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Investigation of the effects of a eucharistic liturgy specially adapted for the mentally retarded

Robert Malloy

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AN INVESTIGATION OF THE EFFECTS
OF A EUCHARISTIC LITURGY
SPECIALLY ADAPTED FOR THE
MENTALLY RETARDED

by


A RESEARCH PAPER
SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN EDUCATION
(EDUCATION OF THE MENTALLY RETARDED)
AT THE CARDINAL STRITCH COLLEGE
Milwaukee, Wisconsin
1972
This research paper has been approved for the Graduate Committee of The Cardinal Stritch College by

[Signature]

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111
TABLE OF CONTENTS

ACKNOWLEDGMENTS ............................................. iii
LIST OF TABLES AND FIGURES ................................. iv

Chapter
I. THE PROBLEM ............................................. 1
   Introduction
   Statement of the Problem
   Justification of the Study
   Limitations
   Definition of Terms
   Research Hypothesis

II. REVIEW OF LITERATURE ................................. 7
   Introduction
   Liturgy: Its Definition
   Ritual
   The Meaning and Place of Symbols in the Liturgy
   Community and Communication
   Liturgy and Children
   Liturgy and Retarded Children
   Summary

III. PROCEDURE ............................................. 28
   Purpose
   Population of the Study
   Procedure
   Conditions for the Study
   Design of the Study
   Summary

IV. INTERPRETATION OF DATA ............................... 34
   The Liturgy of the Word: Its Message
   Summary

V. SUMMARY AND IMPLICATIONS ............................. 48
   Problem
   Population
   Treatment of Data
   Implications
   Suggestions for Further Study
   Concluding Remarks
BIBLIOGRAPHY .......................................................... 54

APPENDIX A ............................................................
Difference Between Groups in Content
  Question I
Difference Between Groups in Content
  Question II
Difference Between Groups in Content
  Question III

APPENDIX B ............................................................ 61
Overview of Mass Themes and Sacred
Scripture Readings

APPENDIX C ............................................................ 63
Sample of Data Sheet

APPENDIX D ............................................................ 65
  Content Questions Concerning the Liturgy
  of the Word: Used to Test the Children
  after Each Mass

APPENDIX E ............................................................ 69
  Sample of Reading and Accompanying Homily
  Outline: Wed. of Week I
  Sample of Reading and Accompanying Homily
  Outline: Thurs. of Week II
  Sample of Reading and Accompanying Homily
  Outline: Mon. of Week III

APPENDIX F ............................................................ 73
  Liturgy for Special Classes (Approved
  for the Diocese of Madison)

APPENDIX G ............................................................ 79
  Songs Used at Mass: Week I
  Songs Used at Mass: Week II
  Songs Used at Mass: Week III
LIST OF TABLES AND FIGURES

Table 1: Statistical Results of Initial Comparison Between Groups............................ 29

Figure 1: Daily Difference Between Groups in Observed Behavior........................................ 35

Table 2: Difference Between Groups in Observed Behavior Over 14 Days............................ 36

Table 3: (Weekly) Difference Between Groups in Observed Behavior................................. 36

Figure 2: Difference in Observed Behavior Between the High I.Q. Students of Each Group........ 38

Figure 3: Difference in Observed Behavior Between the Low I.Q. Students of Each Group........ 39

Figure 4: Difference in Observed Behavior Between the High I.Q. Student of the Comparison Group and the Low I.Q. Student of the Experimental Group........................................ 40

Table 4: Difference Between Groups in Content Question One........................................ 43

Table 5: Difference Between Groups A and B in Content Question Two............................ 44

Table 6: Difference Between Groups in Content Question Three........................................ 45
CHAPTER I

THE PROBLEM

Introduction

The Mass is an adult form of worship: a very sophisticated and abstract ritual service. If only an adult can come close to an ideal participation in and understanding of the Mass, it may be questioned whether the child can benefit from attendance at the Liturgy. If the child is, in fact, left out of this essential act of Christian worship, it may be even further questioned whether the mentally retarded child can benefit from the Liturgy. And, if a child in his growth and development can come to appreciate the Mass as an adult form of worship, it may be further yet questioned whether the child who remains a child, in intellect and mental growth, the mentally retarded adult, can benefit from the Liturgy.

The mystery and depth of the Mass will never be fully probed by even the greatest intellect of all times. Its boundaries of perception are limitless. In spite of the awesome mystery of this event, though, Christians continue to work, even after 2,000 years, to make this event an understandable and expressive reality in their communities, an act of worship that does in fact express their relationship to God as a community united in Christ.
Community by its definition includes all members, young as well as old, handicapped as well as people who function normally. In recent efforts for liturgical renewal, a great stress has been put on the idea of adaptation to people, places, and circumstances. When a celebrant is asked to lead a group in Liturgy, he wants to know how large the group is, where the Mass will take place, what particular bond draws these Christians together for the coming event, etc. He may no longer confidently arrive at a chapel furnished as it has been for centuries, vest in the day's color, open his Missale Romanum, and facing the wall, carry out his task as celebrant with no special notion of who is sitting behind him besides the "devoted faithful."

The "devoted faithful" is an encompassing term including young people, old, sick, feeble, crippled, married, religious, and with the mentally retarded hidden among them somewhere. They have been for centuries. If they have not been noticed, it is because they have not been looked for.

The Liturgy today is celebrated differently for people in their eighties in a residence for the aging than it is for youths in their teens on a recollection day, the entire program being tailored to fit their needs and interests.

Statement of the Problem

It is logical to presume that experience of an event on a small scale will further the understanding of an event on a larger scale. When a small group comes together to celebrate the Liturgy for whatever reason, it is hoped that when
they return to the large assembly for celebration of the Liturgy, they will carry with them the effects of former experience and all that the experience provided. The difference (celebrating on a smaller scale) should make a difference regarding the participants' grasp of the Liturgy's message and their active participation.

Given the fact that the Liturgy teaches through the word and is an affective expression of Christians' relationships with one another and, together, with God, the present study asks these questions: Does a Liturgy adapted for a special group (in this case the mentally retarded) 1) teach more effectively the message of its word? 2) enhance and strengthen the affective act of worship in community than does the Mass celebrated in the traditional manner?

Justification of the Study

"Retarded children can be helped" is the motto for the National Association for Retarded Children (NARC). The mentally retarded person is limited, and it is just this fact that demands that he be allowed to develop to his fullest potential. If this is true for physical life and survival, it is all the more true for the spiritual life and eternal survival.

The Mass exists for the community of Christians working together for salvation. Because the retarded person is a member of this community, the community is obliged to incorporate this person into its life and worship in a way that can be
most meaningful to him. The community must search to find this way. The present study is a small step in that direction. It investigates the effect an adapted Mass has on the retarded person's learning and praying in the community.

Limitations

The first limitation is the effort to measure a spiritual reality, namely: prayerful participation. To preserve scientific objectivity, the matter was handled mechanically by observing external behavior and measuring it according to a responsive -- non-responsive dimension. The assumption is that responsive behavior indicates at least a minimal degree of prayerful participation.

Also, regarding measurement, the instrument used to measure the children's application of the Gospel message to their lives was limited. Since many of the concepts brought across in the readings were concepts the children had already been exposed to, it was difficult to formulate questions that would test the children's grasp at this particular time of hearing the readings.

The study was done with the view that the special adapted Mass would be celebrated once a week. To compress fourteen such celebrations into three weeks could be considered a limitation.

The thirty children chosen for the study were perhaps atypical of retarded children generally, since they were residents of a facility which has a high degree of religious
orientation and background.

An added limitation was the impossibility of running an inter-rater reliability study.

Finally, among the limitations is the fact that no generally accepted standardized test of religious readings and knowledge was available to pretest the children's prior understanding of religious concepts.

Definitions of Terms

Liturgy: Because of the attempt to measure objectively, Liturgy has been taken in the ritual sense. It is not something we do either out of devotion or to honor obligations. It is a ritual enactment of our belief and contains within itself a symbolic 'interpretive' scheme.¹

Adapted Liturgy: The essential elements which make up the adapted Mass are:

- small group: fifteen children, eight adults, and celebrant.
- small room: classroom fitted for worship, allowing physical closeness to the altar and one another.
- one reading: adapted to the level of the children's understanding.
- homily: at each Mass with use of visuals and aids.

Responsive behavior: This includes praying responses, singing,

watching the celebrant, and participating in ritual behavior (gestures, etc.)

Non-responsive behavior: This includes playing with papers, clothing, etc., talking with others, daydreaming, aimless looking away from celebrant.

Regular Liturgy: The Liturgy as celebrated daily in the large chapel with the large assembly is considered the regular Liturgy. The formal rubrical framework was used with no departure from the text. Music and songs were varied from day to day, however. The only difference during the study was that the Gospel was chosen specially each day to correspond with the Gospel of the adapted Mass instead of being taken directly from the Lectionary.

Research Hypothesis

The null hypothesis of the present study can be stated thus: The Liturgy specially adapted for the mentally retarded neither teaches more effectively than does the regular Liturgy the message of its word, nor does it enhance or strengthen the affective act of community worship for the mentally retarded.
CHAPTER II

REVIEW OF LITERATURE

Introduction

This paper considers a study of an adapted Mass and its effects for the mentally retarded. The word "adaptation" could mean a number of things: adaptation of attitude, of number, circumstances, places, conditions, essential or accidental features, etc. To adapt a spiritual reality such as the Mass, the meaning and purpose of the event must be apparent. The present chapter will first define and limit the concept of the Mass as used in this study. Once the description of the Mass is made clear, the application of the Mass, as described, will be made to children and their approach to worship. Finally, the last part of the chapter will be directed to mentally retarded children.

