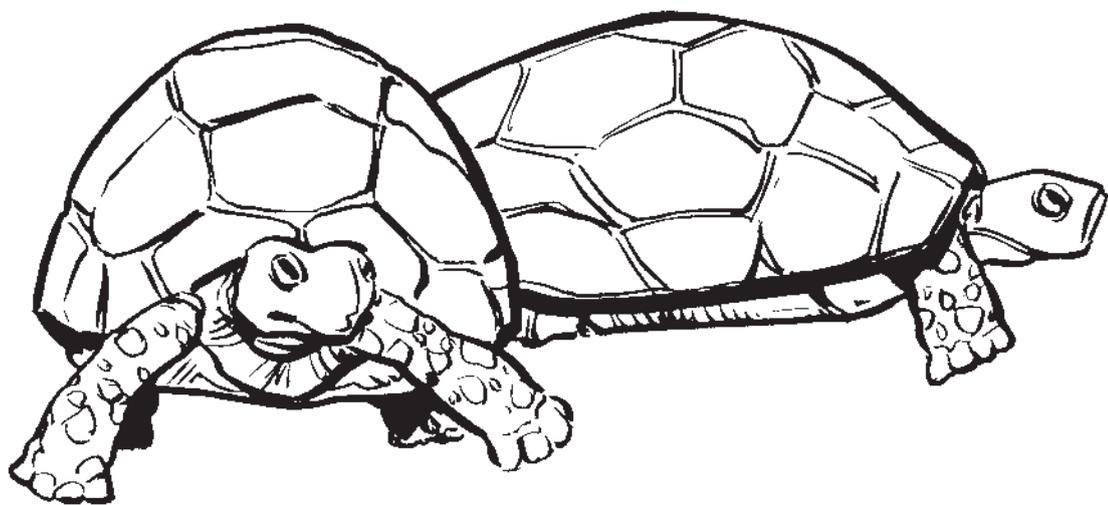
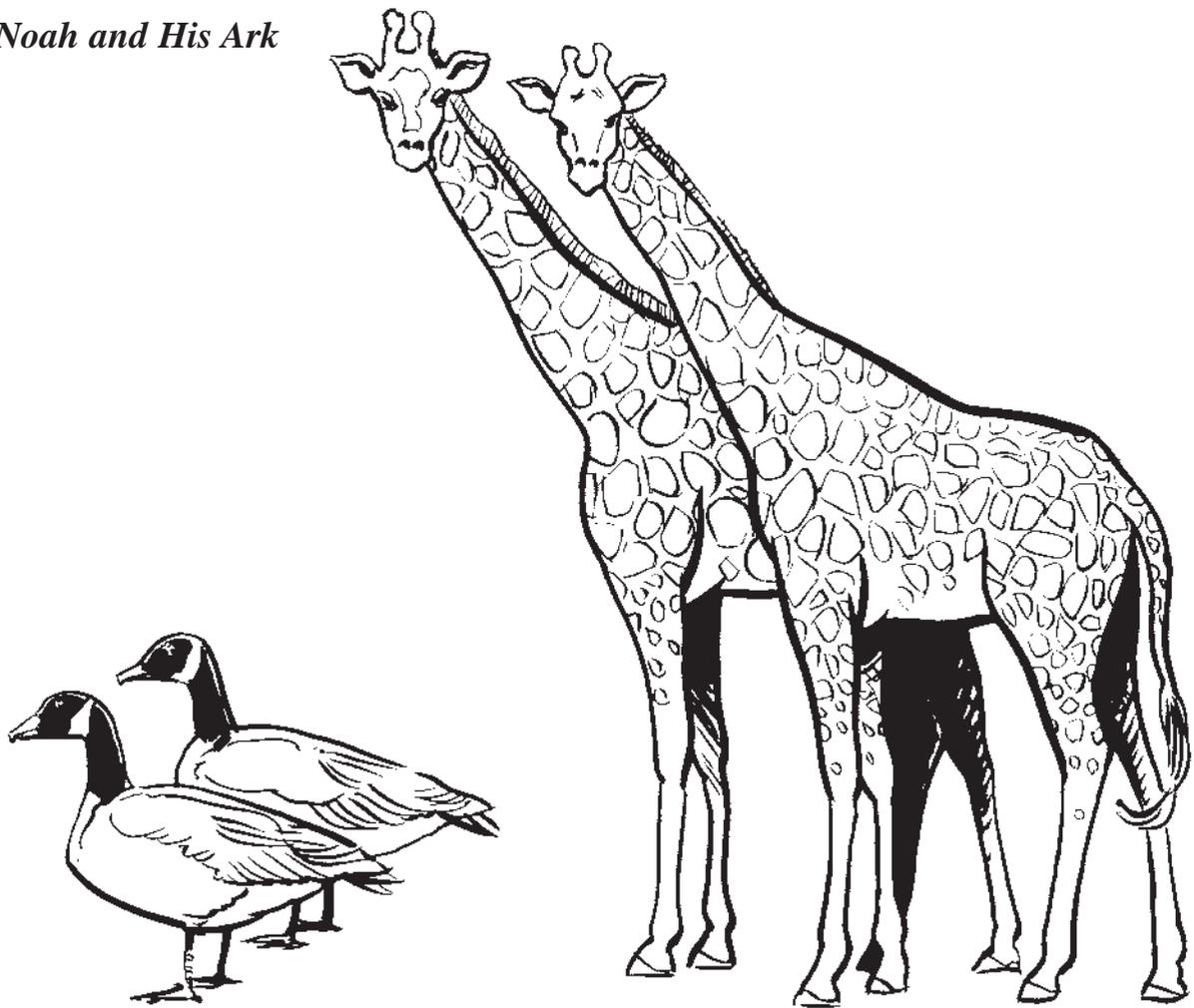
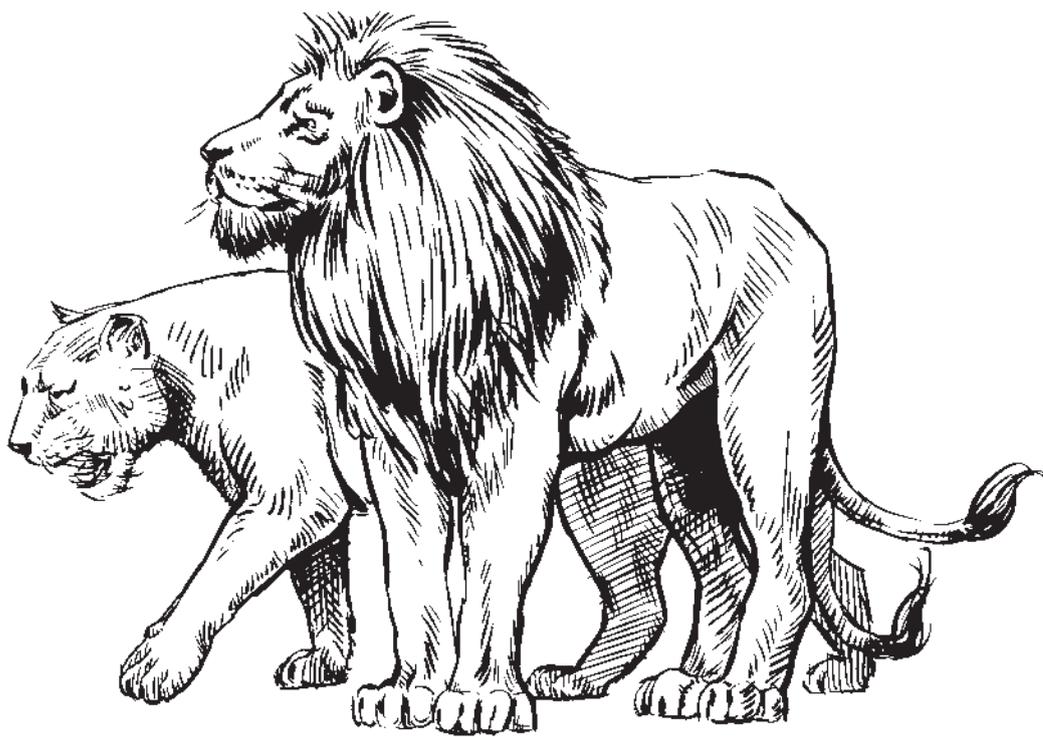
