
Play: Creation and the Fall

Direct Aim:

To learn the story of Creation and the Fall as recorded in the first chapters of Genesis

Characters:

Narrator
God
Adam
Eve
Devil
Clouds (2)
Water (3)
Land (4)
Trees (2)
Sun
Moon
Stars
Planets

Costumes:

Pink or flesh-colored tights and T-shirts for Adam and Eve

Black or red cape, tights, and T-shirt for devil

Props and other needed items:

Poster board:

2 yellow for sun and stars
6 brown for dry land and tree trunks
3 blue for water
4 green for trees, leaves, and grass
3 white for clouds and miscellaneous planets
scraps for fish and birds

2 kitchen brooms for tree trunks

Artificial fruit to hang on trees

Stuffed animals

Potted plants

Glue sticks, scissors, tape, yarn (a few yards, any color, for birds, fish, and strings of leaves)

Making props:

Patterns for several shapes are printed on pages B-4–B-7.

Draw the following shapes on poster board and cut them out:

1 large yellow sun
1 medium white moon
2 large white clouds (see pattern)
3 large blue waves of water (see pattern)
4 brown pieces of land
2 large green tops of trees
2 brown tree trunks (piece them together so each is about 40 inches high and 4 inches wide)
Several clumps of green grass
Green plants
Green seaweed
Stars and planets
Colored birds (see pattern)
Colored fish (see pattern)

Using tape, attach a length of yarn to the top edge of each bird and fish. Then attach the opposite end of the yarn to the back of the clouds or the water. Use only enough yarn to allow the birds and fish to hang in the center of a cloud or the water when flipped from back to front.

Using the same method, attach yarn to some green plants and to the land, and attach yarn to the seaweed and to the water.

Attach the tree tops to the straw end of a broom and attach the trunk to the handle. Leave the trunk loosely attached so a student can place both hands about mid-length on the handle. Attach a few pieces of fruit to each tree. Be sure the “forbidden fruit” is easy to remove.

Glue or tape the grass clumps to the brown land.

Tape or staple green “leaves” to yarn to form “clothes” for Adam and Eve. Leave long ends of yarn on each side to tie around the child’s waist.

CREATION AND THE FALL

ACT ONE: CREATION

(Begin in silence with the lights out. The two speakers stand on either side of the stage, preferably with microphones.)

Narrator: In the beginning, God created the heavens and the earth. On the first day of Creation, God said:

God: Let there be light!

(Turn on the lights.)

Narrator: And there was light. *(pause)* Then God looked at what He had made and saw that it was good! On the second day of Creation, God said:

God: Let there be a dome in the sky, with clouds above and water below!

(Two students who are Clouds stand on either side of the stage. Three students who are Water stand in the center, with water overlapping.)

Narrator: And so it happened. *(pause)* Then God looked at what He had made and saw that it was good! *(pause)* On the third day of Creation, God said:

God: Let the waters separate into their own places so the dry land can appear!

(Four students who are Land take places between the Waters.)

Narrator: And so it happened. *(pause)* Then God said:

God: Let there be green plants to grow on the land and in the sea!

(Students flip plants from behind the pieces of Land and seaweed from behind the Water. Two Trees come and stand in front of the Land and Water.)

Narrator: And so it happened. *(pause)* Then God looked at what He had made and saw that it was good! *(pause)* On the fourth day of Creation, God said:

God: Let there be a sun to rule the day and a moon to rule the night, and many stars and planets!

(Sun, Moon, Stars, and Planets scatter themselves randomly behind Land and Water.)

Narrator: And so it happened. *(pause)* Then God looked at what He had made and saw that it was good! *(pause)* On the fifth day of Creation, God said:

God: Let there be birds to fly in the air and fish to swim in the sea!

(The Waters flip fish and Clouds flip birds down.)

Narrator: And so it happened. *(pause)* Then God gave the birds and the fish a command:

God: Be fruitful and multiply!

Narrator: Then God looked at what He had made and saw that it was good! *(pause)* On the sixth day of Creation, God said:

God: Let there be all kinds of animals to live upon the earth!

(Students place stuffed animals about the stage.)

Narrator: And so it happened. Then God gave the animals a command:

God: Be fruitful and multiply!

Narrator: Then God looked at what He had made and saw that it was good! *(pause)* Then God said:

God: Let us make man in our own image and likeness! *(Adam and Eve come center stage.)*

Narrator: And so it happened. *(pause)* God made a man and a woman. He made them like Himself, to think and to love. God gave them to each other so they could form the first family. And because they could think and love, God gave the man and the woman charge over all the animals and all the other things that He had made. Then God gave the man and the woman a command:

God: Be fruitful and multiply! Fill the earth!

Narrator: Then God looked at everything He had made and saw that it was very good! *(pause)* On the seventh day, God rested from all His work of Creation. He blessed the seventh day and made it holy so people could rest on that day and remember to thank Him for all the gifts of creation He has given them!

(All creatures take a bow, then all but the two Trees exit, leaving the stuffed animals behind.)

CREATION AND THE FALL

ACT TWO: TEMPTATION AND THE FALL

(Two Trees are center stage; strings of leaves are on the ground; stuffed animals and pots of flowers are randomly placed. As the Narrator speaks, Eve slowly walks on stage carrying a bouquet of flowers. She stops at each pot to pick a flower, then sits down beneath the Tree of Knowledge of Good and Evil to arrange her flowers.)

Narrator: When God made the world, He made everything good! The trees were good, the flowers were good, the land was good, the water was good, the animals were good, and Adam and Eve were good! *(pause)* But the devil and his bad angels were in Hell, and when the devil heard that God had made a beautiful world for Adam and Eve, he hurried right over to cause trouble!

(The devil sneaks on stage, hides behind one tree, then the other. He reaches up and picks a fruit from the tree under which Eve is sitting, jumps out in front of her, and offers the fruit to her. Eve, startled, shakes her head vigorously and covers her mouth.)

Narrator: The devil knew God had commanded Adam and Eve not to eat the fruit from a certain tree. But he pretended that he didn't know. He wanted to trick Eve.

(The devil offers the fruit again. Again Eve refuses, but this time not so strongly.)

Narrator: Then the devil lied to Eve and told her that the fruit would make her wise—like God.

(The devil breathes on the fruit, polishes it on his sleeve, and offers it with his other hand.)

Narrator: This time the fruit looked good to Eve. She decided she would rather be wise than obedient, so she took the fruit and ate it.

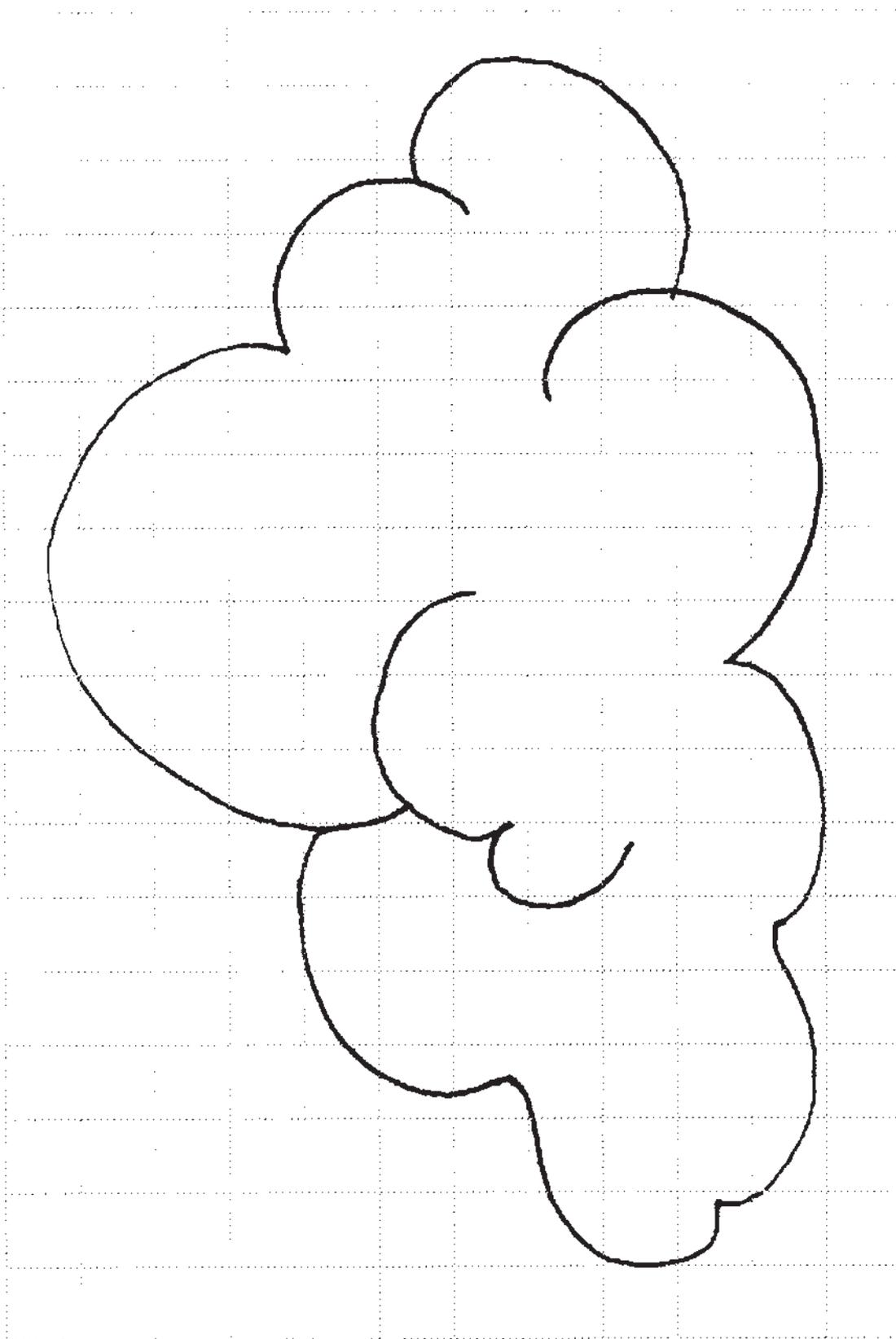
(Eve takes a bite of the fruit. The devil laughs wickedly, rubs his hands together in glee, and slinks away. Adam enters and goes to sit by Eve. She motions in the direction of the serpent, shows Adam the fruit, and urges him to eat. He does. Then both suddenly notice their nakedness and cover themselves with the strings of leaves lying nearby.)