Liturgy: Its Definition

Because this study approaches the Mass with the purpose of making objective measurements, the definition of the Mass must reflect an objectively measurable entity. The writer has found it necessary to consider the Mass in terms of a ritual pattern of behavior. The Mass, as Liturgy is not something we do either out of devotion or to honor obligations.
It is a ritual enactment of our belief and contains within itself a symbolic 'interpretive' scheme.\(^1\)

In a popular catechism, *Christ Among Us*, the Mass is defined this way: "The Mass...is the assembly of God's new people, his Church, called together by him to hear his word and to take part in his perfect sacrifice."\(^2\) Another reflection of this "ritual enactment" appears in Herman Schmidt's statement: "The Liturgy is not merely an institution, but a living people celebrating."\(^3\)

This ritual pattern has two basic activities in its interpretive scheme: 1) the speaking and answering ritual of communication, which by nature is didactic; and 2) the Eucharistic meal based on sharing in unity and charity. In the latter the affective act of public worship is more evident. Both are enriched by the sense of ritual and symbolism that has been handed down through the ages.

**Ritual**

To understand the meaning of the Mass it is first necessary to examine just what a ritual is and what part it plays in man's life from day to day. Edward Schils, writing for


Worship, explains that ritual is a response to the 'serieuse' in man. 'Serieuse,' he says, is the need for contact with the charismatic or sacred values. He comments:

This I regard as given in the constitution of man in the same way that cognitive powers or locomotive powers are given. Like those, they are unevenly given and unevenly cultivated, so that the sense of 'serieuse' differs markedly among human beings within any society. Some persons, a minority, tend to have it to a pronounced degree and even relatively continuously; others far more numerous, will experience it only intermittently and, except rarely, without great intensity. Finally, there is a minority which is utterly opaque to the 'serieuse.'

Ritual, then, is basic to man. Margaret Mead describes it as a natural language:

The important thing about a natural language (in contrast to a technical language, for example, that is created for some special purpose) is that it has been spoken for a very long time by very many kinds of people, geniuses and dullards, old people on the verge of dying and children just learning to speak, men and women, good people and bad people, farmers and scholars and fishermen. And so it has to become a language that everyone can speak and everyone can learn, a language that carries overtones of very old meanings and the possibilities of new meanings. I think we can describe ritual in exactly the same way. It must be old, otherwise it is not polished. It must be old, otherwise it cannot reflect the play of many men's imagination. It must be old, otherwise it will not be fully available to everyone born within that tradition. Yet it must also be lively and fresh, open to new vision and changed vision.

Ritual is sacred to man; it is basic to man. Therefore, the manner of its performance is important. All that is necessary

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4Greeley, Liturgy in Transition, 62.
5Margaret Mead, "Ritual Expression of the Cosmic Sense," Worship, XL (1966), 70-71
is to imagine again the Solemn High Mass of past decades that was performed with such exactitude and splendor. The choir practiced the glorious Latin chants for days, the servers were trained to the detail of each bow of the head and the exact way to fold hands. A master of ceremonies was appointed to see that every element of the ritual was carried out with reverent perfection. For example, when this kind of ritual was celebrated on the Eve of Christmas, it literally lifted the hearts of those attending. Nothing is more distasteful, however, than to see such a sacred act made foolish by poor performance.

Edward Fischer, depressed by things badly done in the name of God makes this plea: "If only Christians could learn from the Buddhists the value of doing small things well. Anything that lifts life—even the way that tea is served—becomes ritual because it does honor to God by enhancing the world that God has made. This is the attitude seminaries should seek to develop." And again, he admits:

I became interested in Zen and learned that one of its teachings is: if you want to hold something in life then hold it gently as you would hold water in the hand. Love, friendship, life itself, hold gently. If you are interested in the arts or sciences hold them gently. Yes, if you care about ritual, hold it gently like water in the hand. Because when you grasp you do not have anything."


Ibid., 91.
Ritual is sacred to man, it is basic, as basic as a natural language. It is also functional. Ritual serves to integrate man's life as well as to carry the continuity that makes a tradition available to all who live within it.... Ritual also "gives people access to intensity of feeling at times when responsiveness is muted." It was inevitable that the ritual of the "Solemn High Mass" change to continue this function. If ritual is to be an intelligible expression of man today, it cannot be "merely a quaint way of reliving what grandparents found integrating" in their day. To stay alive, ritual "depends on adaptation, depends on its staying the sign that it must be, depends on being terribly clear where ritual is supposed to be clear, equally mysterious where that is intended." A balance is called for in the midst of change if ritual truly is to be revered and held in the hand as water is held. Edward Kavanagh, writing for Worship, alerts his readers to this important fact when he says:

To the extent that these forms of ritual fluctuate (as in periods of cultural transition), the religious experience becomes more difficult for the members of the community in such a situation to share. To the extent that forms of ritual ossify and fade into unintelligibility on the other hand (as in periods of cultural transition and/or stagnation), the same results may be expected.

9Mead, Worship, XL, 71.
10Sloyan and Huck, Children's Liturgies, p. 29.
11Kavanagh, Worship, XLI, 342-343.
The recent instruction from the Holy See demonstrates the attitude described above. The most striking change in this ordo is the lack of specific directives for each and every movement and motion. Much is left up to the individuality of the celebrant and those who join him. Options are given, and room is provided for certain adaptation and change within the framework of the Missal.\textsuperscript{12}

Ritual, then, is a kind of natural language that keeps man in touch with charismatic or sacred values. It links man with his forefathers and expresses in a way otherwise impossible, the same "faith of our fathers," that same religious experience. Change it must, but if it is to be true to its tradition and bequeath its essence and value, it must be held gently, like water in the hand.

The Meaning and Place of Symbols in the Liturgy

Ritual and symbol are like sister terms when speaking of Liturgy. Whereas ritual is embedded in the sacred and mysterious, the word symbol (or sign) is more familiar and easier to understand. Man's life is made up of signs. This is almost too obvious when one considers the many kinds of signs he encounters from his rising to his retiring: the traffic and road signs, advertisements, danger signs, language and writing itself with all its arbitrary figures and digits,

\textsuperscript{12}The General Instruction and New Order of the Mass (International Committee on English in the Liturgy: 1969). This instruction is published by the Priests of the Sacred Heart, Hales Corners, Wis. 53130.
yes, and even the expressions on the faces that look, speak, smile, glare, and frown as they meet one another. Signs are nothing new to the human race. Neither are rituals.

Rituals are perhaps the most important religious symbols because they appeal not merely to the human intellect but to the whole person. The enactment of a religious ritual calls upon the mind, the body, the emotions. In archaic societies it was the ritual itself that not merely expressed the content of the tribe's faith in the 'really real,' but also actually made the 'really real' present among the tribe. 13

Ritual in the Liturgy, then, is concerned with concrete visible symbols that put the whole man in touch somehow with the sacred. If religious symbols are to remain living, vibrant, instruments of such contact with the sacred, they must continue to say today what they said to the ancients. They must in some way speak to each member of the community, not just to people over sixty. A religion, says Greeley, is as good as its symbols. 'The force of a religion in supporting social values rests then on the ability of its symbols to formulate a world view in which these values as well as the forces opposing their realization are fundamental ingredients.' Man is a 'symbolizing, conceptualizing, meaning-seeking animal,' and religion is his attempt to symbolize the ultimate reality. A religion will be effective precisely to the extent that its symbols are effective. 14

The fathers of the Second Vatican Council recognized this need when they issued the Constitution on the Sacred Liturgy in 1963. Speaking of the entire sacramental ritual,

13Greeley, Liturgy in Transition, 61.
they state:

Following the pattern of the new edition of the Roman Ritual, particular rituals are to be prepared as soon as possible by the competent territorial ecclesiastical authority mentioned in Article 22, no. 2, of this Constitution. These rituals adapted to the linguistic and other needs of the different regions, are to be reviewed by the Apostolic See and then introduced into the regions for which they have been prepared.\(^{15}\)

Since 1963 there has been much implementation of these directives. In all, the symbolic ritual of our fathers has been preserved, while the celebration of it, hopefully, has been made more meaningful in this decade.

The ritual of the Mass is rich with things, actions, and words that symbolize man's relation with the ultimate reality. The essential sign is unique. It not only points toward something, but it actually effects that which it signifies. This is the mystery of the sacrament, the mystery which is enriched and enhanced by the entire ritual we call the Mass. No other sign can do what is effected so profoundly in this sign by the faith of priest and people. It truly makes them one in the Lord by shared Word and shared Food.

But, for this symbol to touch the lives of the people in a real way, the ritual surrounding it must speak in a language of today. Edward Kavanagh makes this pointed comparison:

We had better recognize that we today do most of our worshipping outside church; our communal celebrations are secular, and they occur in civic

gatherings, at spectator sports, at parties of one kind or another, and so forth. Such occasions engage us in the mass society of our age because 1) their symbolisms are simple, direct, and aggressive; and 2) because their religious counterparts are so pallid in comparison that their forms seem relatively lifeless and remote.

Andrew Greeley hints at the "why" when he says that if the Liturgy is to be a sacred symbol at all, it must contain within itself in a clear and impressive way both the world view and the ethos of Christianity. The ethos demands that we love one another as God loved us and as Christ loved us. The world view is the concept that God loves man even more intensely than a husband loves his wife.

The sacred and secular: an age-old conflict. Attempts have been made to resolve the conflict in many ways, the most obvious probably being the separation of church and state. Today people are asking, "Is there a difference? Isn't everything sacred if respected and used properly? What is humanity fully realized if not Christ Himself? And isn't that our goal: to become fully humanized to the point of becoming divinized?" If everything is religious in a sense, perhaps the idea that Schubert Ogden and others would suggest is that no separate ritual ought to be singled out for the "sacred."