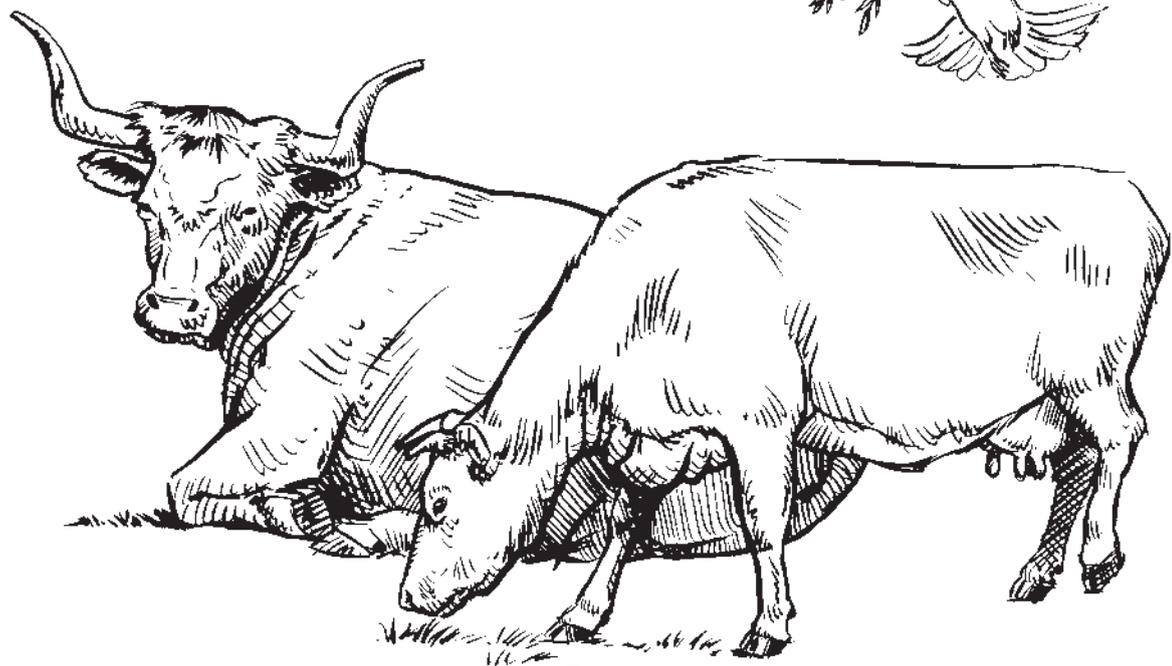
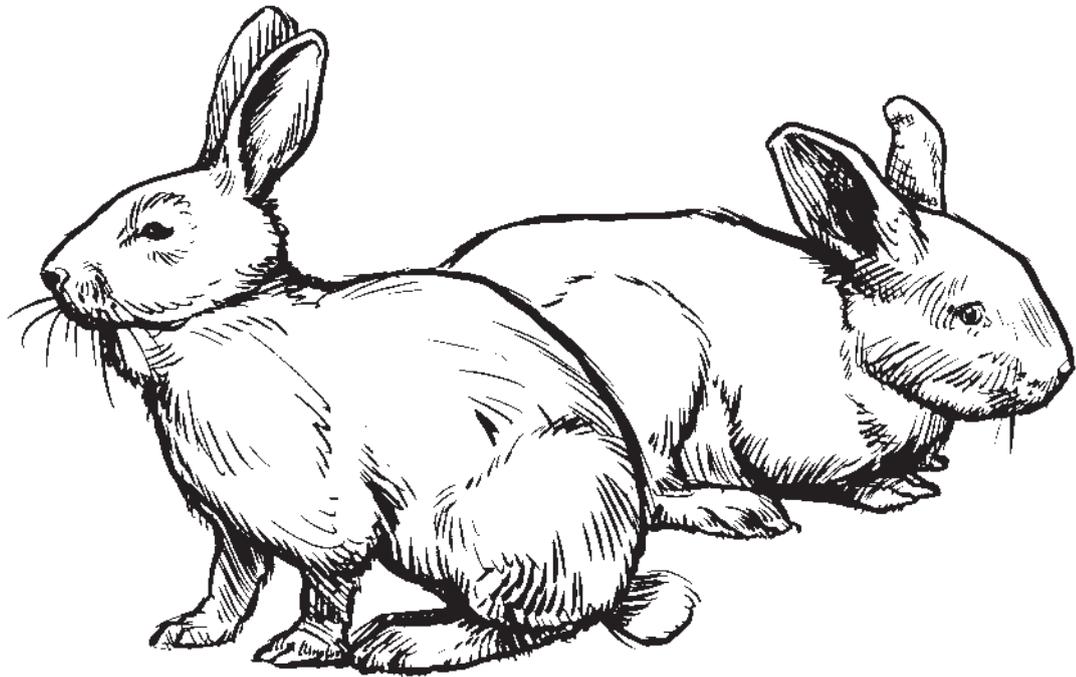

