

Telephone

Have the children sit in a circle on the floor. The teacher begins the game by whispering a sentence to one of the students. This sentence is taken from the lesson of the day. For example, to reinforce the promise of the Savior, the sentence could be, “God promised Adam and Eve that He would send a Savior.” The child, after receiving the message, whispers it to the child next to him. The message continues around the circle in this way until the last person receives it. The last person then stands and repeats it for the entire class. If any child has difficulty understanding the message that is whispered to him, he may say “Operator,” which means that he needs to have the message repeated to him again before he can pass it to the next person.

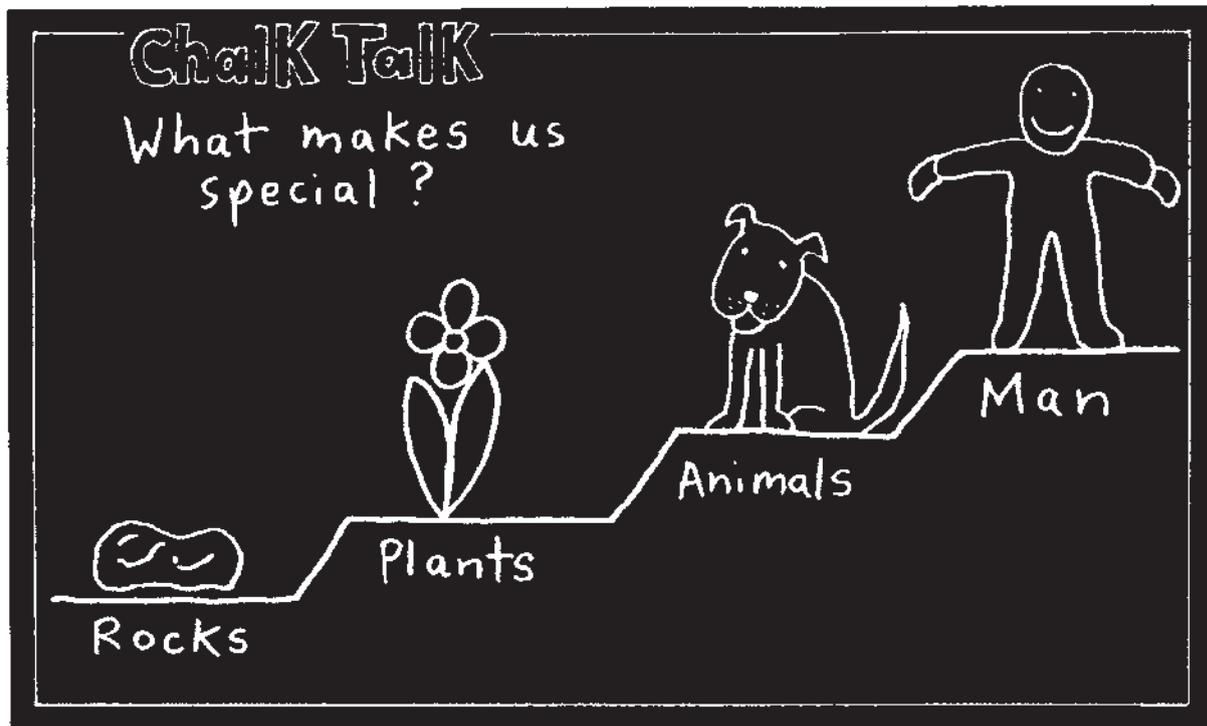
Bible Baseball

1. Set up bases around the room.
2. Choose teams.
3. Ask a question of a student on one of the teams. If he gets the answer, the student goes to first base and the next student is up for a question. If he misses the answer, that student is out. In this case, the next teammate must answer the same question. If three students on the same team cannot answer the question or if three questions are missed, their team is out and the other team is up.
4. Points are received for “home runs,” that is, when a student has passed through all three bases and reached home base.

Tic-Tac-Toe

1. Draw Tic-Tac-Toe grid on the chalkboard.
2. Choose sides. “X” goes first
3. Ask a student on the first team a question. If he answers it correctly, his team chooses where to put the “X”. If he answers incorrectly, the other team has a chance to answer the question. If the “O” team answers, they can choose where to put the “O”, and then they get their turn, that is, one student is asked a question. If they answer incorrectly, they merely get their normal turn.
4. The team that has three “X’s” or three “O’s” in a row wins the round. Losers start the next round.

Staircase of Creation



The Seder Meal

On Holy Thursday evening many Catholic families hold a Seder dinner ceremony in memory of the Jewish Passover. The traditional Passover meal, with roast lamb, bitter herbs, matzah, and wine, is served. An empty place is left at the table for the prophet Elijah.

Jesus and His Apostles would have celebrated a dinner much like this one on the night of the Last Supper.

The Seder

Chapter 8

The Seder: Introduction

The Seder is the ritual meal that takes place in Jewish homes on the first night of Passover. The service, which commemorates the night God delivered the Hebrews from slavery in Egypt, involves the recitation of special prayers and the consumption of symbolic foods.

The Last Supper of Jesus with his disciples was a Passover Seder. During the meal, Jesus taught that he is the Lamb of God, the perfect sacrifice to the Father, which frees us from the slavery of sin and death. During each Mass, parts of the Last Supper are reenacted; some of the gestures and prayers of the Mass, therefore, come from the Seder service.

Materials

Large serving platter for Seder tray

Matzah—three whole matzahs for under the Seder tray; additional matzahs for table

Horseradish—mild creamed horseradish is easiest to use

Celery—two sticks for each participant

Ground apple—about a tablespoon per person

Ground walnuts—about a tablespoon per person

Cinnamon—mix with apples and walnuts to taste

“Wine”—grape juice, about two ounces per person, plus enough to moisten apple-nut mixture

Shank bone—turkey thigh bone, chicken leg or neck bone, or whatever you can get from the butcher; boil to clean and roast till brown

Hard-boiled eggs—1/4 egg per person, plus one whole egg, roasted till brown, for Seder tray

Large cloth napkin—folded in four and stitched closely along the folded sides to form three pockets for holding the matzah that is placed under the Seder tray

“Wine” glasses—one per person

Bowls for salt-water—paper nut cups will do; one per person

Bowls for fresh-water—short paper cups will do; one per person

Napkins, paper plates, spoons

Two candles, matches

Necktie, yarmulke (skull cap), necklace, shawl

Bibles or photocopies of Psalms to be recited

The Seder: Preparation

Before class, arrange the tables or desks in a U-shape or rectangle, with the leader's chair at the head, facing the students. Decorate the tables with cloths, plates, and candles of dark blue and white (the colors of the Israeli flag) or white and violet (the color for Lent). A floral arrangement or a ceramic or toy lamb with a ribbon around its neck makes a nice centerpiece. At the head of the table, place a Seder tray, which is a platter with samples of the following symbolic foods:

- **Maror:** Ground horseradish represents the bitter suffering the Hebrew slaves endured at the hands of the Egyptian taskmasters.
- **Karpas:** Cut celery (or another green vegetable) represents spring. It is dipped in salt water, which symbolizes the tears shed by the Hebrews during their slavery.
- **Haroses:** Ground apples and walnuts symbolize the mortar the Hebrews were forced to make for the Pharaoh's buildings.
- **Zeroah:** A lamb shankbone represents the lamb that was sacrificed and eaten on the first Passover. Those who painted their doorways with its blood were "passed over" by the tenth plague, which killed the firstborn of the Egyptians. Zeroah means "arm," for it was the mighty arm of God that compelled Pharaoh to free the Hebrew slaves.
- **Baytzah:** A hard-boiled egg symbolizes the animal sacrifices that the Israelites brought to the Temple in Jerusalem during holidays such as Passover. The eggs are dipped into salt water, signifying the mourning of the Jews over the destruction of the Temple.
- **Matzah:** Unleavened bread represents the bread the Hebrews made in haste before their departure.

Underneath the Seder tray are placed three matzahs (unleavened bread) in a matzah holder or wrapped in layers in a cloth napkin. More matzah is on the table.

Set each place with a glass of grape juice, a napkin, a dish of salt water, a spoon, a dish of fresh water, and a plate. On each plate, place two pieces of celery, a spoonful each of horseradish and apple-nut mixture, and a slice of hard-boiled egg.

The Seder is a family meal. Choose a boy to be the father and give him a necktie and yarmulke (skull cap) to wear. Choose a girl to be the mother, wearing a necklace and shawl. Choose a third student to act the part of the youngest child.

The Seder: Ceremony

Candle-Lighting Ceremony

Usually, the mother of the family leads the candle-lighting ceremony, using two tapers or special Passover candelabra. She lights the candles and says:

Blessed are You, O Lord our God, King of the universe, Who sanctified us with His Commandments and commanded us to kindle the festival lights.

Blessed are You, O Lord our God, Kind of the universe, Who gave us life and sustained us, and brought us to this joyful season.

Opening

The father usually leads the rest of the Seder. He sits at the head of the table and begins the service:

We have gathered to observe the Passover, the night God delivered Israel from bondage and brought them out of Egypt. Let us proclaim the power, the goodness, and the faithfulness of God.

The First Cup

The father leads the blessing. All raise their cups and say:

Blessed are You, O Lord our God, King of the universe, Who has created the fruit of the vine.

All take a sip.

The First Washing

All participants wash their hands with the water provided. In ancient times, a household servant washed the dusty feet of the dinner guests. At the Last Supper, Jesus Himself performed this service and washed the disciples' feet. In modern Jewish households, each person has his own water and towel, or a bowl and towel are carried from person to person by the mistress of the house.

Appetizer: Karpas

The father asks everyone to take some celery, dip it in the salt water, and say:

Blessed are You, O Lord our God, King of the universe, Who has created the fruit of the earth.

All eat the celery. At the Last Supper, Judas' betrayal was revealed by Jesus during the dipping.

Yahatz: Breaking the Middle Matzah

The father takes the middle piece of matzah and breaks it into two parts. One part is wrapped up and saved for the end of the meal. The teacher might select some students to "steal" this piece and hide it, a tradition in many Jewish families today. The remaining part is lifted by the father, who says:

The Seder: Ceremony (continued)

This is the bread of affliction, which God's people ate in the land of Egypt. Let all who are hungry come and eat.

He then places the matzah on top of the others.

The Four Questions and the Hagadah

The youngest child asks four questions about why this night is different from all the others:

Why do we eat only unleavened bread?
Why do we eat bitter herbs?
Why do we dip the herbs twice?
Why do we dine with special ceremony?

The father answers the questions by telling the Hagadah, the story of the Hebrew people from Abraham to Moses. The father, the teacher, or another student reads this narrative:

In the beginning, our people worshiped idols, but God revealed Himself to them and made a covenant with our father Abraham, in which He promised to make him a great nation. Abraham and Sarah had a son, Isaac, in their old age. Isaac's younger son, Jacob, inherited his father's promise. Jacob became the father of Joseph, who was sold into slavery by his jealous brothers. Joseph became great in Pharaoh's service by saving Egypt from famine. His own family came to him for food and settled in Egypt. Many years later, another Pharaoh enslaved the Hebrews. But the people of Israel cried out to God, Who heard their cry and sent Moses to lead them to freedom. Moses asked Pharaoh to let his people go. When he refused, God sent ten plagues that compelled Pharaoh to free the Hebrew slaves.

The Showing of the Foods

To make the connection between the story and the foods, the teacher points to each item on the Seder tray and explains its significance (see p. B-4).

