Study of the effectiveness of paraliturgical experiences in comparison with classroom instruction as a means of preparation of the mentally retarded for mass participation

Dorothy Glaister

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A STUDY OF THE EFFECTIVENESS OF PARALITURGICAL EXPERIENCES
IN COMPARISON WITH CLASSROOM INSTRUCTION AS A MEANS OF PREPARATION
OF THE MENTALLY RETARDED FOR MASS PARTICIPATION

by

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A RESEARCH PAPER
SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
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This research paper has been approved for the Graduate Committee of the Cardinal Stritch College by

[Signature]
(Advisor)

Date [May 20, 1972]
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I wish to express my appreciation for the interest and support I received during the time of this project and internship. In particular, I am grateful to Sister Sheila Haskett, Father Robert Molloy, and Sister Frances Miller for their daily help.

I will always remember with joy the days spent at St. Coletta School.
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CHAPTER I

THE PROBLEM

Introduction

It is essentially the nature of the Church to be a ministering community, responsible for service to all men, regardless of their ability to respond. The Constitution on the Sacred Liturgy, issued by Pope Paul VI in December, 1963, recalled the aim of the Second Vatican Council, to "strengthen whatever can help to call the whole of mankind into the household of the Church."\(^1\) As J. A. Jungmann stresses, the Church has a twofold duty to perform. She must "concern herself with men and proclaim to them the Good News of salvation and...she must concern herself with God in order to render him glory and bring the faithful to Him."\(^2\)

What of the role and place of the mentally retarded as members of the Church and people of God? If the mentally retarded are also to grow in the life of grace within the Church, special provision must be made for them. Every possible accommodation and adaptation must

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be provided in order to assure their fullest participation as members of Christ's Church. In recent years, the Church, as well as secular society has moved into an era of greater understanding of the mentally retarded. Through programs of special religious instruction, many retarded persons have come to a greater understanding of the message of God's love.

STATEMENT OF THE PROBLEM

Liturgy is an essential part of the Christian message. As Carter states: "The child who is taught to live the liturgy comes to live the life of Christ, for the liturgy not only teaches about Christ, it gives what it teaches: Christ Himself." It is the purpose of this paper to determine the effectiveness of the paraliturgy as a preparation for Liturgy for the mentally retarded child, as compared to classroom instruction as a preparation for Liturgy for the mentally retarded child.

DEFINITION OF TERMS

Paraliturgy

a prayerful gathering of God's people to ready themselves for participation in the Mass.

Kilglan further defines paraliturgy as "an unofficial service constructed in the manner of a liturgical service." The paraliturgies written for this project are contained in Appendix A.


Classroom Instruction

Regular classroom instruction in religion according to the following pattern:
Recall, Motivation, Readiness, Presentation, and Comprehension Check. The lesson plans used for this project are contained in Appendix B.

Adapted Liturgy
Mass celebrated specifically for mentally retarded children. Copy of the formulary used is contained in Appendix C.

JUSTIFICATION OF THE STUDY

If the ultimate aim of religious instruction is religious living, and if it is in the Liturgy that this living is realized, then special religious educators must do all things possible to enable mentally retarded children to participate fully in the Liturgy. For this reason, this study was undertaken to compare two methods of instruction: namely paraliturgical instruction and classroom instruction to determine which method is more effective as a preparation for Liturgy. The effectiveness will be determined by the student's ability to apply the Gospel message to his own life, and to respond in prayer to this message at the time of the Prayer of the Faithful during the Liturgy.

LIMITATIONS OF THE STUDY

The following limitations can be seen in the study. The study was conducted in a three week period, within the framework of twelve classroom sessions, twelve paraliturgies, and twelve Liturgies, with a relatively small number of subjects, six in each group. All the subjects were living in the Christian atmosphere of a residential school, St. Coletta
School in Jefferson, Wisconsin. There were no gross secondary handicaps among the children. The investigator also served as teacher for both the classroom instruction and the paraliturgical experience. There was no control on outside religious influence nor on the amount of previous exposure to religious instruction. Lastly, this study was undertaken with the understanding that the Liturgies celebrated with the children would be adapted for them.

RESEARCH QUESTION

It is hypothesized that the use of the paraliturgy as an instructional preparation for Liturgy is more effective than the classroom instructional method as a preparation for Liturgy. This will be determined by student response to the Gospel message in the homily and student response in prayer to this message at the time of the offertory petitions.
CHAPTER II

RELIGIOUS EDUCATION FOR THE MENTALLY RETARDED

Christian concern for the mentally retarded is founded on the belief of God's love for all of His people. The pages of the New Testament all echo Christ's concern for the afflicted of His society. The Church of today is commissioned to carry out this concern of Christ to the poor of our society.

Traditionally, the Churches have provided somewhat of a protective role for the mentally retarded. Today, this role has evolved to a realization of the responsibility to enable the mentally retarded to assume a fuller participation in the life and liturgy of the Church. In order to do this, the need has arisen for special religious instruction for the retarded. Pottebaum has defined religious education as "an effort to enter a person into a reflection on what life is about in light of the life and teachings of Jesus ... an effort made in helping a person draw himself out and develop himself as an individual."\(^5\) This definition can be applied to the mentally retarded for their selves must be drawn out to the fullest through religious education. This understanding of the need for special religious education for the mentally retarded has been

reflected in the literature of the past few years.

Bissonnier, who has done extensive research in the religious education of handicapped children in France, considers the deficient child as "a person of unique and irreplaceable value, in some ways of infinite worth, one with inalienable rights including, in the first place, the right to education and to a religious education." 6

Borgardus writes that:

People who are retarded need to be helped to experience and understand, insofar as each is able, the basic truths of the Christian faith. Each person in his own way, and at his own level of ability and experience, should be helped to know that God is, that His love is constant, that each person is worthy in His sight, and that God loves and values each person as he is. 7

In writing about the responsibilities of the Church for mentally retarded members, Hahn emphasizes that the first responsibility of the Churches is to provide Christian education for them. Such a program helps the retarded identify themselves as members of the Church but more importantly:

a program of Christian nurture, specifically geared to the needs of the retarded is intended to help these Christians grow in their knowledge of God as their Heavenly Father and in Jesus as their Redeemer and Savior. 8

Hahn also discusses the need of the Church to support and understand the family of the retarded especially since the response will have such an important influence on the personality of the child. Hahn formulates a

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series of desired outcomes for the religious instruction of mentally retarded persons:

1. a growing awareness of God
2. a growing understanding and acceptance of oneself
3. growth in the Christian life
4. increased maturity and emotional stability. 9

The basic needs of children must be considered in religion programs for the mentally handicapped. These needs, which are the same for the mentally retarded child as for all children, revolve around the feelings of love and acceptance, needs which are never outgrown. Carter emphasizes this when he writes:

It is of greatest importance to have children appreciate as far as possible this first truth: God loves them before they are asked to love Him. They need the concept of God's love now and they will need it more and more as their lives go on. They may outgrow some of the insecurities of childhood and the uncertainties of adolescence, but they will never outgrow their need for love. 10

In discussing psychological basis of religious education, Ronald Goldman states:

The basis of children's needs must be the starting point and the ultimate purpose of Christian education. Religion is eminently a personal search, a personal encounter, and a personal challenge. The aims of Christian education should therefore be directed towards the fulfillment of a child's personal needs as they are felt at the various stages of his development. It follows from this that all really effective religious education stems, wherever possible, from the natural interests and activities of children, for these are the expression of their basic needs. 11

9Ibid., p. 39.
10Carter, op. cit., p. 197
Bissonnier, in preparing catechists to teach religion to mentally
retarded children, reminds them that:

Self expression is a fundamental need of every child, especially the mentally deficient. To the extent that we furnish the child with occasions of expressing himself we develop his personality and furnish him occasions to give of himself. This is an authentic and fundamental religious education, a true advancement toward God. 12

THE EXPRESSION OF PRAYER AND THE MENTALLY RETARDED

A prime aim of religious education, as described in the Sadlier Religion series, is to engender in the children a proper spirit of prayer, the Spirit of the praying Christ which we find in the Liturgy. 13 Fargues also supports this major role of religious education, stating:

"Insofar as education should help children adapt to the world in which they must live, the major problem of religious education and the major spiritual problem of our times, is to learn how to maintain a prayer life." 14

Montessori further supports this wide role of religious education:

Religious instruction should not be thought of as a school subject. The preparation of the child for his full participation in the life of the Church is a much wider thing than the learning by heart of certain intellectual truths. It is a life in itself. 15

Prayer is an emotional as well as an intellectual experience.

Children must be encouraged not only to pray to God, but to celebrate.

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12 Bissonnier, op.cit., p. 9.


They must learn to share deeply with Him concerning the things that they are experiencing in their daily life. Prayer should be this celebration and it should find expression in liturgical prayer and worship. This celebration should be a joyful gathering together to talk to a friend.

What does one express to a friend - and thus, to God? Rivers, in his book concerning celebration, describes what one needs to express in prayer.

- what one is
- what one thinks and feels
- what one believes in
- what one has discovered
- what one has envisioned
- what one cares for.

Coudreau says:

The celebration of the Word has a major role in the education of faith, for a celebration gives reality to the mysteries expressed in the faith. Celebration makes it possible to take the step that constitutes an act of faith.

Goldman calls attention to the fact that play and artistic pursuits help emotion and intellect come together as one. "Perhaps this is one major problem for religious teachers that they find it difficult to concede that such a serious topic as religion can be approached playfully."