Noah and His Ark











Joseph Goes to Egypt

A Play in 3 Acts

ACT I

(Jacob and his sons are on stage. Jacob is holding a coat of many colors.)

Narrator: Jacob had settled in the land of Canaan. Among his children, Jacob loved Joseph best, because he was the son of his old age. He gave Joseph a coat of many colors. His brothers, seeing that Joseph was their father's favorite, were jealous of him and never had a good word for him.

Jacob: My son Joseph, receive this coat as a sign of my love for you.

(Jacob puts the coat on Joseph.)

Joseph: Thank you, Father. It is beautiful!

Reuben *(to Judah):* Father never gave me anything like that!

Judah: Nor me, either.

Simeon: Joseph is such a brat!

(Reuben, Simeon, and Judah turn their backs to Jacob and Joseph and walk to one side of the stage. They remain on stage.)

Narrator: To make things even worse, Joseph had dreams that showed he would be greater than the other members of his family.

Joseph: Listen to this dream I have had.

(Jacob, Reuben, Simeon, and Judah gather around him.)

Joseph: I dreamt that we were all binding sheaves in a field, and my sheaf seemed to lift itself up and stand erect, while all your sheaves stood about it and bowed down to mine.

Reuben: What! Are you to be our king?

Simeon: Are we to be your subjects?

Judah: Just try to rule over me!

(Jacob looks thoughtful and strokes his beard. The other brothers walk back to the other side of the stage.)

Narrator: One day, when his brothers were away feeding their father's flocks, Jacob said to Joseph:

Jacob: Your brothers are pasturing the sheep. Go and see whether all is well with them and the flock. Then come back and bring me the news.

Joseph Goes to Egypt A Play in 3 Acts

Joseph: Most gladly, Father!

(Jacob leaves the stage. Joseph wanders about the stage.)

Narrator: So Joseph set out to find his brothers. He found them at a place called Dothan. As he approached, his brothers plotted among themselves.

Simeon: Here comes the dreamer.

Judah: How about we kill him and throw his body into this dry well? We can pretend a wild animal got him.

Simeon: Yes! Then we will see what becomes of all his dreams!

Narrator: Upon hearing this, Reuben began planning how he could save Joseph.

Reuben: No! Don't take his life. There must be no bloodshed. Throw him down the well here, far from help, rather than taking his life directly.

Narrator: Reuben was planning to come back after dark and take Joseph back safely to their father.

(Joseph now comes up to his brothers. His brothers grab him, take off the robe, and throw him in the well, just off stage, or under a desk. Reuben steps off stage for a moment. The others sit down as if to eat. The slave traders come on stage from the side opposite the well and the brothers, approaching slowly and not arriving until the brothers have finished their speech.)

Narrator: While Reuben was gone, they saw a company of slave traders on their way to Egypt.

Judah: What shall we gain by killing our brother and hiding his murder? Let's sell him to these traders. After all, he is our brother. We shouldn't kill him.

Simeon: Sounds like a good idea. Hey! You! Traders! Have we got a bargain for you.

(The brothers pull Joseph out of the well as the slave traders approach.)

Slave trader: What is it you wish to sell us?

Judah: We have this nice strong boy to sell. What will you give us for him?

(The slave trader looks Joseph over.)

Slave trader: I'll give you twenty pieces of silver for him, not a piece more.

Judah: Done!

(Joseph pleads with his brothers and struggles as the traders tie his hands and start to lead him off.)

Joseph Goes to Egypt A Play in 3 Acts

Joseph: No, brothers! Please do not do this to me. I am your own brother!

Narrator: The slave traders took Joseph down to Egypt and sold him to an official of Pharaoh's court. Later, Joseph was falsely accused of a crime and thrown into Pharaoh's jail. Meanwhile, Joseph's brothers killed a goat and dipped Joseph's coat in its blood. Then they sent a message to their father: "We have found this coat; is it not Joseph's?" Jacob, therefore, mourned his son whom he thought was dead.

ACT II

(Scene: Pharaoh's jail.)

Narrator: Soon after Joseph was thrown into jail, it chanced that Pharaoh's cupbearer and his baker were also imprisoned.

(Pharaoh's cupbearer and baker are talking to one another about the strange dreams they had the night before. Joseph enters as they begin.)

Cupbearer: I had a strange dream last night.

Baker: I, too, had a dream. It was awful.

Joseph: What dreams are these? Let me hear them; maybe I will be able to tell you what they mean.

Cupbearer: I saw in front of me a vine, which had three shoots. First they budded, and then, when they had flowered, grapes grew upon them. I had Pharaoh's cup in my hand, so I took the grapes and squeezed them into the cup I held and gave it to Pharaoh.

Joseph: This is what your dream means: the three shoots stand for three days, after which Pharaoh will pardon you and return you to your post. When you are free, remember to ask for my freedom, because I am innocent of any crime.

Baker: Don't forget. I had a dream, too.

Joseph: Tell your dream, then.

Baker: I was carrying three baskets of loaves on my head, and the top basket contained pastries of every kind, but the birds came and ate it.

Joseph: The three baskets stand for three days, after which Pharaoh will find you guilty and have you hung, and the birds will eat your body.

(All leave the stage.)

ACT III

(Scene: Pharaoh's bedroom.)

Narrator: These things came to pass just as Joseph said, but when the cupbearer was released he forgot all about Joseph. Until one day Pharaoh had a dream...

Joseph Goes to Egypt A Play in 3 Acts

(Pharaoh is in bed or sitting at a desk, pretending to be asleep. He jerks and cries out, then mumbles and turns over. He cries out again and jumps out of bed, calling for his servants.)

Pharaoh *(putting on his crown)*: Servants!

(The servants, including the cupbearer, enter the room.)

All the servants together: Yes, Sire!

Pharaoh: I have just had two horrible dreams. Who can tell me what these dreams mean?

Narrator: Pharaoh told his dreams to his magicians and wise men, but none of them could tell him the meaning of the dreams. At last, the cupbearer remembered Joseph.

Cupbearer: Pharaoh, when I was in prison, a young Hebrew slave interpreted my dream, and it came true just as he had said.

Pharaoh: Send for this man and bring him into my presence!

(The cupbearer goes out and comes back with Joseph.)

Pharaoh *(to Joseph)*: I dreamt that I was standing by the Nile, and out of the river there came seven cows, sleek and well fed, which began feeding on the river bank. Then seven others came up out of the river, sickly and skinny. These ate the first seven, and still they were as sickly and skinny as before. In the second dream, there were seven ears of corn growing from a single stalk, all plump and fair, and another seven ears, all shrunken and blighted, came up in their turn to eat up the other seven.

Joseph: Oh, Pharaoh, the two dreams are all one. God is warning you what he intends to do. The seven healthy cows and seven plump ears of corn stand for seven years of plenty, whereas the seven skinny cows and the seven shrunken ears are seven years of famine. Find a man who has the wisdom and skill to gather up the extra during the good years to be given out during the years of famine and put him in charge of the whole of Egypt. If not, the whole land will starve.