The following statement from *Children's Liturgies* made by Robert W. Hovda seems to shed light on this point:

Reverence is mentioned here only because bad eucharistic training and practices have left a kind

17 Greeley, *Liturgy in Transition*, 63-64.
of fetish mentality, highly superstitious, which is frequently misnamed (and mistaken for) reverence. When we outgrow the fetish regarding the sacramental elements there may be a tendency to try to prove our liberation by a careless manner of handling them. As we have said elsewhere, by a breezy insouciance. Reverence is prime matter and basic condition of any and all liturgical acts and ritual worship. Children particularly need the example and atmosphere of older people's careful and respectful and reverent attention to and commerce with not only the sacramental elements but all symbols and materials of worship.

From what has been said, it appears that the symbolic interpretive scheme of the ritual enactment of the Mass becomes a unifying force: uniting man to God and man to man in a language which, though mysterious, should speak clearly and visibly to the whole man.

Community and Communication

Up to now little has been said directly about the community that comes together for this ritual enactment of belief that contains within itself a symbolic interpretive scheme. Greeley, the sociologist, speaks about this point saying that symbols do not create communities; they rather ratify and reinforce communities that already exist.

Extremely important is the fact that a symbol is not a symbol until it is already shared by a community. A symbol does not create the act of sharing; it rather flows from the sharing.

There has to be communication in and around the Liturgy if the ritual is to convey and effect what it is meant to.


19Greeley, Liturgy in Transition, 67.
F. Houtart describes five elements that are integral to the process of communication. He says:

At the two ends of the process we have the transmitter and the receiver. In the center is the signal which serves as the support for the communication: gestures, the spoken or written word, etc. But to give the signal, the transmitter must proceed to code the message it wishes to transmit. This signal is translated into words, signs, etc. and the receiver must in turn decode the signal, in order to understand the message.20

Examples of such communication are: sign language, foreign languages, written words, etc. Every kind of communication must have these elements whether it is a simple conversation or the Dewey decimal system of cataloging. Two people may have words to communicate, a Japanese person and a Mexican person, for example, may talk to each other in their own languages and say nothing, not communicate at all. Supposing they both speak English, they do have a system of words that are coded in such a way that both parties can understand. A channel has been made, and communication is possible.

The signal that serves as a support for communication can be anything. It does not have to be words but can be gestures, signs, the position of a person's eyes, or a mixture of all of these. Indeed, communication "structures and constitutes every kind of community. All communication presupposes rites, ceremonials, vocabularies, conventions, signs, symbols, gestures, and words that make up their backbone."21

21Ibid., 349.
Communication can take place on several levels from the conventional nod of the head to a passer-by to the intimate communication between husband and wife to the even more intimate communication that is effected through the Eucharist itself.

There must be a common denominator between people who want to communicate. Jeannine Schmid speaks of several art forms that provide the means to communicate: 1) Elements in the world offer cosmic symbols that all men experience. 2) On the psychological level are such forms as music and gesture. 3) And on the social level, the very service that people render to one another is symbolic of what one means to another, especially in the way the service is performed.\textsuperscript{22}

It would be well to look into the functions of communication as described by Houtart. He gives three: 1) didactic, 2) creating attitudes, and 3) mysterious function.\textsuperscript{23}

The purpose of the didactic function is to teach and communicate information. It transmits doctrine, beliefs, values that are to orientate attitudes and modes of behavior pertaining to a man's entire life. In the religious context we call this kerygma or catechesis. It takes place in the Liturgy in the readings and homily through words, or rather, the Word. Gestures and other media can aid the task.


\textsuperscript{23} Houtart, Worship, XLII, 351 ff.
The need, of course, is a clarity of expression together with a common cultural zone between transmitter and receiver. The problem many times comes down to a choice of readings.

The "creating attitudes" function inspires a favorable frame of mind toward a psychological object, that is, praise, thanksgiving, and supplication. In the Liturgy, this communication not only inspires an attitude towards God but also an attitude towards other men. Houtart defines communion as "a favorable frame of mind toward others who are thought of as sharing in the performance of the same sacred act by virtue of their common incorporation in the same 'people of God.'”

Finally, the mystery function of communication has a special place in the Liturgy. By it God "communicates Himself, and the eucharistic community is actualized." The media for this communication, of course, are gestures, words, and material elements used symbolically.

If effective communication is to take place and fulfill its function, there must be a favorable climate within which the communication is effected. This climate refers not only to architectural forms and spatial arrangements of objects, but the persons celebrating the Liturgy. There must be a minimum of common culture if the transmitter is to understand the receiver.

24Houtart, Worship, XLII, 352.
25Ibid.
Group size is the obvious and unavoidable problem here. It is relatively easy to conceive of effective communication within a ritual enactment among a group of fifteen high school seniors who are preparing for graduation. It is not so easy to conceive of the same in a group of 2,000 people huddled in a huge stone church on a Sunday morning to fulfill their obligation: people differing as much as possible among themselves.

One effort to resolve this problem is an attempt to give people an experience of the Liturgy done on a smaller scale. There are many natural groupings of people within a parish system: the youths, teens, shut-ins, handicapped, etc. Similar efforts were made even before the Vatican Council when the Holy Name Society would come together on a particular Sunday and receive Communion in a group as a sign of their unity and their unique place in the parish. The same was done for Christian Mothers, father-son days, etc. Such groups could celebrate the Liturgy itself as groups to strengthen their oneness and experience the effects of the Eucharist in a more personal and profound way. Hopefully, this will add to celebrations when parishioners mix and come together in large assemblies.

The rest of this chapter will consider the meaning of a special Liturgy of this kind for children and for retarded children.
Liturgy and Children

What has been said above pertains to people: big people, little people, black people, red people, sick people, active people. Ritual experience is basic to all, it is sacred to all. Ritual, through its symbolic celebration unites man, regardless of age, race, or creed, with the sacred. Communication has to take place within the ritual enactment, especially of the Mass. It can only take place in a favorable climate. To apply all of this to children basically means adaptation, not of essentials, but of the way and method in which ritual is performed.

A quick glimpse at the psychology of a child reveals a starting point. Among the eight points describing children under six years of age, Schmid includes these two important points: 1) "The child has an innate sense of mystery." This is something alluded to previously, but the emphasis here is that you don't have to be an adult to possess it.

2) "The child has a sense of ritual. This is why he makes up little rituals for himself. He seeks order in all things." It may be well to add the other six points of description given by Jeannine Schmid:

1. The young child does not have a sense of history, of time. Everything happened 'last Saturday.'
2. A child is totally open to the truths given him. We must be careful of what we tell him, so that it will not be necessary for him to discard later on in life what he learned in his impressionable years.

26Schmid, p. 115.
3. The affective life of the child is the avenue of learning. It is only in a loving, warm atmosphere that a child can receive the truths of the world about him.

4. The child is attracted by adults and prefers them to babies; he is fascinated by babies but will not imitate one. That is why we prefer to show a child a picture of our Lord as a man.

5. The child is capable of generosity, offerings, etc. When a child will not give up something he possesses, it is because he sees it as part of himself. We must respect this need for identification in a child and not call it selfishness.

6. The child imitates perfectly. This is why a teacher must be an exemplar. The child must be able to imitate one who is ever striving to be a good Christian.27

The basis for adaptation, as indicated, has already been given to us by the Council fathers.28 What Kavanagh desired in 1967 has since been given, namely the assurance "that within a basic, clear, model, and standard rite maximum opportunity for options be afforded so as to create a 'mistress rite' that would secure a real continuity of religious identity on the part of diverse congregations, while simultaneously affording maximum elasticity in the forms of any given celebration the rite might take."29

Several basic cautions are in order when considering adaptation for children. First of all, the sacredness of the ritual enactment demands sacred handling. Gimmicks are not

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27Schmid, p. 115


29Kavanagh, Worship, XLI, 347
the answer to making the Liturgy meaningful to children. As Edward Fischer puts it:

If a young priest feels he is not getting through to his parishioners he might try to 'go modern.' Chances are he will become gimmicky, vulgarizing whatever he touches, because he has not learned to use the modern idiom at some altitude. Discrimination needs to be developed over a long period of time, for there is no such thing as 'instant taste.'

Secondly, explanations will not substitute for clear, well-performed actions. Improvisation has a part to play, but the mystery itself cannot be improvised. Marie Fargues speaks up against this profanity:

A command has been promulgated to bring the Liturgy to the level of the child. This arbitrary assemblage of the grade-school fold, apart from the adult community, the explanations substituted for prayer under the pretense of guiding it, and the replacement of the sublime poetry of the liturgy with flat prose have ultimately been seen for the treason they are: a treacherous undermining of the Mystery, and betrayal of the spiritual soul of the child.

Little is written giving direct and positive guidelines for adaptation of the Liturgy for children. However, in consideration of some of the basic psychological traits of children, some inferences can be drawn:

1. Since the child's attention span is short, the Mass should progress rather quickly from one action to another. Each event should be brief, clear, and to the point.

2. Since the child has a sense of the mystery, there is no need to try to explain every action by

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30Fischer, Worship, XLV, 82.

additional and clumsy explanations. A true be­
liever is not embarrassed to let another know that
he believes without understanding.

3. In connection with the second point, the approved
Eucharistic Prayer that is used should be brief,
containing the essential elements in short senten­
ces that are stated clearly and directly.

4. It is advisable, if permissible, to use only one
reading for the Liturgy of the Word. The thoughts
and message should be rewritten in simple concrete
language that the children can understand. The
message of this reading should contain the theme of
the Mass which is carried throughout the celebration.

5. A homily should be given with the theme of the cele­
bration as its one central point. Children should
participate in some way.

6. Since children learn by doing, as much participation
should be given them during the Mass as they can
handle. Always, this should be done with the kind
of reverence with which any kind of ritual is per­
formed. That, of course, demands preparation and
sometimes rehearsal.