The First Part of the Hallel

To show thanks for the mighty works of God, the Hallel, or Psalms, are recited. The Hallel includes Psalms 112, 113, and 114. The teacher chooses one to be recited by the class.

The Second Cup

The father leads in taking a second sip of the grape juice. All say:

Blessed are You, O Lord our God, King of the universe, Who has created the fruit of the vine.

The Second Washing

All wash their hands again.

The Seder: Ceremony (continued)

Eating the Matzah, Maror, and Haroses

The father breaks the original top matzah and the broken half of the middle matzah into enough pieces for all and distributes them. This is the point at which Jesus said, “This is My Body.” Each person holds a piece of matzah while the father says:

Blessed are You, O Lord our God, King of the universe, Who brings forth bread from the earth.

All eat the matzah. Each person takes another piece of matzah from the table, dips it into the maror and the haroses, and eats it. (A spoon may be used for dipping and spreading.) Each person takes a piece of hard-boiled egg, dips it into salt water, and eats it. At this point in the Seder, the table is cleared of the symbolic foods, and the rest of the meal is served.

Grace after Meals

After the meal is finished, Psalm 126 is recited. The father then looks for the hidden matzah or asks the children who hid it to bring it back. He divides it among all the participants, and all eat.

The Third Cup

The father asks the others to raise their cups and say:

Blessed are You, O Lord our God, King of the universe, Who has created the fruit of the vine.

This is the point at which Jesus said, “This is My Blood.”

All sip from their glasses, which are refilled if necessary.

The Second Part of the Hallel

More Psalms are then recited, including Psalm 115 and 135. The teacher chooses one for the class to recite.

The Fourth Cup

The father concludes by asking all to raise their cups one last time and say:

Blessed are You, O Lord our God, King of the universe, Who has created the fruit of the vine.

All drink. The father says:

Our Seder has ended. Let us go in joy.

Sources

Kolatch, Alfred J., *The Concise Family Seder* (New York: Jonathan David Publisher, Inc., 1989).

Rosen, Ceil and Moishe, *Christ in the Passover: Why Is This Night Different?* (Chicago: Moody Press, 1980).

Stained Glass Angel



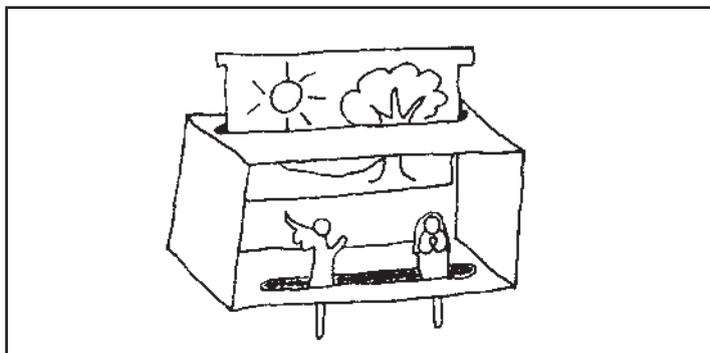
Popsicle Stick Puppets and Shoe Box Theater

The puppets are easily made from popsicle sticks and either felt, construction paper, or cut out pictures.

For example:

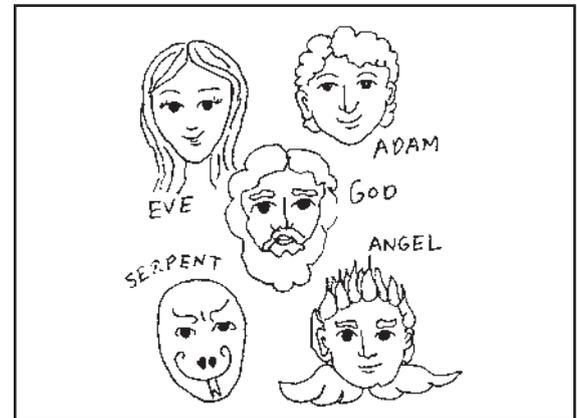


For the theater, take a large shoe box and cut two slots, one toward the top of the box on one of the long sides, and the other toward the bottom of the box on the opposite long side (the slot toward the bottom will be where you insert the puppets; the slot toward the top will be for inserting the backdrop or scenery).

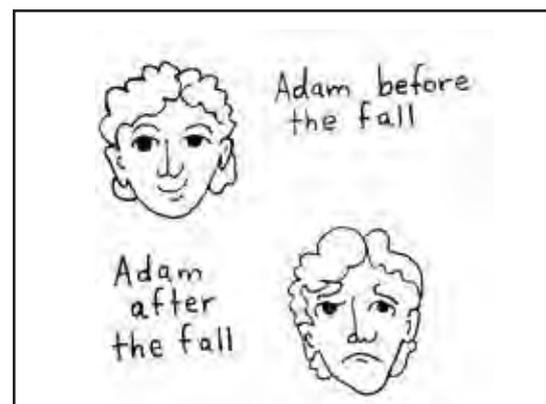


Masks

To identify the different characters in a play without having to make elaborate costumes, it is quite easy to make masks. For example, if you wished to dramatize the temptation and Fall of man, you could make the following masks out of paper and have the students color them; alternatively, the students could make the masks out of construction paper.



To show the change from perfect happiness to the fallen state of Adam and Eve, make the masks reversible. They may be handheld and flipped.



Baptism

Direct Aims

- To become familiar with the basic elements of the baptismal rite
- To appreciate the relationship between the effects of Original Sin and those of Baptism

Materials

- Bible
- Necktie, suit jacket, shawl, woman's hat, matches, white candle
- Priest's stole (violet on one side, white on the other)
- Surplice (optional)
- Photocopy (double-sided if possible) of the Baptism Ceremony for each student
- Desk or table covered with white cloth
- Baby doll dressed in white gown
- Small container (for chrism)
- Shell (for pouring); large bowl (font) for water

Note: The practice of having the priest or deacon begin the rite with the violet side of the stole visible, then turning it to the white side after pouring the water, is not currently part of the rite, but it is still good symbolism and a nice detail for the students to practice.

Characters

- | | | |
|--------|-----------|--------------|
| mother | godfather | lector |
| father | godmother | congregation |
| priest | | |

Preparation

Set up a table at the front of the room with the items needed to perform a pretend Baptism (see list of materials needed, above).

What to Do and Say

Read or review Chapter 6 with the students. Say:

We just read that Adam and Eve are called our “first parents.” We call them that, because the entire human race descended from them. They are the parents of the whole human family. And because they are the first parents of all of us, we all inherit the effects of their disobedience.

What were the effects? Let's list them on the board.

EFFECTS OF ORIGINAL SIN
Lost God's life in their souls (grace)
Could not go to Heaven
Were driven from the garden
Brought spiritual death to descendants

Baptism (continued)

Point to each item on the list and read aloud. Say:

None of us asked for or committed Original Sin, but all of us receive the effects of it. That's the bad news!

Now for some good news! The parents that you have here and now have given you something you didn't ask for either.

You may not remember it, but your parents requested Baptism for you, and together with your godparents they promised to raise you up in the Catholic Faith. You received the priceless gift of Baptism without even knowing that it happened. In a way, Baptism undoes all the damage caused by Original Sin.

EFFECTS OF BAPTISM
Receive God's life in your soul (grace)
Can go to Heaven
Are welcomed into the Church
Gives hope of eternal life

Say:

Adam and Eve's big mistake was to listen to the devil instead of to God. In Baptism, your parents promised to teach you to reject the lies of the devil and to live always as a child of the light.

Take out the materials for acting out a Baptism. Show them to the students. Hold up each item as it is mentioned. Say:

I have everything we need to perform a pretend Baptism. Here is a tie and jacket for the father, a shawl and hat for the mother, a stole and surplice for the priest, a bowl and shell for baptizing, and a container of holy oil for anointing. I even have a baby doll dressed in a baptismal gown. But I don't have all the people. Who would like to volunteer?

Choose well-established readers for the roles of the mother, father, lector, priest, godfather, and godmother. Assign all the other students to play the part of the congregation. Have the main actors stand up in front of the class next to the table you have prepared. Distribute copies of the adapted Rite of Baptism.

Have the student playing the part of the priest begin. Those playing the parts of the parents and godparents give the responses according to the adapted Rite.

A Baptism Ceremony

Priest: What is the baby's name?

Mother and Father: (Say baby's name.)

Priest: What do you want from the Church for (baby's name)?

Mother and Father: Baptism.

Priest: You have asked me to baptize your baby. You must teach him (her) to love God, to keep the Commandments, and to love his (her) neighbor. Are you ready to do this?

Mother and Father: Yes!

Priest: Godparents, are you ready to help them?

Godparents: Yes!

Priest: (baby's name), the Church welcomes you with great joy! In its name, I claim you for Jesus by tracing the Sign of the Cross on your forehead [*priest does so*]. I ask your parents and godparents to trace the Sign of the Cross on your forehead, too. [*All trace Cross on baby's forehead.*]

LITURGY OF THE WORD

Lector: A reading from the holy Gospel according to Saint Matthew. [*Read Matthew 28:18-20.*]

This is the Gospel of the Lord.

All: Praise to You, Lord Jesus Christ.

PRAYERS OF PETITION

Priest: Lord, give this child new life and welcome him (her) into Your holy Church.

All: Lord, hear our prayer.

Priest: Lead this child to the happiness of Heaven.

All: Lord, hear our prayer.

Priest: Godparents, are you ready to help them?

Godparents: Yes!

A Baptism Ceremony (continued)

Priest: Make his (her) parents and godparents good examples.

All: Lord, hear our prayer.

Priest: Keep this family always in Your love.

All: Lord, hear our prayer.

INVOCATION OF THE SAINTS

Priest: Holy Mother of God:

All: Pray for us.

Priest: Saint John the Baptist:

All: Pray for us.

Priest: Saint Joseph:

All: Pray for us.

Priest: (Add additional names, including the child's patron saint and those of family members.)

All: Pray for us.

Priest: All you saints of God:

All: Pray for us.

BLESSING OF THE WATER

Priest: [*turns toward the baptismal water*] Father, You give us grace through signs and symbols that we can see to tell us of Your power that we cannot see. In Baptism we use Your gift of water to bring Your grace to this baby. During Noah's time, a flood of water made an end to sin and a new beginning of goodness. Through the waters of the Red Sea You led Your Chosen People out of slavery into freedom. In the waters of the Jordan River Your Son, Jesus, was baptized by John. After His Resurrection, Jesus told His disciples to "Go out and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit."

[*touches the water with his right hand*]

Send the Holy Spirit upon this water. May all who are baptized with Jesus also rise with Him to new life. We ask this through Christ our Lord.

All: Amen.

A Baptism Ceremony (continued)

REJECTION OF SIN and PROFESSION OF FAITH

[The priest asks the questions, and the parents and godparents answer for themselves and for the child.]

Priest: Do you reject the devil?

Mother and Father, Godparents: Yes.

Priest: And all his works?

Mother and Father, Godparents: Yes.

Priest: And all his lies?

Mother and Father, Godparents: Yes.

Priest: Do you believe in God the Father almighty, maker of Heaven and earth?

Mother and Father, Godparents: Yes.

Priest: Do you believe in Jesus Christ, His only Son, Who died and rose, and now lives forever?

Mother and Father, Godparents: Yes.

Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Mother and Father, Godparents: Yes.

Priest: This is our Faith, we are happy to profess it in Christ Jesus our Lord!

All: Amen!

Priest: Do you want (baby's name) to be baptized in the Faith of the Church which we have all professed together?