Narrator: It didn't take long for Adam and Eve to understand what a terrible sin they had committed when they chose to obey the devil instead of God. Now they were afraid of God, and they were ashamed of their nakedness. Nothing seemed right anymore.

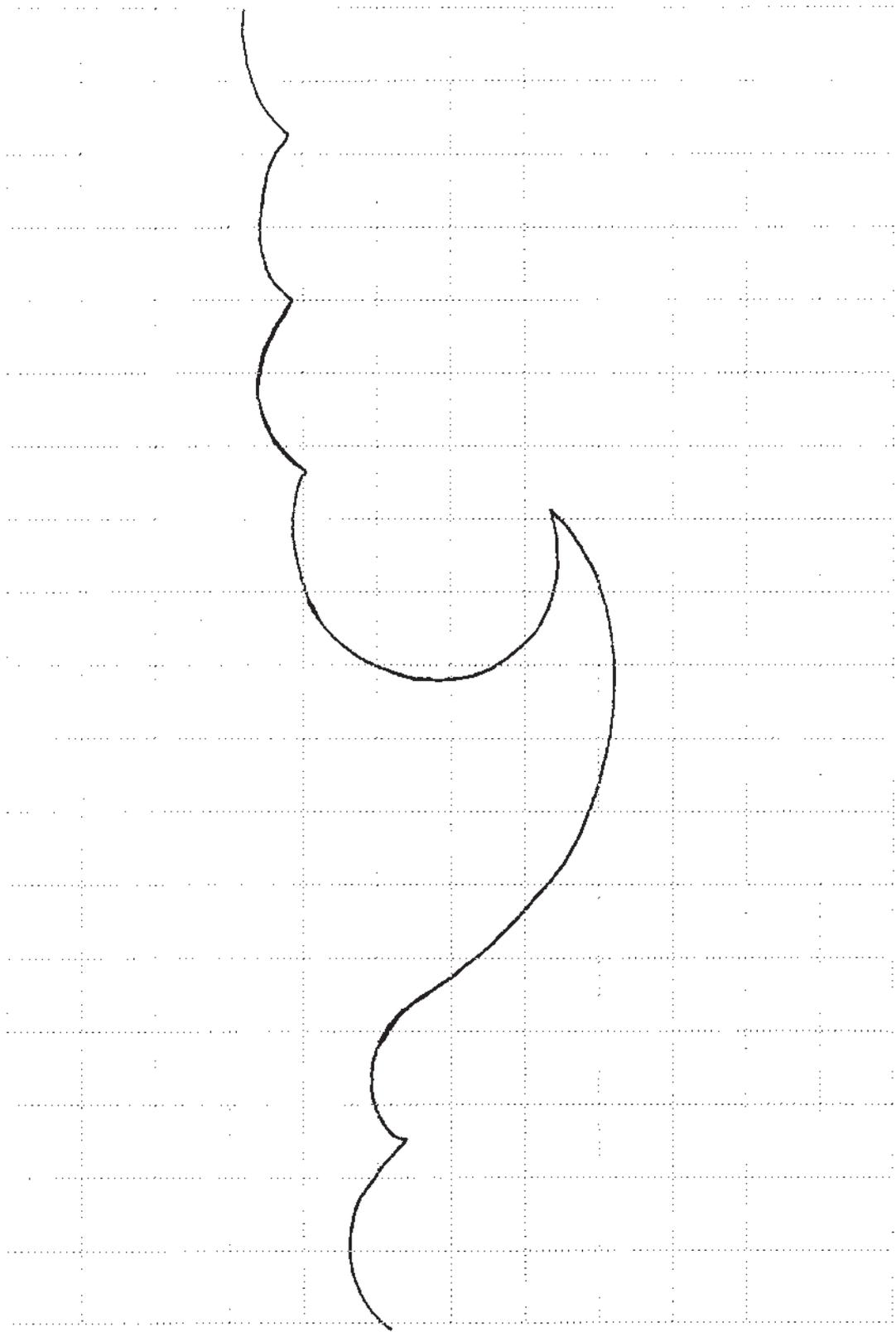
(Looking miserable, Adam and Eve stand up and walk off the stage, weeping.)

Narrator: But God's love for Adam and Eve did not change because of their disobedience. He still loved them very much and wanted to show them how to love Him again. So He promised to send a Savior into the world to win back the hearts of all people. But mankind would have to wait for thousands of years until the promise of a Savior would be fulfilled.

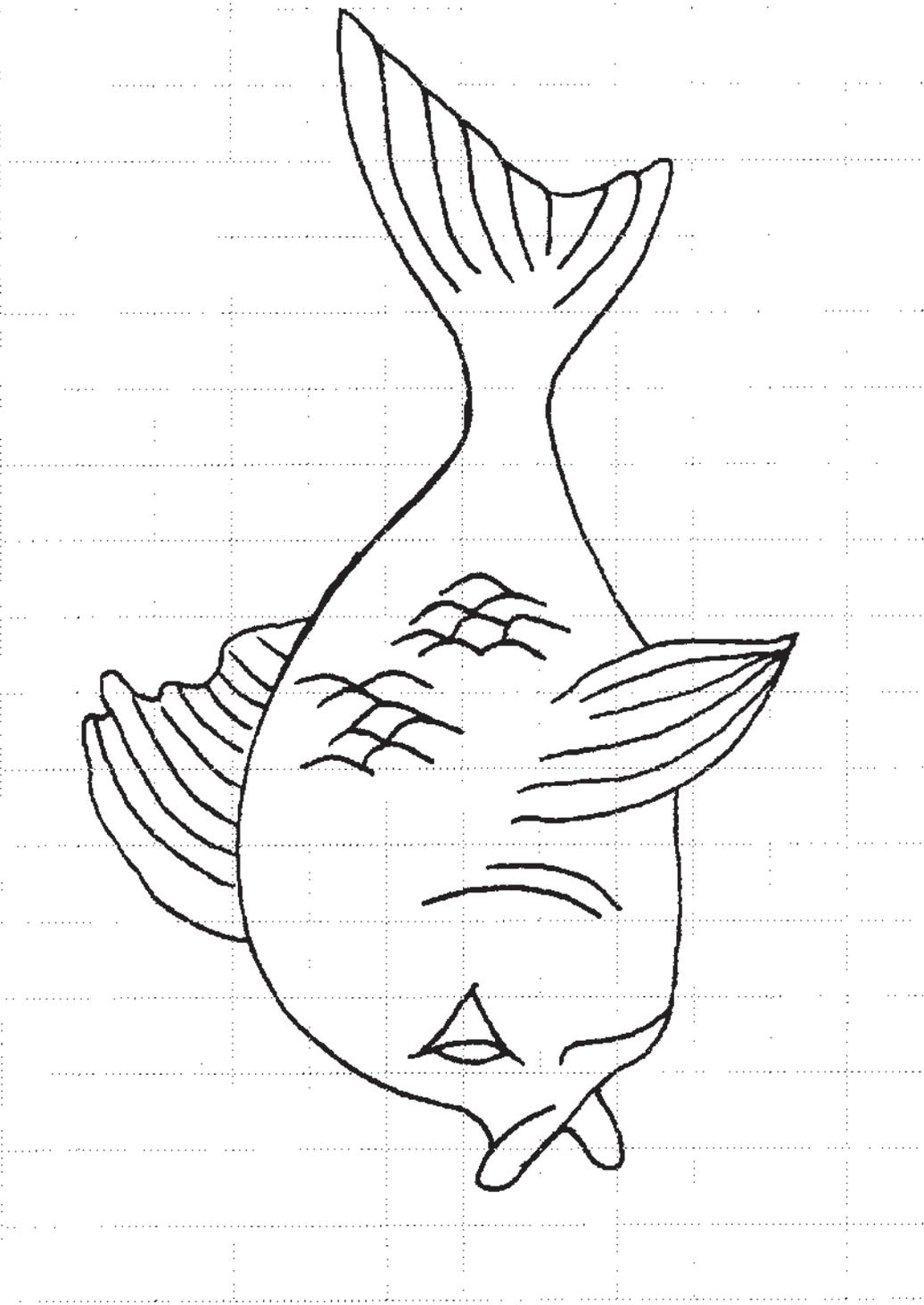
(The three Waters come forward and turn their props so the reverse side shows. Written on the back is: TO BE CONTINUED . . . All bow.)