7. The whole man is involved in ritual, and so the whole
child should be involved. His "feeling with" the
event is heightened when he can see his own drawing
or work of art used as part of the decoration on or
around the altar.

8. While there has to be a sense of control over the
situation, there has to be an atmosphere of freedom
and ease in which a child can express himself and
comfortably participate when the opening is there.

9. Children are great imitators. This demands that
the celebrant be sincere and completely true. If
he asks the children to close their eyes and pray
in silence for a minute, he had better be prepared
to do the same. When the celebrant prays in the
language children can understand, it must still be
as much a prayer as if it were in adult terms.
Children know when they are being treated with con­
descension.
10. The fact that children are active does not negate their need for silence. The period or periods, of course, should be short but periods of real silent reflection and prayer.32

Enough emphasis cannot be placed on the importance of the leader of the celebration, the celebrant himself. He must be unafraid and unashamed to let his belief stand out with great awe and respect for the mystery he is performing. If his careless performance displays a weak faith, a weak faith may well be the response of the children. Children are deeply impressed with the seriousness with which an adult acts, and they try to imitate this "grown-up" way. Respect and seriousness does not mean dead and somber celebration. The balance is there to be sought and maintained.

Liturgy and Retarded Children

Since children's Liturgies themselves are quite a recent concern, almost nothing has been written about retarded children and the Liturgy. This is not surprising. The retarded child, after all, is first and basically a child. What has been said about children applies equally as well to retarded children. In fact, if a qualification is to be made, what has been said is doubly applicable to the mentally retarded. Extra care should be taken to consider the points already mentioned.

32See: Lothar Zenetti, God's Children Learn in Joy (New York: Herder and Herder, 1966) for more elaboration on some of these principles.
Important for the celebrant is that he be familiar with the added spontaneity and sometimes awkward behavior of a retarded child, just slower (sometimes to a profound degree), sometimes hard to look at because of his deformity, but always as lovable as he is able to love, and that is not limited.

Symbols are important in the liturgy since ritual is a kind of symbol. It might be questioned whether retarded children "catch onto" symbols. It should be easy to see a positive answer to this when one recalls that ritual is a basic language to all men, even the limited. Fr. Jean Mesny and Marguerite Marie Orban explain the importance of symbol and Liturgy to the retarded in these words:

When we consider the mentally retarded child and we see that he can enter into communion with creation, is particularly capable of identifying with others, understands through association with experiences; and we note that the symbol is accessible to all without explanations; possesses within itself a germ of the reality to be apprehended, we become convinced that the symbol is of great value in the education of the retarded.

Liturgy educates the divine life in us and expresses that life in faith. The liturgy has a key role to play in the education in faith of the retarded. If the retarded can enter into communion with a symbol, and if the liturgy uses symbols and is itself a symbol, and if the liturgy educates and feeds the divine life in us, we can see that liturgical action is a vitally important part of religious education.33

Summary

In this chapter related literature was surveyed with emphasis on the definition and limitation of the Liturgy.

The main components of the definition were described in terms of ritual, symbol, and communication. These concepts were then applied to children, taking into consideration the basic psychology of young children. Finally, a note was made regarding mentally retarded children and the celebration of the Liturgy.
CHAPTER III
PROCEDURE

Purpose
The purpose of this study is twofold: 1) It is meant to investigate an assumption that the adapted Mass as it has been celebrated does, in fact, teach more effectively the message of its word and enhance and strengthen the children's spirit of prayer and worship. 2) It is also an attempt to compare the effectiveness of the adapted Mass with the traditional Mass celebrated in formal circumstances.

A question that has not been challenged, perhaps not even raised, is that adults, by adapting the Mass, are merely adding a little more visible pleasure to the experience for the youngsters. This is not to say that the Mass should not be a pleasurable experience for children. But, if this is the only effect of the adaptation, the effort of adapting may be questioned. Other happy group activities could provide as much.

Population of the Study
Subjects for the study were 30 mentally retarded children from St. Coletta School, Jefferson, Wis, where the study took place. St. Coletta School is a private residential
facility. The 30 children were divided into two groups of 15. The groups were equated in mental age and intelligence quotient. Group A, the comparison group, had a mean mental age of 79.3 months and a mean I.Q. of 57.3. The children's chronological ages ranged from 111 months to 164 months with a mean chronological age of 146 months. Group B, the experimental group, had a mean mental age of 78.9 months and a mean I.Q. of 57.3. The children's chronological ages ranged from 117 months to 174 months with a mean chronological age of 148 months.

The standard deviation of the I.Q. was 9.24 for group A, and it was 11.26 for group B. The standard deviation of the mental age was 17.09 for group A, and 17.29 for group B. Table 1 provides the information that shows the basic equality between the two groups.

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E.M</th>
<th>Diff.</th>
<th>S.E.D</th>
<th>t-ratio</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comparison</td>
<td>79.27</td>
<td>17.09</td>
<td>4.57</td>
<td>.34</td>
<td>42.23</td>
<td>.05</td>
<td>n.s.</td>
</tr>
<tr>
<td>Experimental</td>
<td>78.93</td>
<td>17.29</td>
<td>4.62</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The adults who observed the children were staff members of the school or graduate interns. All had had prior
experience in observing the behavior of children.

Procedure

Fourteen Masses were celebrated for each group (Monday through Friday of weeks one and two, and Monday through Thursday of week three). Group A was integrated into the congregation of the 7:00 A.M. Mass. This congregation included the general school population and a good number of the staff. It numbered about 250 to 300. The mentally retarded element of this population ranged from little children (6 years chronologically) to adults. The Mass was celebrated in the large school chapel.

Group B celebrated Mass in a classroom arranged as a temporary chapel. The adult observers remained in the background and exercised no influence during the Mass except for correction of extreme behavior. Only one adult remained consistently among the children. The influence of adult models was, therefore, at a minimum.

The celebrant was the same for both Masses. He offered the first Mass in a very formal way with no adaptation or departure from the rubrics. The only effective variation was made in singing and the types of singing. At the 8:15 Mass for group B, the celebrant used the same Gospel (rewritten for the children) but no first reading. He gave an introduction and theme to each Mass and presented a homily with visual aids, etc. The special adapted Mass formulary for the Diocese of Madison was used for the Eucharistic prayer and
the common parts of the Mass. Important variables were the fact that the room was much smaller, and the group was smaller for the second Mass. This allowed the children to be closer to the altar and receive the attention of the celebrant as well as see clearly what was taking place. The time differences presented another variable.

As can be seen, then, there is no one outstanding variable that was singled out and strictly controlled between the two Masses. The purpose was not to measure the effect of a single variable but the effects of adaptations made in various ways according to place, size of group, time, manner of presentation, etc. Because of the procedure used, the effect of no single variable among these can be isolated and measured from the data of this study.

Conditions for the Study

Participation and close communication were important conditions for the experimental setting. Because the children were close to the celebrant they received more attention from him and were more able to see what he was doing. The celebrant used visuals and other techniques for the homily and called for participation from the children. He stood among them for the reading of the Gospel and the preaching which enabled a greater contact between celebrant and children and better attention from the children. Each child was given the opportunity to make spontaneous petitions at the prayer of the faithful.
A significant adverse condition was the weather. During the three weeks of experimentation, the days were mostly cloudy and rainy. During the eight days from Tuesday of the second week to Wednesday of the third week of the experiment, official reporting stated the presence of six and six tenths hours of sunshine. Because of the concentration of the study into a three-week period, these conditions may be considered abnormal.

Design of the Study

The research question asks whether the adapted Liturgy enhances and strengthens the effective act of community worship for the mentally retarded. To secure a scientific measurement of this effect is nearly impossible. The only way the researcher felt this could be done was to observe the behavior of the children. The assumption made is that if the children are attending to the action and are not being obviously distracted, they are responding in a way that does strengthen the effective act of community worship. Taking "responsive behavior" as described above (p. 5), the observers tallied the behavior of the children at one-minute intervals. Each adult observed two children (one adult in each group observed three children).

The other part of the research question asks whether the adapted Liturgy teaches more effectively the message of its word. To measure this, three types of questions were designed to be asked of all of the children immediately after
each Mass. The adults asked these questions of the children they observed and recorded the answers given by the children. The only similarity in the Liturgy of the Word for both Masses was the same Gospel text. Special Gospel texts were chosen and related to a new theme each week. It should be remembered that the Gospel was rewritten for the experimental group (B); also: the first reading was taken from the daily lectionary for group A. No such reading was used for group B. The regular recited response was used for group A for the most part, while a simple song response was used for group B. No homily was given for group A, while a homily employing visuals and other techniques was presented to group B.

The three types of questions asked were: 1) a question eliciting simple recall to see whether the child remembered anything from the Gospel. 2) a question relating to the central point of the Gospel reading to see if the child received the main point of the Gospel message or came close to it. 3) a third question was asked in an effort to test the child's application of the Gospel message to his life.

Summary

This study was concerned with measuring the effects of the Liturgy adapted for the mentally retarded. The purpose being explained, the population and procedure were described. The conditions of the study were briefly described. Treatments for the two groups were outlined, and measurements employed were discussed.
CHAPTER IV
INTERPRETATION OF DATA

The objective of this study was twofold: 1) to examine whether the Liturgy specially adapted for the mentally retarded teaches more effectively the message of its word; and 2) to examine whether it enhances and strengthens the affective act of community worship for the mentally retarded. See Chapter I, p. 2. This chapter will report the findings of the study.

It is well to begin with the second and more generic part of the research question relating to the affective act of community worship. Since observed behavior would indicate to some degree the effects of the Liturgy on the children, adults observed carefully the behavior of each child and recorded what was observed each minute of the Liturgy. The behavior was recorded as responsive or not responsive according to the definitions given above (p. 4).