Mother and Father, Godparents: Yes.

Priest: *[The mother holds the child over the baptismal font while the priest pours water over his (her) forehead, saying:]* (baby's name), I baptize you in the Name of the Father [*pour water*], and of the Son [*pour water*], and of the Holy Spirit [*pour water*].

A Baptism Ceremony (continued)

[The priest now turns his stole from the violet side to the white.]

THE WHITE GARMENT

Priest: (baby's name), you have become a new creation in Jesus Christ. *[touch the baptismal gown]* See in this white garment the outward sign of your new life. Let your family and friends help you by word and example to live your new life in Jesus here on earth and someday in Heaven.

All: Amen!

[Priest lights the baptismal candle and hands it to the father.]

Priest: (baby's name), receive the light of Jesus Christ. Keep the flame of faith alive in your heart. Parents and godparents, you must help keep this light burning brightly.

THE LORD'S PRAYER

Priest: Let us pray together the words Jesus taught us:

[All pray together the Our Father.]

All: Our Father, Who art in Heaven, hallowed be Thy name; Thy Kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

BLESSING and DISMISSAL

Priest: May almighty God bless you, in the Name of the Father, and of the Son, and of the Holy Spirit.

[All make the Sign of the Cross.]

All: Amen.

Priest: God in peace.

All: Thanks be to God.

Examination of Conscience

Chapter 9

Examination of Conscience and Penitential Rite

Direct Aims

- To learn to examine one's conscience regularly
- To learn to participate in the penitential rite at Mass

Indirect Aim

- To begin preparation for First Penance

Materials

- One missalette for each child

What to Do and Say

Read or review Chapter 9 with the students. Say:

On the last page of this chapter is some very good advice. It says that we should take some time each night to remember our sins and to ask God for forgiveness. There is a name for this. We call it "examination of conscience."

Write "examination of conscience" on the board and have the students repeat the words a few times. Say:

Our conscience is the part of us that lets us know the difference between right and wrong. God gave all of us a conscience, and He expects us to use it. Our book also tells us that the chart on page 37 will help us examine our conscience. Let's turn to page 37 now.

Read or review the chart on page 37 with the students. Tell them to recall silently any sins they have committed. Then say:

God has given us a special way to say we are sorry for any venial sins and to receive forgiveness.

Choose one of the following options based on what the students usually hear at Mass.

Option 1: Very near the beginning of Mass, the priest says, "Brethren, let us acknowledge our sins, that we may prepare ourselves to celebrate the sacred mysteries."

Option 2: Do you remember hearing the prayer at Mass that begins, "I confess to almighty God . . . " ?

Option 3: Do you remember hearing the prayer at Mass that begins, "Lord, have mercy . . . " ?

Examination of Conscience and Penitential Rite (continued)

Affirm the students' responses. Say:

When we say this prayer and are truly sorry for our sins, God forgives them. He takes away our sins and fills our souls with grace. This makes us ready to pray the rest of the Mass with a pure heart.

Pass out the missalettes. Say:

I will show you exactly where you can find this prayer for forgiveness. Then, whenever you are at Mass, you can say it along with everyone else.

Begin at the beginning of Mass, taking the students step by step to the penitential rite.

Look at page _____. When Mass begins, we stand up and sing a song or say one of the short prayers that are listed here. There is a different one for each Sunday.

Turn the page. Say:

While we are singing or praying, the priest and servers walk in. Father bows to the altar and kisses it. Then he begins Mass with the Sign of the Cross. Father offers everyone a greeting in Christ's name, and then he begins the penitential rite.

Make sure each child is following along in the missalette. Explain that either one or both forms (Confiteor or Kyrie) may be used. Help each child find the right place on the page, depending on your parish practice. Say:

Now we will pretend we are at Mass. We will say the penitential rite. Before we begin, take a minute to remember one or two sins for which you are sorry. Think about how sorry you are as we read the prayer.

To build the habit of regular examination of conscience and penitence, spend about ten minutes each week briefly repeating this process. Friday afternoon may be a good time. Remind the students to use the missalette at Sunday Mass and always to participate in this opportunity for forgiveness and renewal.

Ten Commandments Puzzle

Show the students the photocopies of the hearts and the tablets. Say:

Here is a project for you to complete. When you are finished, you will have a little puzzle of the Ten Commandments. You can use it to tell others about God's law of love.

Show the students your finished puzzle. Say:

The puzzle pieces fit inside the tablets. Each piece has a number on the back. I keep them stacked in order, with number one on top. When I want to tell someone about the Ten Commandments, I unfold the tablets and put them on the table. Next to them, I put the puzzle pieces, face down.

Set the stack face down on a student's desk next to the open tablets. Say to that student:

Did you know that the Ten Commandments are really about love? That may be surprising, but it's true. If you do not keep the Ten Commandments, you have not really learned to love.

Turn the first puzzle piece over. Show it to the class, then set it on the left mid-section of the tablets. Say:

The first three Commandments tell us the three best ways to love God. Read them.

The student reads the first three Commandments. Turn over the second puzzle piece. Show the class, then place it on the right mid-section of the tablets. Say:

The other seven Commandments tell us the seven best ways to love our neighbor. Read them.

Have the student read the Commandments. Ask him to explain all the Commandments. Pause while the student tells you the meaning of each. Give him help if needed.

Turn over the third and fourth puzzle pieces. Show them to the class, then place them above the first two. Say:

Together, the Commandments add up to the ten best ways to love.

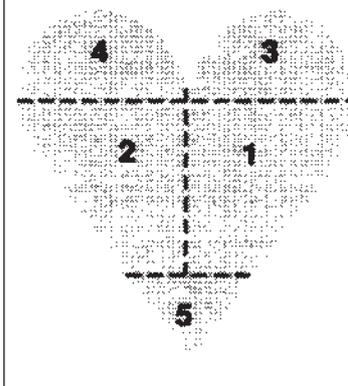
Turn over the fifth piece. Show it to the class, then place it at the bottom center of the tablets to form a heart. Say:

If you would like to read the story of Moses and the Ten Commandments, you can find it in Chapters 19 and 20 of the Book of Exodus.

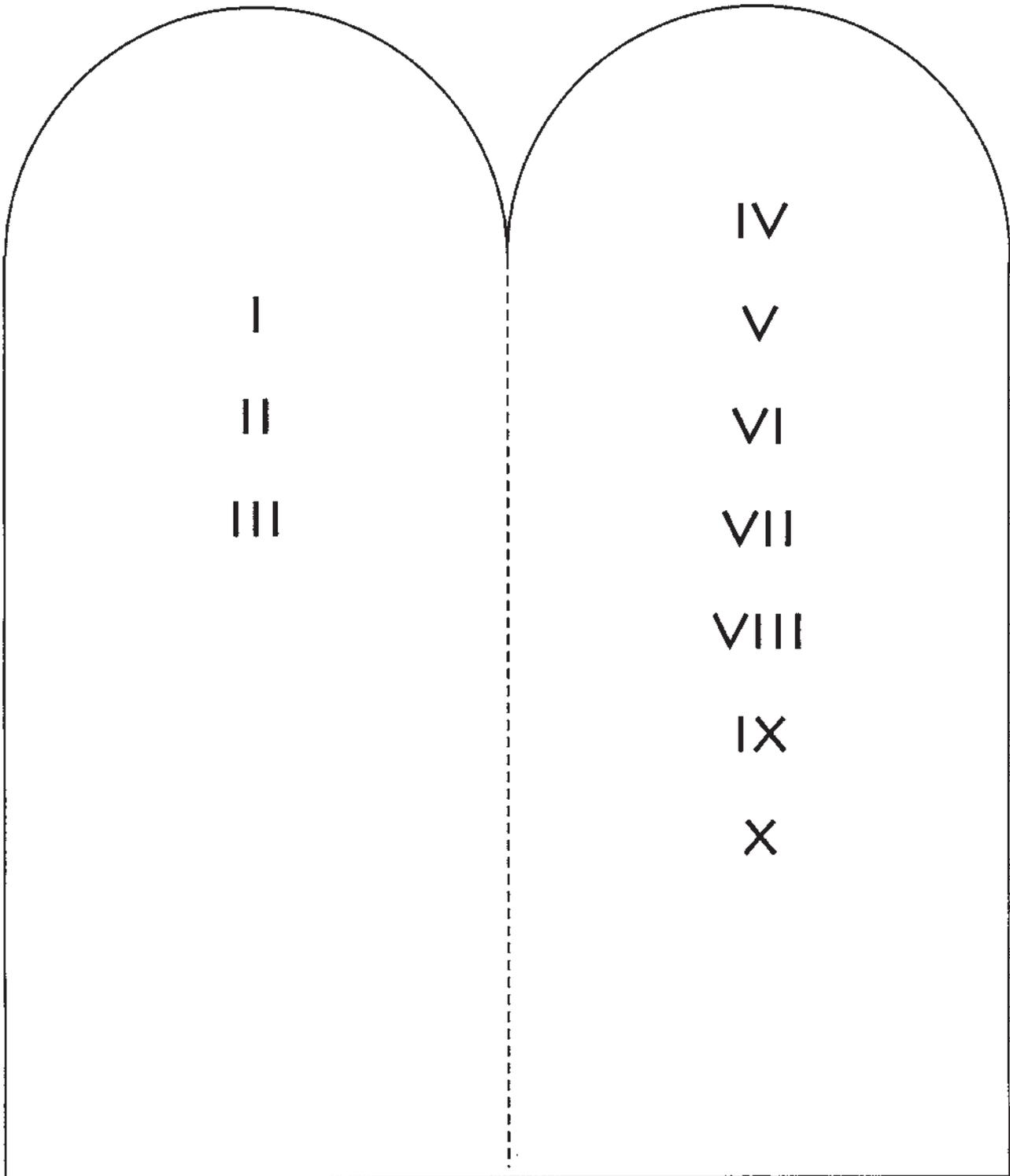
Pass out the photocopies of the hearts and the tablets. Assist the students in cutting, pasting (if necessary), and folding the puzzle. Provide several opportunities for them to practice with the puzzle before sending it home. Assign the students the task of sharing the Ten Commandments with someone at home. This exercise makes a good review for Chapters 8 and 9.

