I was glad when they said to me,
Let us go to the house of the Lord.
Our feet are standing within your gates, O Lord

Jerusalem is built as a city
That is bound firmly together
To it the tribes go up,
The tribes of the Lord
As was decreed for Israel,
To give thanks to the name of the Lord.

2. Life Experience

Ask the learners what they know about the church, the pope, bishops, etc.

3. Word of God

Mt 16: 18 – 19.

“And I say to you that you are Peter, the rock, and on this rock I will build my Church. And the gates of the underworld can never over power it. I will give you the keys of the Kingdom of Heaven, whatever you bind on earth shall be bound in heaven, whatever you loose on earth shall be loosed in heaven.

4. Participative Approach



Pope Francis I

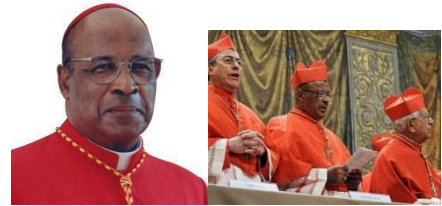
The Pope

He is the direct successor of St Peter. Jesus himself had chosen Peter to be His representative on earth. The Pope is the visible head [leader] of the Catholic Church.

Jesus is the actual head of the Church and we are the body. We also call him Holy Father. His authority is supreme but in a fatherly way, after the example of Jesus Christ. The Pope is also known as; **Pontiff Holy Father and the Bishop of Rome.**

He lives in the Vatican City, in Rome, a small independent state of Italy. St Peter’s Basilica is built over the grave of St Peter the Apostle. The Pope is also known as the bishop of Rome. The Vatican City is the Holy See [seat], the seat of government of the universal Roman Catholic Church. The name of our Holy Father the Pope is Francis I. (13 March 2013).

Cardinals



Cardinal Napier ofm [South Africa]

They are advisors to the pope. Usually when the pope dies, 120 cardinals under the age of 80, [the College of Cardinals] come together in the Sistine Chapel to elect a new pope.

Archbishops



Archbishop L N Nashenda OMI

They preside over one or more diocese. This is called the “Archdiocese”. His church is called a cathedral, with a bishop’s ‘throne’. The name of the Archbishop of Namibia. Archbishop Liborius Ndumbukuti Nashenda, of the Archdiocese of Windhoek.

Bishops

Overseers of a diocese. Preside over all the priests in their diocese. They ordain other priests and bishops and administer the Sacrament of Confirmation. They belong to the College of Bishops



Bishop Joseph S. Shikongo OMI Bishop Vicariate of Rundu in Namibia

A Diocese is a territory. We have the Archdiocese of Windhoek, the Diocese of Keetmanshoop, and Vicariate of Rundu in Namibia.



Bishop Willem Christians OSFS Bishop of Keetmanshoop Diocese



Bishop Emeritus Phillip Pölltzer OMI

Bishop Philipp Pölltzer OMI is a retired bishop of Keetmanshoop. He is known as Bishop Emeritus Philipp Pölltzer.

Priests



A diocese is divided into parishes. The parish priests serve the parishes. They are pastors of their 'flock'. They celebrate Holy Mass, baptise and celebrate the sacraments for the parishioners.

Deacons



They help the priests. They baptise, preach, conduct funerals and bless marriages. The deacons do not hear confession or celebrate Holy Mass; that is only for priests.

Permanent deacons may be married. Intransitional deacons are those before being ordained to the priesthood and may not be married.

The Laity



Vatican II states: the laity are full members of the People of God, so they participate directly in the Mission of the Church, through Baptism, and are strengthened through our Confirmation.

Lay ministries Liturgical [readers], altar servers, funeral leaders, etc.



Educational: catechists, trainers, etc.

Administrative: parish pastoral councils, parish finance committee.

5. Application

Ask the learners:

- ❖ What is the name of their parish?
- ❖ What is the name of their parish priest?
- ❖ What is the name of their parish deacon/ leader?
- ❖ Do they know any of the parish pastoral council members?
- ❖ What diocese do they belong to?
- ❖ What is the name of their bishop?
- ❖ What is the name of our Holy Father the Pope?

6. Closing Prayer

Heavenly Father, we pray for your church throughout the world make us grow in love

Together withour Holy Father the Pope

With our Bishop

With.....our Parish Priest

With all the deacons, religious brothers, sisters and the entire people, who seek you with a sincere heart, your Son has gained for you

In your mercy and love unite all of us, your children.

Strengthen our faith and love

That we may praise you and give you glory

Through your Son, Jesus Christ our Lord Amen.

Lesson 10

REVISION

- ✓ **Preparation for a good Confession**
- ✓ **Preparation for Holy Communion**
- ✓ **Memorising the prayers, especially the Act of Contrition**

Sources

The New Jerusalem Bible Standard

Catechism of the Catholic Church

Compendium of the Catechism of the Catholic Church

Code of Canon Law

Vatican Council II

General Instruction of the Roman Missal

Sunday Missal

Weekday Missal

Our Joy in being Catholic

People of God Series