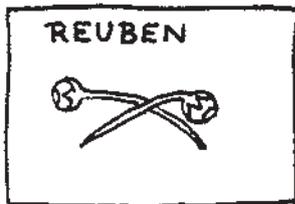
Pharaoh: Shall I find anyone as wise as you? You, Joseph, will be second only to me in Egypt. I put the whole land under your care.

Narrator: Everything that Joseph said came to pass. After the seven years of plenty, seven years of famine came, not only in Egypt, but even as far as Canaan, where Joseph's father and brothers lived. Joseph's brothers came to Egypt to buy food. Joseph tested them. Finding that Jacob, his father, was alive, Joseph revealed his identity to them. He had his father and all his family come down to Egypt so that he could take care of them during the famine. The family of Jacob settled in the land of Goshen and lived there happily for hundreds of years, until they grew into a great nation.

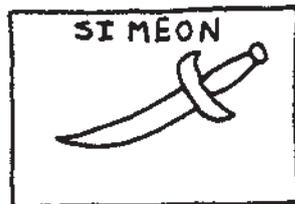
THE END

The Tribes of Israel

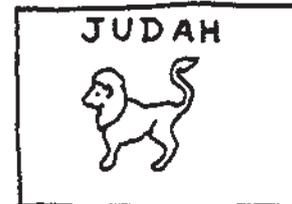
The families of the twelve sons of Israel grew to be so big that they became tribes. Below are suggestions for flags to represent the tribes, inspired by the blessing Jacob gave his sons in Genesis, Chapter 49. Remember that Jacob/Israel adopted Joseph's two sons, Ephraim and Manasseh, so that Joseph could have a double portion of the Promised Land, and the tribe of Levi did not get any territory, because Levi's portion was service to the Lord. Assign students to each tribe and have each group make a poster or flag. Those who are chosen for the tribe of Levi can make the Ark of the Covenant.



Mandrakes (red fruits)



The sword against Shechem



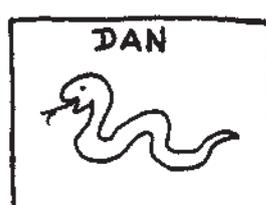
The lion of Judah or Star of David: ✧



A rawboned donkey



A shore for ships



A serpent by the roadside



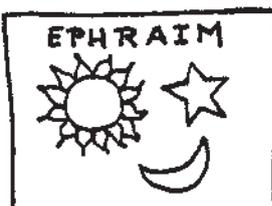
A hind (deer)



A raider or horseman



Rich produce



Blessing of the heavens above



Blessing of grain and blossom



A ravenous wolf

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 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 until brown
- Hard-boiled eggs – ¼ egg per person, plus one whole egg, roasted until 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
- Photocopies of the Seder outline (B-13 – B-15)

The Seder: Preparation

Before class, arrange the tables or desks in a U-shape or a 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 their Egyptian taskmasters.

Karpas – Cut celery or other green vegetable represents spring. The vegetable 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 – The bone 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 of death, which afflicted the firstborn of the Egyptians. Zeroah means "arm," for it was the mighty arm of God that compelled Pharaoh to free the Hebrew slaves.

Baytza – A hard-boiled egg symbolizes the animal sacrifices the Israelites brought to the Temple in Jerusalem during holy days such as Passover. The eggs are dipped into salt water, signifying the mourning of the Jews over the destruction of the Temple.

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. The matzah represents the bread the Hebrews made in haste before their departure from Egypt.

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.

A Seder Outline (abridged and adapted)

Candle-Lighting Ceremony

Usually, the mother of the family leads the candle-lighting ceremony, using two tapers or a 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, King 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. This reminds us of Judas' betrayal.

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

A Seder Outline

and hide it, a tradition in many Jewish families today. The remaining part is lifted by the father, who says:

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 worshipped 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 page B-12.)

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.

A Seder Outline

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 the 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 could be 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 then 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:

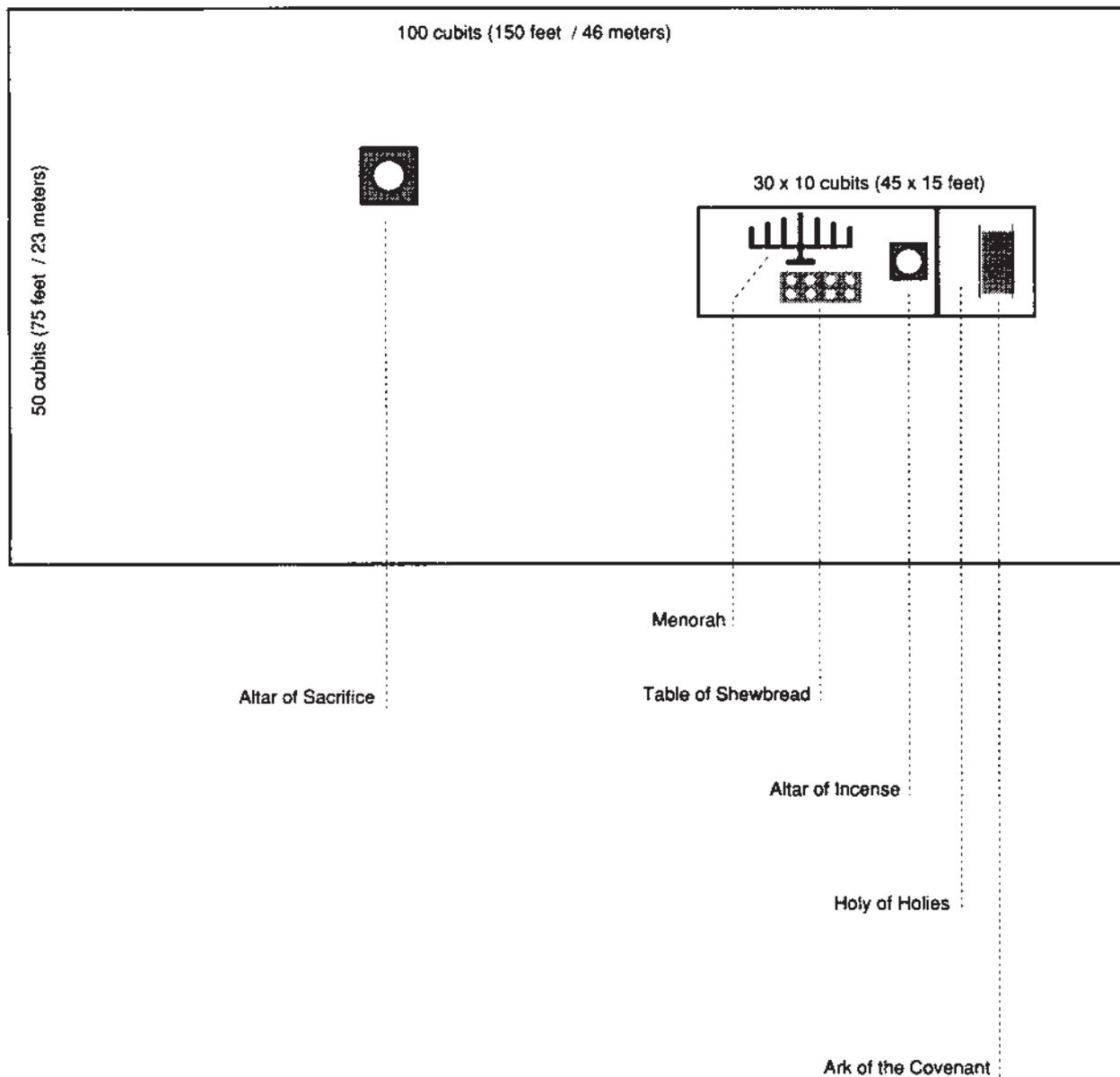
Our Seder has ended. Let us go in joy.