The results shown in Figure 1 indicates a 31.56% difference in the overall behavior of the comparison group (A) and the experimental group (B). The words at the bottom of each day describe the type of Mass celebrated at 7:00 in the large chapel. Statistically, this 31.56% difference becomes significant. (p .001) This can be seen from the t-ratio of
13.04 in Table 2. Such a difference indicates a strong advantage in bringing the children together in a small group where attention can be more easily focused on the central action. For it is such attention and the ability of the
celebrant to hold it that brings forth response and prayerful behavior.

Table 2 presents the statistical data indicating the difference in group behavior.

**TABLE 2**

**DIFFERENCE BETWEEN GROUPS IN OBSERVED BEHAVIOR OVER 14 DAYS**

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E.</th>
<th>Diff.</th>
<th>S.E.</th>
<th>t-ratio</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comparison</td>
<td>41.67</td>
<td>5.61</td>
<td>1.56</td>
<td>31.57</td>
<td>2.42</td>
<td>13.04</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Experimental</td>
<td>73.23</td>
<td>3.55</td>
<td>.97</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3 indicates the difference between each group from week to week. The t-ratio is surprisingly consistent for each week considering that the third week contained only four days instead of five. Even for each week the groups are significantly different (P <.001)

**TABLE 3**

**DIFFERENCE BETWEEN GROUPS IN OBSERVED BEHAVIOR**

**Week 1**

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E.</th>
<th>Diff.</th>
<th>S.E.</th>
<th>t-ratio</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comparison</td>
<td>32.97</td>
<td>9.49</td>
<td>4.80</td>
<td>39.03</td>
<td>5.07</td>
<td>7.70</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Experimental</td>
<td>72.00</td>
<td>3.31</td>
<td>1.65</td>
<td></td>
<td></td>
<td></td>
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</table>
TABLE 3--Continued

Week 2

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E.M</th>
<th>Diff</th>
<th>S.E.D</th>
<th>t-ratio</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comparison</td>
<td>33.17</td>
<td>9.08</td>
<td>4.54</td>
<td>39.38</td>
<td>5.12</td>
<td>7.69</td>
<td>P&lt;.001</td>
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<tr>
<td>Experimental</td>
<td>72.55</td>
<td>4.75</td>
<td>2.38</td>
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Week 3

<table>
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<tr>
<th>Group</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E.M</th>
<th>Diff</th>
<th>S.E.D</th>
<th>t-ratio</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comparison</td>
<td>41.44</td>
<td>9.00</td>
<td>5.20</td>
<td>34.43</td>
<td>5.74</td>
<td>6.00</td>
<td>P&lt;.001</td>
</tr>
<tr>
<td>Experimental</td>
<td>75.87</td>
<td>.99</td>
<td>.57</td>
<td></td>
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</tbody>
</table>

Figure 2 compares the response level of the child in group A (comparison) with the highest I.Q. (72) with the child in group B (experimental) with the highest I.Q. (77). The child in group A averaged 53.24% in responsive behavior while the child in group B averaged 88.92% in responsive behavior, a difference of 35.68%.

Figure 3 compares the response level of the child in group A with the lowest I.Q. (40) with the child in group B with the lowest I.Q. (36). The child in group A averaged 29.60% in responsive behavior while the child in group B averaged 53.61% in responsive behavior, a difference of 24.01%.

Figure 4 presents an interesting comparison of the child of group A with the highest I.Q. (72) with the child of group B with the lowest I.Q. (36). The child in group A averaged
53.61% in responsive behavior, a difference of .37% in favor of the child whose I.Q. score is exactly half that of the least severely handicapped child of group A.

From the data presented in these tables and figures, it may be safely stated that there is a significant difference in the behavior of children presented with an adapted Liturgy.
FIGURE 3
DIFFERENCE IN OBSERVED BEHAVIOR BETWEEN THE LOW I.Q. STUDENTS OF EACH GROUP
Comparison = Experimental =
(A) (B)
FIGURE 4

Comparison = Experimental =
(A) (B)

Days

Percent of Responsive Behavior

M T W T F M T W T F M T W T
The Liturgy of the Word: Its Message

The more specific question of the study relates to the Liturgy of the Word and the effectiveness of the Liturgy in teaching the message of its Word. To measure this, three kinds of questions were designed as described earlier: 1) to test simple recall, 2) to test the grasp of the central point of the Gospel reading, and 3) to test the children's ability to apply the message to their lives. Each child was asked three questions of this type immediately after each Mass.

To evaluate the responses of these questions three categories were listed. Each response was applied to one of these categories: 1) satisfactory, 2) moderately satisfactory, and 3) unsatisfactory. In general, the categories encompassed:

- satisfactory: would apply if the answer pertained to the question asked and made sense in light of what was asked.
- moderately satisfactory: would apply if the answer pertained to the question asked but was tangential.
- unsatisfactory: would apply if the answer was irrelevant or there was no response at all.

More specific points had to be taken into consideration regarding each question:

- **Question One (simple recall):** If the answer said anything that had to do with the Gospel, it was satisfactory or moderately satisfactory according to quality.

- **Question Two (central point of the Gospel reading):** If the answer said anything about the central point by way of example, description, etc., it was satisfactory or moderately satisfactory. If the answer was directly on the central point, it was satisfactory; if indirectly on the central point, it was moderately satisfactory.
Question Three (application): These answers were the most difficult to categorize since some of the questions could have been answered at random without having heard the reading. The criteria used to judge these answers were as follows:

a) the answer's relation to the question itself.
b) the answer's relation to the Gospel reading.
c) the specific nature of the answer:
   - if it related to a specific act.
   - if it related specifically to the child being questioned.
d) the answer's relation to the other two questions.

According to these criteria, the answers were categorized as satisfactory, moderately, or unsatisfactory. An example of applying these criteria would be: if the child's first two answers were unsatisfactory and if the third one were weak, it would be marked unsatisfactory. If the first two were satisfactory and if the third were weak, it would be marked moderately satisfactory.

In order to obtain objective categorization of these answers, three persons who were not at all involved in the study were consulted to check the categorizations. One person spot-checked some answers, another checked every answer to Question One, and a third checked every answer to Questions Two and Three.

The results are shown on the tables given in the following pages. Table 4 shows the difference between the two groups in the number of responses in each category respectively for Question One of each day. The difference between groups in satisfactory responses is 65. The difference between groups in unsatisfactory responses is 55. The difference in moderately
TABLE 4
DIFFERENCE BETWEEN GROUPS IN CONTENT QUESTION ONE

<table>
<thead>
<tr>
<th>Satisfactory</th>
<th></th>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>S.E.</td>
<td>Diff.</td>
<td>S.E.</td>
</tr>
<tr>
<td>Comparison</td>
<td>2.93</td>
<td>1.80</td>
<td>.50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experimental</td>
<td>6.86</td>
<td>2.36</td>
<td>.65</td>
<td>3.93</td>
<td>.82</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Moderately Satisfactory</th>
<th></th>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>S.E.</td>
<td>Diff.</td>
<td>S.E.</td>
</tr>
<tr>
<td>Comparison</td>
<td>1.86</td>
<td>1.38</td>
<td>.38</td>
<td>1.25</td>
<td>.58</td>
</tr>
<tr>
<td>Experimental</td>
<td>1.14</td>
<td>1.55</td>
<td>.43</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Unsatisfactory</th>
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</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>S.D.</td>
<td>S.E.</td>
<td>Diff.</td>
<td>S.E.</td>
</tr>
<tr>
<td>Comparison</td>
<td>10.93</td>
<td>2.22</td>
<td>.62</td>
<td>3.93</td>
<td>.83</td>
</tr>
<tr>
<td>Experimental</td>
<td>7.00</td>
<td>2.04</td>
<td>.56</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Satisfactory answers is only 10. This indicates the ability of the experimental group (B) to recall better what the Gospel readings were about. See Appendix A, p. 58, for further supporting data in the form of graphs.

Due to the number of responses falling in the moderately satisfactory area for Questions Two and Three, there are no statistically significant differences, as can be seen in Table 5 for Question Two; and Table 6 for Question Three.
Question Two shows a relatively large difference in satisfactory and unsatisfactory responses, a difference of 26 for each favoring the experimental group (B) equally in both cases.

TABLE 5
DIFFERENCE BETWEEN GROUPS A AND B IN CONTENT QUESTION TWO

<table>
<thead>
<tr>
<th>Satisfactory</th>
<th>Group</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E.M</th>
<th>Diff.</th>
<th>S.E.D</th>
<th>t-ratio</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Compar-</td>
<td>4.14</td>
<td>2.26</td>
<td>.63</td>
<td>1.86</td>
<td>1.08</td>
<td>1.72</td>
<td>n.s.</td>
</tr>
<tr>
<td></td>
<td>sion</td>
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<td></td>
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<tr>
<td></td>
<td>Experi-</td>
<td>6.00</td>
<td>3.19</td>
<td>.88</td>
<td></td>
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<tr>
<td></td>
<td>mental</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Moderately Satisfactory</th>
</tr>
</thead>
<tbody>
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<table>
<thead>
<tr>
<th>Un satisfactory</th>
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</tbody>
</table>

The trend in this question seems to indicate an advantage in group B (experimental) over group A (comparison) in picking out the main point of the Gospel readings. Over the total length of time group B gave just as many more satisfactory
responses (26) as group A gave unsatisfactory responses.
The almost equal number of moderately satisfactory responses
in each group (a difference of 1) neutralizes the responses
in this area. See Appendix A, p. 59, for supporting data
in graph form.

