

The Mass (Part 2)

Grade 7

Class Session: 1/23 and 1/26

KEY CONCEPT

- Emphasize the importance of the Mass and some of the logistics of how it works
- Identify ways to resist temptation
- Recognize Jesus as the perfect model of self-control
- Describe ways to acquire self-control

QUICK SESSION

OVERVIEW

STEP 1 - WELCOME

STEP 2 - INVITE

STEP 3 - DISCOVER

STEP 4 - LIVE

STEP 5 - CLOSING

HELPFUL HINT OF THE DAY

Work to Facilitate Through Group Discussion

- Model the behavior and attitudes you want group members to employ
- Use encouraging body language and tone of voice, as well as words
- Give positive feedback for joining discussion

Be aware of people's reactions and feelings, and try to respond appropriately

- Ask open-end questions
- Control your own biases. Allow the discussion to flow as best as you can. Obviously, we want to present facts of the Faith so jump in to make sure this is happening throughout

STEP 1 - WELCOME

TIP

Community Activity

STEP 2 – INVITE

TIP

Let Us Pray

- **Memorare**
- **Prayer of St. Ambrose – Preparation for Mass prayer**
 - **Included as a handout**
 - **An example of prayer that we can say before Mass to help us mentally prepare for what we are about to receive**
 - **Encourage the kids to use this as they attend Mass on Sunday**

STEP 3 – The Mass

TIP

Review video briefly from last week

- **Anything stick out to you?**
- **Anyone view the Mass differently?**

Watch the youtube video: The Mass Explained/ Updated version (13 min)

<https://www.youtube.com/watch?v=n1L-lte2YGA>

Discuss the importance of Liturgical colors. (see handout)

STEP 4

TIP

Discuss the Holy Trinity and do the Brigid's cross activity

Review the Gestures and Postures used at Mass sheet.

STEP 5 – CLOSING

TIP

Close in prayer together

- **Memorare and Glory Be**

Prayer of St. Ambrose

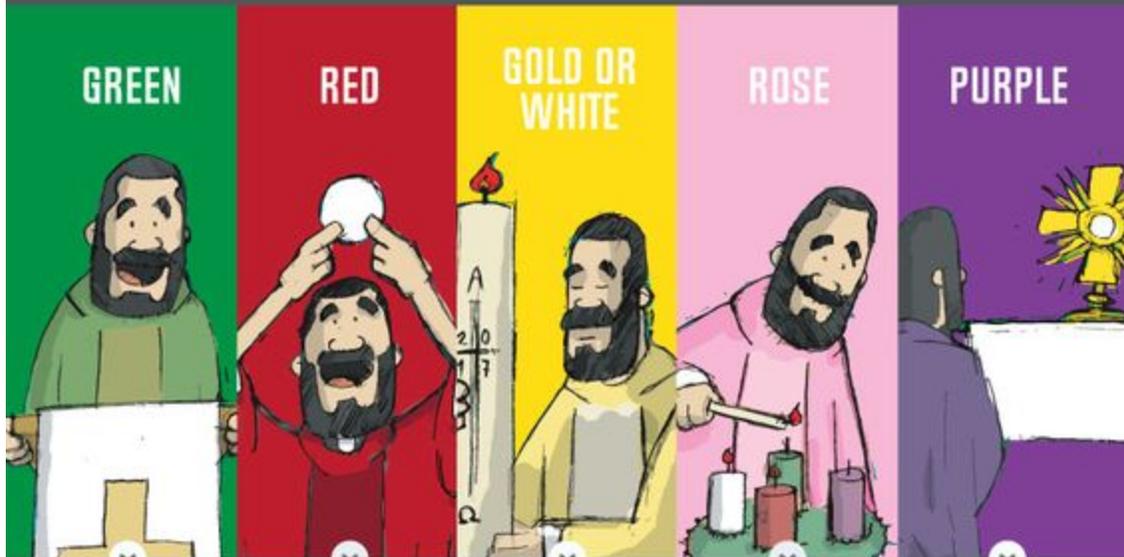
O loving Lord Jesus Christ, I a sinner, presuming not on my own merits, but trusting in Thy mercy and goodness, with fear and trembling approach the table of Thy most sacred banquet. For I have defiled both my heart and body with many sins, and have not kept a strict guard over my mind and my tongue. Wherefore, O gracious God, O awful Majesty, I, a wretched creature, entangled in difficulties, have recourse to Thee, the font of mercy; to Thee do I fly that I may be healed, and take refuge under Thy protection. And I ardently desire to have Him as my Savior, Whom I am unable to withstand as my Judge.

To Thee, O lord, I show my wounds, to Thee I lay bare my shame. I know that my sins are many and great, on account of which I am filled with fear. But I trust in Thy mercy, of which there is no end. Look down upon me, therefore, with the eyes of Thy mercy on me, who am full of misery and sin, Thou Who wilt never cease to let flow the fountain of mercy.