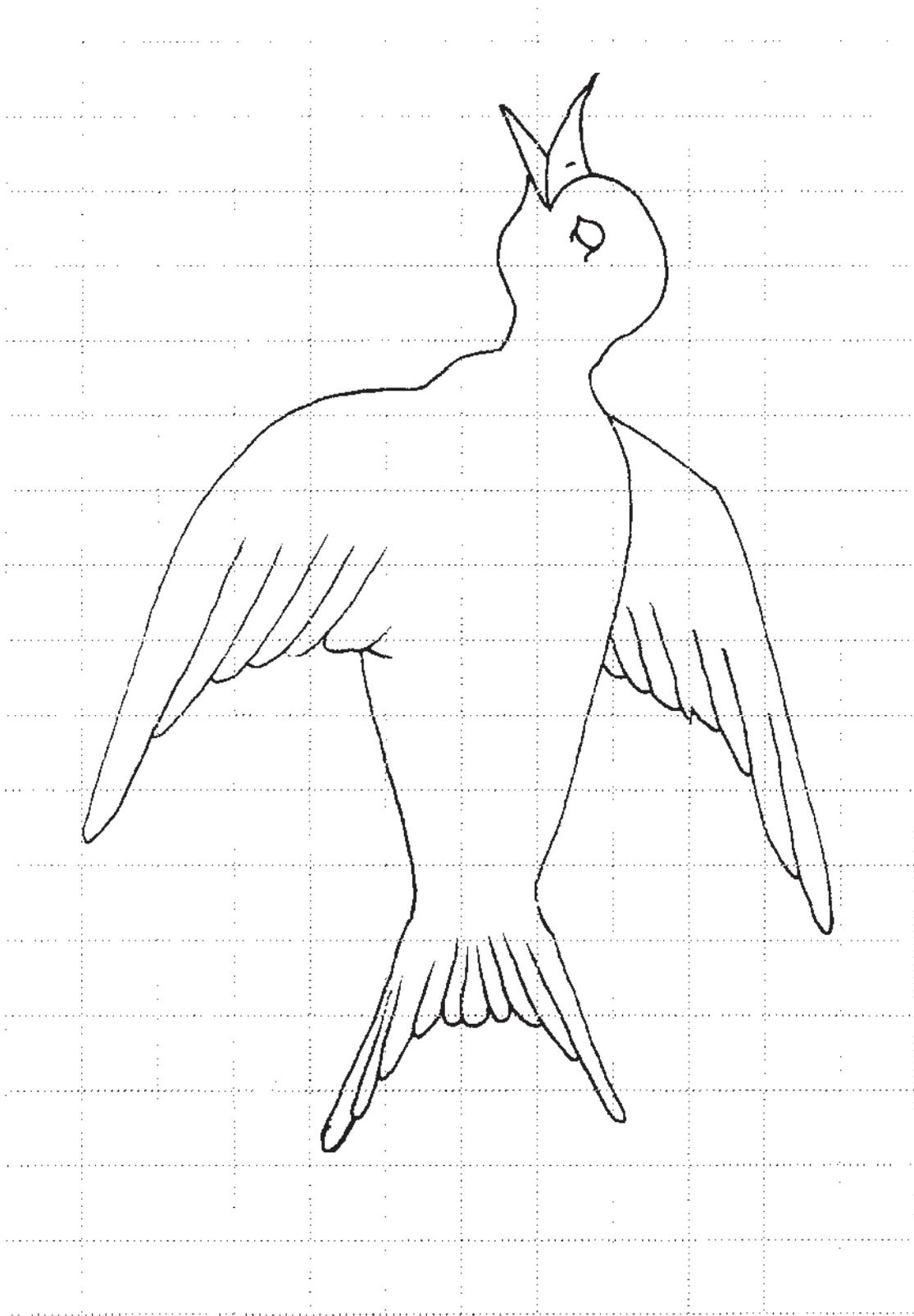
Cloud Pattern



Water Pattern



Fish Pattern



Bird Pattern

Parable Plays

Direct Aim:

To learn more about God’s Kingdom as revealed to us in the parables of Jesus.

Materials:

Copies of the scripts (pages B-9–B-11)

Simple props (these can be mimed or made by the students)

Costumes (optional)

What to Do and Say:

Make as many copies of each script as you will need to involve as many students as possible in the acting. If you have students who do not wish to take a speaking part, give them a nonspeaking role or ask them to make props or backdrops or to gather costume pieces. Try to get everyone involved in some way. Assign parts and give the students a few minutes to look over the scripts. It helps to do several read-throughs before planning the movements. The students can usually hear the words and understand the meanings better when they are not moving around. Say:

Jesus often spoke to His followers in parables. Parables are stories that makes us think about our behavior. Even though they are made-up stories, they teach us about some of the important messages Jesus wants us to learn. They teach us about forgiveness and mercy, about being alert and persistent, about the value God places on each and every person, and many other truths. As we grow, we will hear these stories again and again, but they will never get old. We will always be able to hear Jesus speaking through them.

The Wise and Foolish Bridesmaids

based on Matthew 25:1–13

Characters

Narrator
Bridegroom
Bridesmaids 1–5 (carrying lamps and flasks)
Bridesmaids 6–10 (carrying only lamps)

The Rich Man and Lazarus

based on Luke 16:19–31

Characters

Narrator
Rich Man
Lazarus, a poor man
Father Abraham
Two angels

Props

chair and table with “food”
chair for father Abraham
a self-standing backdrop painted with flames

The Good Samaritan

based on Luked 10:25–37

Characters

Narrator
Victim
Priest
Levite
Samaritan
Innkeeper

Props

Saddlebags
Money bag
Reasonable facsimile of a donkey

THE WISE AND FOOLISH BRIDESMAIDS

A Parable Play

Narrator: Jesus once told this parable to his followers: You can compare the Kingdom of Heaven to this situation—ten bridesmaids took their lamps and went out to meet the bridegroom.

(The bridesmaids enter and look anxiously about in all directions.)

Bridesmaid 1: Does anyone see him yet?

Bridesmaid 6: Not yet. I wonder what’s taking him so long?

Bridesmaid 7: I thought he’d be here by now.

Bridesmaid 8: I’m so sleepy. It’s way past my bedtime.

Bridesmaid 9: If he doesn’t get here soon, my lamp is going to burn out! I’m nearly out of oil.

Bridesmaid 10: Me too.

Bridesmaid 2: *(yawning)* I can’t stay awake another minute.

(She sits down, and soon all the bridesmaids sit or lie down and go to sleep.)

Narrator: Of the ten bridesmaids, only five had been wise enough to bring along extra oil for their lamps. The bridegroom was very late, and all of the girls fell asleep waiting. But about midnight, a cry awoke them announcing, “The bridegroom is here! Light his way to the wedding banquet!”

Bridesmaid 3: At last, he’s here. I’m so excited!

Bridesmaid 4: *(Pouring oil from the flask into her lamp.)* Quickly, let’s fill our lamps and hold them high so he can see the way!

Bridesmaid 5: Good thing we brought along a refill.

(Bridesmaids 1–5 finish filling their lamps.)

Bridesmaid 6: Hey, my lamp is sputtering. It’s nearly out of oil.

Bridesmaid 7: Mine’s completely dry. *(To Bridesmaid 1)* Here, give me some of your oil.

Bridesmaid 1: I’m sorry, but if I did that, my own lamp would burn out, and I’d be no help to the bridegroom.

Bridesmaid 2: Go wake the oil merchant. Perhaps he’ll sell you what you need.

(The five foolish bridesmaids rush off with their empty lamps.)

Narrator: Shortly after the foolish bridesmaids left to buy more oil, the bridegroom arrived.

Bridegroom: At last, the hour has come for my wedding feast. Light my way into the hall where I will meet my bride.

Narrator: The five wise bridesmaids held their lamps high as they went into the feast together. Then the doors were shut.

(Bridesmaids 4 and 5 mime closing two great doors.)

The splendid feast began. When the foolish bridesmaids returned . . .

Bridesmaid 7: Where is everybody?

Bridesmaid 8: They must have gone in already.

(They knock at the doors.)

Bridesmaid 9: Open up. We’re supposed to be bridesmaids too.

Bridegroom: *(Through the heavy doors)* I’m sorry, but my bridesmaids are with me already. I don’t recognize you.

Narrator: Jesus ended the parable with a warning: Stay awake, because you do not know the day or the hour when the Son of Man will return.

THE RICH MAN AND LAZARUS

A Parable Play

(As the scene opens, the Rich Man is seated at a table full of food, while Lazarus is lying a short distance away.)

Narrator: Jesus told this parable to his followers: There was a rich man who used to dress in purple and fine linens and eat the finest foods every day.

Rich Man: *(clapping his hand for his servant to attend)* Bring me more meat and fill my glass!

Narrator: Outside his gate there was a poor man named Lazarus, who was covered with sores.

Lazarus: If only I could have some food. I'd be more than satisfied to eat the leftover scraps from this rich man's table. Why, his dogs eat better than I do!

Narrator: Eventually, poor Lazarus died and was carried away by the angels to father Abraham.

(The two angels come and help Lazarus offstage. Then they bring out a fancy chair or seat for Father Abraham. Father Abraham comes and sits down, and Lazarus is brought by the angels to sit at his feet.)

Narrator: Not long after, the rich man also died. He was carried away to a place of torment.

(The two angels come and take the Rich Man offstage. They clear away the table and chair he was using. They bring out a small, self-standing backdrop, covered with flames. Then they bring the Rich Man out and place him in front of the backdrop.)

Narrator: The rich man looked up from his place of misery and saw Lazarus happily dwelling with father Abraham, and he said:

Rich Man: Father Abraham, have pity on me. Send Lazarus to dip his finger in water to cool my tongue, for I am burning up in these flames.

Father Abraham: My son, your life on earth was full of comfort. You took no notice of poor Lazarus who was hungry and sick right at your own gate. Here in eternity, the tables are turned. He receives

comfort, while you must suffer for your former blindness. Even if I wanted to, I could not change this. There is just too great a gulf between his reward and yours.

Rich Man: Then, father Abraham, can you do this one favor? Send Lazarus to my father's house. I have five brothers, and I would like Lazarus to warn them so they do not end up in this place of misery when their turn comes to die.

Father Abraham: They have Moses and the prophets to warn them. Let them heed what the prophets have to say.

Rich Man: No, father Abraham. They are too busy seeking their own comfort. They will never listen to the words of the prophets. But if someone like Lazarus returns from the dead to warn them, perhaps they will repent before it is too late.

Father Abraham: If they won't listen to Moses or the prophets, they won't listen to someone even if he should rise from the dead!

THE GOOD SAMARITAN

A Parable Play

(As the play opens, the Victim is lying unconscious at the side of the road.)

Narrator: Jesus once told this parable to some teachers who wanted to know whom He meant by “neighbor” when He said, “Love your neighbor as you love yourself.” A certain man had been traveling on a dangerous road to Jericho, when he was assaulted by robbers, beaten up, and left for dead at the side of the road.

Victim: *(coming to)* Ohhhhhhh! Ahhhhhh! *(in great pain)*

Narrator: A priest happened to be traveling the same road that morning, and when he saw the fellow lying by the roadside, he said to himself:

Priest: Oh dear. What have we here? How distasteful. I’d better not get involved. This fellow looks as if he’s about to die, and if I touch him, I’ll be considered unclean. Then I won’t be able to perform the sacrifices as usual at the Temple.

Narrator: With these and other excuses, he decided to continue on his way. He crossed to the other side of the road and walked on. A little while later, a Levite, who also worked at the Temple, came by. He heard the groans and said to himself:

Levite: Oh, how dreadful. What a sorry sight! I wish I weren’t in such a hurry to get to the Temple. I really can’t stop right now. Poor fellow!

Narrator: The Levite, too, passed by the victim. Finally, a Samaritan came along the road, leading his donkey. He saw the victim lying by the side of the road and knew that he was a Jewish man. Samaritans and Jews avoided any contact with one another, and it had been this way for many generations of hatred and mutual distrust. The Samaritan was on a business trip and could have passed the victim by, but he had pity on him and decided to stop and help.

Samaritan: Oh my goodness, there’s a man over there who looks badly hurt. Poor Jewish fellow—someone has beat him up terribly. (He kneels down beside the victim.) Here, it’s OK. I’m here to help. Let me give you some wine to deaden the pain. *(He gets some supplies out of his saddlebags.)* I’ll bandage the wounds the best I can, but we’re going to need to get you to a doctor. Can you stand up enough to get on my donkey? We’ll go slowly.

Narrator: The Samaritan put the victim on his donkey and led him to a nearby town. He checked into an inn and got further help for him. When he had to leave the next day to continue his trip, he told the innkeeper:

Samaritan: Please take care of this gentleman until he is completely recovered.