Sources

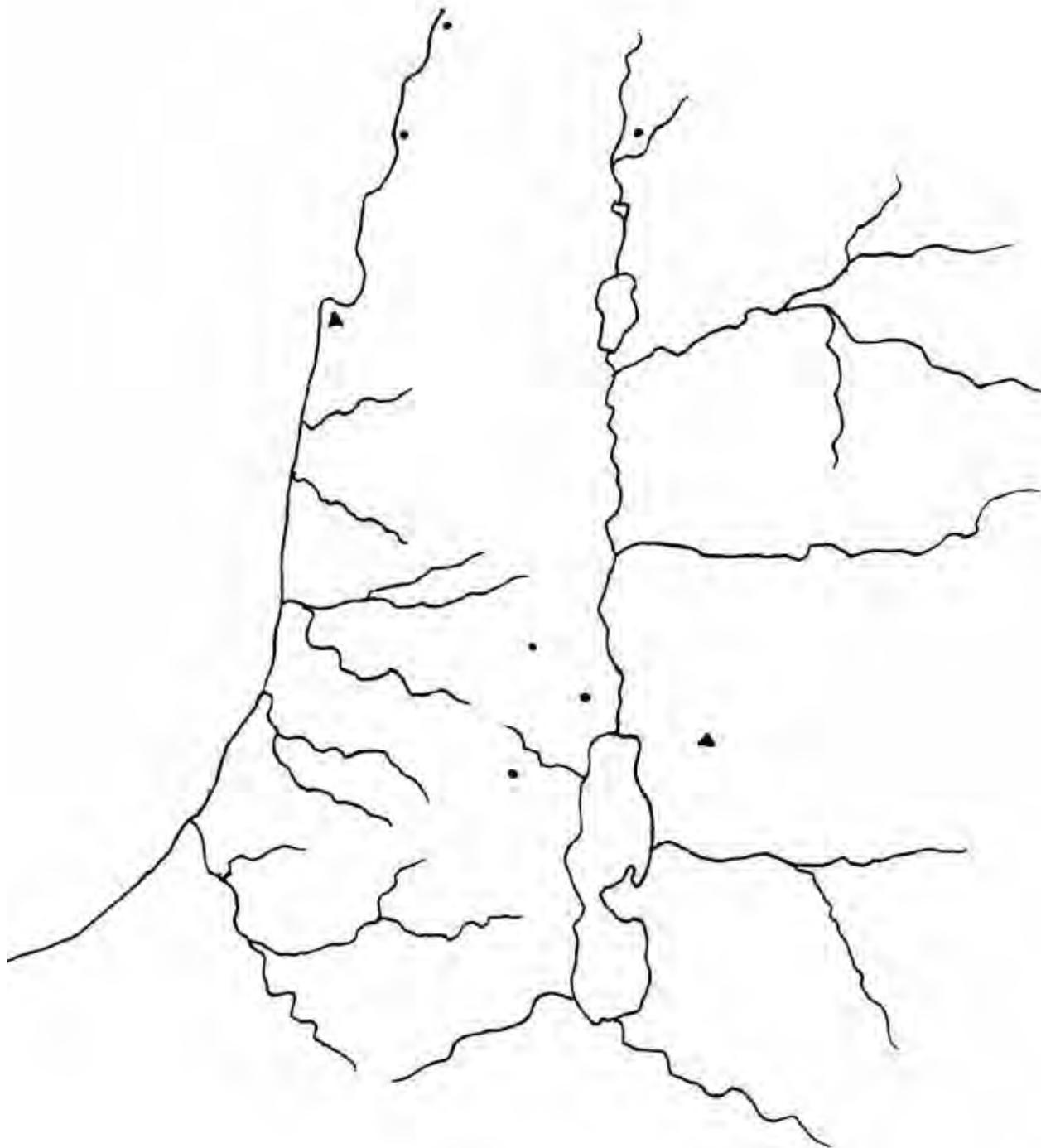
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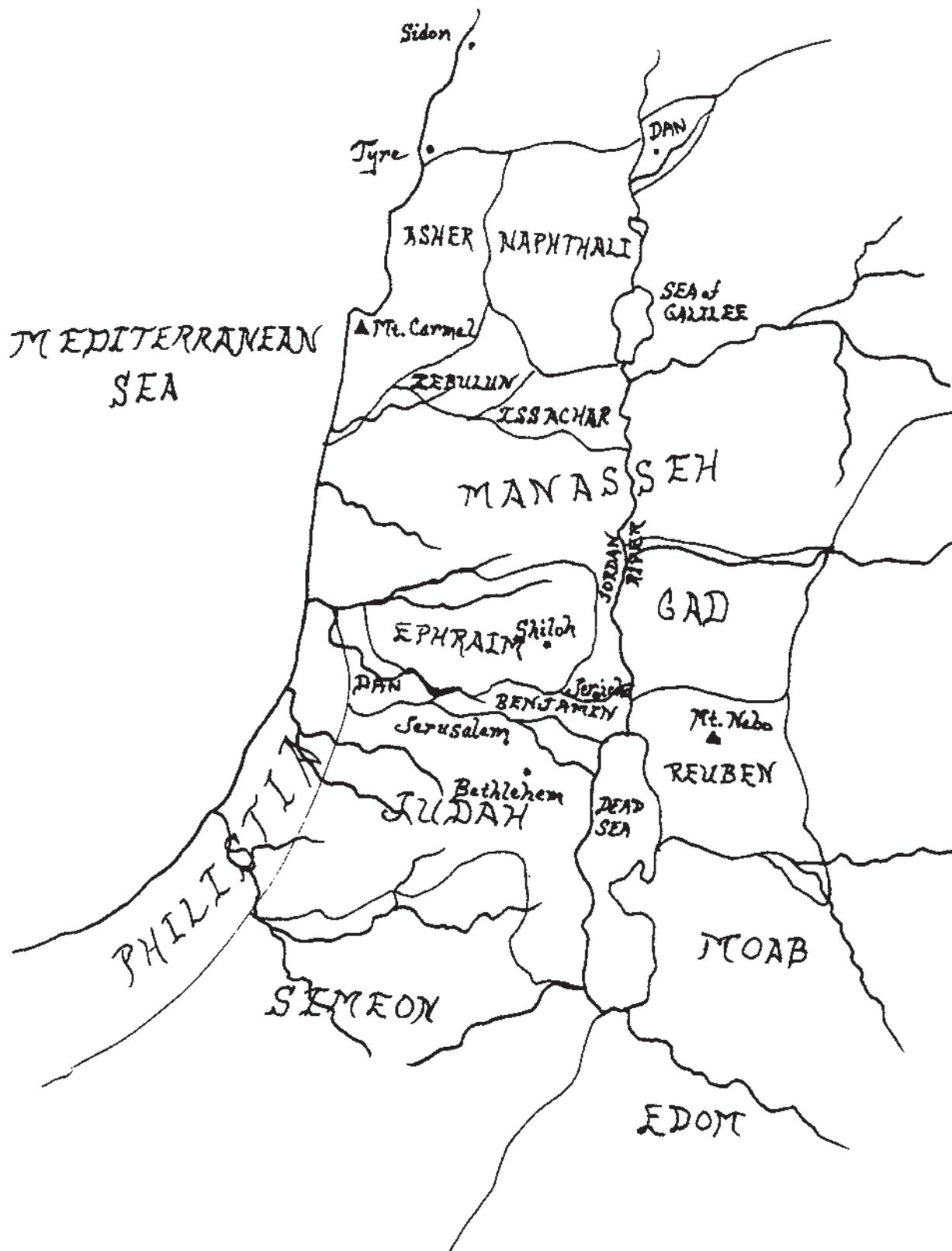
The Tent Tabernacle