DIRECTIONS FOR TEN COMMANDMENTS PUZZLE

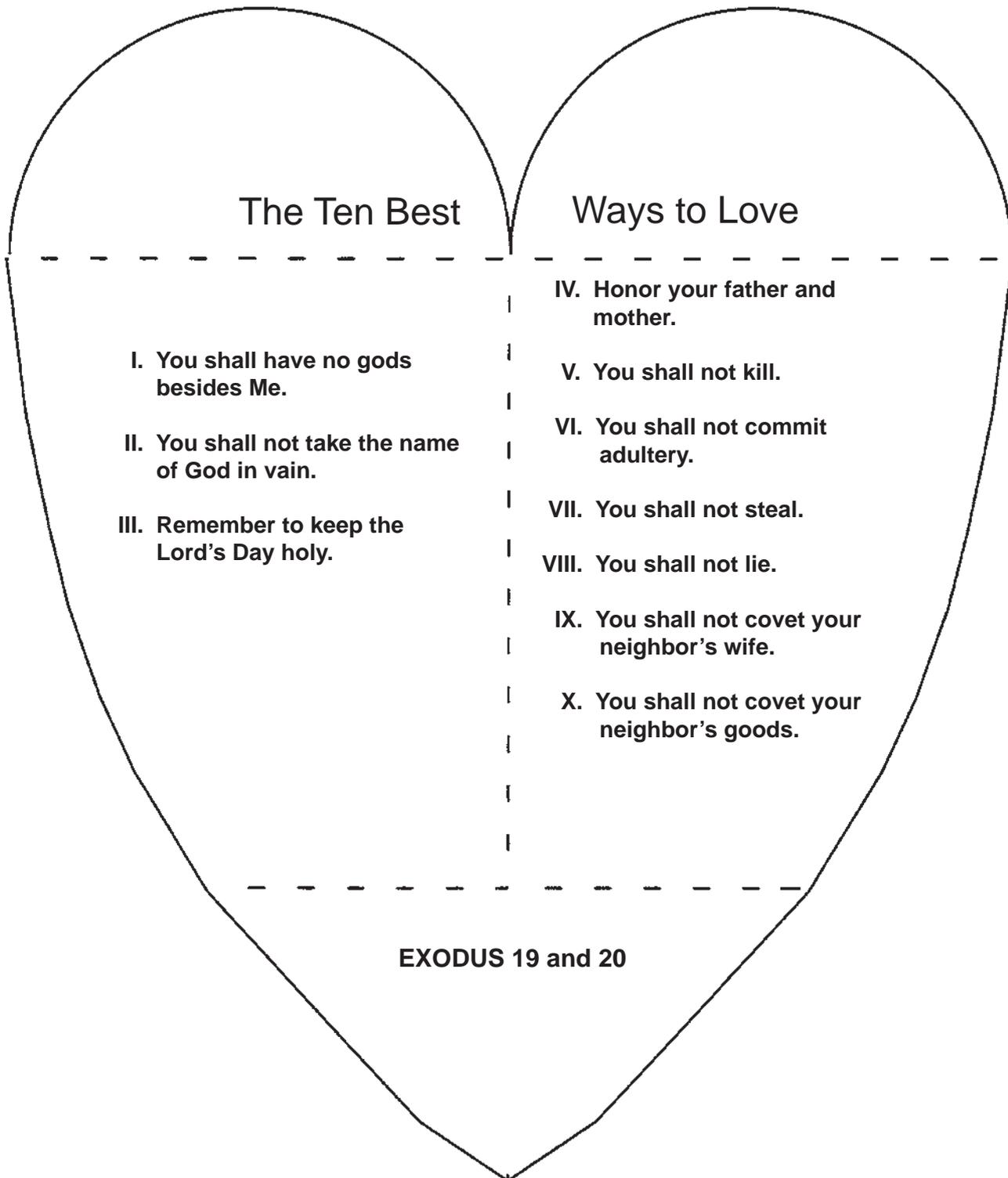
1. Cut out the shape of the Tablets from the colored paper. This forms the "base" of the puzzle.
2. Cut out the shape of the heart, and then cut the heart-shape into pieces along the dashed lines.
3. Number the backs of the heart pieces as shown in the diagram below.



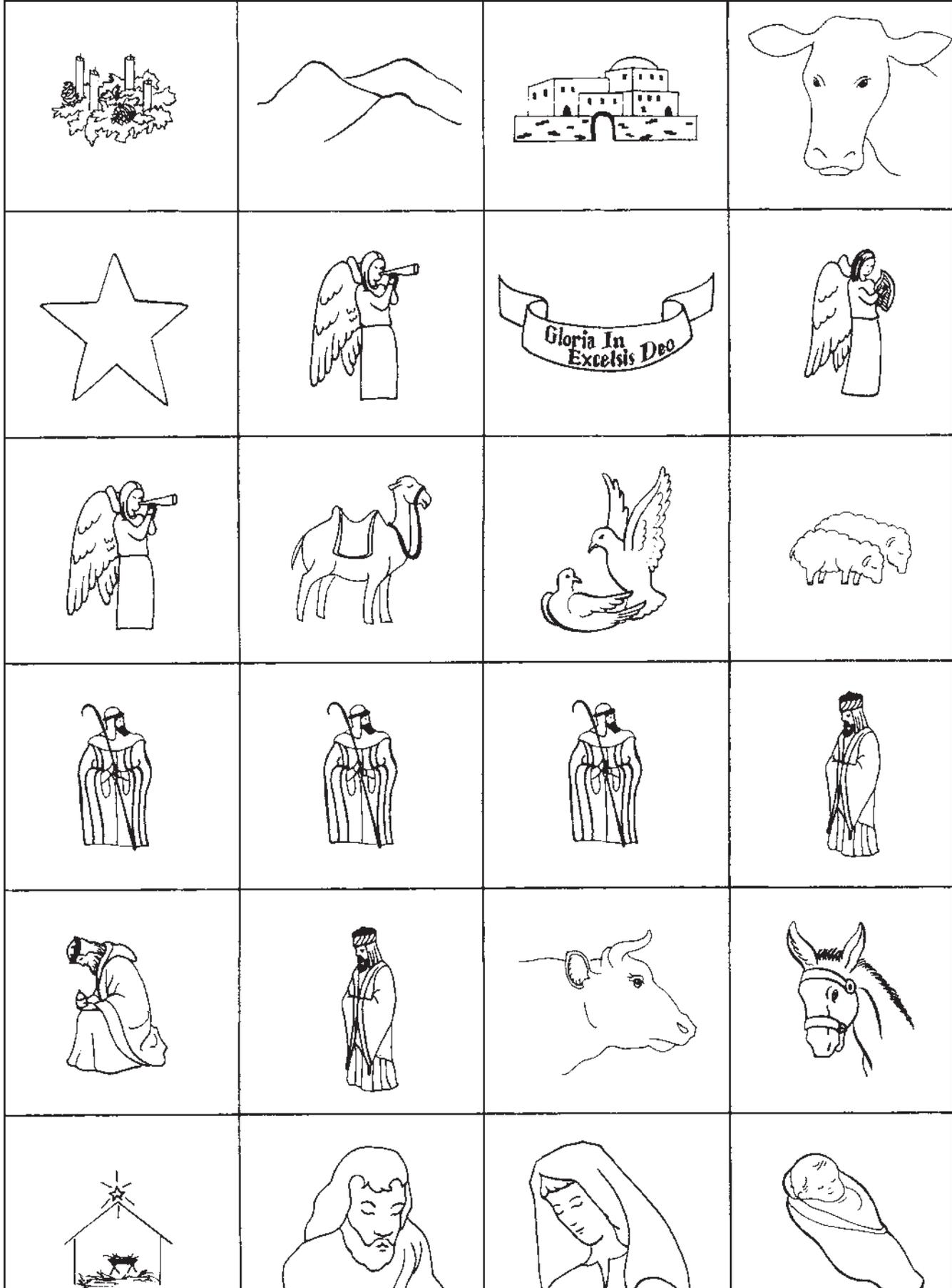
Ten Commandments Puzzle



Ten Commandments Puzzle



Advent Calendar



Diorama of the Crucifixion

Diorama of the Crucifixion

Aim

To construct a diorama of the Crucifixion

Materials

Bible, shoe boxes, blue and brown construction paper, scissors, crayons, coloring pencils, glue, photocopies of patterns (page B-23) on heavy paper.

Preparation

Prepare a diorama of the Crucifixion to show the students as an example. Make photocopies of patterns on heavy paper. Color. Cut out figures along solid lines. Cover inside back and sides of shoe box with blue construction paper. Cover bottom with brown construction paper. Glue Cross to back wall of *upright* shoe box (see illustration). Cut tabs apart at center. Bend one tab forward and one tab back. Glue to bottom of shoe box. Make title card for top of box.

What to Do and Say

Read or review Chapter 23 with the students. Say:

At the Last Supper, Jesus told the the Apostles that He would pour out His Blood for the forgiveness of sins. That very night, He was arrested, and the next day He died on the Cross. Our books tell us that at the moment Jesus died, the gates of Heaven were opened and we were brought back to friendship with God.

Show the students your diorama. Say:

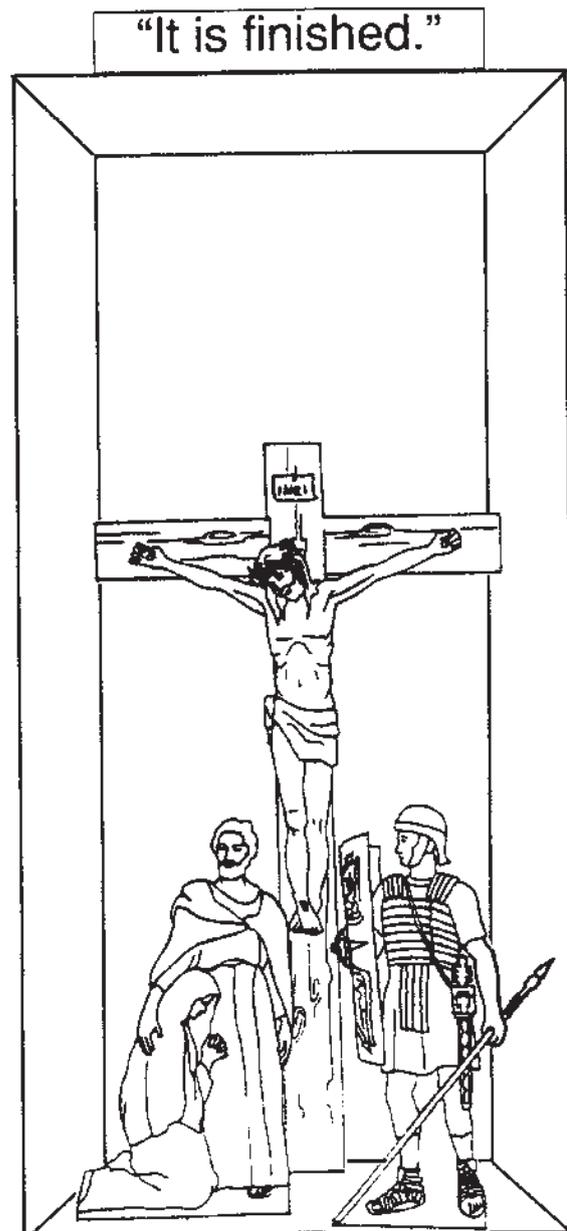
Like the Last Supper, the Crucifixion is something that I want to remember always. I have made this diorama to help me remember. Listen while I read from the Bible the story of Jesus' death.