Innkeeper: But sir, I cannot afford to take in charity cases.

Samaritan: I’m not asking you to do that. Here in this bag you’ll find payment for the time we’ve already spent and an amount to cover a room and food for the hurt man until he recovers completely. If you should need more money, I’ll settle our accounts on my return trip.

Innkeeper: You, a Samaritan, will do all this for a Jewish man?

Narrator: Then Jesus asked His listeners to identify which of the three—Priest, Levite, or Samaritan—proved himself to be a neighbor to the victim. The teachers answered, “The one who took pity on him.” Jesus replied, “Go then and do the same.”

An Exploration of Angels in Art

Direct Aims:

To learn about the nature of angels

To express the idea of an angel in original artwork

Materials:

Art prints of religious paintings, sculptures, or frescoes depicting angels

Paint and brushes, pastels, colored chalk, clay, and other available art supplies

Paper of various sizes and textures

What to Do and Say:

Christian art is full of examples of artists' ideas of angels. The following art activity can start a discussion about the nature of angels, their gifts and attributes, their services to which they have been called, and their role in human history. Bring in several prints of paintings, drawings, or sculptures that depict angels. Angels can be among the main characters (e.g., the angel Gabriel announcing to Mary that she was to be the Mother of God), or they can be background characters, filling up the sky or carrying someone to Heaven. If you do not have images such as these, use the images of angels from the Student Text.

Today we will be looking at the way artists from different historical periods have portrayed angels. Because we know so little about angels, artists have used their imagination freely when depicting angels. I invite you to move freely about the classroom and note some of the details of the angels in the art prints I have posted throughout the room.

Have the students examine several depictions of angels closely. Circulate about the classroom as they are looking at the pictures and keep them focused on the subject of angels. Point out features they

might not readily notice. Suggest that they look for similarities and differences among the pictures. After a suitable amount of viewing time, ask them to return to their seats for a discussion. Ask:

What did you notice about angels in these examples of sacred art? What were some of the common features that you noticed?

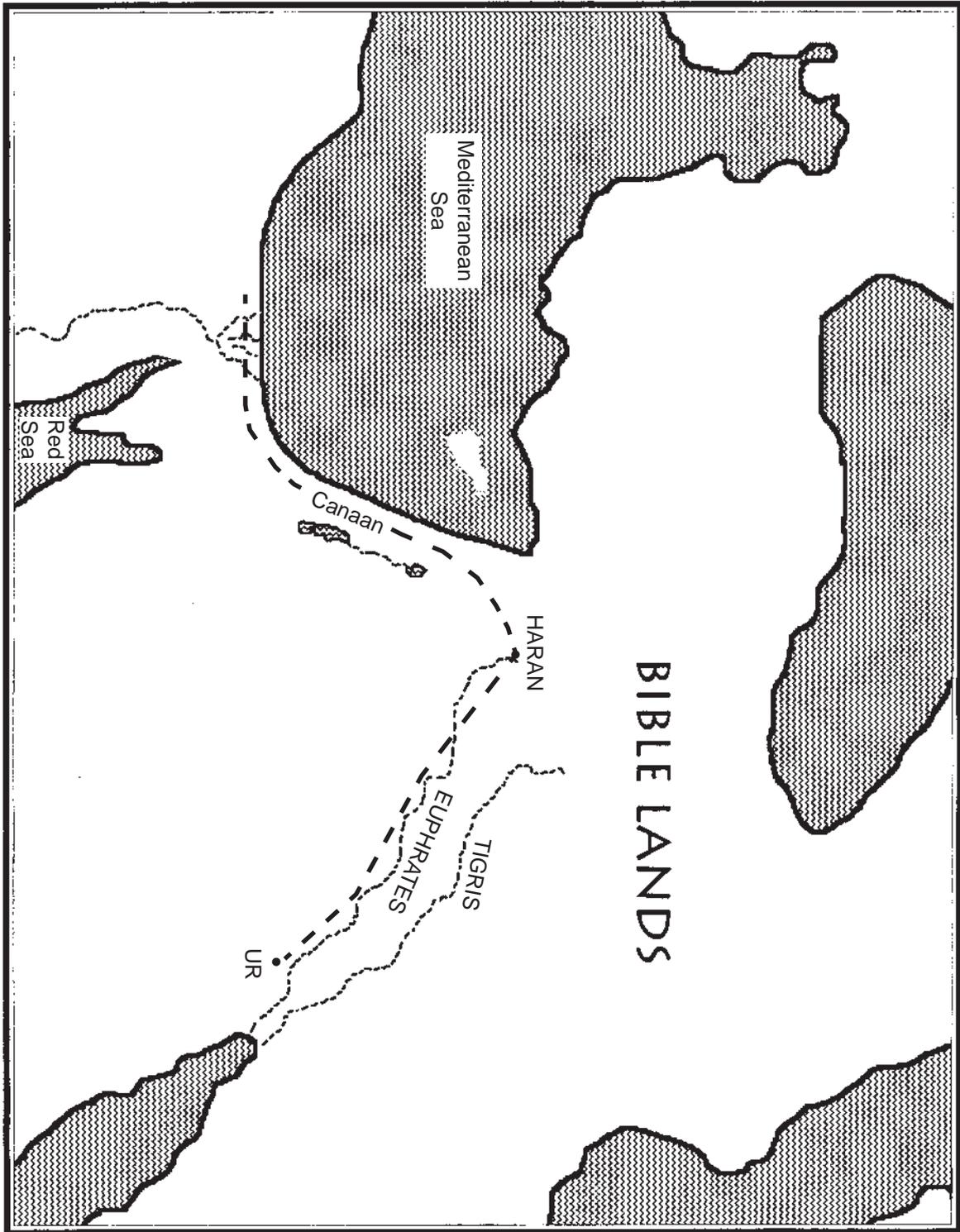
Solicit replies. The students will probably mention such features as wings, brightness, haloes, and motion. As they mention items, expand on their remarks. For example, say:

Wings are a common feature in angelic portrayals. Why is this so? Angels are usually shown to look like humans. Why might this be so? What are some of the activities the angels are doing? Do they look happy, sad, serene, busy, etc.? What colors are used to portray angels? Are they wearing clothes? Do angels need clothes? When might they need clothes or need to look like humans? What does a halo signify? Do angels in any of these pictures seem to be singing? Playing musical instruments? Praising God? What else do you notice about them?

Continue the discussion for as long as it is fruitful. Then say:

You will now have the opportunity to portray an angel. First, close your eyes for a few minutes and think of a Bible story about an angel or several angels. Or think about your own guardian angel and how you would show your angel in art. I have different kinds of art supplies, so that you can choose the kind of picture or sculpture you would like to do. The one requirement for this project is that you include an angel or angels in your work.

Help the students select the materials they need to do their own portrayals of angels. Display their finished work in the classroom or in a school art show.



Ten Commandments Song

Learn this song with your teacher to help you remember the Ten Commandments that God gave us.

Use the tune of “Farmer in the Dell.”

Have no gods but Me. (2x)
This is the First Commandment:
Have no gods but Me.

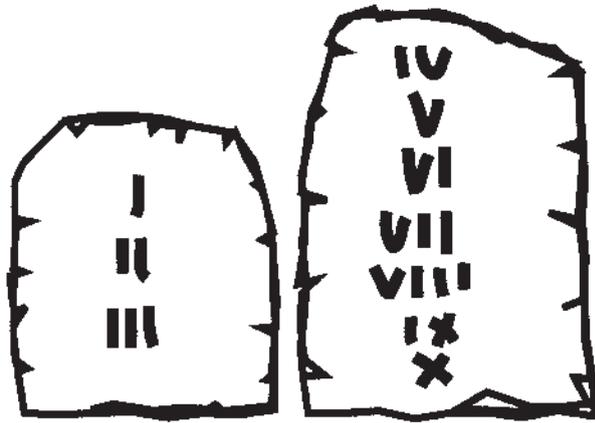
Don’t use God’s name in vain. (2x)
This is the Second Commandment:
Don’t use God’s name in vain.

Keep holy the Sabbath day. (2x)
This is the Third Commandment:
Keep holy the Sabbath day.

Honor your mom and dad. (2x)
This is the Fourth Commandment:
Honor your mom and dad.

You shall not kill. (2x)
This is the Fifth Commandment:
You shall not kill.

Do not commit adultery. (2x)
This is the Sixth Commandment:
Do not commit adultery.



You shall not steal. (2x)
This is the Seventh Commandment:
You shall not steal.

You shall not lie. (2x)
This is the Eighth Commandment:
You shall not lie.

Don’t covet your neighbor’s wife. (2x)
This is the Ninth Commandment:
Don’t covet your neighbor’s wife.

Don’t covet your neighbor’s goods. (2x)
This is the Tenth Commandment:
Don’t covet your neighbor’s goods.

God gave us laws of love. (2x)
They are the Ten Commandments.
God gave us laws of love.

The Church's Calendar

Read the following to know how to color in the circular calendar on the next page. (You will need these colors: purple, green, red, and possibly a golden yellow.)

When the priest celebrates Mass, you have probably noticed that the color of his vestments changes according to the liturgical season. This liturgical calendar is basically divided into the fifty-two Sundays of the Church year.

There are two very great feasts: (1) the Feast of Easter, most important for the Christian because in it we celebrate the death and Resurrection of Jesus; and (2) the Feast of Christmas, December 25, which falls on a Sunday every few years, and which has three Sundays of feast after it. The priest wears white, the color of light, during these feasts; but you can use gold, too, to color in the Cross and star.

Purple is a symbol of waiting and of preparing for a feast. The greater the preparation, the greater the feast! Color the four Sundays of Advent and the six Sundays of Lent in purple.