TABLE 6
DIFFERENCE BETWEEN GROUPS IN CONTENT QUESTION THREE

<table>
<thead>
<tr>
<th>Satisfactory</th>
<th>Group</th>
<th>Mean</th>
<th>S.D.</th>
<th>S.E.M</th>
<th>Diff.</th>
<th>S.E.D</th>
<th>t-ratio</th>
<th>P</th>
</tr>
</thead>
<tbody>
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The data presented in Table 6 indicate the difference
for questions of the third type. Supporting data can be found
in Appendix A, p. 60. The graphs give a picture of the responses
to Question Three. The difference between groups A and B is even less for this question. The difference between the groups in the satisfactory area is 23; in the unsatisfactory area, the difference is 19. Again, the moderately satisfactory responses are very close with a difference of only 3 between the two groups.

Regarding the application of the Gospel message to the life of each child, it has already been mentioned that this was the most difficult element to test. It was difficult to design a question that would apply a Christian principle to daily life and at the same time necessarily be related just to the reading. As a result, some of the questions of the third type were not as revelatory as others regarding the comprehension and application of the Gospel message. For example, the question for Tuesday of Week III asks, "What is something you can ask God for?" The question, taken out of context, could be asked to a child who did not even hear the Gospel (Matt. 7: 7-11 on receiving what you ask for) and receive from him an objectively satisfactory response. Because of this weakness, the criteria for categorizing the responses necessarily became more complicated, as indicated above (p. 42), and the inferences are not as strong.

Summary

This chapter has considered and compared the general responsive behavior of the children in the two groups of the study. A significant difference was found in the response
of the children over the total fourteen days as well as from week to week. High-low I.Q. comparisons were also made.

The responses to the content questions were then considered after the method of categorization and the objectivity checks were described. The tables indicate a significant difference only for Question One in the satisfactory and unsatisfactory categories. The responses to Question Two did not attain significant differences. Finally, the responses to Question Three were even less varied between the two groups, possibly because of the nature of the question.

A brief note was added regarding the difficulty of designing questions strictly applicable to the third type of question.
CHAPTER V
SUMMARY AND IMPLICATIONS

Problem
The purpose of this study was to explore along certain dimensions the question: "Does the Liturgy specially adapted for the mentally retarded teach more effectively the message of its word; and does it enhance and strengthen the effective act of community worship for the mentally retarded more than does the Mass celebrated in the traditional manner?"

Population
Thirty children participated in the study. They were students of St. Coletta School, Jefferson, Wis. They were divided into two equated groups. Group A (the comparison group) had a mean I.Q. of 57.3 and a mean mental age of 79.3 months. Group B (the experimental group) had a mean I.Q. of 57.3 and a mean mental age of 78.9 months.

Treatment of Data
The data was collected by means of two main instruments. The general responsive behavior of the children was measured with minute-by-minute recording of observed behavior as responsive or non-responsive. One adult observer was assigned to every 2 children for this purpose.
To measure the effectiveness of the Liturgy of the Word or the conveying of the Gospel message, three types of content questions were designed: one to measure simple recall; a second to measure comprehension of the central point of each day's Gospel reading; and a third to measure the ability of the children to apply this message to their daily living.

The data concerning the responsive behavior were reported in percentage of such behavior per day for each group. Data analysis indicates that there is a significant difference (F .001) between the two groups regarding their responsive behavior.

The data concerning the content questions were categorized according to: satisfactory, moderately satisfactory, and unsatisfactory levels. The responses to the first type of question show a significant difference between the two groups in ability to simply recall the Gospel message, with the difference favoring the experimental group. Due to the large number of responses falling within the moderately satisfactory category for the questions of the second and third type, there is no significant difference between the groups regarding those responses. However, the difference for Question Two is relatively high in the satisfactory and the unsatisfactory categories. The difference in the third type of question is, understandably, less significant yet. It is interesting that the answers falling within the moderately satisfactory category for Questions Two and Three number nearly the same for both group A and group B.
Implications

From the evidence presented in the previous pages, it would seem that the adapted form of the Liturgy does have a valid effect on the conveyance of the message of its word. Surely, if observed behavior is any indication of the children’s prayerful participation (which was the assumption made at the beginning) this kind of Liturgy does indeed enhance and strengthen the affective act of community worship for the mentally retarded. In view of this evidence, therefore, the null hypothesis was rejected.

Answers to the content questions indicate a significant superiority of the experimental group to recall the Gospel story. While the second and third questions do not yield significant differences, the differences do favor the experimental group in both the satisfactory and the unsatisfactory categories: the former in a positive way with a higher score for group B and the latter in a negative way with a lower score for group B. This is consistent for the answers to both the second type of question and the third type of question. In other words, even though the difference in the satisfactory responses, for Question Two for example, is not great enough to be significant, there is the added difference in the unsatisfactory responses which is again in favor of the experimental group.

The degree of participation on the part of the children and their closeness to the center of activity would seem to make a difference in the effectiveness of the Liturgy. Not
only that, but the simplicity with which the Liturgy is presented: one reading, rewritten; simple homily; adapted form of the Eucharistic Prayer; etc. does make a difference.

Since the adapted Liturgy provides a more meaningful celebration for the mentally retarded, we can also see that it has a very important place in the catechetical program that is held once a week for mentally retarded persons. The Liturgy provides a source for weekly religious instruction. The unchanging ritual enactment of our belief provides a stabilizing element to the program on which the mentally retarded are dependent.

Two advantages can be seen in having the Liturgy as an integral part of each weekly session. First, the Liturgy becomes a focal point for the entire program. Each person involved can come with whatever he has, be it a gift for understanding or a handicapped intellectual functioning. Catechist and retarded pupil alike, as well as parents, can come with their own poverty and riches. Together in the assembled community, catechist, pupil, and parent can all express the faith they share in the Person the retarded children and adults are studying, Jesus. Each time they celebrate the Liturgy in this way, they are all learning more about Jesus himself as taught in the Gospel and homily as well as the Mass itself and its relation to their lives.

As a second advantage the Liturgy serves as a source from which to draw the strength to believe what is studied about Jesus, which in turn should strengthen faith in Jesus.
Himself. It also serves as a point toward which to refer each lesson as being a chance to pray over what is studied and pray with the One who is studied, namely Jesus.

Another way in which the Liturgy is instructional can be seen in the unique contribution of the Liturgy of the Word. This instructional element, unlike the Mass as a whole, is changing. Each new Liturgy provides a new theme set by the different reading(s), and the homily provides an instruction of its own on the reading(s) of the day.

The changing, uniquely instructional Liturgy of the Word acts as a preparation for the Eucharistic part of the Mass. It introduces us to a new aspect in the life and teaching of Jesus, or refreshes one we are already aware of, thus enabling us to know better the Persons with Whom and to Whom we are offering the sacrifice. The result of such a celebration, hopefully, should each time bring us a little closer to God and a little closer to each other in our common belief. Each time, then, each participant becomes more deeply touched by this Mystery we call the Eucharistic Sacrifice of the Mass.

Suggestions for Further Study

Because of the lack of experimental study of the Liturgy for the mentally retarded, there are many areas open for further study in the field. Some of the possible topics that have arisen from the present study are:

1. A study of the same kind limiting both groups as to size and place keeping one very formal and the other adapted as in the present study.
2. Any one of the major variables could be singled out and carefully isolated in order to measure the effectiveness of that variable. Such variables would be: the time, the place, the number of children, the reading, the homily, the Eucharistic prayer, etc.

3. One of the options the present researcher considered was the experimentation with different forms of preaching to the mentally retarded.

4. It would be interesting to compare the effects of certain variables, for example, the readings, between a group of retarded children and a group of retarded adults. Does a mature body and more controllable behavior together with a longer life experience make a difference in perception and retention as well as in comprehension?

5. The use of different kinds of songs and music in the Liturgy could be studied with both retarded children and retarded adults.

Concluding Remarks

This study has been done with the fact in mind that faith is not a measurable entity. Who is to challenge the God given faith of even the most severely retarded? It was hoped that by measuring some of the concrete expressions of faith, this study could contribute toward a more meaningful and beneficial celebration of the mystery of that faith among the mentally retarded who are rightful heirs, along with the rest of Christians, to the kingdom of God.
BIBLIOGRAPHY

Books


**Articles**


Document


Unpublished Material

DIFFERENCE BETWEEN GROUPS IN CONTENT QUESTION I

{Comparison = (A) (B)
Experimental = (B)}

Satisfactory

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Total A = 31
Total B = 96

Moderately Satisfactory

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Total A = 26
Total B = 16

Unsatisfactory

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Total A = 153
Total B = 98
DIFFERENCE BETWEEN GROUPS IN CONTENT QUESTION II

Comparison = (A)  Experimental = (B)

Satisfactory

Total A = 58
Total B = 84

Moderately Satisfactory

Total A = 50
Total B = 49

Unsatisfactory

Total A = 103
Total B = 77
DIFFERENCE BETWEEN GROUPS IN CONTENT QUESTION III

Comparison = (A) Experimental = (B)

Satisfactory

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Number of Responses

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Total B = 98

Moderately Satisfactory

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Number of Responses

Total A = 63
Total B = 59

Unsatisfactory

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Number of Responses

Total A = 72
Total B = 53
OVERVIEW OF MASS THEMES AND SACRED SCRIPTURE READINGS

WEEK ONE: Sacramental life (Baptism, Eucharist, Penance): an overview.

Monday -- Call of the disciples (Matt. 4:18-22)
   - Our baptismal call to be like Christ.

Tuesday -- Light of the world (Matt. 5:14-16)
   - Our task as Christians.

Wednesday -- Eucharist, Jesus' presence (Matt. 19:13-15)
   - Jesus wants us to come to Him.

Thursday -- Eucharist, Unity as brothers (Matt. 5:21-24)
   - Be reconciled before you come to worship.