Put the diorama where the students can see it. Read John 19:16–19 and 25–30. Pick up the diorama again. Say:

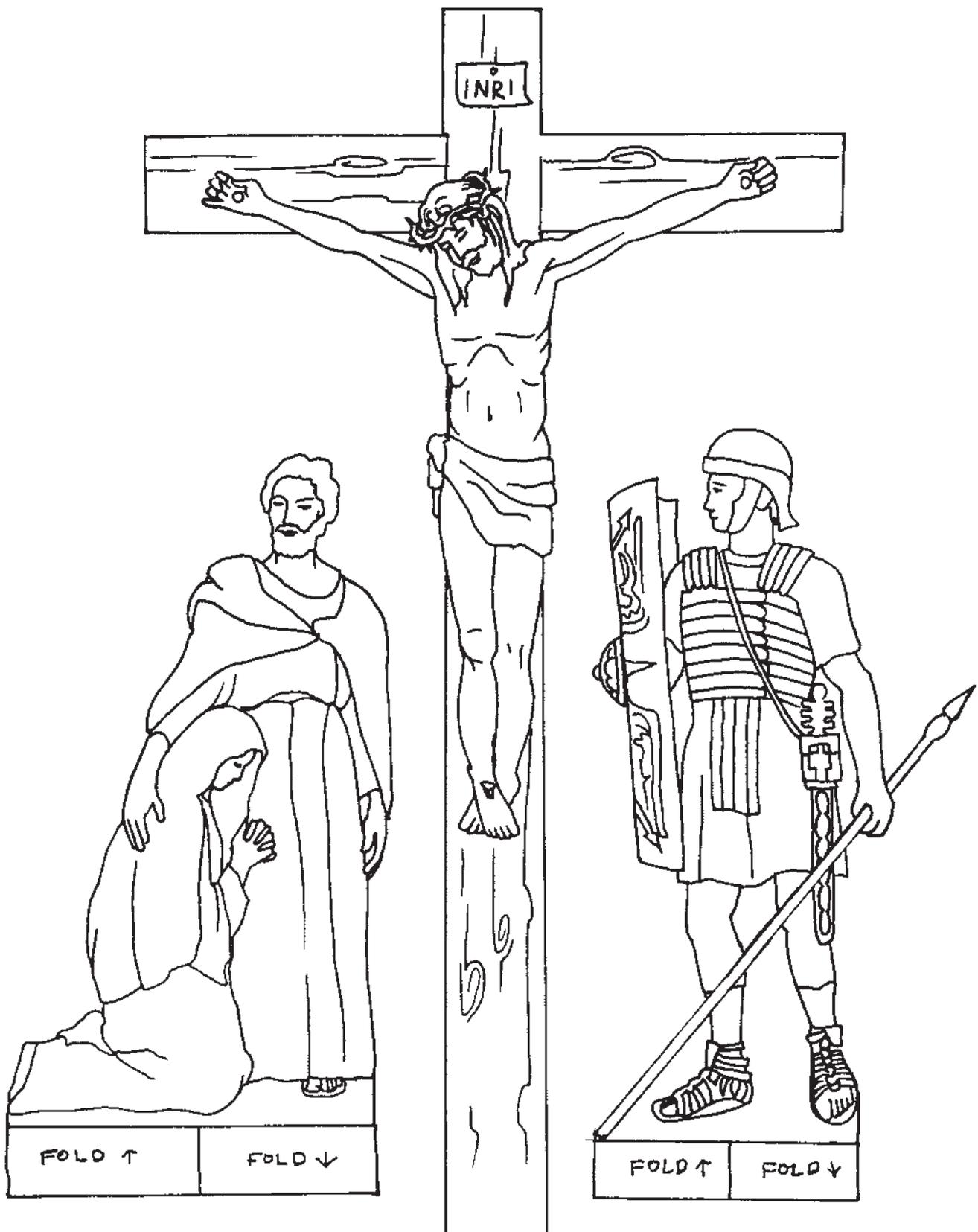
For the title of my diorama I used the last words of Jesus, "It is finished!" He had completed the work the Father sent Him to do—He had purchased our salvation with His own Blood. Every time I look at this scene, I will remember that Jesus loved me enough to give His life for me.

Would each of you like to make a diorama like this?

Assist the students in cutting, coloring, and gluing their dioramas.



Diorama of the Crucifixion



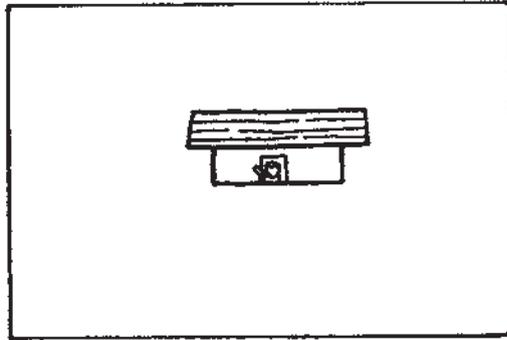
Little Lamb



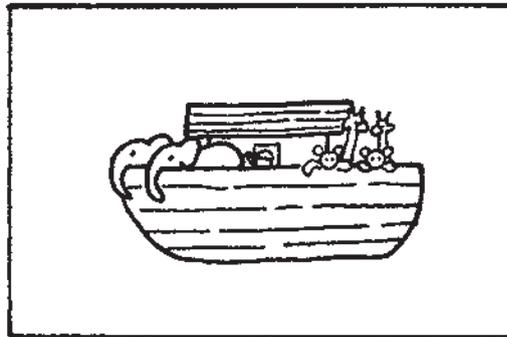
Noah's Ark

Materials Needed: poster board, copy of the following patterns

1. Color and cut out the parts of the ark and the animals.
2. Glue cabin and roof to the poster board.

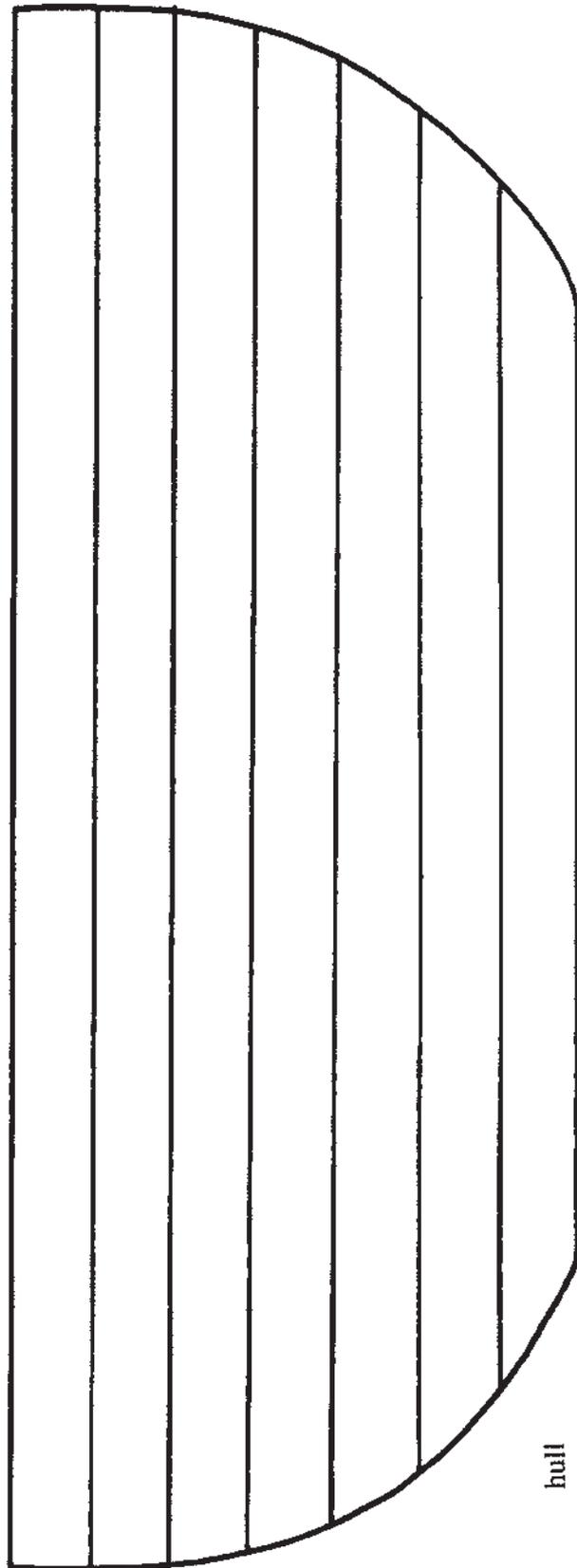
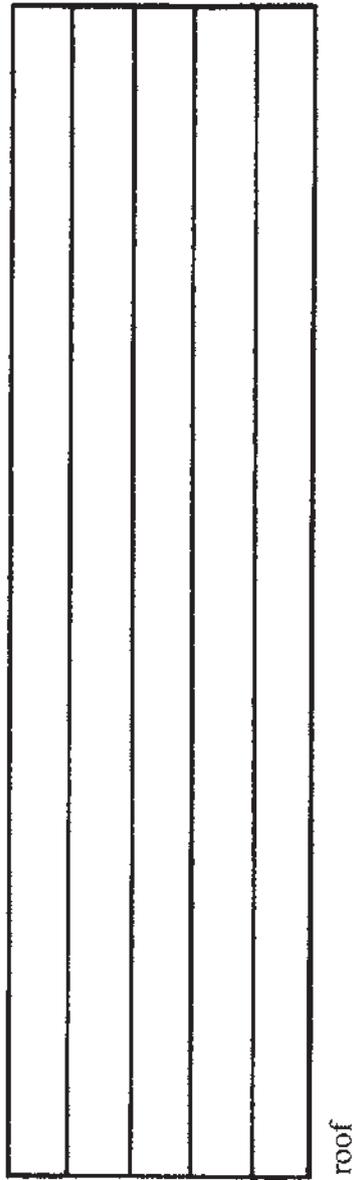


3. Glue sides and bottom of the hull to the poster board, forming a pocket in which to place the animals.

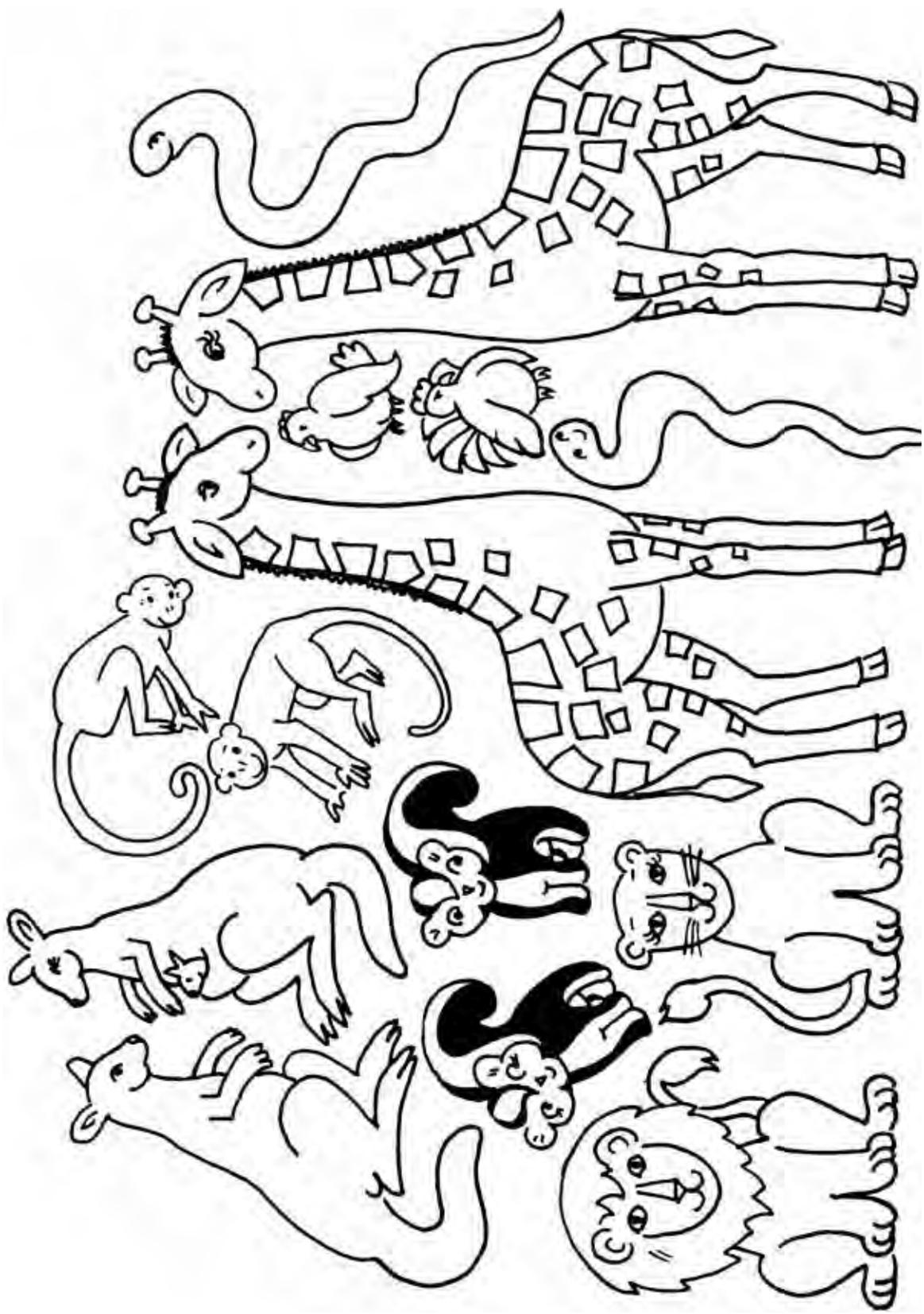


An additional suggestion: Draw a rainbow above the ark and a mountain under the ark. Make an ocean and clouds out of colored paper. Paperclip these items on the poster to cover up the rainbow and the mountain. Remove them at the proper time in the story.