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Bissonnier also comments on the need of enjoyment for the mentally retarded especially in religious situations:

More than others, the deficient children need to enjoy their catechism classes. For with them, emotion is more important than reason, and no truth will ever reach them if it is received in a strained atmosphere.\textsuperscript{19}

While understanding this need to be free in the expression of prayer, especially within liturgical celebrations, there is still a need for a certain dignity in celebration:

What people need and have a right to feel in their prayer assemblies, is that the business at hand is serious - not necessarily somber, but serious.\textsuperscript{20}

Special attention must be paid to the role of prayer in the life of the retarded child and in his program of religious education. Prayer can and should be a vital and encouraging part of their lives. Since mentally retarded persons often act and remain on a low level of moral maturity because of their retarded intellectual development, special effort must be made to raise their prayer life from egocentric concerns to more universal needs. Bissonnier devotes particular attention to the prayer life of retarded individuals. He says that, first of all, "It is important to awaken a sense of prayer in the deficient child."\textsuperscript{21} He further points out that the use of memorized prayer formulas do not necessarily awaken this sense of prayer and even, often encourage the magic attitude that retarded children sometimes have

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\textsuperscript{19}Bissonnier, \textit{op. cit.}, p. 18.
\end{flushright}

\begin{flushright}
\textsuperscript{20}"Liturgical Celebration in Common Prayer," \textit{Living Worship} May, 1971, p. 3.
\end{flushright}

\begin{flushright}
\textsuperscript{21}Bissonnier, \textit{op. cit.}, p. 146.
\end{flushright}
towards these prayers. Bissonnier states that this sense of prayer must be developed in a positive way.

The Lord is good. He is great. He loves me. He is here. He sees me. He knows me well. He expects something from me. I can always talk to Him. I can always tell him that I love Him.22

With this type of positive background established in the child, Bissonnier further suggests that the four ends of prayer be presented to mentally handicapped children, especially since there is too often the tendency to limit prayers to ones of supplication. Bissonnier reminds religious educators that "this is particularly unfortunate with the mentally deficient, whose psychological attitude is marked with a certain egocentricity..."23 Their natural sense of praise should be developed and directed toward God. They are generous and perceptive in their praise of teachers and friends - "You are pretty" and this praise can be addressed to God - "You are good - you are beautiful."

The mentally retarded can discover a sense of contrition when they are brought to approach God as Someone who welcomes back one who has done wrong, and is now sorry. Bissonnier does add a note of warning to "avoid accentuating auto-accusation and shame of sin, in order to stress love of God and His mercy."24

In regard to prayers of thanksgiving, Bissonnier recommends that the retarded, in order to avoid egocentered prayers, be taught to thank God for graces received by others as well as by himself.

22Ibid., p. 147.
23Ibid., p. 150.
24Ibid., p. 152.
Prayers of supplication should be enlarged upon so that this prayer be formulated in such a way that "...it consists of putting ones' self into the care and love and wisdom of God." In this way, the "Give us" will be immediately followed by "Thy Will be done." Bissonnier concludes his chapter on prayer with a recognition that contemplative prayer is also open to the retarded.

The deficient child will have, as we, a need to talk with God in his own way, and sometimes a need to be silent...to put himself in the presence of God simply to think of Him.

Surely this is the aim of special religious education and follows the teaching of Christ Himself:

Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it.

SUMMARY

In the present chapter, related literature was surveyed concerning the role of religious education for the mentally handicapped, and the expression of prayer in the life of these persons. The literature reveals a continuing support and interest in the field of special religious education. It also indicates a need for increased understanding of the role of celebration and prayer in the moral and emotional development of the mentally handicapped.

25Ibid.

26Ibid., p. 157.

27Mark 10, 14-16.
CHAPTER III

PROCEDURE

Purpose

In recent years there have been increased efforts to bring religious education to mentally handicapped persons. Since a major aim of Christian religious education is to bring each person to his fullest development as a religious being, every effort must be made to enable the retarded to approach God in a meaningful way. This study was initiated in order to support these efforts to reach the mentally retarded and enable them to experience the presence of God in their daily lives.

The present study was an investigation of the effectiveness of the paraliturgy, as compared with regular classroom instruction, as a preparation for fuller participation in the Mass. The effectiveness of the paraliturgy, used as an instructional tool, was to be determined by the students' response during the dialogue homily and at the time of the Offertory petitions. Therefore, it was hypothesized that, given the experience of paraliturgy, the students would be able, in an adapted Liturgy, to apply the Gospel message to their daily living and to respond in prayer to this message.

POPULATION

Students for this study were selected from a junior high class at St. Coletta School, Jefferson, Wisconsin, a private residential facility for exceptional children. Twelve students, ranging in
chronological age from 12-0 to 15-5, in mental age from 93 months to 144 months, and in IQ from 57 to 93, were placed in two groups equated according to IQ and Mental Age. Results are indicated in Table 1.

Computation of the mental age of the subjects in the experimental group ranged from 99 months to 141 months, yielding a mean mental age of 115 months. The comparison group showed a range of 93 months to 144 months with a mean mental age of 116.7 months. The difference between the means indicated a non-significant difference of .19 according to a t-ratio between the two groups. Therefore, the subjects of the study were matched in terms of mental age.

The I.Q.'s of the experimental group ranged from 64 to 87, with a mean I.Q. of 73±8.6. The comparison group IQ ranged from 57 to 93, with a mean IQ of 73.5±10.6. No significant difference resulted from the deviation between means. The t-ratio of .08 indicated non-significant difference between means.

The sample for this study consisted of six subjects in each group. The paraliturgical group consisted of three boys and three girls; the classroom group contained four girls and two boys. Sex was not considered a relevant variable.

**DESIGN**

The study consisted of twelve sessions per group during a three week period, and twelve liturgies celebrated for the combined groups. The investigator taught both the paraliturgy and the classroom lesson. The lesson plans, based on the themes of the Our Father, were written by Sister M. Sheila Haskett, O.S.F. The paraliturgies, based on the
TABLE 1

STATISTICAL RESULTS OF COMPARISON OF PARALITURGICAL AND CLASSROOM GROUPS IN TERMS OF I.Q. AND M.A.

<table>
<thead>
<tr>
<th>VARIABLE</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>CONFIDENCE LEVEL</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.A.</td>
<td>PARA- LITURGY</td>
<td>115</td>
<td>15.8</td>
<td>7.2</td>
<td></td>
<td>1.7</td>
<td>9.0</td>
<td>.19</td>
</tr>
<tr>
<td></td>
<td>CLASS GROUP</td>
<td>116.7</td>
<td>17.9</td>
<td>8.1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I.Q.</td>
<td>PARA- LITURGY</td>
<td>73</td>
<td>8.6</td>
<td>2.2</td>
<td></td>
<td>.5</td>
<td>5.7</td>
<td>.08</td>
</tr>
<tr>
<td></td>
<td>CLASS GROUP</td>
<td>73.5</td>
<td>10.6</td>
<td>5.3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
same themes, were written by the investigator, using resources in the area of religious education. The lesson plans and the paraliturgies are contained in Appendix A and B.

During a twenty minute period each morning, the investigator conducted the regular class lesson with the control group. The class took place in the students' own junior high homeroom. The lesson plans contained the following elements each day - aim, review, motivation, presentation, and comprehension check. As far as possible, the lesson plans were followed exactly, allowing however for the spontaneity of the group.

The paraliturgy was also conducted for twenty minutes. The place of the paraliturgical experience varied in order not to establish a routine. Each time the group met, however, a small area was prepared with a Bible, candle and some suitable decorations to help provide an atmosphere of the Sacred and to establish continuity from one gathering to the next. The paraliturgy consisted of the following: prayer, song, Gospel Reading, instructional period, and response. While the essential elements remained the same each day, variation was used where possible to avoid a rote lesson.

A twenty minute activity period followed the paraliturgy. Students in the regular classroom group had this activity period before their lesson. Both these activity periods were supervised by the regular classroom teacher and gave time for the students to prepare banners and other decorations to be used for the Mass each day. The activity period was planned by the investigator.
An adapted liturgy was celebrated each day in the students' home-
room, and was said by a priest acquainted with the needs of the mentally
retarded. The Liturgy, approved for the Diocese of Madison, Wisconsin,
is contained in Appendix C.

The children arranged the classroom and assisted in the immediate
preparations for Mass. Each student was assigned a specific job in
this procedure.

The Gospels for each day were adapted by the investigator. Copies
of these Gospel adaptations are in Appendix D.

Student responses to the Gospel were taped during each Mass.
Questions were given to the celebrant to begin the discussion after the
reading of the Gospel. The celebrant did not see the lesson plan nor
the paraliturgy. The celebrant did not know to which group the
respective students had been assigned.

Student petitions at the Prayer of the Faithful were also taped.
The celebrant was given an opening prayer to begin this service. No
effort was made to limit the number of petitions made by a student, but
an effort was made to provide an opportunity for each student to give an
offertory prayer.

Prior to the time of the project, the investigator interviewed
each student. The purpose of this interview was to gain insight into
the religious readiness of each student and his present understanding
of the place and value of the Mass in his personal life. The interview
was also used as a means of establishing rapport between the investigator
and the students involved in the project.
At the conclusion of the project, students were asked to write an essay entitled, "What the Mass Means to Me" as a means of determining any new insights on the Mass as a result of the project.

SUMMARY

This project was concerned with evaluating the effectiveness of the paraliturgy as an instructional method in preparing students to participate more fully in the Mass. It sought to enrich their prayer life by enabling them to better respond to the themes of the Mass after the experience of the paraliturgy.