Friday -- Penance, reconciliation with God, with brothers (Lk. 15:11-32)
   - Our Father always takes us back.

WEEK TWO: Brotherhood (our living the Christian ideals in our day to day life as a community).

Monday -- Generosity, sharing (Matt. 12:41-44)
   - Widow’s mite.

Tuesday -- Care for one another (Matt. 10:40-42)
   - A cup of cold water.

Wednesday -- Our deeds prove what we are (Matt. 7:15-19)
   - By their fruits they shall be known.

Thursday -- Forgiveness (Matt. 18:21-22)
   - 70 times 7 times.

Friday -- Friendship (Jn. 13:31-35)
   - By this all men will know you are my disciples.

WEEK THREE: Prayer (our dependency on God).

Monday -- Teach us to pray (Matt. 6:5-13)
   - Our Father.

Tuesday -- Just ask and you shall receive (Matt. 7:7-11)
   - Ask and you shall receive, seek and you shall find....

Wednesday -- Pray together (Matt. 18:19-20)
   - Where 2 or 3 are gathered....

Thursday -- Humbly acknowledge your weakness and dependence on God (Lk. 18:9-14)
   - 2 men went to the temple to pray.
Child's name__________________________

Liturgy theme: Call of the apostles, our baptismal call to be like Christ.

Prayer of the faithful petition for 8:15 Mass:

Observed behavior: Responsive
Non-Responsive

Content questions for Liturgy of the word:
1. (simple recall) What was Jesus doing in today's Gospel story?
2. (central point of reading) What special job did Jesus have for the men he called?
3. (personal application) Jesus calls you too. What does He want you to do?

Notes or comments:
Question One: Simple Recall

Week I
Monday: What was Jesus doing in today's Gospel story?
Tuesday: What was Jesus talking about in the Gospel story?
Wednesday: Who came to see Jesus in the Gospel story Father read this morning?
Thursday: What did Jesus talk about in the Gospel today?
Friday: Jesus told a story in today's Gospel about a man and his son. What did the man's son do?

Week II
Monday: What did Jesus watch the people do in today's Gospel story?
Tuesday: What did Jesus tell us to do in today's Gospel?
Wednesday: What did Jesus tell us to beware of (watch out for) in this morning's Gospel?
Thursday: What did Peter ask Jesus in the Gospel story today?
Friday: In the Gospel, Jesus told us He was going away. Then He told us to do something. What was it that He told us to do?

Week III
Monday: What prayer did Jesus tell us about in today's Gospel?
Tuesday: What did Jesus tell us to do in the Gospel today?
Wednesday: How did Jesus ask us to pray in today's Gospel?
Thursday: What were the 2 men in the Gospel story doing?
Question Two: Central Point of Reading

Week I

Monday: What special job did Jesus have for the men He called?
Tuesday: Jesus talked about a light. What does a light do?
Wednesday: Jesus' friends tried to chase the children away. What did Jesus do (say) when He heard His friends chasing the children away?
Thursday: In the Gospel story Jesus tells us, it is not only wrong to kill, but it is wrong to...
Friday: When the boy said he was sorry, what did his dad do?

Week II

Monday: Who was more generous: the poor old lady (widow is used for 1st Mass), or the rich people?
Tuesday: Why should we be kind to people who are not our friends?
Wednesday: How can you tell if a man is good?
Thursday: How many times should we be willing to forgive others when they hurt us?
Friday: How will people know that you are a friend of Jesus?

Week III

Monday: Why don't we have to use many words when we pray to God, our Father?
Tuesday: If you ask God, your Father, for something, what will He do?
Wednesday: Why should we come together to pray to God, our Father?
Thursday: Why was Jesus happy with the one man and not with the other?
Question Three: Personal Application

Week I

Monday: Jesus calls you too. What does He want you to do?

Tuesday: How can you be like a light?

Wednesday: What would you like to tell Jesus when He is with you in Holy Communion?

Thursday: You want to offer God a gift; and you are angry with your friend, what should you do?

Friday: How can you show God you're sorry when you have done wrong? (If the child gives a rote answer, pursue the point by asking what he means or to tell you more).

Week II

Monday: Tell me how you can share what you have.

Tuesday: Who are some people you can be kind to?

Wednesday: People will know what kind of girl (boy) you are when they see what you do. What can you do today so that people can say you are good?

Thursday: If someone were always mean to you and hurt you, what would you do?

Friday: Tell me a way that you can show another boy or girl that you are his (her) friend.

Week III

Monday: Why do you pray to God?

Tuesday: What is something you can ask God for?

Wednesday: When can you and your friends pray together during the day?

Thursday: When you pray to God, how should you pray?
SAMPLE OF READING AND ACCOMPANYING HOMILY OUTLINE: WED. OF WEEK I

Matt. 19:13-15 (unchanged reading for 7:00 Mass):

Then children were brought to Jesus that he might lay his hands on them and pray. The disciples rebuked the people; but Jesus said, "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven." And he laid his hands on them and went away.

Same read revised for 8:15 Mass:

Some people brought children to see Jesus. They wanted to pray with him. The apostles scolded the people. They thought Jesus was too tired to pray with the children.

Jesus said, "Let the children come to me, and do not stop them.
The kingdom of heaven belongs to people who are like children.

Then Jesus put his hands on the children's heads and bless them.

HOMILY OUTLINE:

Purpose: to motivate the children to be with Jesus in Communion as He really wants to be with them.

Introduction: Retell the story of the Gospel in few and simple words.

Central Point: Jesus loves the children and wants to be with them.

Body:

I. Jesus wants to be with us.
   A. Let's pretend that Jesus is sitting right up here in front of us.
      1. You come running up to see Jesus, and you're turned away.
      2. How would you feel? Sad--like crying.
      3. Then Jesus speaks and tells His friend, "Don't send the children away, I love them...."
      4. How would you feel then? How happy you'd be. You'd feel like running up and throwing your arms around Jesus--as the children in the Gospel story did.

II. Jesus in Mass:
   A. Jesus IS here at Mass.
      B. He wants us to come to Him, be with Him and speak with Him.
         1. We can't see Him like this (picture), can we?
         2. How do we see Jesus?
      C. What can we say to Jesus?
         1. Tell Him what we learned in school.
         2. Tell Him what kind of a day we had yesterday and how we feel today.
         3. But especially, tell Him we love Him.

Visuals: picture of Jesus with children, pictures of the Mass.
Then Peter came up and said to Jesus, "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy times seven."

Peter came up to Jesus and said: "Lord, how many times should I forgive my friend when he hurts me? Should I forgive him seven times and then not forgive him anymore?"

And Jesus said to Peter: "No, not just seven times but every time your friend hurts you, forgive him."

**HOMILY OUTLINE**

**Purpose:** To motivate the children to forgive one another.

**Introduction:** It is easiest to hurt the people who are close to you.

**Central Idea:** Let's forgive others no matter how many times they hurt us or makes us angry.

**Body:**

I. The Our Father:
   A. Father, forgive us as we forgive those who hurt us.
   B. We want to be forgiven when we do wrong. Are we willing to forgive others when they do wrong?

II. Forgiveness ceremony:
   A. Litany of forgiveness; response is "Father forgive me"
      1. For the times I hurt my friends...
      2. For the times I forgot to do what I promised...
      3. For the times that I would not forgive my friends...
      4. For the times that I would not ask for forgiveness...
      5. For the times that I would not even forgive myself...
   B. Prayer: Father, forgive us for being mean to each other and for displeasing you. We want to be like Jesus, Your Son; He loved all people. Help us to love each other as He does. We ask this....
   C. Kiss of peace to show friendship among each other.

**Visuals:** pictures of hurting and forgiveness can be used. Bring the children together in a circle.
Matt. 6:7-13 (unchanged reading for 7:00 Mass):

Jesus told us: "In praying do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him. Pray then like this:

Our Father who are 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 debts,  
As we also have forgiven our debtors;  
And lead us not into temptation,  
But deliver us from evil.

Same reading revised for 8:15 Mass:

Jesus told us:  
You love God.  
When you pray, tell Him that you love Him.  
Don't pray just because you want other people to see you.  
God knows what you need, so don't use many words.

Use this prayer: Our Father....(Using the regular version)

HOMILY OUTLINE

Purpose: To motivate the children to pray.

Introduction: Jesus talked with little people, Jesus talked with big people (pictures)

Central Idea: Jesus taught us about His Father so we could pray to Him.

Body:

I. What did Jesus talk to the little people and big people about?  
   A. His Father. Who is Jesus' Father?  
   B. Jesus loved Him so much that He talked a lot about His Father.

II. What did Jesus say?  
   A. He is their Father.  
   B. He is your Father.  
   C. He is my Father.

III. Jesus cares; God cares for us.  
   A. The Father wants to help us.  
   B. He doesn't want anything to hurt us.  
   C. He even sent his Son, Jesus, to teach us about Him, so we could pray to Him.

Visuals: pictures of Jesus with children, picture of Jesus teaching adults.
1. **ENTRANCE SONG**: As usual.

2. **Priest**: In the name of the Father, and of the Son, and of the Holy Spirit.
   
   **People**: Amen.

   **Priest**: The Lord be with you.

   **People**: And also with you.

   **Priest**: My brothers and sisters, let us get ready for God's holy meal.

   Let us think about the ways we did not share our love this week.

   (Brief, silent pause.)

3. **KYRIE**:

   **Leader**: Lord have mercy.

   **People**: Lord have mercy.

   **Leader**: Christ have mercy.

   **People**: Christ have mercy.

   **Leader**: Lord have mercy.

   **People**: Lord have mercy.

   **Priest**: May God know that we are sorry for our sins, may He forgive us,
   and make us happy with Him always.

4. **GLORIA**:

   Glory be to the Father,
   and to the Son,
   and to the Holy Spirit.