The Promised Land



*Distribution of the Promised Land
at the time of Joshua and the Judges*



Schism Play (based on 1 Kings 12)

Direct Aim: to tell the story of how Israel was split in two after Solomon's death

Materials:

- Photocopies of the play (pages B-20 & B-21)
- A large piece of paper with "cloak" written on it
- A paper crown
- Paper-wad "stones" (no more than one sheet of scrap paper per "stone")
- Bed sheets for robes (optional)
- Several signs reading "Lower the Taxes" or "Lighten the Yoke" (optional)

Characters:

- Narrator
- Jeroboam (jair a *bow* um): the rebel king whom Israel will choose over Rehoboam
- Ahijah (uh *hi* juh): a prophet of God
- Rehoboam (ree ho *bow* um): Solomon's son, coming to Shechem to be crowned king of Israel
- Elder 1 and Elder 2: Advisors to Solomon before his death
- Friend 1 and Friend 2: spoiled and selfish friends who have grown up with Rehoboam
- Adoram (ah *door* um): Rehoboam's minister of forced labor
- People: overtaxed and overworked, they have come to Shechem to demand relief from Rehoboam

The Schism A Play Based on 1 Kings 12

Scene I: In the fields, somewhere in the territory of Ephraim

Narrator: In his old age, Solomon turned away from God. God sent a prophet to Jeroboam, Solomon's governor over the tribe of Ephraim.

(Ahijah enters with paper "cloak" and stands to one side of the stage. Jeroboam walks in from the other side of the stage. Ahijah stops him and, taking the paper cloak, tears it into twelve pieces.)

Ahijah: Take ten pieces for yourself; the Lord, the God of Israel, says: "I will tear away the kingdom from Solomon's grasp and will give you ten of the tribes. One tribe shall remain to him for the sake of David."

(Jeroboam picks up ten pieces.)

Ahijah: If, then, you heed all that God commands you, following his ways, and pleasing him by keeping his statutes and his Commandments as his servant David did, he will be with you.

(Jeroboam and Ahijah leave the stage.)

Narrator: When Solomon found out about Ahijah's prophesy, he tried to have Jeroboam killed. But Jeroboam escaped to Egypt, where he remained until Solomon's death.

Scene II: Shechem (sheh' kum), on the day of coronation. Rehoboam, the elders, the friends, Adoram, and the people are on stage.

Narrator: Rehoboam, Solomon's son, went to Shechem, where all Israel had come to proclaim him king.

People: Your father put on us a heavy burden. If you now lighten the harsh service and the heavy tax your father imposed on us, we will serve you.

Rehoboam: Come back in three days.

(The people leave the stage.)

Narrator: When the people had departed, King Rehoboam consulted the elders who had been in his father's service. (Rehoboam approaches the elders.)

Rehoboam: What answer do you advise me to give this people?

Elder 1 and Elder 2: If today you will be the servant of this people and submit to them, giving them a favorable answer, they will be your servants forever.

The Schism continued

Narrator: But he ignored the advice the elders had given him and consulted the friends who had grown up with him.

(Rehoboam approaches the friends.)

Rehoboam: What answer do you advise me to give this people, who have asked me to lighten the yoke my father imposed on them?

Friend 1: This is what you must say to this people who have asked you to lighten the yoke your father put on them: “My father put on you a heavy yoke, but I will make it heavier.”

Friend 2: Yes, and add, “My father beat you with whips, but I will beat you with scorpions.”

Narrator: After three days, all Israel returned to hear what the king had decided.

(The people return to the stage.)

Rehoboam: My father put on you a heavy yoke, but I will make it heavier. My father beat you with whips, but I will beat you with scorpions.

People: What share have we in David? We have no heritage in the son of Jesse. To your tents, O Israel! Now look to your own house, David.

Adoram: Come! You must serve King Rehoboam!

(The people yell, “No!” and throw the paper “rocks” at Adoram, who pretends to die. Rehoboam runs off stage.)

Narrator: When all Israel heard that Jeroboam had returned, they summoned him to an assembly and made him king over Israel. None remained loyal to David’s house except the tribe of Judah.

(Jeroboam comes on stage, and the people cheer him.)

People: Long live King Jeroboam!

(One of the elders crowns Jeroboam with the paper crown.)

THE END

The Ten Commandments: A Review

This outline is based on the catechism questions from Chapters 17–19, with definitions of terms adapted from *The Catholic Dictionary* by John A. Hardon, S.J.