The present chapter describes the purpose of the study, the description of the population, and the method of procedure.
CHAPTER IV

INTERPRETATION OF DATA

The objective of this project was to evaluate the effectiveness of the paraliturgy, as an instructional tool, in enabling mentally retarded adolescents to participate in the Mass on a higher level, as compared with regular class instruction as a preparation for Mass.

Pertinent data for this project were obtained by taping the responses of the combined groups at the dialogue homily and at the time of the offertory petitions at the Liturgy celebrated each day. Graphs were prepared to indicate the qualities and levels of responses during these two times of the Mass.

Pre-Project Interviews

The students in the project were interviewed by the investigator to establish rapport and to determine religious readiness and background. The following is a brief resume of the results of the interviews.

Questions

1. Initially, a picture of people entering a church for Mass was shown and the question asked, "What is happening here?" This question was asked merely as an introduction to begin the interview.

2. How do you get ready for Mass?

Paraliturgical Group

Two students gave relevant answers related to prayer. Four students gave irrelevant answers pertaining to dressing for Mass, walking over, etc.

Comparison Group

Six students responded with irrelevant answers pertaining to dress.
3. Do you like to go to Mass? Why?

Paraliturgical Group

All six students responded in the affirmative.
Some further comments were:
"because after all the things God taught us we should go praise Him"
"because Mass is one of the most important things."
"go first thing in the day to start day off right."

Comparison Group

All six students answered in the affirmative.
Some further comments were:
"puts you in a good mood for the day."
"because there God loves you and you can love Him back."

4. What things can you do to share with Father in praying the Mass?

Paraliturgical Group

Four students gave relevant answers concerning their active participation in the Mass, as for example:
"sing and pray together"
"offer our goodness to God"

One student saw "listening" as her means of participation.
One student did not respond to the question.

Comparison Group

All six students gave relevant answers, for example:
"Do the reading"
"Bring up the gifts"
"Sing with the choir"

5. Why do you go to Mass?

Paraliturgical Group

Five relevant answers were given as noted below:
"I like to learn about God" (2)
"to worship God"
"to pray to God"
"to thank Him for all the good things"
Moderately relevant:
"it's the best thing to do"

Comparison Group

Five relevant answers were given as noted:

"I know I'm starting out good"
"because God wants me to give honor and glory to Him"
"to get to know God better"
"to ask God to help me"
"to worship God"

One irrelevant answer having to do with getting dressed for Mass was given.

Interview Summary

In summary, the investigator felt that all of the students in the project entered the study with a good religious education background. Of particular note was the fact that the students understood the concepts of praise and worship as elements of the Mass. The students in both the paraliturgical and the classroom group, were positive in their attitudes towards God and Liturgy, as expressed to this investigator during the personal interviews.

Gospel Responses

Responses to the adapted Gospel, which incorporated the theme of the paraliturgy and the classroom instruction, were taped. Figure 1 contains the comparison of these responses according to groups. Responses were evaluated according to the following scale:

Satisfactory: Responses that were directly related to the theme of the Gospel and followed the discussion of the group
FIGURE 1

COMPARISON OF GOSPEL RESPONSES

Key:

- □ Class Group
- ■ Paraliturgy Group

Satisfactory
Moderately Satisfactory
Unsatisfactory

Directly related to theme
Moderately related to theme
Not related to theme
During the time of the experiment, the students in the comparison group made 160 responses during the twelve Masses. Of these responses, 87% were satisfactory, 9% moderately or somewhat related to the theme of the Gospel, and 4% unsatisfactory.

In comparison, students participating in the paraliturgies made 117 homily responses. Of these 90% were satisfactory, 5% moderately satisfactory, and 5% unsatisfactory.

Although without much previous experience in an adapted liturgy, celebrated in a classroom rather than in the large chapel, with a small number in attendance, students participating in this project were very relaxed and eager to respond to the Gospel message during the time of the Liturgies of the project. It is of importance to note that although the Liturgies were conducted within familiar surroundings of the classroom, their behavior during the Mass was very reverent and with an understanding of the dignity of the action of the Mass.

Their responses indicated, as did their participation in the paraliturgies and in the classroom instruction, an ability to carry on a group discussion. It was this factor, built up within the structure of the whole school day, that the investigator feels contributed greatly to the satisfactory answers and responses to the Gospel Reading. Their previous rich background in religious education, as also indicated in their high responses to the personal interview, is also another factor
enabling these students to contribute and carry on a religious discussion around the theme of the Gospel as presented during a Mass.

**Offertory Petitions**

Prayers offered during the Prayer of the Faithful at the Offertory of the Mass were taped during the time of the project. Figure 2 contains the comparison of these petitions according to the two groups. Responses at this time were evaluated according to the following scale:

- **A** egocentric prayers
  - e.g. That I get to go home for Thanksgiving
- **B** other centered petitions
  - e.g. for my mother and father
- **C** universal petitions
  - e.g. for people who are sick and dying
- **D** petitions directly related to theme
  - e.g. Thy Kingdom Come (theme) that God's Kingdom will really come and there won't be any more wars and killing

Within the comparison group, there were 106 offertory petitions given. Of these, 4% were classified as egocentric, 82% as other-centered, 5% for universal needs, and 9% directly related to the theme of the Mass as found in the Gospel.

Within the group of students in the experimental group, 84 responses were offered at the Prayer of the Faithful. Of these 8% were determined to be egocentric, 39% other-centered, 23% for universal needs, and 30% directly related to the theme of the Gospel for the Mass.

While much of the literature concerning the prayer of mentally retarded individuals discussed the egocentric trend of their prayer, this was not evident from the responses of these students. Of the 84 responses given by the paraliturgical group, only 8% were classified by
FIGURE 2

COMPARISON OF OFFERTORY RESPONSES

Key:
- Class Group
- Paraliturgy Group

A  Egocentric responses
B  Other-centered responses
C  Universal-need responses
D  Directly related to theme of liturgy
this investigator as egocentric. From the students in the comparison group, receiving classroom instruction, there were 106 petitions, with 4% falling into the egocentric level. In summary, 92% of the petitions from the experimental group, and 96% of the petitions from the comparison group, were on a higher level than the level of egocentric needs.

From the figure, it can be determined that the majority of the responses from the comparison group centered in the "B" category or for "others". These prayers for "others" were found to be people in the immediate experience of the students - e.g. for my mother and father
for my teacher
for my friend who is sick
for my brother's birthday

Only 5% of the petitions from this group moved to more universal needs and 9% of the petitions offered were classified as directly related to the theme of the day.

The figure reveals that within the paraliturgical group, there is a wider scattering of petitions on different levels. 39% of the petitions from this group, were concerned, as compared with 82% from the classroom group, with people in the immediate contact of these students. However, 23% of the petitions moved to more universal needs as expressed in the following examples:

for the men in Viet Nam
for people in hospitals
that people will stop polluting the waters
for people who are going traveling, for a safe trip

Within this group, 30% of the petitions offered were evaluated by this investigator as being directly related to the theme of the Mass.

e.g. Theme: Our Father God will take care of us and give us everything we need. (Mark 6:30-44)
for anyone having a birthday so that when they get bigger they will understand about God more

Theme: We need to tell Our Father God we are sorry when we said "no" to Him

that I will be in a better mood and tell my groupmother I'm sorry for what I did

Theme: Our Father God will help us say "yes" to Him Matt. 19:16-26

for all people trying their best to do good

Mass Essay

At the conclusion of the project, the students in both groups were asked to write an essay entitled "What the Mass Means to Me". This assignment was given to allow for further expression of individual understanding and appreciation of the Mass. It was given as a written assignment to permit individuals who were not able to express themselves well vocally, to have an opportunity to express themselves on paper.

Paraliturgical Group

Five essays were evaluated by this investigator to contain relevant remarks, as for example:

"The Mass means to me is that we get together to celebrate the Holy Sacrifice of the Mass as a unity... we can receive Jesus every day which we can pray to Him asking Him to help us....we go to Mass to give glory and honor to God."

"It means that God cares for us and loves us and that is how We learn What We are here for...."

"The Mass means a lot to me...I learn about God very much."

One essay was evaluated as irrelevant containing only Mass words without meaning - this same student had difficulty expressing himself orally.
Comparison Group

Five members of the comparison group wrote essays containing relevant answers, as noted below in the examples:

"The Mass is very important to us. It helps us understand God and learn more about Him...we learn what happens when Christ lived on Earth and what He said...."

"The Mass means Mass...we learn about the gospel. We receive holy communion and we pray."

"The Mass means to praise God with my own heart...to love, to serve, and to praise Him...to offer ourself in Mass and to love everybody in this earth."

"The Mass means that I can receive God and it means to me that everyone should love God in their own way. We get to know God if we go to Mass - we will become friends with God...we can listen to His word and we can tell God the things that we do every day."

One member of this group responded with irrelevant material, with the exception of the following phrase:

"the people pray and talk to God...."

In summary, five students in both groups made relevant statements concerning the meaning of the Mass in their lives and reflected positive attitudes toward the Mass. One student in each group was unable to express relevant statements in writing concerning the Mass.

SUMMARY

Pupil responses to a personal interview were summarized by the investigator.

The quality of Gospel responses and the level of prayer responses were graphed to indicate group ability to respond to the Gospel message and
to respond to this message in prayer.

Figure 1 indicates a slight difference between groups in regard to satisfactory Gospel responses.