Hail, Victim of salvation, offered for me and for all mankind on the tree of the Cross. Hail, noble and precious Blood, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the whole world. Remember, O Lord, Thy creature, whom Thou hast redeemed with Thy Blood. I am grieved because I have sinned, I desire to make amends for what I have done.

Take away from me, therefore, O most merciful Father, all my iniquities and sins, that, being purified both in soul, and body, I may worthily partake of the Holy of Holies. And grant that this holy oblation of Thy Body and Blood, of which, though unworthy, I purpose to partake, may be to me the remission of my sins, the perfect cleansing of my offenses, the means of driving away all evil thoughts and of renewing all holy desires, the accomplishment of works pleasing to Thee, as well as the strongest defense for soul and body against the snares of my enemies. Amen.

THE SIGNIFICANCE OF THE LITURGICAL COLORS



GREEN

RED

**GOLD OR
WHITE**

ROSE

PURPLE

WHEN IS IT USED?

Ordinary Time in the liturgical calendar.

WHEN IS IT USED?

Pentecost, the Holy Spirit, Feasts of the Apostles and martyrs.

WHEN IS IT USED?

Feasts of Our Lord Jesus Christ, Mary, and saints who were not martyred.

WHEN IS IT USED?

Third Sunday of Advent and the Fourth Sunday of Lent.

WHEN IS IT USED?

Advent and Lent, also in Requiem Masses.

SYMBOLISM

Signifies hope.

SYMBOLISM

Signifies the fire of charity and blood shed for Christ.

SYMBOLISM

Symbolizes glory, joy, innocence, and purity of soul.

SYMBOLISM

Symbolizes joy and love.

SYMBOLISM

Signifies humility and penitence.

St. Brigid is the daughter of Dubtach, pagan Scottish king of Leinster, and Brocca, a Christian Pictish slave who had been baptized by Saint Patrick. Just before Brigid's birth, her mother was sold to a Druid landowner. Brigid remained with her mother till she was old enough to serve her legal owner Dubtach, her father.

She grew up marked by her high spirits and tender heart, and as a child, she heard Saint Patrick preach, which she never forgot. She could not bear to see anyone hungry or cold, and to help them, often gave away things that were Dubtach's. When Dubtach protested, she replied that "*Christ dwelt in every creature*". Dubtach tried to sell her to the King of Leinster, and while they bargained, she gave a treasured sword of her father's to a leper. Dubtach was about to strike her when Brigid explained she had given the sword to God through the leper, because of its great value. The King, a Christian, forbade Dubtach to strike her, saying "Her merit before God is greater than ours". Dubtach solved this domestic problem by giving Brigid her freedom.

Brigid's aged mother was in charge of her master's dairy. Brigid took charge, and often gave away the produce. But the dairy prospered under her (hence her patronage of milk maids, dairy workers, cattle, etc.), and the Druid freed Brigid's mother.

Brigid returned to her father, who arranged a marriage for her with a young bard. Brigid refused, and to keep her virginity, went to her Bishop and took her first vows. Legend says that she prayed that her beauty be taken from her so no one would seek her hand in marriage; her prayer was granted, and she regained her beauty only after making her vows.

Her first convent started c.468 with seven nuns. At the invitation of bishops, she started convents all over Ireland. She was a great traveler, especially considering the conditions of the time, which led to her patronage of travelers and sailors. Brigid invented the double monastery run for both monks and nuns. The installation of a bell here that lasted over 1000 years apparently led to her patronage of blacksmiths and those in related fields.

The distinctive St. Brigid's Cross design, made from woven rushes, is thought to keep evil, fire and hunger from the homes in which it is displayed. The three-legged cross which we are making today is symbolic of the Holy Trinity.



Fold one pipe cleaner in half.

Turn towards you.

Take second folded pipe cleaner and fit over both sides of the first pipe cleaner. Place second cleaner at a little more than at right angle.

Take a third folded pipe cleaner and wrap around the second, angled cleaner and put both ends through the end loop on the first cleaner to create a triangle.

Pull three pipe cleaners tight together.

Wrap another folded pipe cleaner around one of the legs.

Continue to go in a circle, wrapping a new folded pipe cleaner around the next leg of the cross.

Gestures and Postures of the Congregation at Mass

Entrance Rites

Make the sign of the cross with holy water (a sign of baptism) upon entering the church.

Genuflect toward the tabernacle containing the Blessed Sacrament and the Altar of Sacrifice before entering the pew. (If there is no tabernacle in the sanctuary, or it is not visible, bow deeply, from the waist, toward the altar before entering the pew.)