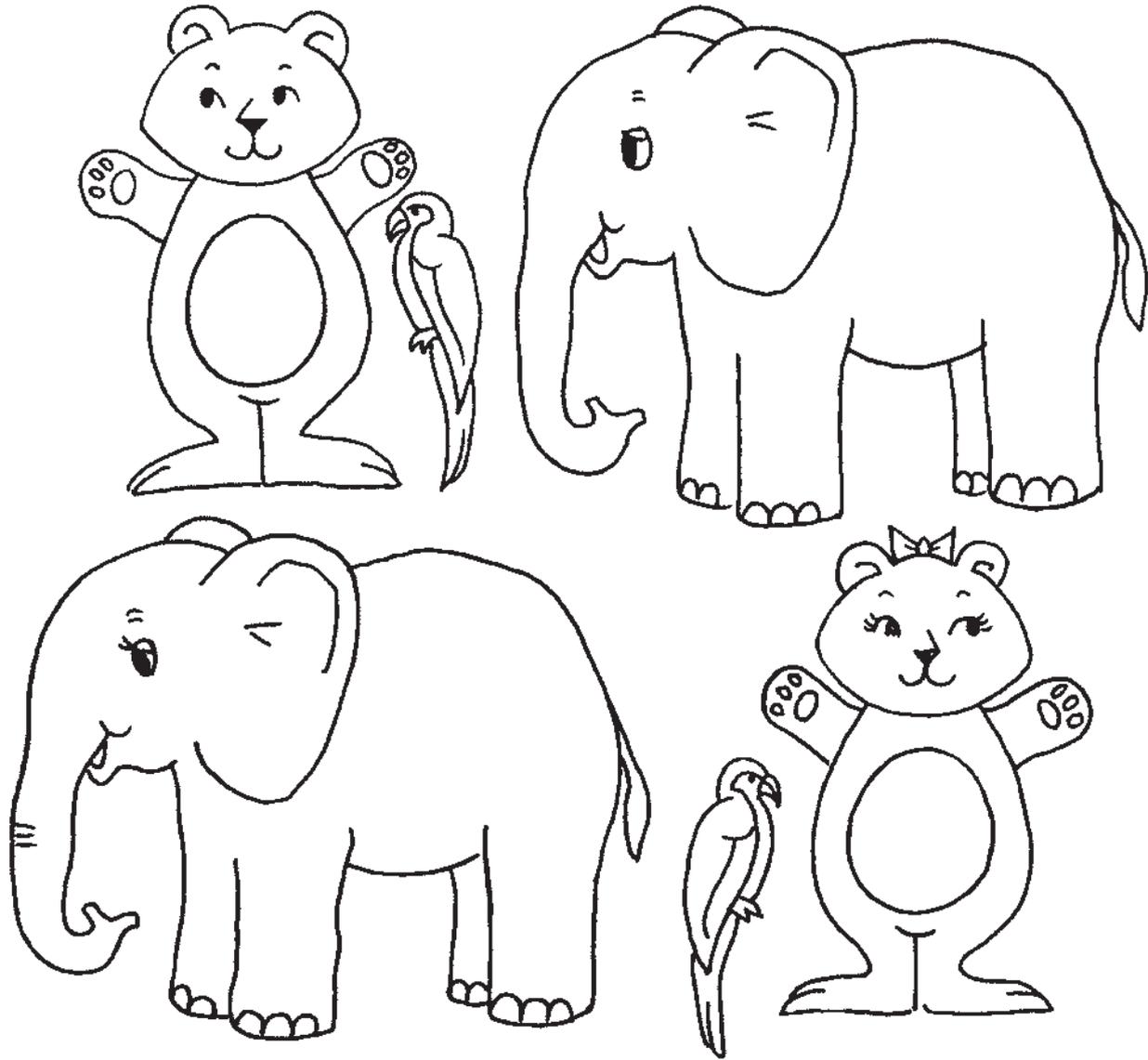
Noah's Ark

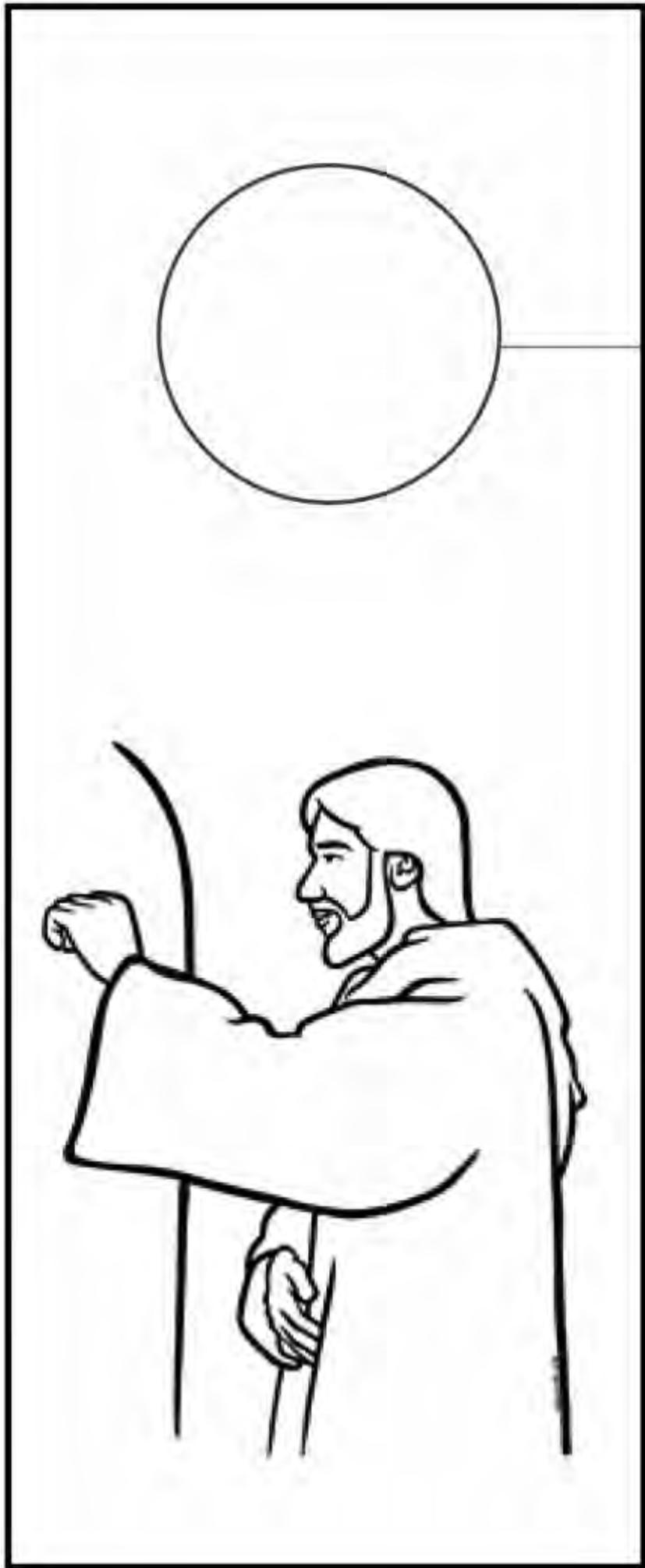


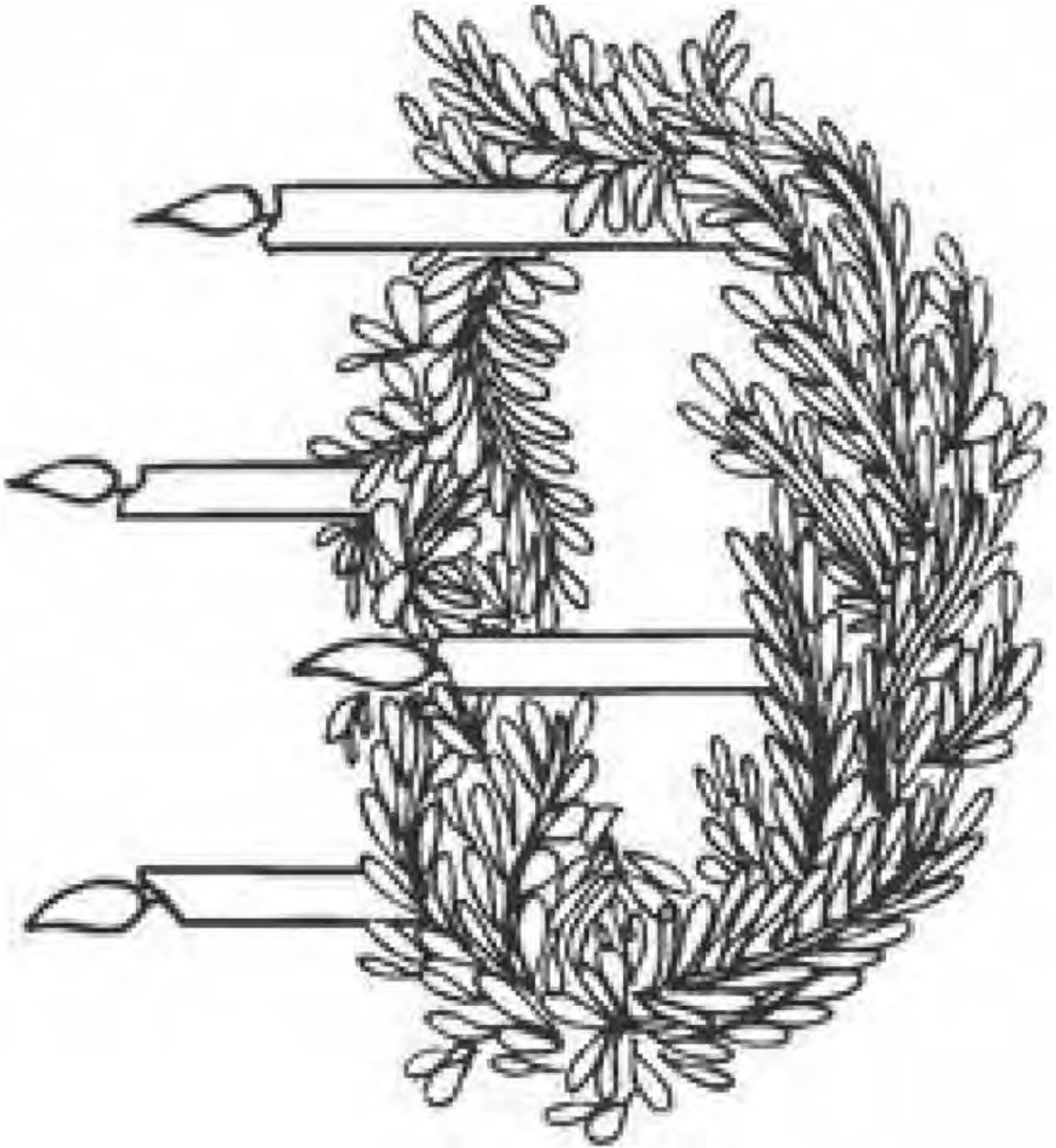
Noah's Ark

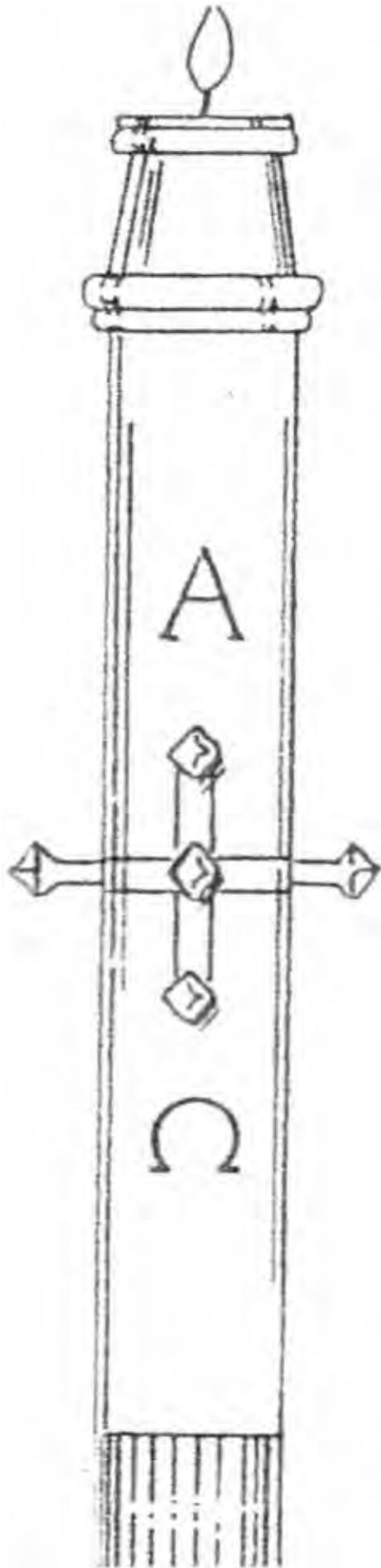


Noah's Ark









May the Light of Christ,
rising in glory,
dispel the darkness
of our hearts and minds.

We Go to Mass

Introduction

Instead of providing a week's worth of lesson plans, the following is a series of informative pages devoted to brief explanations of various aspects of the church building, the Liturgy, and liturgical life. Several of these items were referenced throughout the Teacher's Manual, so you may be familiar with them already. What has been written here is for you, the teacher, to read and pass along to students in a manner that is age-appropriate. The two books referenced below are recommended for personal study as they contain more precise explanatory information than is noted in these pages.

Reference Material

Ceremonies of the Modern Roman Rite: The Eucharist and the Liturgy of the Hours

by Msgr. Peter J. Elliott (San Francisco: Ignatius Press, 1995)

Liturgical Question Box: Answers to Common Questions about the Modern Liturgy

by Msgr. Peter J. Elliott (San Francisco: Ignatius Press, 1998)

Catechism of the Catholic Church References

The Eucharistic Celebration: 1341–44, 1356

Elements in the Mass:

Anaphora: 1352–54

Collection: 1351

Communion: 1355, 1382

Epiciclesis: 1105, 1353

Fundamental Structures: 1346

Gathering of Christian Faithful: 1348

Liturgy of the Word: 1349

Presentation of the Gifts: 1350

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We Go to Mass

Church Architecture

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| APSE | The apse is the semi-circular end of the church, characteristic of the early Christian era, which housed the bishop's chair. |
| BAPTISTERY | As the name indicates, this is the distinct area, which may be located in a small chapel or separate building, where the Sacrament of Baptism is performed. The font itself should be stationary and its appearance befitting of its use. Its name derives from the Latin <i>baptisterium</i> , which means "a cold plunging-bath." |
| NAVE | In any church, the area that is designated for the faithful is called the nave. This word comes from the Latin <i>navis</i> , meaning "ship," to which the Church has been traditionally compared. Among other things, the pews, confessionals, and Stations of the Cross are located in the nave. |
| SANCTUARY | Derived from <i>sanctus</i> , the Latin word meaning "holy" or "sacred," this is the part of the church immediately surrounding the altar where the ceremonial actions of the Mass take place. |
| SACRISTY | From the Latin <i>sacrum</i> , meaning "holy object." In the sacristy are housed the sacred vessels, vestments, linens, books, and other items needed for the Mass. It is also the vesting room for the priest and altar servers; it is not part of the church proper. |
| SACRARIUM and PISCINA | The sacrarium is a drain leading directly into the earth for the disposal of water that has been used for some liturgical purpose and is no longer needed. The piscina is the sink-like basin to which the sacrarium is connected. The sacrarium and piscina are most often found in the sacristy. |
| SIDE ALTAR | In many churches can be found side altars or side chapels dedicated to various saints or which act as shrines to our Lord or our Lady. |
| TRANSEPT | In older churches that were built in the form of a Cross, the transepts are the "arms" of the Cross. |

We Go to Mass

Church Furnishings

Every church is built for the Holy Sacrifice of the Mass, to house an altar, and as a place where God's Word is proclaimed to the faithful. Its structure and furnishings should express the hierarchy of ministry within the Mystical Body; the cathedral is the model for all other churches.

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| ALTAR | The Holy Sacrifice of the Mass is offered on an altar (from the Latin <i>altaria</i>), which is the center and focal point of the church, and upon which Christ is made sacramentally present during the Consecration. In the early days of Christianity, Mass was celebrated on the tombs of martyrs in the catacombs of Rome. Because of this, modern altars have the relics of saints, called the altar stone, upon their surface. Altars are usually made of stone, but may also be made of a solid, well-made wood. They represent two aspects of the Christian mystery: the sacrificial altar where Christ offers Himself for our sins, and the table of our Lord, upon which Christ gives Himself for our food. |
| ALTAR CLOTH | At least one altar cloth must be used during Mass, the top one of which must be white. To keep it clean outside of Mass, the white of the altar cloth may be covered with a dust cloth. |
| ANTEPENDIUM | This frontal piece upon the altar, though not obligatory, enhances the altar and usually matches the lectern fall and tabernacle veil. Antependium is from the Latin words <i>ante</i> , "before," and <i>pendere</i> , "to hang." |
| TABERNACLE | The tabernacle is a small, box-like receptacle, in which the Blessed Sacrament is reserved in the church; it is usually found on the altar. A tabernacle should be made of solid, nontransparent material and its interior lined with fabric. It is kept locked to prevent desecration of the Eucharist. The word is from the Latin <i>tabernaculum</i> , the diminutive of <i>taberna</i> , meaning "hut, booth, or tent." |
| TABERNACLE VEIL | This veil is a sign of the Real Presence of Christ in the tabernacle. It may be white, or the appropriate color for the day, but never black. It represents the holy tent of God; it reveals by concealing. |