Figure 2 indicates that the prayer of the paraliturgical group was at a considerable higher level than that of the regular classroom group which remained, for the most part, centered at the second level.

An evaluation of the Mass essays of the individual pupils was reported.
CHAPTER V

SUMMARY AND IMPLICATIONS

Problem

This study was conducted to test the hypothesis that the use of the paraliturgy as a preparation for Liturgy is more effective than the use of regular classroom instruction. This effectiveness would be determined by students' response to the Gospel message and by the level of prayer at the Offertory petitions.

Population

The twelve students (IQ range 57-93, M.A. range 7-8 to 12-0) who participated in the project were enrolled at St. Coletta School, Jefferson, Wisconsin. The children were put into two groups equated as to IQ and M.A. Each group was composed of six children.

The themes of the Our Father were presented to each group in twelve sessions. One group received the theme within a classroom instruction session; the other group within a paraliturgical experience. The Liturgical celebration centered on the theme of the day.

Treatment of Data

Data for the study was obtained from the daily taped Gospel responses and Offertory prayers. Gospel responses were evaluated as Satisfactory, Moderately Satisfactory, or Unsatisfactory, according to the dimension of relevance to the Gospel message. The level of Offertory petitions were
evaluated according to the following scale:

- A egocentric
- B other centered
- C universal needs
- D theme-related

Figure 1 indicated the percentage of Satisfactory, Moderately Satisfactory or Unsatisfactory responses from each group. Figure 2 indicated the percentage of prayers offered at each level from the groups.

**RESULTS**

Statistical analyses of I.Q. and M.A. indicated no significant difference between the regular classroom group and the paraliturgical group. The groups were considered equated in these dimensions at the time of the beginning of the project.

The paraliturgical group made 90% satisfactory responses to the Gospel readings; the comparison group made 87% satisfactory responses. The paraliturgical group gave 5% moderately satisfactory responses; the comparison group gave 9% moderately satisfactory. 5% unsatisfactory responses were given by the paraliturgical group; 4% unsatisfactory responses from the comparison group.

Figure 2 indicated that the paraliturgical group responded with prayers at the following levels:

- A egocentric 8%
- B other centered 39%
- C universal needs 23%
- D theme related 30%

The classroom group responded at the following levels:

- A egocentric 4%
- B other centered 82%
- C universal needs 5%
- D theme related 9%
IMPLICATIONS

It does not appear that the use of the paraliturgy had any significant advantage over the use of the classroom instruction as a means of preparing these mentally retarded children to respond to the Gospel theme as presented in the adapted Liturgy. It appeared that their ability to participate in a group discussion and their previous rich religious background enabled students in both groups to respond to the Gospel theme as presented each day.

However, there was a noticeable difference among the prayer responses of the two groups. The data indicates that the paraliturgy, as hypothesized, did enable these children to participate on a higher level during the time of the Prayer of the Faithful during Mass. It is felt that prayer, an affective act, is one which must have suitable preparation. If the prayer life of mentally retarded children is to be enriched, their prayer must be raised to a higher level than egocentric needs and the immediate concerns of day to day living. The paraliturgy, primarily an affective experience, as compared to the more cognitive experience of the classroom instruction, did permit this to take place. The paraliturgy provided the time and opportunity for these students to pray prior to the actual time of the Mass. The paraliturgical event led up to a time for silent prayer. It was felt that this allowed for the more meaningful formulation of prayer when an oral response was called for during the Mass.

It was noted that the students in the comparison group generally responded immediately to the Prayer of the Faithful, with petitions
that were often the same day to day and which remained on the level of other centered needs, and did not move to more universal petitions, or petitions directly related to the theme. However, while the paraliturgical group responded more slowly, their prayer did extend to the higher levels and varied according to the different themes.

It seemed that students in both groups were interested and were very able to sustain their attention to the lessons and to the paraliturgy. However, it should be noted that the teacher involved in the project found the daily experience of paraliturgy to be much more demanding, physically and emotionally, than the presentation of the daily lesson in the classroom situation.

From the findings of this study, it would seem that a format combining the two instructional methods of classroom lessons and paraliturgical experiences would be beneficial as a preparation for Liturgy for mentally handicapped persons. This combination would allow for a balanced instructional program, providing the religious education necessary to apply the Word of God to daily living, and yet also, really teaching children the way to prayer and communion with God. The paraliturgies could emerge naturally out of the theme of the classroom instruction, and occur when the teacher felt the children equipped to approach the classroom instruction on the more affective level of a paraliturgical experience. Since prayer is a major aim of religious education, this combination of classroom instruction and paraliturgical experience would enable this aim to be realized.
SUGGESTIONS FOR FURTHER RESEARCH

The findings of the present study have indicated that the prayer life of mentally retarded children was enriched by the paraliturgical method of instruction.

Suggestions for further research include:

1. Studies similar to the present one using a combination of the paraliturgical approach with the classroom instructional period.

2. Further study on the adaptation of the Mass for mentally retarded persons. Possible areas of adaptation would include:
   A. Development of a theme
   B. Scripture readings
   C. Participation in song and action
   D. Length of the service
   E. Place and manner of the service

CONCLUSION

The Apostles came to Jesus with a request: "Lord, teach us to pray." And Jesus did teach them to pray, helping them to express their needs in their own language and in accordance with the culture of the day. So too, special religious educators of the 20th century must answer this request, although sometimes unspoken, of mentally handicapped people. It is the hope of this investigator that this present study will benefit mentally retarded children in their search for God the Father.
Paraliturgy I

Objective: God is our loving Father who cares for all of us.
(Our Father - Matt. 6, 1-15)

Opening Song: Here We Are

Prayer: Dear God, You have asked us to call you Father. We come here together to talk to You. We know that you love us. We know that You take care of us. Help us to love You more as we learn more about You. We ask you this through Christ our Lord. Amen.

Reading: Matt. 6, 1-15

A reading from the Gospel of St. Matthew:

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, who art in Heaven
Hallowed by thy name.
Thy kingdom come
Thy will be done,
On earth as it is in Heaven.
Give us this day, our daily bread,
And forgive us our trespasses
As we forgive those who trespass against us.
And lead us not into temptation,
But deliver us from evil. Amen.

Sharing: Here are some ways that God our Father cares for us - as fathers care for their children:
(Show magazines pictures of fathers with children
Show work and play scenes - protection scene)

What are some of the ways that God the Father has shown His care for you. (Conduct discussion - be very specific in examples)
Closing: Let us thank God for His care of us:

(Help students to formulate prayers, using above examples)

At Mass today, let us remember to think of God our Father and to give Him praise for His goodness to us.

Materials: Pictures of fathers with children
To review the concept that heaven is Our Father God's home, and we will be there with Him someday.

To introduce the phrase: Our Father, who art in heaven...

God our Father, you have asked us to call you Father. Today you ask us to think about Heaven as we prepare to meet you in the Mass. Help us on our way to Heaven. We ask you this through Jesus Christ our Lord. Amen.

God our Father, you have asked us to call you Father. Today you ask us to think about Heaven as we prepare to meet you in the Mass. Help us on our way to Heaven. We ask you this through Jesus Christ our Lord. Amen.

Whatsoever you do

John 16, 16-24

Jesus told His friends that He was going back to His father in Heaven. He knew He would not see them anymore. They would be sad. So He told them about Heaven. Jesus told them that they would see Him again when they came home to Heaven. They would be together again. They would all be happy.

Then Jesus told them: "If you need anything, ask God my Father for it."

In the Our Father, we pray to God "who art in Heaven."

In this Gospel, Jesus talks about going back to Heaven. Why were the Apostles so sad? (Discussion)

Present a picture of someone who has died. Recall the joys, happiness, of knowing this person, and how his death caused sorrow. Then relate this to what Jesus told us, that someday we would all be together in Heaven. We will all be happy there forever.

Jesus told us to pray if we needed anything. In the Mass, we talk to God and tell Him our needs. Today as we think about waiting to come to Heaven, let us tell God the needs we have -

Allow time for prayer - then direct group in petition

Jesus thank you for telling us about the kingdom of Heaven. Bring us to Heaven with you. Help us to remember to pray always and talk to God our Father when we are lonely, or afraid, or when we need anything. Help us to remember to pray and talk to God when we are happy and just to tell Him that we love Him.

Picture of a Person
(coULD be actual photograph or a magazine picture.)
Objective: To introduce the meaning of "Hallowed by Thy Name" as an expression of love and respect for God.

Prayer: Our Father, you are in Heaven. Hallowed be your name. Today as we prepare for Mass, we think of all the good things You have done for us. You have made us. You have called us to be Christians. God, help us to be proud to say we belong to You. We ask You this, through Jesus Christ, our Lord. Amen.

Song: All That I Am

Reading: Phillipians 2:9   Luke 1:48

God our Father has done great things for us. His name is holy. Because of all that God has done for us, we show Him love and honor. We do this by obeying His laws and remembering Him.

Sharing: God has given many gifts to us. (Present a small package, gift wrapped). What happens when you receive a gift? Develop idea of acceptance - thanks - use of gift received. How do we feel towards a person who has given a gift? Even when we are not able to give a gift back, how can we show thanks, how can we show that we appreciate the gift? (Develop idea of showing respect and love for the person)

God has given us gifts - (Show picture of gifts: nature - family - food - friends - life)

We thank Him, but how do we show Him that we appreciate His gifts? We do this by showing Him love and honor. We do this by obeying His laws and remembering Him.