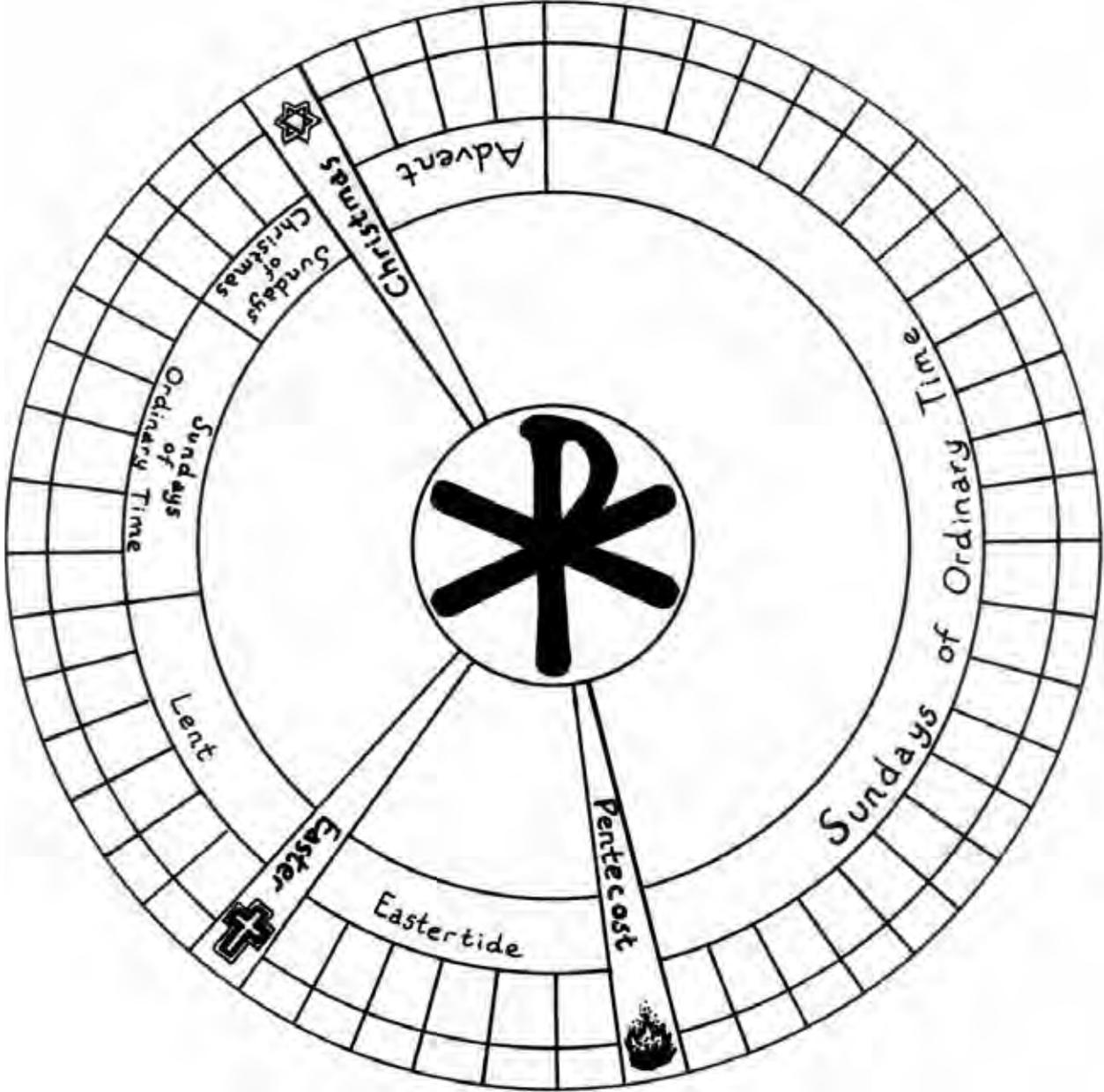
From Easter to Pentecost is “the Great Sunday”: seven Sundays of feast. The priest wears white all during this Easter Season.

The eighth Sunday is Pentecost, the Feast of the Holy Spirit. (Remember the meaning of the number eight!) Color Pentecost red.

On the other Sundays the priest wears green. They are called Sundays in Ordinary Time.

After you have colored in your liturgical calendar, you can use it to help you and your family keep track of the liturgical seasons of the year.

The Church's Calendar



Jewish Holidays

Direct Aims:

To help students learn about the holidays Jesus and His family celebrated

To learn the Jewish feasts that find their fulfillment in Jesus and His mission

Materials:

Chalkboard

Photocopies of holiday symbols (page B-19) on card stock

Scissors

Markers or crayons

Hole punch

Yarn or colored string

Key-ring holders or curtain rings

Bible

Preparation: Read Leviticus, chapter 23. Prepare a sample of the holiday symbols mobile.

What to Do and Say:

Introduce the theme for this activity.

When we think about Jesus growing up in a small Jewish village nearly two thousand years ago, we might wonder what His everyday life was like. What games did He play with His friends? What chores did He do for Mary and Joseph? What foods did He like best? I wonder what holidays He celebrated with His family and friends. The holidays we celebrate not only give us a chance to get together with people we like but also help us learn about important events from the past. Let's list some of our favorite holidays on the board, along with the events from the past that the holidays celebrate.

Solicit replies and write them on the board. Show the students your sample mobile. Say:

Today we're going to learn about five religious holidays Jesus and His family celebrated because they were devout Jews. Each of the five symbols on this mobile represent one of those five feasts. Many Jews today still celebrate these feasts, and if you pay close attention, you might discover that we celebrate some of them as well, although in different ways.

As you give the following presentation, write the name and a brief description of each feast on the board and point out the corresponding symbol on the mobile. In brackets are the Christian feasts in which the Jewish holidays find their fulfillment or in which there are similarities to Jewish celebrations. Say:

1. One feast we know Jesus celebrated was **Passover**. This feast is celebrated by the Jews each spring to recall the deliverance of their ancestors from slavery in Egypt. They retell the story of Moses, who asked the Egyptian Pharaoh to let the Jewish people go free. The Pharaoh refused again and again, and each time God sent a plague. The last plague brought death to the firstborn in every Egyptian household, which finally convinced Pharaoh to let the Jewish slaves go free. The firstborns of the Jews were saved from the slaughter because God commanded each Jewish family to kill a lamb and sprinkle its blood on their doorposts so the Angel of Death would pass over their house. Because of the blood of the lamb, the Jews were spared. Since then, Jewish families have continued to celebrate that event. We know that Jesus ate a Passover meal with His Apostles on the night before He died. The Last Supper was a Passover meal. The lamb on the hanging represents the feast of Passover (Lev 23:4-5). [Holy Thursday]

2. The feast of **First Fruits** occurs at the beginning of the spring grain harvest. In Temple times it was celebrated by taking the first of the barley and wheat harvest to the Temple to offer them to God. This took place two days after the feast of Passover, or on the "third day." Crossed stalks of wheat represent the feast of First Fruits (Lev 23:9-14). [Easter: Saint Paul refers to the risen Christ as "first fruits" (1 Cor 15:20, 23). We unite the first fruits of our labor with the offering of Jesus at every Mass.]

3. The feast of **Weeks** is the great celebration at the end of the spring grain harvest. It is held fifty days (a “week” of Sabbaths) after the feast of First Fruits. It recalls the giving of the Law (that is, the Torah, which includes the Ten Commandments) to Moses on Mount Sinai. It is celebrated by decorating the home and synagogue with flowers and ripe fruits. Loaves of leavened bread are waved in the air in joyful thanks. The loaf of bread represents the feast of Weeks (Lev 23:15–22). [Pentecost: God had promised the Jews that there would be a day when He would write His Laws on their hearts. This was fulfilled with the coming of the Holy Spirit.]

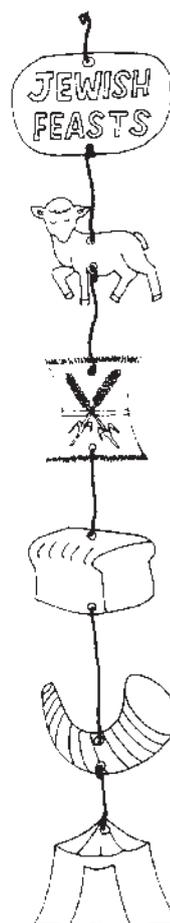
4. In the fall, the feast of **Trumpets** marks the beginning of the Jewish year. On that day, a ram’s horn is blown, calling the Jews to synagogue for prayer. The ram’s horn reminds them of their ancestor Abraham who showed great faith in God by being willing to sacrifice his son, Isaac. God instead accepted the sacrifice of a ram in Isaac’s place. The celebration ends ten days later with the holiest day of the year—the Day of Atonement. On that day, New Year’s vows or promises are made solemnly to God, and people seek forgiveness from those they have hurt. During the Temple age, the High Priest entered the Holy of Holies in the Temple to ask pardon for the people’s sins. It is a time of fasting and prayers for all. A ram’s horn represents the feast of Trumpets (Lev 23:23–25). [Our Advent and Lent are seasons of prayer, fasting, and penance.]

5. The feast of **Tabernacles** or **Booths** is the fall harvest festival. It lasts for eight days and begins just five days after the Day of Atonement. The mood changes from a solemn focus on one’s own actions to great joy and thanksgiving for the blessings of God. The people build booths or tents out in their fields and eat outside for eight days. Some even sleep in these makeshift shelters. They remember the years their ancestors spent wandering in the desert on their way to the Promised Land. They hang their tents with fruits, vegetables, and other products of the harvest. On the eighth day, they pray for good rains and renewal of the fields before the planting of next year’s crops. A tent represents the feast

of Tabernacles (Lev 23:33–43). [Our octaves of Christmas and Easter are seasons of joy marked by feasting and celebration.]

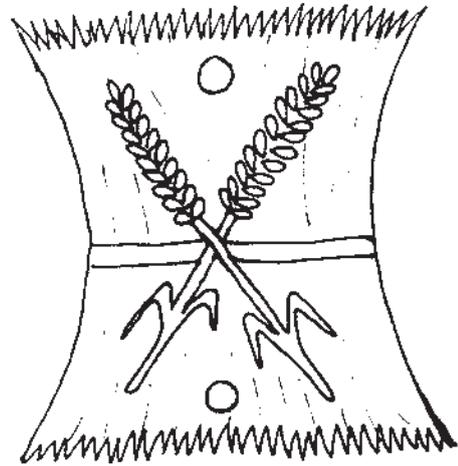
Color and cut out the symbols. Punch holes where indicated. Cut five-inch lengths of yarn or string to tie between the symbols. Attach the top length of string to the ring. Keep the symbols in proper chronological order so the connection can be made between the Jewish and Christian feasts.

Source: *What Everyone Should Know about Jewish Holidays, Festivals and Fast Days* (Channing L. Bete Co.: 1986) Address: South Deerfield, MA 01373.