I. I am the Lord your God. You shall have no other gods besides me.

- A. Commanded
 - 1. To believe in God
 - 2. To love, adore, and serve God as the one true God, Creator and Lord of all things
- B. Prohibited
 - 1. Impiety: refusal to worship God
 - 2. Superstition
 - a. Idolatry: worshipping a creature as if it were God
 - b. Improper worship: using prayers or blessed objects in a superstitious manner
 - 3. Irreligious behavior
 - a. Tempting God: an act or failure to act in order to test God's goodness, such as taking unnecessary risks with one's life
 - b. Sacrilege: deliberate violation of sacred things
 - c. Simony: buying or selling what is spiritual for material gain
 - 4. Apostasy: total rejection by a baptized person of the Christian Faith after he has professed it
 - 5. Heresy: denial of truths of Faith
 - 6. Schism: willful separation from the unity of the Church
 - 7. Voluntary doubt: withholding belief even in the face of evidence
 - 8. Culpable ignorance of the truths of Faith and morals (that is, ignorance in which a person persists in order to avoid unwelcome knowledge)

Do Catholics Worship Mary?

No. Catholics honor Mary as the most perfect reflection of God's goodness. When we honor Mary, we are honoring God through her.

Latria: worship due to God alone

Dulia: honor due to the angels and to the saints insofar as they reflect God's goodness

Hyperdulia: honor due to Mary as the most perfect reflection of God's goodness

II. You shall not take the name of the Lord your God in vain.

- A. Commanded
 - 1. Reverence for the name of God
 - 2. Fulfillment of vows and promises
- B. Prohibited
 - 1. Dishonoring the name of God (or of Mary or of the angels, for example)
 - 2. Blasphemy: speaking against God
 - 3. False, unnecessary, or evil oaths
 - 4. Cursing: calling upon God to do evil

III. Remember to keep holy the Lord's Day.

- A. Commanded: to honor God by acts of external worship
- B. Prohibited: doing unnecessary work on Sundays and Holy Days of Obligation (good works, such as reading the Bible, studying religion, and performing Works of Mercy, are encouraged)

Why do we rest on Sunday instead of Saturday, which was the Sabbath in the time of Jesus? The Apostles changed the Sabbath from Saturday to Sunday because Sunday is the day on which Jesus rose from the dead. Every Sunday is a little Easter.

IV. Honor your father and mother.

- A. Commanded: to love, respect, and obey parents and all lawful authority, in everything but sin
- B. Prohibited: offending or disobeying parents or other lawful authority

V. You shall not kill.

- A. Commanded
 - 1. To be of good will toward all (enemies included)

2. To make good any bodily or spiritual evil one has done to another

B. Prohibited

1. Murder
2. Suicide: killing oneself
3. Fighting
4. Hitting
5. Injuries (caused by what one does or fails to do)
6. Abortion: a willful attack on an unborn human life
7. Euthanasia: putting people to death because they or others decide that continued life would be burdensome
8. Curses: wishing evil on someone
9. Scandal: leading others to sin by one's own actions or failure to act

VI. You shall not commit adultery.

- A. Commanded: to be holy in body, to respect the human body as the creation and temple of God, and to love in a married way only one's spouse
- B. Prohibited: immodest actions, words, looks, pictures, videos, shows, manners of dress, and so forth

VII. You shall not steal.

- A. Commanded
 1. To make restitution: to pay for or return what was stolen
 2. To repair damage caused through one's own fault
 3. To pay one's debts
 4. To pay a just wage to employees
- B. Prohibited
 1. Theft
 2. Vandalism
 3. Usury: charging an unreasonable price or unjustifiably high interest
 4. Fraud in contracts and services: doing less than what one is being paid to do
 5. Helping others to do the above

VIII. You shall not bear false witness against your neighbor.

- A. Commanded
 1. To speak the truth carefully with regard to time and place
 2. To interpret in the best possible way another's actions
 3. To repair damage done to another's reputation
- B. Prohibited
 1. Falsehood or lying
 2. Perjury: lying under oath
 3. Calumny: injuring another's good name by lying
 4. Detraction: revealing something about another that is true but harmful to that person's reputation
 5. Flattery: complimenting someone insincerely
 6. Unfounded suspicion or rash judgment

IX. You shall not covet your neighbor's wife.

- A. Commanded
 1. To be pure in soul
 2. To respect the sanctity of the family
- B. Prohibited: impure thoughts or desires

X. You shall not covet your neighbor's goods.

- A. Commanded
 1. To moderate the desire to improve one's condition
 2. To suffer patiently the hardships of life and other sufferings
- B. Prohibited: uncontrolled desire for goods without regard for the rights and welfare of others

Holy Days of Obligation
(in the United States)

*Solemnity of Mary,
Mother of God*
January 1

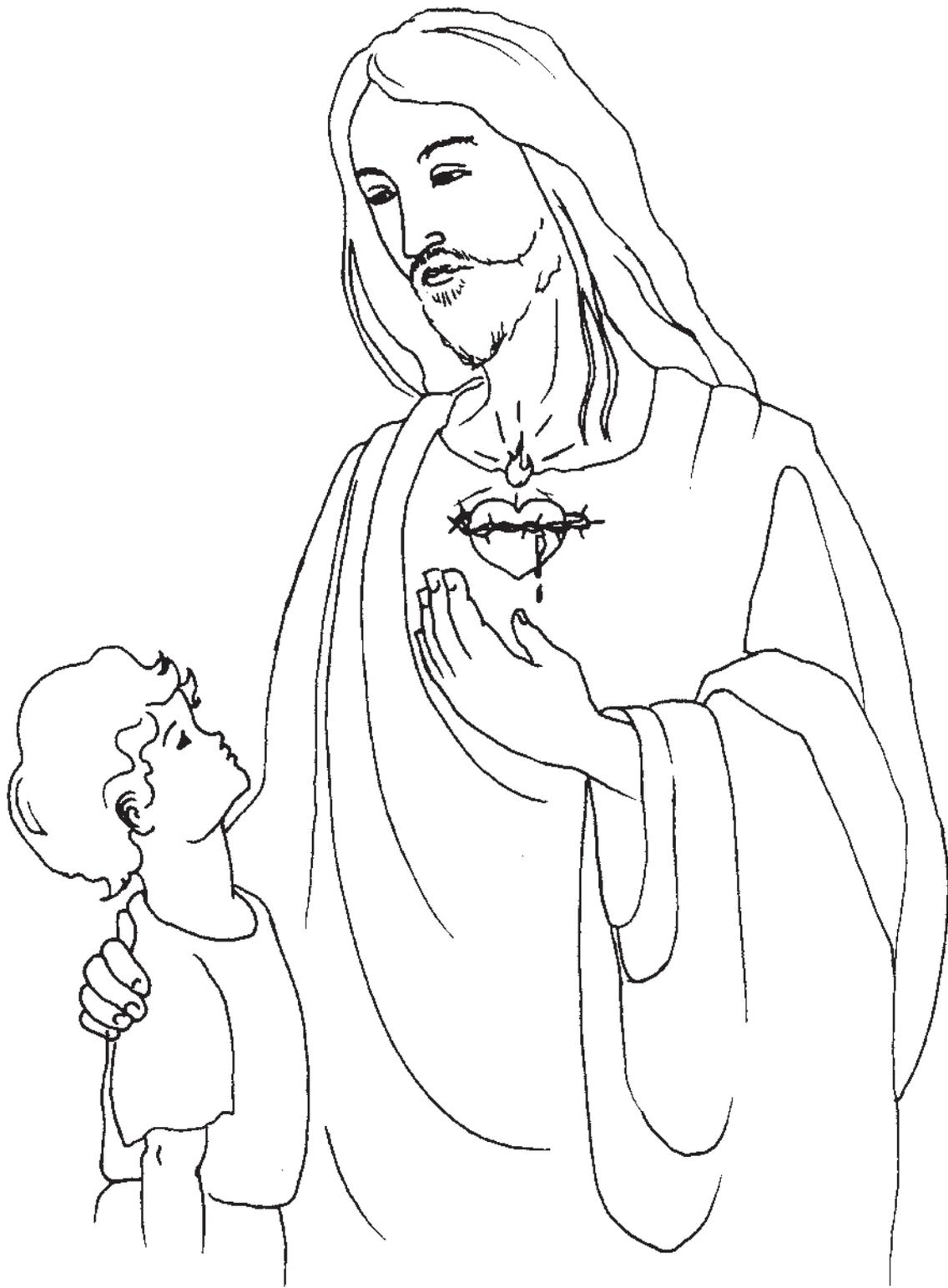
Ascension Thursday
Forty days after Easter