Continue to develop idea - of showing love and respect toward God for His goodness to us.

Closing: Bless the Lord. Bless His Holy Name. Bless the Lord. Don't forget His goodness to us. He forgives all our sins. He heals our hearts. He fills our life with good things. Bless the Lord!
Paraliturgy IV

**Objective:** To present the meaning of "Thy Kingdom come" as the desire for God to fill our lives which is expressed in the Mass prayer "Jesus died. Jesus rose from the grave. Jesus will come back again to take us to Heaven."

**Prayer:**

God our Father, You are Holy.
I want your kingdom to come.
I want You to live in me.
Help me so that others will know how happy I am that I belong to You.
Help me to live so that other people will come to love You. I ask you this through Jesus Christ, our Lord. Amen.

**Song:**

"Those who see light"

**Reading:**

John 12: 27-28

Jesus knew that He was going to die.
He was afraid.
He asked God the Father to help Him.
He wanted to die to save us.
God the Father was happy with Jesus.
He blessed Jesus and helped Him.

**Sharing:**

Jesus died so that the kingdom of His Father would begin here on the earth. We want our lives to show that God's kingdom is beginning with us.

We look at our world today and we see many instances where God's kingdom has not come (Show pictures of this: e.g. war - fighting - prisons - pollution - poverty).

From the pictures, help students realize what the opposite situation would be. Give the opportunity to pray that the kingdom of God will come to each one of us.

Allow time for students to formulate these prayers silently. Then pray together.

**Closing:**

Sing "Those who see Light"

**Materials:**

Magazine pictures or slides showing war, prison, pollution, poverty etc.
Objective: To present the meaning of "Thy will be done on earth as it is in Heaven" as Our Father God wants us to say "yes" to Him.

Prayer: God our Father, You made us to be happy. You talk to us in the Gospel about being happy. Help us listen to Your words today as You talk to us about happiness. We ask You this, through Christ our Lord. Amen.

Song: "Whatsoever you do."

Sharing: Before we hear the words of Jesus in today's gospel, think of some words that would describe a happy person.

Allow students to discuss this. Have students prepare a list of words - e.g. cheerful - joyful - peaceful - friendly - interested - generous.

Have a large cut out figure of a person. Have students write out words on cards and paste on the figure.

This is how we describe a happy person. Let us now listen to the words of Jesus about happiness.

Reading: Matt. 5: 1-10

A lot of people came to see Jesus. He went up a hill and sat down to teach them.

This is what He taught them:

You will be happy if you are generous.
You will be happy if you are gentle.
You will be happy if you do what is right.
You will be happy if you are kind to others.
You will be happy if you are peaceful.

If you do all these things you will see God. You will be called a child of God.

Closing: At Mass today, let us think about what it means to be happy and the different ways that we can find happiness. This will show others that we love Jesus.

Formulate prayers using the virtues listed on the figure of the person. Help the children pray for this in their own life.
Paraliturgy VI

Objective: to expand the meaning of "Thy will be done on earth as it is in Heaven" to include accepting of God's will.

Prayer: Father in Heaven, we love You. Help us to know that You love us. Help us to understand what You have planned for us. We want to say "YES" to You.

Song: As we prepare for Mass this morning, listen to this music, and think of what you want to tell Jesus when you meet Him this morning.

Music: Quiet Background Music

Reading: The reading is from the Gospel of St. John

Jesus went into the garden with His friends. The guards came looking for Jesus. Jesus knew that they wanted to kill Him. He knew that God wanted Him to die to save us. Jesus wanted to obey His father. Then the guards took Jesus away.

Sharing: In this reading, Jesus accepted what His father wanted for Him. He did not want to die. He knew it would cause Him a lot of pain and suffering. But He accepted this because God the Father asked Him to do it for us.

God asks many things of us. He asks us to accept many things...many wonderful things like:
(using pictures according to student needs) fall scene - family scene - children playing - people traveling.

We can all think of things for which to thank God, things that He willed to happen to us. We are grateful for these things and offer thanks to God with our voice and by our actions.

But God also asks us to accept things that are not wonderful...
(using pictures) sickness - poverty - death - worry

These things are hard to accept but we must learn to accept all that God sends. Even these things must be accepted joyfully.
Closing: Think of your own life. What things has God sent to you? Offer Him thanks and praise for all that He has sent. It all comes from a loving Father.

Materials: Pictures as Needed.
Objective: To present "Give us this day our daily bread" as:
Our Father God will take care of us and give us everything we need.

Opening:
Quiet Time. Think of why we come together to pray.
What we are preparing for.

God our Father, we love you.
We need so many things as we wait to come to Heaven.
We believe that you will give us the things we need.
Help us to see you in everyone we meet.
We ask this through Jesus Christ our Lord.

Reading:
Mark 6: 0-30-44

Jesus knew that His friends were tired and hungry.
They went for a boat ride with Jesus.
They were going to eat supper with Jesus.
A lot of people followed them.
The people wanted Jesus to teach them about God, His father.

Jesus taught them for a long time.

Then all the people were hungry.
Jesus told them to sit down.
He gave them bread and fish to eat.
They all ate as much as they wanted.
Then Jesus said good-by to the people.
He went by himself to a quiet place to pray.

Sharing:
The people in the Gospel story needed many things:
the friendship of Jesus, the Word of God, food, and rest. Jesus took care of their needs.

We have many needs as we wait for Heaven.
When we pray...give us this day, our daily bread, we are asking God for all our needs, not for food alone. God answers our needs through the people He has given us.

Develop this idea through pictures - construction workers, doctors, teachers, friends, parents, farmers.
All of these people answer our needs in God's name.
What are some of the things that we can offer each other? Are we are of other people's needs?

- the need to be a partner in a game
- the need to talk to someone about school
- the need for help in working in the department
- the need to talk about something we worried about
- the need to talk about God

**Closing:**

Think about your needs and the needs of others.
Let's pray about them together.

Allow time for students to develop petitions, then pray together.

**Materials:**

Magazine pictures as needed
Objective: To use "And forgive us our trespasses" to emphasize our need for the forgiveness of Our Father God.

Opening: (Provide an atmosphere of quiet for the Penance Service. Seat the students in various areas of the room - give each student a burning candle.)

When we disobey God, we must ask His forgiveness. We ask it immediately when we do something wrong. But sometimes we need to take time to really look at our life. This is what we want to do today.

(ALL) Our Father, we come here today to ask your mercy. We come to tell You what is in our hearts. We come to tell You that we love You. We come to listen to Your Word. Help us to know that You will light our way to You. Amen.

Song: Those Who See Light - Verse 1

Reading: Luke 18: 9-14
Jesus said: Be honest with God when you pray. Tell Him what you have done. Tell Him the good things. Tell Him the bad things. Ask God to forgive the bad things. Say to God, "Have mercy on me." Then God will forgive you.

Sharing: God knows all things. So we must be honest with Him. Let us think about our own life:

Do I share my things with others? (Pause)
Am I kind to others? (Pause)
Do I always tell the truth? (Pause)
Do I always play fair? (Pause)
Do I cheat in class? (Pause)

Closing: Father, we trust in You. We are your children. We come back to You to tell you that we are sorry. Let us pray together to Him:

Our Father, we are sorry.
For not loving You as we should.
Please forgive us. Please help us to love others.
Fill our hearts with Your love. Amen.

Sing: Those who see Light - Verses 2 and 3
Objective: To present "as we forgave those who trespass against us" or:
We must be kind when someone says "I'm sorry."

Opening: As we prepare for Mass, remember that there are four things we want to tell God:
we love Him, we thank Him, we need His help, and we ask His forgiveness.

Our Father, you love us.
You forgive us when we sin.
Help us, Father, to care for each other.
Help us to forgive each other.
We ask this through Christ our Lord.

Song: "Kumbaya" (singing - praying - smiling)

Reading: Matt. 18: 21-35

Peter asked Jesus a question.
"Lord, how many times do I have to forgive people when they hurt me?"
Jesus answered:
"Peter, you must always forgive.
Each time that someone hurts you, you must really forgive them.
As often as you forgive other people, God the Father will forgive you."

Sharing: This is a question we might also ask - How many times must we forgive?

Jesus tells us: "Each time that someone hurts you, you must forgive."

Have small items for each student.
These (leaves, shells, seeds, etc.) can help us think about forgiveness.

Suppose you come to school and someone says, "you can't do anything right - I'm not picking you for my team." This would hurt your feelings.
You will know that you have really forgiven this person for hurting you, if you can smile at him, walk as a partner with him, even pick him for your team, the next time you are captain. To show that you have really forgiven this person, move one item up here to the middle of the table.
Now, let's imagine that we are having a math test and you have not studied. You cheat during the test, then, later, realize that you have done wrong. You tell God you are sorry. God will forgive you in the same way you have forgiven other people. To show God's forgiveness, move the one item back to yourself.

(Continue to give examples as needed)

Closing: Let's pray about this. (allow time)
If I have hurt someone's feeling, forgive me, God. (etc.)
When I hurt other people, forgive me, God.

When I disobey You, God, forgive me.

Material: Small item, e.g. seashells, rocks, pens.
Paraliturgy X

Objective: To develop "And lead us not into temptation..." as:

Our Father God will help us to say "yes" to Him.

Opening: God our Father, you love us.
You have asked us to live our lives for you.
You have promised to be with us always.
Help us to see the signs of your love in our life.
We ask this through Christ Our Lord. Amen.