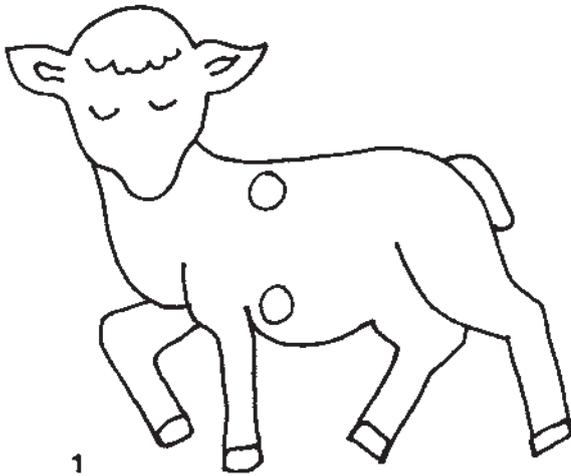




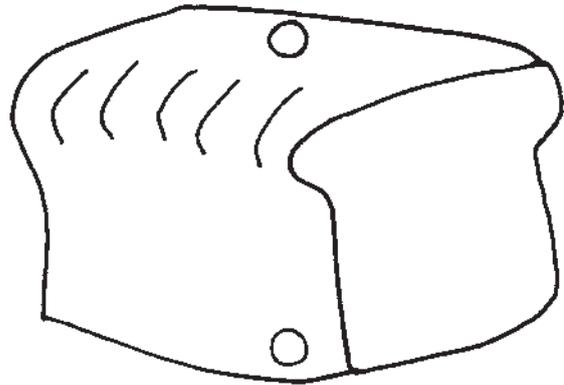
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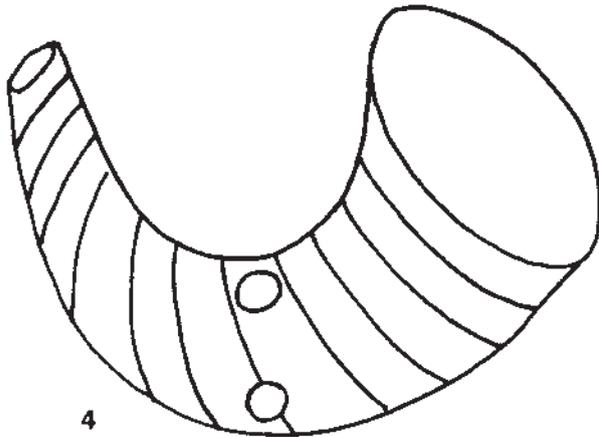
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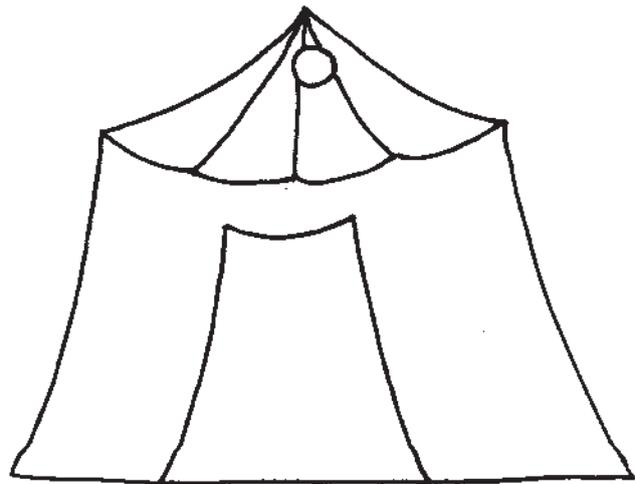
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3



4



5

| | |
|--|--------|
| I followed Jesus after John the Baptist pointed Him out. | Philip |
|--|--------|

| | |
|---|--------|
| I was Jesus' first follower. I met Him at the Sea of Galilee. | Andrew |
|---|--------|

| | |
|---|-------|
| Jesus nicknamed me "Rock." I governed the Church from Rome. | Peter |
|---|-------|

| | |
|---------------------------------------|-------------|
| My friend Philip brought me to Jesus. | Bartholomew |
|---------------------------------------|-------------|

| | |
|---------------------------------------|--------|
| My brother Peter was also an Apostle. | Andrew |
|---------------------------------------|--------|

| | |
|--|-------|
| I first followed Jesus because I hoped He would help us to overthrow the Romans. | Simon |
|--|-------|

| | |
|---|-------|
| I was the Apostle in charge of the group's money. | Judas |
|---|-------|

| | |
|---|-----------------|
| I am the patron saint of impossible causes. | Thaddeus (Jude) |
|---|-----------------|

| | |
|---|--------|
| I doubted that Jesus had risen because I had not seen Him with my own eyes. | Thomas |
|---|--------|

| | |
|---|-------|
| I betrayed Jesus for thirty pieces of silver. | Judas |
|---|-------|

| | |
|---|----------------|
| I was bishop of Jerusalem. I was martyred by being thrown off a high tower. | James the Less |
|---|----------------|

| | |
|--|-------|
| I preached the Gospel in Arabia, where I was martyred. | Simon |
|--|-------|

| | |
|------------------------|---------|
| I was a tax collector. | Matthew |
|------------------------|---------|

| | |
|-----------------------------|------|
| I was the youngest Apostle. | John |
|-----------------------------|------|

| | |
|--------------------------------------|-------------------|
| My brother John was also an Apostle. | James the Greater |
|--------------------------------------|-------------------|

| | |
|--|--------|
| At the Last Supper, I asked Jesus to tell us where He was going. | Thomas |
|--|--------|

| | |
|--|----------------|
| My brother Jude and I were cousins of Jesus. | James the Less |
|--|----------------|

| | |
|--|-----------------|
| My brother James the Less and I were cousins of Jesus. | Thaddeus (Jude) |
|--|-----------------|

| | |
|--|--------|
| At the Last Supper, I asked Jesus to "show us the Father." | Philip |
|--|--------|

| | |
|--|-------------------|
| Because I had the same name as another Apostle, I was nicknamed "the Greater." | James the Greater |
|--|-------------------|

| | |
|--|-------|
| Because I was afraid, I denied that I even knew Jesus—three times! | Peter |
|--|-------|

| | |
|--|---------|
| Besides John, I was the other Apostle who wrote a Gospel account of Jesus' life. | Matthew |
|--|---------|

| | |
|---|------|
| I am often referred to as the "beloved disciple." | John |
|---|------|

| | |
|---|-------------|
| I preached the Gospel in Arabia, India, and Armenia. I suffered a martyr's death. | Bartholomew |
|---|-------------|

Jesus' Apostles / Who Am I? Game

Direct Aim:

To familiarize the students with the twelve Apostles as men who answered a call to follow Christ and who willingly shared in His death by giving up their own lives for the Faith

Materials:

Copies of student worksheet (page B-20) on heavy paper

Scissors

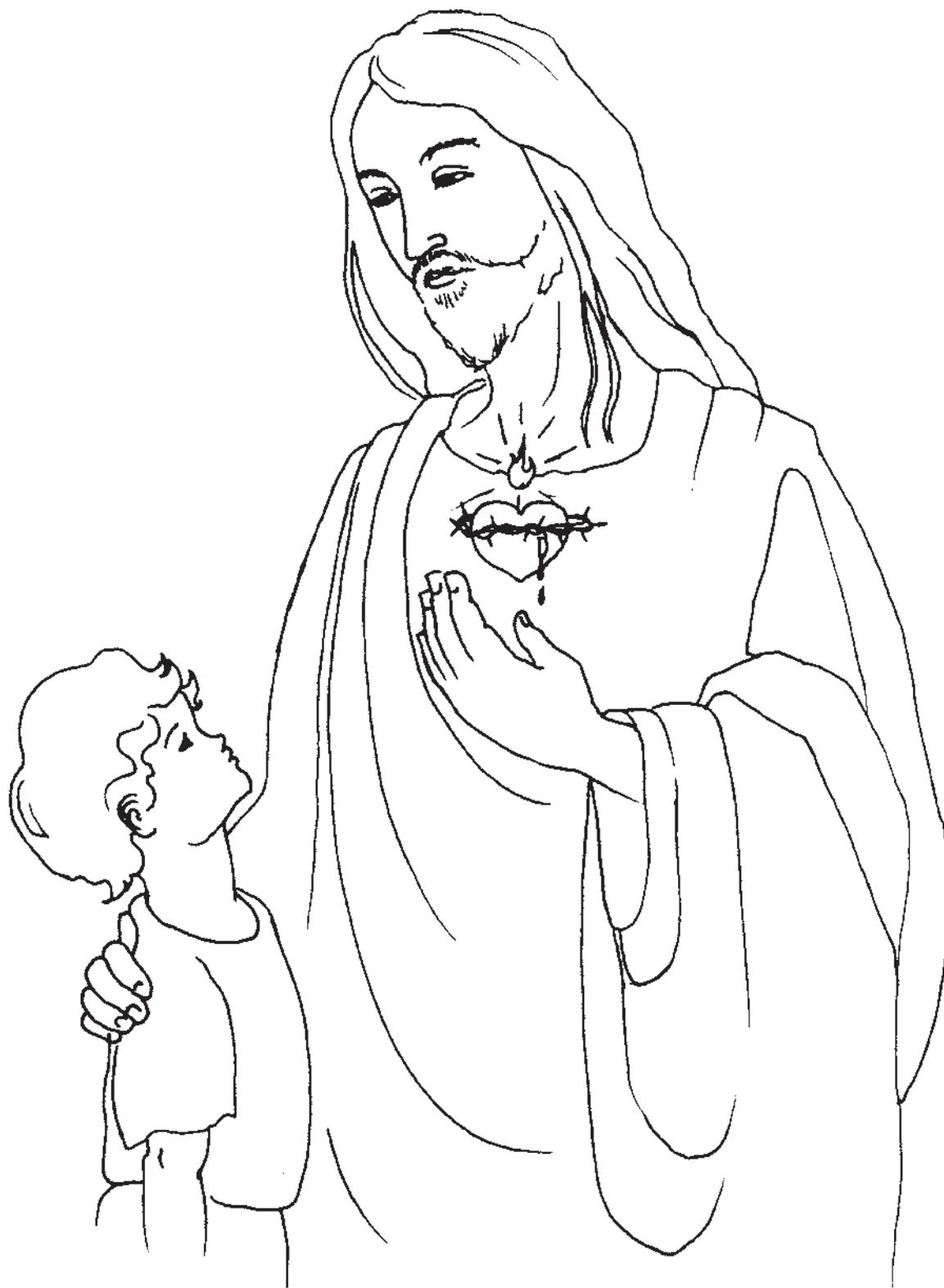
Glue

What to Do and Say:

Look at the picture of the Last Supper from the student text. The Last Supper is a frequently depicted event from the life of Christ. Each artist's version of the Last Supper tries to show us the personalities of the men we call the Twelve Apostles. Have you ever thought about the fact that these men became the first priests and bishops of the Catholic Church? We owe a great deal to the Apostles, who spread the Good News about Jesus to many parts of the world. There are several facts about the Apostles that every Catholic should know.