Kneel upon entering the pew for private prayer before Mass begins.

Stand for the entrance procession.

Bow when the crucifix, a visible symbol of Christ's sacrifice, passes you in the procession. (If there is a bishop, bow when he passes, as a sign of recognition that he represents the authority of the Church and of Christ as shepherd of the flock.)

Remain standing for the entrance rites. Make the sign of the cross with the priest at the beginning of Mass.

Strike your breast at the "mea culpa(s)" ("through my fault") in the Confiteor.
Bow and make the sign of the cross when the priest says "May Almighty God have mercy..."

Bow your head when you say "Lord, have mercy" during the Kyrie.

If there is a Rite of Sprinkling (Asperges), make the sign of the cross when the priest sprinkles water from the aspergillum in your direction.

Throughout the Mass, bow your head at every mention of the name of Jesus and every time the Doxology ["Glory be"] is spoken or sung. Also when asking the Lord to receive our prayer.

Gloria: bow your head at the name of Jesus. ("Lord Jesus Christ, only begotten Son...", "You alone are the Most High, Jesus Christ...")

Liturgy of the Word

Sit for the Scripture readings.

Stand for the Gospel at the Alleluia verse.

When the priest announces the Gospel, trace a cross with the thumb on head, lips and heart. This gesture is a form of prayer for the presence of the Word of God in one's mind, upon one's lips, and in one's heart.

Sit for the homily.

Creed: Stand; bow your head at name of Jesus; on most Sundays bow during the Incarnatus ("by the power of the Holy Spirit ... and was made man"); on the solemnities of Christmas and the Annunciation all genuflect at this moment.

Make the sign of the Cross at the conclusion of the Creed at the words "I believe in the resurrection of the dead and the life of the world to come. Amen."

Liturgy of the Eucharist

Sit during the offertory.

Stand as the priest says "Pray brethren that my sacrifice and yours..." and remain standing to respond, "May the Lord accept the sacrifice at your hands..."

If incense is used, the congregation bows toward the thurifer when he bows to the congregation both before and after he has incensed them.

The congregation remains standing until the end of the *Sanctus* ("Holy, holy"), when they kneel for the entire Eucharistic Prayer.

At the moment of the Consecration of each element, bow the head and say silently "My Lord and my God", acknowledging the Presence of Christ on the altar. These are the words of Saint Thomas when he realized that it was truly Christ who stood before him (John 20:28). Jesus responded, "Because you have seen me, you believed. Blessed are they that do not see and yet have believed" (John 20:29).

Stand at the priest's invitation to recite the Lord's Prayer.

Reverently fold your hands and bow your head as you pray the Lord's Prayer.

Remain standing to exchange the sign of peace, if the invitation is made. (The sign of peace may be either a handshake or a bow of the head towards those nearest you, accompanied by the words “Peace be with you”.)

In reciting (or singing) the *Agnus Dei* (“Lamb of God...”), strike the breast at the words “Have mercy upon us”.

Kneel at the end of the *Agnus Dei* (“Lamb of God...”).

Bow your head and strike your breast as you say, *Domine non sum dignus...* (Lord, I am not worthy...)

Reception of Communion

Leave the pew (without genuflecting) and walk reverently toward the altar, with hands folded in prayer.

Make a gesture of reverence as you approach the priest in procession to receive Communion. If you are kneeling at the Communion rail, no additional gesture is made before receiving.

You may receive the host either on the tongue or in the hand.

If the former, open your mouth and extend your tongue, so the priest can place the Host properly. If the latter, place one hand over the other hand, palms open, to receive the Host. With the lower hand, take the Host and reverently place it in your mouth. (See [Holy See's 1985 directives](#)).

If you are carrying a child, it is much less awkward to receive on the tongue.

If you also receive from the chalice, make the same gesture of reverence when you approach the minister to receive.

Make the sign of the cross after you have received Communion.

Kneel in prayer when you return to your pew after Communion, until the priest sits down, or until he says “Let us pray”. (GIRM 160 American adaptation says that people may “stand, sit or kneel”.)

Conclusion of Mass

Stand for the concluding prayers.

Make the sign of the cross at the final blessing, as the priest invokes the Trinity.

Remain standing until all ministers have processed out. (If there is a recessional, bow in reverence to the crucifix as it passes by.)

If there is a hymn for the recessional, remain standing in your pew until it concludes. If there is no concluding hymn, remain in your pew until all the ministers have gone out of the main body of the church.

After the Mass is concluded, you may kneel for a private prayer of thanksgiving.

Genuflect reverently toward the Blessed Sacrament and the Altar of Sacrifice as you leave the pew, and leave the nave (main body) of the church in silence.

Make the sign of the cross with holy water as you leave the church, a reminder of our baptismal obligation to carry Christ's Gospel into the world.