Song: All that I Am (Hum the words to yourself - really think about what you are saying)

Reading: Matt. 19, 16-26

Jesus talked to the people.
He said:

If you want to come to Heaven, obey God's laws.
Love everyone.
Follow me.
Then God will bring you to Heaven.

Sharing: Develop idea of temptation, using concrete situations within realm of student's experience. Show that the thought of doing something wrong is called a temptation. We can make a decision to say "Yes" or "No" to God.

Develop concept that God Our Father will always be present to help us say "yes". We must really believe that God is here with us. We must look for God every single minute of our life. We must look for the signs of His love for us. For each one it will be special, because God loves each of us in a special way.

Show God's care for us through the gift of the Eucharist, through our parents, our friends, who show us, by their example what it means to be holy. God uses people to help us come to Heaven, to help us do the right thing as we come home to Him.

Closing: Pray today for the people God gives you to help you be holy, to help you on your way home.

(Allow time for students to think about the people in their lives - then let them express their thoughts about how these people help them come to God. Particularly show how a person's smile, kindness, thoughtfulness can help us experience God.)
Paraliturgy XI

Objective: To explain "but deliver us from evil" as Our Father God will help us to do good things for others and ourselves.

Opening: Lord God, You are holy. 
You want us to be holy. 
Help us to stay close to You as we come to Heaven. 
We ask this through Christ Our Lord. Amen.

Reading: Matt. 4, 1-11

Jesus tells us: 
You must pray to God 
You must praise God. 
You must love God. 
Then God my Father will take care of you. 
He will protect you from harm.

Sharing: In the Gospel, Jesus tells us that God the Father will take care of us. He will protect us from harm. This means that He will deliver us from evil. The word "deliver" means to "take." In the prayer, we ask God to take us (or deliver us) from evil.

Have two large poster boards available. 
Title one: Deliver us from: 
Title the other: Deliver us to:

Have the students make lists of things we ask God to deliver us from: for example, sin, sickness, accidents, worry, and lists of things we ask God to deliver us to: for example, happiness, holiness, peace.

Closing: Using the phrases that the students have written, pray for the needs of the group.

Lord, deliver us from ____________.

Lord, deliver us to ____________.

Materials: Two large poster boards and marking pens.
Paraliturgy XII

Objective: To culminate study of the Our Father

Opening: Lord God, You have asked us to call You Father. We have come here together to talk to You. We know that you love us. Help us to love You more each day. Help us to be your children. We ask You this through Christ Our Lord.

Reading: Matt. 6, 1-18

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, who art in Heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth, as it is in Heaven.
Give us this day, our daily bread.
And forgive us our trespasses
As we forgive those who trespass against us,
And lead us not into temptation,
But deliver us from evil. Amen.

Sharing: Review all concepts presented.
Write out phrases of the Our Father on cards.
Distribute the cards to the students.

Using all the pictures presented in the paraliturgies recall the various phrases. Give the pictures to the student holding the matching phrase.

When all pictures have been distributed, have the students pray the Our Father silently, looking at the pictures.

Closing: We have learned about God together. To show that we all believe that we are God's children, let us show our love and friendship by giving each other the Kiss of Peace.
The Peace of the Lord be with you. And with your spirit.

Sing: The Our Father

Materials: All pictures presented in the previous paraliturgies
Lesson I

OBJECTIVES: To introduce the phrase Our Father.
To review the concept that God is our loving Father who cares for all of us.

MOTIVATION: Ask the child: Have you ever wondered how you could do something and gone to your teacher for help? You say, "How can I do this?" and the teacher tells you how. This happened once to some people. They wanted to talk to God, to pray, but they didn't know how. So they went to the best teacher they could find. This was Jesus. And they said to Jesus, "How can we pray?" And this is what Jesus said: (Use pictures of Jesus with people, or make a simple drawing on paper or with chalk.)

READINESS: First, you need to remember that Our Father God wants you to talk to Him because He loves you very, very much. He watches over you and takes care of you. Our Father God never gets sick of you or mad at you. He wants to give you everything you need. Our Father God wants, more than anything else, that you should love Him and tell Him so.

PRESENTATION: Then Jesus said, don't pray just so that other people - like your mother and dad, or your teacher, will think you're a good kid. Do good things just for God; try to please God first and don't worry whether other people are watching you! You don't have to say lots of words; just tell Our Father God what is in your heart.

One of the people there said, "Well that sounds easy, but when I try to do it, it gets pretty hard!"

So Jesus said, "Well, ok then, when you talk to Our Father God, say this: (slowly) Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation but deliver us from evil. Amen!

And the people liked this prayer and used these words to talk to Our Father God often. We still say it every time we celebrate Mass.

COMPREHENSION CHECK: Now, when Jesus said, "Our Father! what did He mean? Who is Our Father? (our best friend). What does he do for us? (takes care of us, loves us, watches out for us). What did Jesus tell us to say to Our Father God? (Our Father). When do we say this prayer to Our Father God? (at Mass)

MATERIALS: Picture of Christ teaching, or paper and crayons or chalk and slate.

REFERENCE: Matt. 6:1-15
Lesson II

Sister M. Sheila Haskett, O.S.F.

OBJECTIVES:
To review the concept that heaven is Our Father God's home, and we will be there with Him someday.
To introduce the phrase: Our Father who art in heaven...

MOTIVATION:
Show the child a simple picture of the Last Supper. Remind him (her) that this was the special party that Jesus gave for His friends. Point out that Jesus is telling His friends a wonderful secret. Ask the child to guess what it is.

READINESS:
It may be necessary to start at the labeling level when reading the picture, e.g., Who is this? Then go on to the descriptive level: What are they doing?

PRESENTATION:
Jesus told his friends (the Apostles) that soon He would be going away. He was going to His Father God. The Apostles became very sad. They felt bad because Jesus was going away. Jesus saw how sad they were, so He said, "Don't worry you will be sad for a little while, but after a while you will feel better. I am going to Our Father God and you are sad. But I will come back again and you will be happy, because when I come back I will take you with me to Our Father God. Then we will be in heaven with Him and then no one will be able to make you sad again.

So the Apostles said, "But where is Our Father God?"
And Jesus said, "Remember what I told you? Our Father Who art in heaven."

Ask the child to repeat the phrase first with the teacher, then with less and less of the teacher's help until the child is saying it alone.

COMPREHENSION CHECK:
Ask: Why were the Apostles sad? Where was Jesus going? Where will we be happy always? What do we think about when we say, "Our Father Who are in heaven?"

MATERIALS:
Picture of the Last Supper

REFERENCE:
John 16:16-24
Lesson III

OBJECTIVES: To introduce the meaning of "Hallowed be Thy Name" as an expression of love and respect for Our Father God.

MOTIVATION: Show the child several photos of himself, a brother or sister, and/or someone well known to the child. Ask: Who is this?

READINESS: You say this is ________ (name of person in photo). What is his (her) name? You see - you said this is ______ (name) and you say his (her) name is _______. So we use a person's name to say who he (she) is. Sometimes we use a person's name to tell something about them, like Skinny or Freckles or Shorty. (Repeat this procedure, using different pictures until the child understands that a name tells who a person is.

PRESENTATION: One day Mary, the Mother of Jesus, was very happy. Our Father God told her that soon Jesus would be coming. Mary was so happy that she just made up a song and started to sing about how good God was. She said, "Our Father God is so good to me! He is holy! His name is holy!" Mary meant that holy would be a good name for Our Father God.

When someone is holy that means he is just the way he ought to be. When we say that Our Father God is holy, that means He is just the way He ought to be. When we say God's name is holy we say that God is holy. This is one of the nicest things that we can say about God - that He is holy. This is one of the nicest things we can say to God - that He is holy. We say this in our prayer at Mass. We say, "hallowed be thy name." We mean "holy, is your name - Our Father God, you are holy. We love You. We think you are just Great!" So we say "hallowed be thy name.... Our Father who art in heaven, hallowed by thy name."

COMPREHENSION CHECK: What are we telling Our Father God when we say "hallowed be thy name?"

MATERIAL: Four or five photos or pictures of persons well known by the child.

REFERENCE: Luke 1:49
Lesson IV

OBJECTIVE: To present the meaning of "Thy kingdom come" as the desire for God to fill our lives which is expressed in the Mass prayer "Jesus died". Jesus rose from the grave. Jesus will come back again to take us to heaven.

MOTIVATION: Say to the child, "Did you ever see one of those books that has pictures that say "Color me happy," or "Color me sad"? Well today we're going to talk about a prayer that says "Color me God!"

READINESS: Remember one day the apostles asked Jesus to teach them how to pray. And Jesus told them to say "Our Father who art in heaven, hallowed be thy name." This tells our Father God that we think He's just great and we really love Him a whole lot.

PRESENTATION: Now we come to the part of our prayer where we say, "Thy kingdom come." This is the "color me God" part. When we say "Thy kingdom come," we tell God that we remember that Jesus died for us. Jesus came back to life again Jesus will come back some day to take us with Him to heaven. We want our lives to be full of God. (Show the child a glass of clear water; drop in a drop of food coloring - invite the child to watch how all the water is colored - the water is full of color.) We are like this glass of clear water. We want God to come into our lives like the drop of color and color it all. Everything we do, we want to do for God. We want to think about God often and we talk about Him, too.

COMPREHENSION CHECK: When we say "thy kingdom come" in the Our Father what do we tell God? (We want our lives to be full of God.) Discuss with the child how what he says and does can express the desire for God to fill his life. When do we remember "thy kingdom come" at the Mass? (Jesus died, etc.) Practice reciting the words of the Our Father...thy kingdom come.