| SANCTUARY LAMP | The sanctuary lamp, which is usually a candle in a red casing, burns day and night whenever the Blessed Sacrament is reserved in the tabernacle to alert the faithful of His presence. |
| CROSS | A Cross should be located near the altar, either atop it, behind it, or suspended above it. In the Roman Liturgy this designates a crucifix with a figure of Christ upon it. |
| CANDLES | Mass normally may not be said unless there is the presence of at least two lighted candles on the altar, though more are allowed for High Mass. They should be good quality, clean burning, and white, in most cases. Pure beeswax candles are not obligatory. |
| CREDENCE | This is the name of the table at the Epistle side of the altar, which holds the cruets (one with wine, another with water), the basin, and the finger towel. Oftentimes the credence table holds a ciborium, chalice, paten, and the hosts to be consecrated during Mass, at which time it should be covered with a cloth. |
| PULPIT, or AMBO | The pulpit, lectern, or ambo is where the readings and Gospel are proclaimed during the Liturgy of the Word. They are built into the church's structure and are immovable. The priest will usually give his homily from behind one of these. |
| LECTERN FALL | The fall is a cloth hanging in front of the pulpit or ambo that matches the color of the day or season. |
| PRESIDER'S CHAIR | This is the name of the chair in which the main celebrant sits during the readings and at other times during Mass. It should be located behind or near the altar. |

We Go to Mass

Sacred Vessels and Other Accoutrements

The chief sacred vessels in the Latin Rite are the chalice and paten (which must be consecrated by a bishop), the ciborium and pyx (blessed by a priest) and the monstrance. Other vessels used during the Mass are the cruets, thurible, boat, and aspergillum. Once consecrated, these vessels may not be handled by a layman, i.e., a person who has not taken Holy Orders, unless he has been given charge of the sacristy, or in cases of extreme necessity. Those given charge of caring for sacred vessels should use a small linen cloth when handling them, so as not to actually touch them; all sacred vessels must be handled with reverence.

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| CHALICE | From the latin <i>calix</i> , “a cup,” the chalice is the most sacred of all the vessels. It is used at Mass to hold the wine, which at the Consecration becomes the Precious Blood of Christ. The chalice is made in the form of a cup with a stem, and may be made of gold, silver, or tin in poorer churches, though the inside should be gilt. The chalice is consecrated with holy chrism by the bishop and is desecrated by profanation. It may be touched only by those clerics and laymen authorized to perform the duties of sacristan. |
| PATEN | The paten, which comes from the Latin <i>patena</i> , “a dish,” is a thin circular plate of metal, large enough to rest on top of the chalice and upon which the host of the Mass is laid. A bishop should consecrate each paten, its concave surface, at least, must be gilt, and it is usually made of the same material as the chalice. |
| PYX | A pyx is a small round metal container (with a hinged lid that is usually made of gold) used to bring the Blessed Sacrament to the sick and to Catholics who cannot attend Mass. Originally a form of tabernacle, either suspended or standing free, its name comes from the Latin <i>pyxis</i> or “box.” |
| CIBORIUM | The ciborium resembles the chalice, though it has a lid. Particles of the Blessed Sacrament are kept in the ciborium for distribution of Holy Communion, and to be reserved in the tabernacle. The inside surface, at least, must be gilt, and it is often covered with a veil. Its name is the Latin word for “drinking cup.” |
| MONSTRANCE | From the Latin word, <i>monstare</i> , “to show,” the monstrance is a large vessel used for exposition of the Blessed Sacrament and for processions on feasts, such as Corpus Christi. The monstrance consists of a broad base, a stem, and a receptacle in which the Host is exposed; this hinged glass or crystal cover is called a “lunette” from <i>luna</i> , the Latin word for the moon. In many churches, the monstrance is made of gold and decorated with jewels. |
| CRUETS | Cruets are the two small vials made of glass or crystal that contain the water and wine poured into the chalice during Mass. The cruets sit in the lavabo bowl, a small bowl that is used to receive the water in the ceremony of washing the priest’s hands. |
| THURIBLE | Also called a censor, the thurible is a vented vessel in which incense is burned for liturgical purposes, such as Mass and Adoration, to symbolize the zeal of the faithful and their prayers lifted up toward Heaven. It consists of a metal body with a lid to hold the charcoal and incense, three chains attached to the body, and a fourth that lifts the lid. The word thurible comes from the Latin <i>thuris</i> , meaning “frankincense.” |
| INCENSE BOAT | A boat-like vessel for holding incense before it is placed in the thurible. It derives its name from its shape. The incense is placed in the thurible with a spoon. |
| ASPERGILLUM | This is the instrument used to sprinkle holy water onto persons or other items in ceremonies either before or during Mass. The word aspergillum derives from the Latin <i>aspergere</i> , which means “to scatter upon.” |

LAVABO

This is the Latin verb, “I will wash,” said by the priest as he washes and then dries his hands after the Offertory; it is also the name of the washing ceremony, in which the server pours water out of the cruet and onto the priest’s fingers.