Pass out the student worksheets. Familiarize the students with the information in several different ways. Some suggestions follow:

1. Read through the clues and discuss them as a class.
2. Make booklets. Draw a picture of an Apostle on each page and write the clues as a caption.
3. Cut the clues apart, leaving names off. Have students put them into twelve matching pairs, two for each Apostle.
4. Have students locate on a map any place names mentioned in the clues. Pin the names of the Apostles at the locations that are significant for each.
5. Match up the Apostles who were brothers. (Seven Apostles came from only three families!)
6. Fold the Apostles' names to the back, or cut them off the clue cards. Have the students take turns drawing a clue and trying to match it with the correct Apostle.
7. Collect a holy card of each Apostle. Glue the clues, minus the names, to card stock. Use as a matching game.



Devotion to the Sacred Heart of Jesus

Direct Aim:

To learn of the love Jesus has for us as manifested by His Sacred Heart

To introduce devotion to the Sacred Heart to the students and their families

Materials:

Copies of student worksheet (page B-22) on heavy paper

Scissors

Coloring pencils

An image of the Sacred Heart of Jesus

Red, brown, and yellow felt or construction paper

Preparation:

Enlarge and cut out one set of components of the Sacred Heart symbol (see page B-24) from construction paper or felt.

What to Do and Say:

In the chapter titled “Jesus Gives His Life for Us,” we read of the great pain and suffering Jesus felt when He was humiliated, tortured, and crucified. All this He endured because He loves us so much that He wanted to make up for our sins (*reparation*).

Many years after the Crucifixion, between 1673 and 1675, Jesus appeared several times to a holy woman named Margaret Mary. In the visions, Jesus was wearing a red and white robe and showing a heart on His chest. Jesus told Margaret Mary how much He loves us all, how deeply He desires us to love Him, how much He continues to suffer when people do not love Him in return, and how He desires that each of us make reparation for our sins and those of others.

Hold up your felt or paper heart. Ask:

What does this symbol mean to us? [love] On which holiday do we see hearts used? [Saint Valentine’s Day] Yes, on Saint Valentine’s Day we celebrate the love and friendship we share with our families and friends. For a long time the human heart was thought to be the center of a person’s life, the origin of feelings, thoughts, and emotions. When we say to someone, “I give you my heart,” we mean, “I give you myself.” That is what Jesus meant when He appeared to Margaret Mary with a heart on His chest.

Place the heart on the board and hold up the flame. Ask:

What is this? [fire, flame] What is fire like? What happens to a fire if no one puts it out? [it spreads, it grows larger] One time when Jesus appeared to Margaret Mary, He told her, “My Divine Heart is so inflamed with love for everyone that it is not able to contain the flames of its burning love. This love wants to draw all people to holiness and salvation.” Jesus asked this saint to tell others of His love and to share with them the desires of His Sacred Heart.

Place the flame above the heart on the board. Hold up the thorns and say:

These thorns look pretty sharp, don't they? They would hurt badly if they were pressed into your skin! Where have we seen thorns before? [Jesus' crown of thorns] When Jesus was crucified, He wore a crown of thorns on His head. But when He appeared to Saint Margaret Mary, He wore thorns across His heart. The thorns remind us that love often means suffering. Because Jesus loves us, He was willing to suffer for us. If we truly love someone, we, too, will be willing to suffer for that person.

Place the thorns across the heart and hold up the Cross. Say:

When we say, "He's carrying a cross," or "He has a great cross to bear," we mean that the person has a great burden or difficulty in his life. From the moment He became man, Jesus had to carry many crosses, or difficulties. Let's name some of the burdens Jesus bore because of His love for us. [poverty, hunger, thirst, pain, humiliation, rejection, scourging, death] The symbol of the Cross reminds us that we, too, must be willing to suffer and die for our love of Jesus. This dying is letting go of our sinful, selfish ways, "dying to ourselves." What are some ways we can do this?

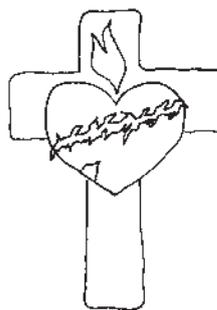
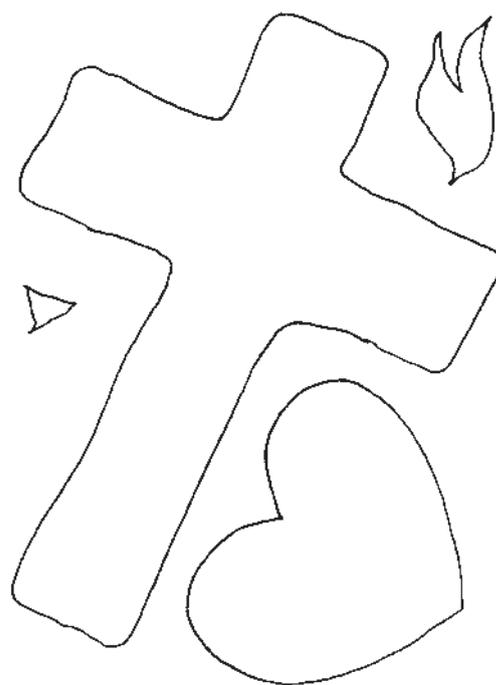
Allow time for discussion. Place the Cross behind the heart and flame. Hold up the wound and say:

The wound in Jesus' heart is caused by mortal sin. Jesus told Saint Margaret Mary, "If only men would make some return for My love . . . but the sole return they give is to reject me and treat me with coldness." He told her that we can console Him in His suffering by receiving Holy Communion as often as possible, by displaying His Sacred Heart image in our homes (show the students an example of the image), by praying for our own souls and the souls of others, and by trying to live and love as He did. The wound stays open to allow us to come into Jesus' heart. Sometimes our mother or father might say to us, "You have a special place in my heart," and this means they love us. Jesus also tells each of us that we have a special place in His heart, and there

we can be comforted and strengthened. Pretty big heart, is it not?

Place wound on lower left edge of the heart. You may wish to make a bulletin board display using your completed Sacred Heart symbol. Pass out student worksheets for students to color.

Additional activity: Copy the parts of the Sacred Heart symbol onto brown, red, and yellow felt or construction paper, and let each student assemble his own.



Enlarge the components of the Sacred Heart symbol and transfer to felt or construction paper (brown for Cross, two shades of red for heart and wound, yellow for thorns). Assemble as shown.

Baptism Script

Gather the children around and begin with the Sign of the Cross.

Welcome the children to the “Baptism” of the doll, and have two children act as parents, and two as godparents.

Ask the parents: What name have you given your child? Parents: *N.*

Ask the parents: What do you ask of God’s Church for N.? Parents: *Baptism.*

Explain to the children that in asking for N. to be baptized, the parents are also responsible for raising N. in the Catholic Faith. It is their duty to help their children keep the Commandments of loving God and neighbor.

Ask the parents: Do you clearly understand what you are undertaking? Parents: *We do.*

Ask the godparents: Godparents, are you ready to help these parents in their duty as Christian mothers and fathers? Godparents: *We are.*

Liturgy of the Word: Read the Baptism of Jesus: Luke 3:2b-22.

Intercessions: R/ *Lord hear our prayer.*

We pray for N. who will be baptized here today. R/

We pray for N.’s parents; help them to raise N. according to the Faith. R/

We pray for N.’s godparents; may they support N.’s parents in the rearing of N. R/

We pray for all God’s family, united in one Baptism for the forgiveness of sins. R/

We pray that you renew the grace of our Baptism that we may be more faithful to you. R/

Anointing before Baptism (Oil of Catechumens—on the chest):

We anoint you with the oil of salvation in the name of Christ our Savior; may he strengthen you with His power, who lives and reigns for ever and ever. All: *Amen.*

Explain to the children that the priest would then bless the water for Baptism. (Bless + this water in which N. will be baptized.) Ask the students what water symbolizes.

We drink it for life, we can die in it by drowning, it is fun, it is cool and refreshing, it washes, etc.

Make these parallels to the spiritual life: we die and rise to new life with Christ through Baptism, we are washed free from sin, and we are filled with the life of grace, which nourishes our souls.

Renewal of Baptismal Promises (all present may do this): R/ *I do.*

Do you renounce Satan? R/ And all his works? R/ And all his empty show? R/

Do you renounce sin, so as to live in the freedom of the children of God? R/

Do you renounce the lure of evil, so that sin may have no mastery over you? R/

Do you renounce Satan, the author and prince of sin? R/

Do you believe in God, the Father almighty, Creator of heaven and earth? R/

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father? R/

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? R/

And may almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life.

All: *Amen.*

Baptism Script Continued

Ask parents and godparents: Is it your will that N. should be baptized in the Faith of the Church, which we have all professed with you? Parents and godparents: *It is.*

(Pouring water over N.'s head three times): N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. All: *Amen.*

Explain to the students that now N. will be anointed on the crown of the head with Chrism to share in the threefold ministry of Christ as prophet, priest, and king.

Next, N. will be clothed in a white garment as a reminder of how pure N. is. Just as we must work hard to keep white clothes clean, so too we must work to keep our soul free from sin. We put on clothes as we are now clothed in Christ. After the child has been clothed, you say:

N., you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of Heaven.

All: *Amen.*

Next, N. will receive a lighted candle, which represents receiving the light of Christ. Light the candle and give it to the godparents.

Say: Receive the light of Christ. Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He is to walk always as a child of the light. May he keep the flame of faith alive in his heart. When the Lord comes may he go out to meet him with all the saints in the heavenly kingdom.

All: *Amen.*

Ephphetha (optional) (bless ears & mouth of N.): The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word, and your mouth to proclaim his faith, to the praise and glory of God the Father.

All: *Amen.*

Explain that now the newly baptized has been reborn as a child of God, and so together we pray the Lord's Prayer: *Our Father...*

Final blessing:

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

All: *Amen.*

Go in Peace:

All: *Thanks be to God.*

You may sing a song (example: "For all the Saints," *Adoremus Hymnal*, #590).

Source

The Rites of the Catholic Church, Vol. 1. (Collegeville, MN: Liturgical Press, 1990).