MATERIAL: Small glass, drop of food coloring, water

REFERENCE: Adapted liturgy
OBJECTIVE: To present the meaning of "Thy will be done on earth as it is in heaven" as Our Father God wants us to say "yes" to Him.

MOTIVATION: One day a big crowd of people came to hear Jesus. So Jesus went up a hill and sat down. Then the people came around and listened to Him. Jesus told them:

- Do good. Show others how to do good. Do not call anyone bad names. Forgive (don't try to get even with) the people who are mean to you. Pray for them.
- Try hard to be good--good like Our Father God in Heaven.

PRESENTATION: When we love someone we want to do the things they want us to do. So if your mother wants you to pick up your things you do it because you love her. You want to do the things she wants you to do. (Repeat idea, using examples of other appropriate activities until the child easily expresses that we show love for another by doing the things they want us to do). Because we love God we want to do the things He wants us to do. So because God wants us to help our mothers and dads, we do this because we love Him. (Repeat idea, using examples of other ways the Child shows love for God by doing good things, e.g. forgiving, helping, sharing.)

When we do what God wants us to do, we say we are doing God's will. (Repeat examples used above, emphasizing that these are examples of doing God's will.) Jesus has told us what God wants us to do - what God's will for us is. In the Our Father we pray that. God's will will be done here on earth (in Madison) just as it is in heaven by God's friends there. We can help make the prayer come true by always doing God's will, by always saying "yes" to God.

COMPREHENSION CHECK: Hand the child a ball of clay and ask him to make something that shows how he says "yes" to God. The object can be presented at the Offertory procession. The object is to determine whether the child understands how he can do God's will.

MATERIALS: Ball of clay

REFERENCE: Matt. 5: 1-10
Lesson VI

OBJECTIVE: To expand the meaning of "Thy will be done on earth as it is in heaven" to include accepting of God's will.

NOTIVATION: One night Jesus felt afraid. He knew that some men did not like Him. They were planning to kill Him because He said He was God's special Son. This made Jesus sad. So He prayed to His Father for help. He said, "Father in Heaven, I am sad. I do not want to die. I want whatever you want. I will do whatever you want even if I must die." Jesus prayed to Our Father God for a long time. The Father made Jesus strong and brave.

PRESENTATION: When we know someone loves us, we know that he or she wants only good things to happen to us. We know that our Father God loves. So we know that God wants only good things to happen to us. Sometimes the things that are good for us do not make us very happy. When we have a pain or a sore we are not very happy. But the hurt is good because it lets us know that we need to have the sore taken care of. Sometimes we just don't know what's good for us. Sometimes mother has us eat things we don't like. She knows the food is good for us and will make us grow. Jesus knew that the mean people wanted to kill Him. He was sad. He prayed to His Father God. Then Jesus knew that what His father God would let happen to Him would be good. So Jesus was brave. He smiled and said "Thy will be done on earth as it is in heaven."

When we say "thy will be done on earth as it is in heaven," we say "yes" to all the things that happen to us because it is God's will. Sometimes it is easy to say "yes" to God when the sun is shining, when things turn out the way we like (give appropriate example). Sometimes it is hard to say "Yes" to God when it rains on a picnic day, or when things don't turn out the way we like. Both times we must remember to say "yes" to God, to say "thy will be done on earth as it is in heaven." We show God that we love Him even when things go wrong when we smile and keep on being nice. We don't get mean or crabby. We say "yes" with a smile. That tells God we love Him and want what He wants for us.

COMPREHENSION CHECK: Give the child a disk and a crayon or magic marker. Give an example of when things go right - ask him to draw a face to show how he will look when this happens. Repeat with the child "Thy will be done on earth as it is in heaven." Give the child another disk and relate an example of when things go wrong - ask him to draw a face.
to show how he will look when this happens. Repeat with the child, "Thy will be done on earth as it is in heaven".

Repeat examples until the child answers easily and independently. Conclude the session by praying together the Our Father, through "...as it is in heaven..."

**MATERIALS:**

disks and crayon or magic marker.

**REFERENCE:**

John 18: 1-14
Lesson VII

OBJECTIVE: To present "Give us this day our daily bread..." as:
Our Father God will take care of us and give us everything we need.

READINESS: Briefly review the preceding phrases of the Our Father and the basic meaning of each phrase (refer to objectives in lesson plans I-VI).

MOTIVATION: Using a Bible, cover the text with the adapted version of Mark 6:30-44., and read aloud:

"Jesus knew that His friends were tired and hungry. They went for a boat ride with Jesus.
They were going to eat supper with Jesus.
A lot of people followed them.
The people wanted Jesus to teach them about God His Father."

Jesus taught them for a long time.
Then all the people were hungry.
Jesus told them to sit down.
He gave them bread and fish to eat.
They all ate as much as they wanted.
Then Jesus said good-by to the people.
He went by himself to a quiet place to pray.

PRESENTATION: What were the things that Jesus gave to the people in the story? (Word of God, bread, fish). You remember (from the first Eucharist cycle) that once you learned that people often show love for each other by giving gifts.
You give gifts to people for Christmas. This gift tells the person you love him. (Use specific examples). You get gifts for your birthday and at Christmas. You get these gifts because someone loves you. (Discuss specific examples of persons from whom the child might receive gifts and emphasize that the gift is an expression of love.)
Our Father God loves you more than any of these people.
He gives you many gifts. (Discuss the gifts of nature, parents, friends, etc.). He gives you one very special gift - the gift of Himself - this bread which we call Holy Communion is the greatest gift that God gives you. God gives you these gifts to show you that He loves you.
(Repeat this point, using examples of the gifts mentioned above - each is a sign of God's love.) Every day we ask God to take care of and give us what we need when we say "Give us this day our daily bread" in the Our Father.
God gives us these gifts to show - His love. What are they?

Invite the child to draw pictures of the gifts received from God. As each item is completed, ask the child to tell how he can ask Our Father God for this gift ("Give us this day"...) and why God does give the gift. (to show His love).

The picture can be presented at the Offertory as a gift to Our Father God to express the child's love.

**MATERIALS:**

Large paper, crayons.

**REFERENCE:**

Mark 6:30-44
Lesson VIII

OBJECTIVE:
To use "And forgive us our trespasses..." to emphasize our need for the forgiveness of Our Father God.

READINESS:
Briefly review the preceding phrases of the Our Father and the basic meaning of each phrase (Lesson plans I-VII). Today we are going to talk about the next part of the Our Father, but first we need to think about two words: trespasses and forgive. Listen to this story so that you can tell at the end what these two words mean.

Two boys went for a hike in the woods. Soon they saw a hickory nut tree. They started to pick up the nuts and stuff them into their pockets. All at once the farmer who owned the woods came stamping along. He was angry. He said to the boys, "You are trespassing in my woods. I did not say you could come here."

The boys said, "We are sorry. We should have asked you. We won't come back again unless you say we can. Here are your nuts."

The farmer said, "Since you are sorry, it's all right now. I will forgive you for trespassing."

The boys did something wrong. What did they do? — trespasses.

After they said they were sorry the farmer wasn't angry any more. What did he do? (forgive)

Sometimes this kind of thing happens to us. We do something we shouldn't do. We say "no" to God. We trespass. After we say we are sorry, Our Father God forgives us.

Jesus had something to say about this. Let's read in the Bible what Jesus has to say.

MOTIVATION:
Using a Bible, cover the text with the adapted version of Luke 18: 9-14 and read aloud:

Jesus said:
Be honest with God when you pray.
Tell him what you have done.
Tell him the good things.
Tell him the bad things.
Ask God to forgive the bad things.
Say to God: "Have mercy on me."
Then God will forgive you.

PRESENTATION:
Jesus said: "be honest when you pray." He told us a way to tell Our Father God that we are sorry we said "no" to Him. Jesus told us how to ask Our Father God to forgive us. Jesus said we should say, "forgive us our trespasses..."
Show the child magazine pictures of people quarreling, being angry selfish, etc. Discuss each picture with the child, clarifying how the person(s) is saying "no" to God. After each, ask the child, "What should this person say to Our Father God?" (Forgive us our trespasses.)

**MATERIALS:** Magazine pictures of people saying "no" to God: Bible

**REFERENCE:** Luke 18: 9-14
Lesson IX

OBJECTIVE: To present "as we forgive those who trespass against us" as: We must be kind when someone says "I'm sorry."

READINESS: Briefly review the phrases of the Our Father and the basic meaning of each (Lesson plans I-VIII). Particularly review the meaning of "forgive".

MOTIVATION: Using a Bible, cover the text with the adapted version of Matt. 18: 21-35 and read aloud:
Peter, one of Jesus' special friends, asked Jesus a question.
"Lord, how many times do I have to forgive people when they hurt me?"
Jesus answered:
"Peter, you must always forgive. Each time that someone hurts you, you must really forgive them. As often as you forgive other people, God the Father will forgive you."

PRESENTATION: Tell me the biggest number you can think of! (Write down child's response on chalkboard.) I can think of a bigger number than that! (Write down a number.) Now tell me another number that you know. (Write it on chalkboard. Continue until child has supplied six or seven numbers.) (Point to first number). Now, if you said "no" to Our Father God this many times, would He still forgive you? (As child says "yes", circle the number. Repeat the procedure for each number.) Now, if someone is mean to you this many times (point to number) should you forgive him that many times? Remember, Jesus taught us to say, "Forgive us our trespasses as we forgive those who trespass against us"... (Have child repeat the phrase). As Our Father God forgives you, you must forgive others. (Have child Erase number to dramatize forgiving. Repeat using different examples of trespasses, e.g., name-calling, refusing to share, for each number.)