Other liturgical sacred objects include:**BOOK OF THE
GOSPELS**

Because this book is the visible sign of Christ the Word, it should be handsomely bound or kept in rich covers that change with the season. The book of the Gospels is the central object of the Mass after the chalice and paten and is carried in procession to the altar.

ROMAN MISSAL

Also called the “sacramentary” or the “Book of the Sacred Mysteries,” it contains the prayers and ceremonies of the Mass used by the priest.

LECTIONARY

The lectionary contains the readings and the Gospel for Mass, which are read at the ambo.

We Go to Mass

Vestments

Vestments are the special garments worn by priests and deacons in the exercise of divine worship and during the administering of the sacraments. The Early Church had no special dress requirements; the current vestments in use developed from the everyday clothing of the Roman Empire. When styles changed, the priests continued to wear these clothes so that by the 9th century, Pope Leo IV decided that these garments should be worn during the Holy Sacrifice of the Mass. By the 13th century, vestments became highly decorative, heavy, and recognized as having symbolic religious significance. Today, vestments are lighter and simpler in design, though they should always be beautiful since they are worn during Mass. The sacred vestments include amice, alb, cincture, stole, chasuble, and dalmatic.

AMICE From the Latin *amictus* meaning “garment,” an amice is a rectangular piece of white linen cloth with two long strings. This vestment covers the priest’s neck and shoulders and is worn under the alb, though it is optional if the alb fully covers the neck. The amice is a symbol of the “helmet of salvation,” the “discipline of the tongue,” and protection from the devil.

ALB The name of this vestment is derived from the Latin *tunica alba*, which means “white tunic.” An alb is a full-length white linen garment with long flowing sleeves, which may or may not be worn over a cassock. Modern liturgical albs may have hoods and ornamentation; however, decoration should not detract from its character, since the color of the linen is a symbol for purity of heart.

CINTURE Also called a girdle, the cincture is a long rope made of linen, silk, or cotton with tassled ends. The word cincture comes from the Latin *cintura*. The cincture is worn around the alb as a belt signifying the priest’s chastity.

STOLE This vestment derives its name from the Latin *stola* and the Greek *stole*. It consists of a band of fabric, the color of which varies with the season or occasion, has a Cross stitched on the center back, and which is worn around the neck by bishops and priests and is allowed to hang loose. The stole is a sign of the priest’s teaching authority in the Church as a representative of the bishop, who is a successor of the Apostles. Worn over the alb and under the chasuble, the stole is a symbol of justice and immortality. It is also worn in the administration of Sacraments, generally over the alb or surplice. A deacon receives a stole at his ordination; he wears it over his left shoulder, gathered together at the waist on his right side, that is, over the alb and under the dalmatic.

CHASUBLE This vestment derives its name from two Latin words: *casubla*, or “hooded garment,” and *casula*, or “little house.” The chasuble is the sacrificial garment proper to the celebrant at Mass. It is made of one piece of cloth with open sides and without sleeves; it is worn over the alb, stole, and amice, hanging from the shoulders in front and behind, down to about the knees. Often, the chasuble, stole, and chalice veil are made as a set of vestments, using the same material, color, and design. Chasubles often have a “Y” Cross on them; this is a symbol of charity and represents mercy, so that the stole (justice) and the chasuble (mercy) are worn together by the priest or bishop at Mass.

DALMATIC Worn first by the 5th century deacons of Rome, the dalmatic is a distinctive diaconal vestment, the fabric and color of which match those of the celebrating priest. It was originally introduced to Rome from Dalmatia (from whence it received its name) as a secular garment. Today, these tunic-like vestments with open sides and wide sleeves are worn without a cincture and over the alb and stole (even when the acting-deacon is a priest), although cardinals or bishops wear them under their chasubles at a Pontifical Mass. The dalmatic has two bands across the front and back that vary in color according to the liturgical season or occasion of the Mass.

TUNICLE This garment is smaller than a dalmatic and less decorated. It has full sleeves and only one band, which matches the color of the season, across the front and back.

Other priestly vestments and accoutrements used outside of Mass include:

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| CLERICS | These are the black pants, black shirt, and white Roman collar usually worn by priests on a daily basis. Clerics are the more modern “uniform” of a priest, which help Catholics and others identify him. |
| CASSOCK | A cassock, the traditional garb of a priest, is an ankle-length black robe that is buttoned down the front and which may be worn with or without a sash. The color is usually black for priests, purple for a bishop, and scarlet for a cardinal. The Pope wears a white cassock. |
| SURPLICE | From the Latin, <i>superpellicium</i> , which means, “over the furs,” this shorter form of the alb was used by clergy, beginning in the 11th century, outside of Eucharistic worship and by choristers during the Divine Office. A priest wears a surplice over his cassock when he preaches, joins a procession, acts as a Eucharistic minister, or for Baptisms and funerals. |
| HUMERAL VEIL | From the Latin word <i>humerus</i> or “shoulder,” the white humeral veil is a wide oblong cloth used by the priest when carrying the Blessed Sacrament in procession, during Benediction, in carrying the Host to the repository on Holy Thursday, and in returning it on Good Friday. Worn like a shawl with ends that cover the hands, it is fastened across the chest with clasps. In processions of the Blessed Sacrament and at Benediction with a monstrance, only the hands are placed under the humeral veil, otherwise it covers the entire sacred vessel containing the Host. A deacon also wears it around his shoulders whenever he holds a sacred vessel. |
| COPE | The cope is a long mantle open in front that is held together with a clasp at the breast. It may be worn over an alb or surplice for solemn processions, Benedictions, funerals, and weddings, and outdoors in wet weather. |
| SKULL CAP | Also called a zucchetto, it is worn by some clergy; priests wear black, cardinals wear scarlet, bishops wear purple, and the Pope wears a white skull cap. |

The following are accessory items for bishops:

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| PALLIUM | This is a narrow circular band of white wool, ornamented with six dark Crosses with two hanging strips, one in front and one behind. It is worn around the neck by archbishops, who receive it from the Pope. |
| MITRE | From the Latin <i>mitra</i> , meaning “headband” or “turban,” this item emerged by the 11th century as the distinctive headdress of bishops, though some abbots and others are allowed to wear them. Its origin is from a Roman simple cap. Eastern Orthodox bishops wear a crown-styled mitre. The skull cap is worn under the mitre. |
| CROSIER | The term crosier, derived from the Middle Latin word <i>crocia</i> , is the common name used for the pastoral staff of bishops. It is sometimes spelled crozier. |

We Go to Mass

Linens Used During Mass

The linens used during the Holy Sacrifice of the Mass are: the corporal, purificator, pall, and finger towel. These linens, excepting the finger towel, are called the “holy cloths.” All are made of white linen. The burse and chalice veil are also used during Mass.

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| CORPORAL | Taken from the Latin <i>corpus</i> or “body,” the corporal is a piece of fine linen folded into nine sections with a small Cross stitched in the center of the side nearest the celebrant. It is folded in three from both sides, and may be kept in a burse when not in use. The corporal is the most important of the holy cloths, for the priest spreads it on the altar and places the Host and the chalice on it after the Consecration. A corporal is also placed beneath any vessel containing the Blessed Sacrament; for example, on the “floor” of the tabernacle and beneath the monstrance at Benediction. Because of its close contact with the Blessed Sacrament, the corporal may not be handled by laymen without special permission. The priest first purifies the corporal before others wash it. |
| PURIFICATOR | From the Latin <i>purificare</i> , meaning “to make clean,” the purificator is an oblong piece of linen, folded thrice, and placed over the chalice. It is used to cleanse the chalice before the wine is poured; further, the priest wipes the chalice, his fingers, and his lips with the purificator after receiving the Precious Blood of Christ. Laymen must not handle purificators until a priest has washed them. |
| PALL | The pall is a stiff, square piece of starched linen, or cardboard covered with linen, which is used to cover the chalice at Mass to protect it from contamination. The upper side may be ornamented; the lower side must be plain. The term pall is from the Latin <i>pallium</i> , which means “cover” or “mantle.” The use of the pall is optional. |
| FINGER TOWEL | There is no special significance placed on the finger towel; the priest uses it to dry his fingers after washing them before the Consecration. |
| BURSE | A burse is a purse or open-ended envelope about 12 inches square, which holds the corporal for Mass. The material of the burse should match the vestments. |
| CHALICE VEIL | The chalice veil is a square piece of silk used to cover the chalice and paten. It is usually made of the same color and design as the priest’s vestments, though it may always be white. |

We Go to Mass

Liturgical Colors

During Mass, various colors are used in the altar cloths and vestments. The color of these cloths and vestments varies according to the season of the Church calendar and the event being celebrated. The liturgical colors include: white, red, purple, rose, green, and black.

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| WHITE | White is the color for vestments worn during the Christmas and Easter seasons. White is also worn on all feasts of our Lord (except His Cross and Passion), for our Lady, the angels, on the feasts of confessors, and for all saints who were not martyrs. White may also be worn during Masses for the dead, which include the Mass of Christian Burial. White is a color of purity, joy, and holiness. Since the time of Pius V (1566–72) white has also been the ordinary color of papal garments. |
| RED | Red vestments are worn during the vigil and feast of Pentecost, on the feast of the Precious Blood, during Masses for the Cross, on the feasts of Apostles and martyrs, and during feasts remembering the Passion of our Lord, such as Palm Sunday and Good Friday. Red is the color proper to cardinals and is used by the Pope when he sings a requiem Mass. |
| PURPLE | During Sundays of Advent and Lent, and also sometimes on the feast of All Souls, purple vestments are worn. Purple may also be worn at a Mass of Christian Burial. Purple is the color for penance, conversion, and expiation. |
| ROSE | Rose vestments are worn only twice a year: the second Sunday during Advent (Gaudete), and the fourth Sunday during Lent (Laetare). The rose vestment marks the halfway point of each penitential season. |
| GREEN | The season of Ordinary Time in the Church calls for green vestments. Ordinary Time is any time outside other seasons. Green is a symbol of hope and growth. |
| BLACK | Black vestments are worn during Masses for the dead, such as on All Souls' Day or at a Mass of Christian Burial. White vestments, however, are often worn instead to express the joy felt for the souls who have gone to be united with God. |
| GOLD | Vestments made of gold cloth are permitted in place of white, red, and green. |
| BLUE | This is a liturgical color prescribed in some dioceses of Spain for the feast of the Immaculate Conception. |