Penance Script

The celebration of the Sacrament ideally follows these steps:

1. The priest may say a prayer to help you remember God's forgiving love. He may also read some words from the Bible. Say "Amen" after his prayer for you.
2. Make the Sign of the Cross with the priest after he welcomes you and say, "Bless me, Father, for I have sinned." Tell him how long it has been since your last Confession.
3. Confess your sins. Follow the Ten Commandments or say your mortal sins first, if you have any. You may want to choose one or two areas of your life where you are failing to love as Jesus asks, and where you most strongly feel the need to change.
4. Accept the prayer, work of charity, or other action the priest gives you as your penance.
5. Express your sorrow either in your own words or by saying an Act of Contrition that you have memorized:

O my God, I am heartily sorry for having offended You. I detest all my sins because of Your just punishments, but most of all because they offend You, my God, Who are all good and deserving of all my love. I firmly resolve, with the help of Your grace, to confess my sins, to do penance, and to amend my life. Amen.

6. The priest will give you absolution.

God, the Father of mercies, through the death and Resurrection of His Son has reconciled the world to Himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church, may God give you pardon and peace, and I absolve you from your sins in the Name of the Father, and of the Son, and of the Holy Spirit.

Respond: Amen.

7. The priest says, "Give thanks to the Lord, for He is good."

Respond: For His mercy endures forever.

8. You may conclude by saying, "Thank you," or by saying, "Thanks be to God."
9. After Confession, do the penance given by the priest and spend a few moments in prayerful reflection.

Source

The Rites of the Catholic Church, Vol. 1. (Collegeville, MN: Liturgical Press, 1990).

Eucharist Script

When we enter the church, we bless ourselves with holy water to remind us of our Baptism. We then genuflect to the tabernacle. If the tabernacle is not in the church, we bow (from the waist) to the altar.

Entrance song: Choose one you have learned as a class.

Greeting: In the name of the Father, and of the Son, and of the Holy Spirit. R/ Amen.

The Lord be with you. R/ And with your spirit.

Brethren, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. (You may ask what are the sacred mysteries? What kinds of sins can we recall? Would we have any mortal sins on our soul at this time?)

Pray the Confiteor: I confess...

Lord, have mercy. R/ Lord, have mercy.

Christ, have mercy. R/ Christ, have mercy.

Lord, have mercy. R/ Lord, have mercy.

Pray the Gloria: Glory to God in the highest...

Explain that the priest will lead us in the Collect prayer, and then we sit for the Liturgy of the Word. (You may have a Liturgy of the Word or just review what occurs during the Liturgy of the Word; tell the students God speaks to us through His Word and is present in His Word.) The Liturgy of the Word consists in the following: First Reading, Psalm, Second Reading, Alleluia, Gospel, and Homily.

Together pray the Creed/Profession of Faith: I believe in one God....

You may pray for the students' intentions. R/ Lord, hear our prayer.

Liturgy of the Eucharist: You may show them the altar and explain all that is used in the Liturgy of the Eucharist—corporal, chalice, paten, purificator, pall, finger basin, water and wine cruets, candles, and hosts in the ciborium.

The priest will bless God and the gifts offered, and then call down the Holy Spirit so that the bread and wine will become the Body, Blood, Soul, and Divinity of Jesus Christ. We also offer ourselves to God in this Holy Sacrifice:

The Lord be with you. R/ And with your spirit.

Lift up your hearts. R/ We lift them up to the Lord.

Let us give thanks to the Lord our God. R/ It is right and just.

The priest continues, then we all pray the Sanctus: Holy, Holy, Holy Lord God of hosts...

The priest prays the prayer called the Canon. (We highly discourage the leader, unless it is a priest, from dramatizing this.) What words does he say to change the bread into the Body, Blood, Soul, and Divinity of Jesus Christ? "Take this, all of you, and eat of it, for this is my Body, which will be given up for you." What words does he say to change the wine into the Body, Blood, Soul, and Divinity of Jesus Christ? "Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me."

Eucharist Script Continued

We can then pray the Memorial Acclamation:

We proclaim your Death...

When we eat this Bread....

Save us, Savior of the world...

The priest prays: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever. R/ Amen.

Together we pray the Our Father.

Have the students give each other the sign of peace.

Together pray the Agnus Dei: Lamb of God...

The priest says, "Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb." What should we respond? "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed."

The priest first receives Holy Communion, and then gives Communion to those worthily prepared to receive our Lord.

Have the students walk through a Communion procession. If you give them hosts, say, "This is a host." If you are using crackers, say, "This is a cracker." DO NOT SAY, "THE BODY OF CHRIST," because what you are giving them is not the Body of Christ. The students need to understand that when a priest says it, it is true and this is why we say "Amen." We profess our faith that, indeed, it is the Body of Christ that we receive in Holy Communion.

For the Eucharist, the matter is bread and wine, the form is "This is my Body... This is the chalice of my Blood..." The minister is the priest. If the Host is broken, each part is Jesus, whole and entire, Body, Blood, Soul, and Divinity. Jesus remains present after Consecration, and this is why we reserve Him in the tabernacle and can go there to pray.

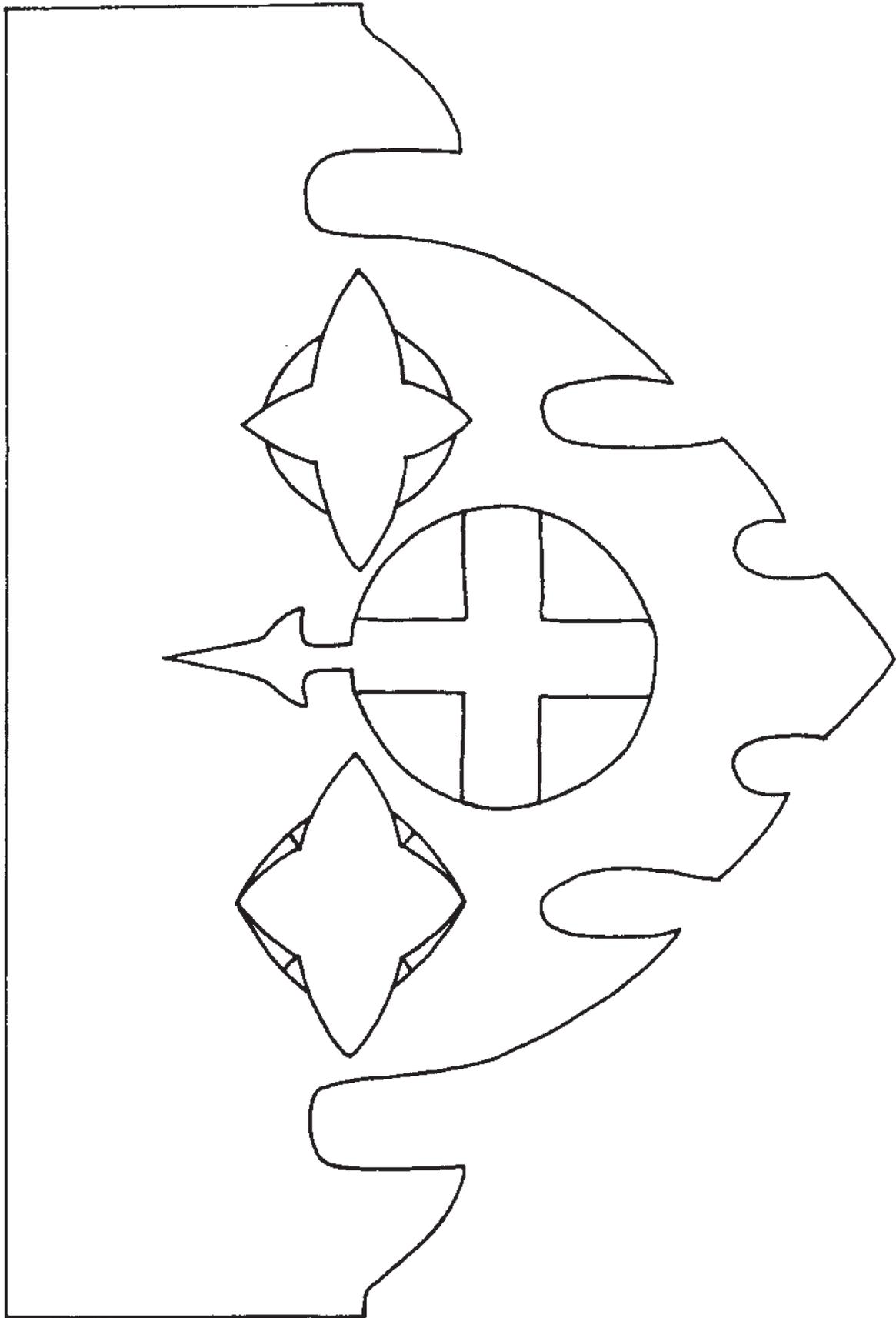
Together sing a Communion song.

The priest then prays a closing prayer. At the end, he will say: "The Lord be with you." R/ And with your spirit. "May almighty God bless you, the Father, and the Son, and the Holy Spirit." R/ Amen.

"Go forth, the Mass is ended." R/ Thanks be to God.

Together sing a closing hymn.





Litany of Loreto

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven,

have mercy on us.

God the Son, Redeemer of
the world,

have mercy on us.

God the Holy Spirit,

have mercy on us.

Holy Trinity, One God,

have mercy on us.

Holy Mary, *pray for us.**

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of good counsel,

Mother of the Church,

Mother of our Creator,

Mother of our Savior,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice,

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

Vessel of honor,

Singular vessel of devotion,

Mystical rose,

Tower of David,

Tower of ivory,

House of gold,

Ark of the covenant,

Gate of Heaven,

Morning star,

Health of the sick,

Refuge of sinners,

Comforter of the afflicted,

Help of Christians,

Queen of Angels,

Queen of Patriarchs,

Queen of Prophets,

Queen of Apostles,

Queen of Martyrs,

Queen of Confessors,

Queen of Virgins,

Queen of all Saints,

Queen conceived without Original Sin,

Queen assumed into Heaven,

Queen of the most holy Rosary,

Queen of peace,

Lamb of God, who take away
the sins of the world,

spare us, O Lord.

Lamb of God, who take away
the sins of the world,

graciously hear us, O Lord.

Lamb of God, who take away
the sins of the world,

have mercy on us.

Pray for us, O holy Mother of God,

*that we may be made worthy of the
promises of Christ.*

Let us pray: Grant, we beseech Thee, O Lord God, unto us Thy servants, that we may rejoice in continual health of mind and body; and, by the glorious intercession of blessed Mary ever-virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness. Through Christ our Lord. *Amen.*

* *Pray for us* is repeated after each invocation.



The Heavenly Liturgy