COMPREHENSION

CHECK: Why should we forgive someone who is mean to us? (Forgive us our trespasses, etc.)

MATERIALS: Chalkboard or slate, chalk, Bible

REFERENCE: Matt. 18: 21-35
Objective: To develop "And lead us not into temptation..." as: Our Father God will help us to say "yes" to Him.

Readiness: Briefly review the phrases of the Our Father and the basic meaning of each (Lesson plans I-IX). Also, review the meaning of "temptation": (Light a small candle). You see this candle is lighted. What if you would really like to blow it out, but you decided to wait until I told you that you could. Would the light go out just because you were thinking about it? Of course not. When you think about doing something that you shouldn't do, then decide not to do it, we call this a temptation. So, if you think of slapping your little sister, but then don't do it, what would you call that? (temptation) Today we will talk about the part of the Our Father that says "Lead us not into temptation..."

Motivation: Using a bible, cover the text with an adapted version of Matt. 19: 16-26 and read aloud: Jesus talked to the people. He said:

"If you want to come to Heaven, obey God's laws. Love everyone. Follow me."

Then God will bring you to Heaven.

Presentation: In the Bible story we heard what Our Father God wants us to do. Sometimes it is hard to obey all God's laws. It is hard to love some people sometimes. This is why we ask Our Father God to help us. We say, "And lead us not into temptation..." We ask Our Father God to help us when it is hard to say "yes" to Him. When we think about saying "no", when we are having a temptation, we ask Our Father God to help us so that we will say "yes" to Him. We know that if we say "yes" to Our Father God, He will some day invite us to be happy with Him in heaven.

Comprehension Check: (Using candle) Here is our light. I don't want you to blow it out. But suppose you'd like to blow it out right now. What could you say to Our Father God to ask Him to help you to do the right thing? (Lead us...)

Materials: Small candle and holder, matches; Bible

Reference: Matt. 19: 16-26, Pennance Cycle Lesson 17
Lesson XI

OBJECTIVE:\nTo explain "but deliver us from evil." as Our Father God will help us to do good things for others and ourselves.

READINESS: Briefly review the phrases of the Our Father and the basic meaning of each. (Lesson plans I-X). Then point out an object (book, eraser, etc.) at some distance from the child. Ask him (her) to deliver it to you. If he (she) seems puzzled explain that deliver means carry (Role play if necessary). Tell the child: Today we are going to ask Our Father God to deliver us, to take us to something that is very good. We will ask Our Father God to deliver us, to take us, away from evil, from very bad things. Can you name something that might be evil? (War, drugs, tornadoes) Jesus tells us how we can stay away from evil, how we can do good things for others and ourselves.

MOTIVATION: Using a Bible, cover the text with the adapted version of Matt. 4:1-11 and read aloud:
Jesus tells us:
You must pray to God.
You must praise God.
You must love God.
Then God my Father will take care of you.
He will protect you from harm.

PRESENTATION: Jesus tells us in the Bible that Our Father God will take care of us. He will deliver us from evil. He will help us to do good things, but we must ask Him to help. We can say, "but deliver us from evil."

COMPREHENSION CHECK: When we want Our Father God to take care of us, what can we say to Him? (deliver us...) When we want Our Father God to keep bad things from happening to us, what can we say to Him? (deliver us...) When we want Our Father God to help us to do good things, what can we say to Him? (deliver us...)

MATERIALS: Bible, object to ask for

REFERENCE: Matt. 4:1-11
Lesson XII

OBJECTIVE: To culminate study of the Our Father; to develop the meaning of "Amen"

READINESS: Sometimes somebody says something that you really think is great. You want them to know you agree with them, that you feel like they do. So you might say, "Right!" or "You bet!" or "Right on!" There is another word you could use. That is "Amen". (have child repeat it) So if I said to you "Let's have a party," and you agreed with me, you could say ___________ (Amen).

MOTIVATION: Would you like to play a game with me? Here's how it goes. I'll say something, and if you agree with me, you say, "Amen". If I say something you don't agree with, you do this (demonstrate "thumbs down"). If I say, "I hope you have fun today, "What will you say? (Amen) If I say, "I hope you fall down and get all muddy, what will you do? (thumbs down)

PRESENTATION: God is our loving Father, who cares for us. What do you say? (Amen) Heaven is Our Father God's home. What do you say?
We will be happy in heaven with Our Father God some day. What do you say?
Our Father, who art in heaven. (wait for response)
We love and respect Our Father God. (wait for response)
Our Father, who art in heaven, hallowed be thy name. (Wait for response)
We want to do everything for God. (Wait for response)
Our Father who art in heaven, hallowed be Thy name. Thy kingdom come....(Wait for response)
We want to do what God wants us to do (Wait for response)
We want to say "yes" with a smile to God. (Wait for response)
Thy will be done on earth as it is in heaven. (Wait for response)
Our Father God will give us everything we need. (Wait for response)
Give us this day our daily bread. (Wait for response)
Our Father....daily bread. (Wait for response)
We need to tell Our Father God we are sorry we said "no" to Him. (Wait for response)
And forgive us our trespasses. (Wait for response)
We must be kind when someone says "I'm sorry" (Wait for response)
We must be kind to others like Our Father God is kind to us. (Wait for response)
And forgive us our trespasses as we forgive those who trespass against us. (Wait for response)
Our Father...tresspass against us. (Wait for response)
Our Father God will help us to say "Yes" to Him (Wait for response)
And lead us not into temptation. (Wait for response)
Our Father God will help us to do good things for others and ourselves. (Wait for response)
But deliver us from evil. (Wait for response)
And lead us from evil. (Wait for response)
Our Father...from evil. (Wait for response)
That was a great game! Do you know that it ended just like a story from the Bible? (Using a Bible, cover the text with the adapted version of Matt. 6:1-18 and read aloud:)
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, who art in Heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth, as it is in Heaven.
Give us this day, our daily bread.
And forgive us our trespasses
As we forgive those who trespass against us.
And lead us not into temptation,
But deliver us from evil. Amen.

COMPREHENSION CHECK: Invite the child to pray the Our Father alone.

MATERIALS: Bible

REFERENCE: Matt. 6:1-18
APPENDIX C

MASS FORMULARY
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 READING: One reading 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 EUCHARISTIC 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.

b. The Holy, Holy, Holy - sung by all, as usual.

c. The Priest continues:

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 bless­
ing 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 Cannon 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 become 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 than 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.)
APPENDIX D

ADAPTED GOSPEL READINGS
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, who art in Heaven,
Hallowed be thy name,
Thy kingdom come,
Thy will be done,
On earth, as it is in Heaven.
Give us this day, our daily bread,
And forgive us our trespasses
As we forgive those who trespass against us,
And lead us not into temptation,
But deliver us from evil. Amen.

John 16: 16-24

Jesus told His friends that He was going back to His Father in Heaven.
He knew He would not see them anymore.
They would be sad.
So He told them about Heaven.
Jesus told them that they would see Him again when they came home to Heaven.
They would be together again.
They would all be happy.
Then Jesus told them: "If you need anything, ask God my Father for it."

Philippines 2: 9
Luke 1:49

God our Father has done great things for us.
His name is holy.
Because of all that God has done for us, we show Him love and honor.
We do this by obeying His laws and remembering Him.

John 12: 27-28

Jesus knew that He was going to die.
He was afraid.
He asked God the Father to help Him.
He wanted to die to save us.
God the Father was happy with Jesus.
He blessed Jesus and helped Him.
Matt. 5: 1-10

A lot of people came to see Jesus.
He went up a hill and sat down to teach them.

This is what He taught them:

You will be happy, if you are generous.
You will be happy, if you are gentle.
You will be happy, if you do what is right.
You will be happy, if you are kind to others.
You will be happy, if you are peaceful.

If you do all these things, you will see God.
You will be called a child of God.

John 18: 1-14

Jesus went into the garden with His friends.
The guards came looking for Jesus.
Jesus knew that they wanted to kill Him.
He knew that God wanted Him to die to save us.
Jesus wanted to obey His Father.
Then the guards took Jesus away.

Mark 6: 30-44

Jesus knew that His friends were tired and hungry.
They went for a boat ride with Jesus.
They were going to eat supper with Jesus.
A lot of people followed them.
The people wanted Jesus to teach them about God His Father.

Jesus taught them for a long time.
Then all the people were hungry.
Jesus told them to sit down.
He gave them bread and fish to eat.
They all ate as much as they wanted.
Then Jesus said good-by to the people.
He went by himself to a quiet place to pray.

Luke 18: 9-14

Jesus said:
Be honest with God when you pray.
Tell Him what you have done.
Tell Him the good things.
Tell Him the bad things.
Ask God to forgive the bad things.
Say to God: "Have mercy on me."
Then God will forgive you.
Peter asked Jesus a question:
"Lord, how many times do I have to forgive people when they hurt me?"

Jesus answered:
"Peter, you must always forgive. Each time that someone hurts you, you must really forgive them. As often as you forgive other people, God the Father will forgive you."

Jesus talked to the people.
He said:
"If you want to come to Heaven, obey God's laws. Love everyone. Follow me. Then God will bring you to Heaven."

Jesus tells us:
You must pray to God. You must praise God. You must love God. Then God my Father will take care of you. He will protect you from harm.
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