   As it was in the beginning,
   is now and ever shall be,
   world without end. Amen.

5. **OPENING PRAYER**:

   **Priest**: The Lord be with you.
People: And also with you.

Priest: Let us pray. (Spontaneous Collect.)

6. THE READINGS: Two readings and response.

7. PROFESSION OF FAITH:
   I believe in God the Father,
   in His Son Jesus Christ,
   in the Holy Spirit,
   in the Holy Catholic Church,
   in the forgiveness of sins,

8. PRAYER OF THE FAITHFUL: (Sing introduction - God the Father, hear our prayer - followed by spontaneous petitions.

9. THE OFFERTORY:
   A. The Offertory procession takes place as usual.
   B. The Priest receives the gifts.
   C. OFFERTORY HYMN (song).

10. THE PRAYER OVER THE GIFTS: (Spontaneous.)

11. THE EUCARISTIC PRAYER:
   a. The Preface:
   Priest: The Lord be with you.
   People: And also with you.
   Priest: Lift up your hearts.
   People: We lift them up to the Lord.
   Priest: Let us give thanks to the Lord our God.
   People: It is right to give him thanks and praise.
   Priest: Heavenly Father, it is our privilege and our duty to give you thanks always and everywhere because you made us and you saved us through Jesus. And so with your whole family, we want to sing a song to you.

75
OPTION I:

We come to you heavenly Father, to thank you through Jesus Christ, your Son. And through Jesus we ask you to accept us, our prayers, our offerings. Please take our offering of bread and wine and bless it so much that it really becomes for us the body and blood of Jesus, your most beloved Son, who comes to save us. A long time ago, on the night before Jesus died, He sat down with his friends for supper. Jesus took some bread and said a prayer of thanksgiving to you, Father. He broke the bread, gave it to his friends and said: Take this and eat it all of you, for this is my body which is given for you. After that Jesus took a cup of wine. Once again he said a prayer of thanksgiving to you, Father. Then he gave the cup to his friends and said: Take this and drink from it, all of you, for this is the cup of my blood, the blood of the new and everlasting covenant, the blood that I will shed for you and for all men everywhere so that sins may be forgiven. By doing what I have done here you will remember me and my work until I come again to take you to be happy with me always.

Priest: Let us tell what we believe about Jesus.

People: Jesus died, Jesus rose from the dead. Jesus will come back again to take us to heaven.

This is why, heavenly Father, we your holy people are here for this thanksgiving meal; to remember in a special way the Lord Jesus, to celebrate his saving death, his rising from the dead, and his joyful return to your presence. We are your family, and we now share in Jesus' death and life by offering ourselves to you in this sacrifice of Jesus' body and blood, the bread of life and the cup of eternal salvation. Father, in a little while we will eat this bread of
life. So we ask you now through Jesus to help us to give you all
our love and to fill us with your life, your blessing and your Holy
Spirit. Your Holy Spirit joins us and our prayers together, and
we offer to you, Almighty Father, through Jesus and in Him and with
Him, all glory and honor, forever and ever.

OPTION II: (Based on Canon No. 2.)

God, you are very holy, all goodness comes from You. Let the Holy
Spirit come upon our gifts to make them holy, so that they may be­
come for us the body and blood of your Son, our Lord, Jesus Christ.
Before he died on the cross for us, Jesus took bread and gave you
thanks. Jesus broke the bread, gave it to his friends and said:
Take this, all of you, and eat it; this is my body which will be
given up for you. When supper was ended, Jesus took the cup.
Again he gave you thanks and praise, gave the cup to his friends and
said: Take this, all of you, and drink from it: this is the cup of
my blood, the blood of the new and everlasting covenant. It will
be shed for you and for all men so that sins may be forgiven.
Continue to do this to help you remember me.

Priest: Let us tell what we believe about Jesus:

People: Jesus died, Jesus rose from his grave. Jesus will come back again
to take us to heaven.

In memory of his death and rising from the dead, we offer you,
Father, this life-giving bread, this saving cup. We thank you for
letting us stand in your presence and do what you want us to do.
May all of us who share in the body and blood of Jesus today be
brought closer together by the Holy Spirit.

Jesus, remember your people throughout the world; make us grow in
love, together with N.__, our Pope, N.__, our Bishop, and all the
Priests. Remember our friends who have died. They hope to rise
again too; bring them and all the dead to be with you in heaven.

Have mercy on us all; make us worthy to share heaven one day with
Mary, the virgin Mother of God, with the Apostles, and with all the
saints who have always done what you want them to do. May we praise
you with them, and give you glory through your Son, Jesus Christ.

Through Jesus,
With Jesus,
In Jesus,

With the Holy Spirit, we give you glory and honor God our Father,
Forever and ever.

People: Amen. (Sung.)

12. THE OUR FATHER:

Priest: Now we all pray together the prayer that Jesus gave us:

People: Our Father, ... (join hands).

13. COMMUNION:

The priest takes the host, shows it to the children and says:
"Look at Jesus, the Bread of Life, who now comes to us." He then
distributes Communion, saying: "This is Jesus." The communicant
responds: "Amen."

14. THANKSGIVING: (A Period of silent thanksgiving follows.)

15. POST-COMMUNION PRAYER: (Spontaneous.)

16. THE BLESSING: (As usual.)

17. DISMISSAL:

Go out now to help others in your family, in school and in work.
And live as Jesus wants you to live.

18. RECESSIONAL HYMN: (As usual.)
SONGS USED AT MASS: WEEK I

ENTRANCE:

Allelu! Allelu!
Everybody sing Allelu!

1. God said He would send His Son
 Allelu! Allelu!
And salvation would be won. Alleluia.

2. Christ was born in Bethlehem
 Allelu! Allelu!
So that man would live again. Alleluia.

3. Thirty years He walked the land,
 Allelu! Allelu!
To all in need He lent His hand. Alleluia.

4. On the hard wood of the cross,
 Allelu! Allelu!
He suffered and He died for us. Alleluia.

COMMUNION:

Sons of God, hear His holy Word!
Gather 'round the table of the Lord!
Eat His Body, drink His Blood,
and we'll sing a song of love;
Allelu, allelu, allelu alleluia!

Brothers, sisters, we are one
And our life has just begun;
In the Spirit we are young;
We can live forever.
(refrain) Sons of God.

Shout together to the Lord
Who has promised our reward:
Happiness a hundred-fold,
And we'll live forever.
(refrain) Sons of God.

Jesus gave a new command
That we love our fellow man
Till we reach the promised land,
Where we'll live forever.
(refrain) Sons of God.

AFTER GOSPEL READING:

We will hear your Word, one in love
We will live your Word, one in love
We will spread your Word, one in love

OFFERTORY:

Of my hands I give to you, O Lord
Of my hands I give to you,
I give to you as you gave to me.
Of my hands I give to you.

Of my heart I give to you, O Lord
Of my heart I give to you.
I give to you as you gave to me.
Of my heart I give to you.

Of my self I give to you, O Lord.
of my self I give to you.
I give to you as you gave to me.
Of my self I give to you.

ENDING SONG:

Follow Christ and love the world as
he did
When He walked upon the earth.

Love each friend and enemy as He did;
In God's eyes we have equal worth.

Follow Christ and serve the world as
He did
when He ministered to everyone.
Serve each friend and enemy as He
did,
So that the Father's will be done.

He said: "Love each other as I loved
you,
By this all men will know you are
mine.
As I served you so must you do,
This new commandment I assign."
SONGS USED AT MASS: WEEK II

ENTRANCE:

Here we are all together
as we sing our song joyfully;
Here we are joined together
as we pray we'll always be.

Join we now as friends and celebrate
the brotherhood we share all as one.
Keep the fire burning, kindle it with care.
And we'll join in and sing.

(refrain again)

AFTER GOSPEL:

Glory to God, glory
Oh Praise Him, alleluia!
Glory to God, glory,
Oh praise the name of the Lord.

OFFERTRY:

Of my hands I give to you, O Lord.
of my hands I give to you.
I give to you as you gave to me.
Of my hands I give to you.

Of my heart I give to you, O Lord.
of my heart I give to you.
I give to you as you gave to me.
of my heart I give to you.

COMMUNION:

Sons of God, hear His holy Word!
Gather 'round the table of the Lord!
Eat his Body, drink his Blood,
and we'll sing a song of love;
allelu, allelu, allelu, alleluia!

Brothers, sisters, we are one
And our life has just begun;
In the Spirit we are young;
We can live forever.
(refrain) Sons of God.

ENDING SONG:

Here we are all together
as we sing our song joyfully;
Here we are joined together
as we pray we'll always be.

Freedom we do shout for ev'rybody,
And, unless there is, we should pray that
Soon there will be one true brotherhood,
Let us all join in and sing.

(refrain) Here we are.
SONGS USED AT MASS: WEEK III

**ENTRANCE**

This little light of mine,
I'm gonna let it shine (3 times)
Let it shine, let it shine, let it shine!

All around the school
I'm gonna let it shine (3 times)
Let it shine, let it shine, let it shine!

**AFTER GOSPEL:**

We will hear your Word, one in love
We will live your Word, one in love
We will spread your Word, one in love
(sung twice)

**OFFERTORY: COMMUNION:**

(Sing to the tune of Kumbaya.)

Take our bread, Lord, take our wine.
We are one in the Spirit,
we are one in the Lord.
And we pray that all unity may one day be restored. And they'll know...(refrain)

Oh Lord, take our gifts.
We are one in the Spirit,
we are one in the Lord.
And they'll know...(refrain)

**ENDING SONG:**

This little light of mine,
Everywhere I go, I'm gonna let it shine (3 times)
Let it shine, let it shine, let it shine.