Assumption
August 15

All Saints' Day
November 1

Immaculate Conception
December 8

Christmas
December 25



Liturgy Puzzle

Direct Aims:

- to become familiar with the parts of the Mass
- to describe and explain the parts of the Mass

Materials:

Photocopies of puzzle (p. B-26), with puzzle pieces cut out and placed in envelopes, one for each student.

What to Do and Say

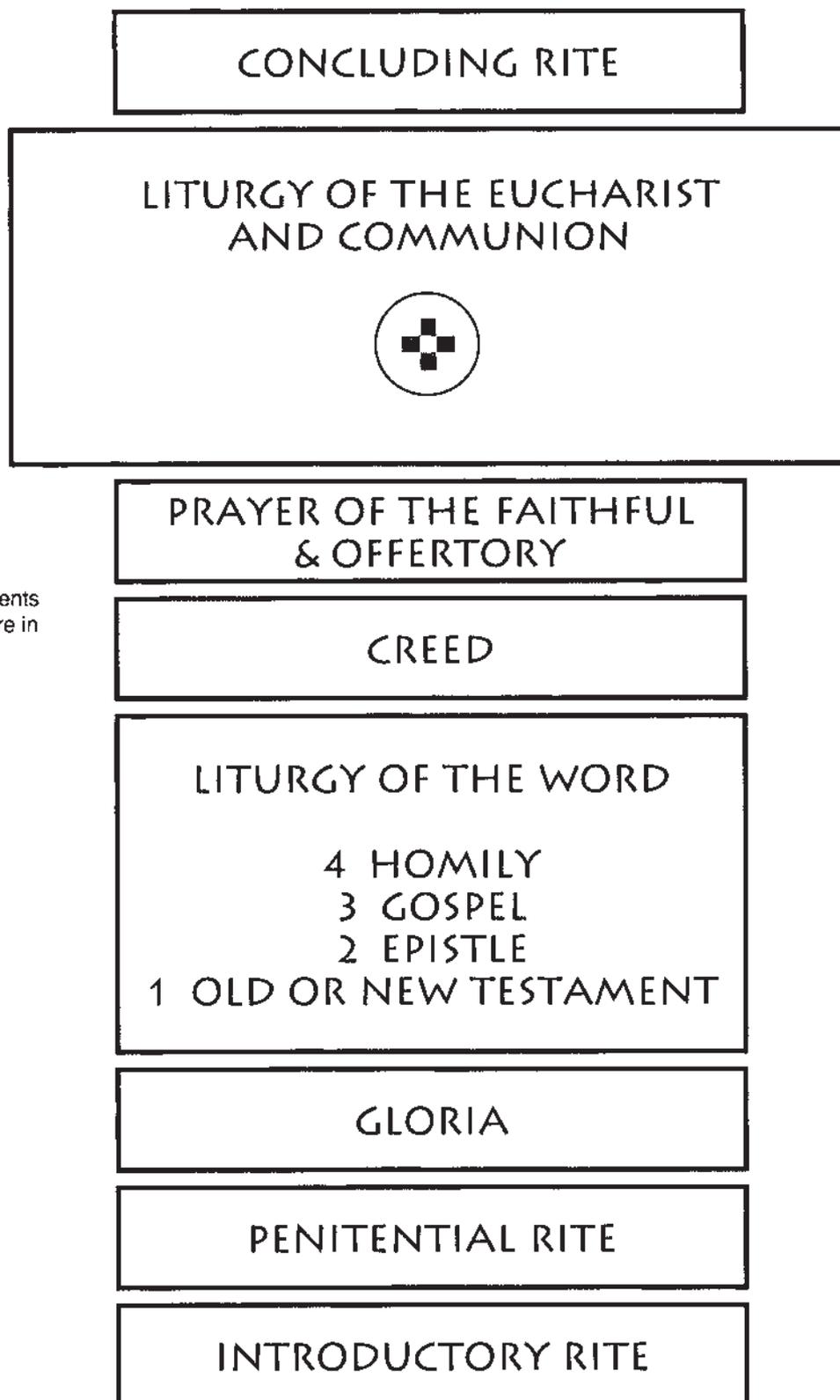
Say:

The *Catechism of the Catholic Church* says that the Mass is the source and summit of the Church's activities. The Mass is the sacrifice of Christ made present again. When the Church joins Jesus in this offering of himself to the Father, it is the highest act she can do.

In this activity we are going to put together a puzzle that is made up of the parts of the Mass. Put the parts together in the order in which they occur during Mass. When you have finished, you will see that the puzzle forms the floor plan of a church.

When the students have finished their puzzles, have them read and explain the parts of the Mass either quietly to you or aloud to the class.

LITURGY OF THE MASS / Puzzle



Cut segments
apart, store in
envelope.

The Parable of the Prodigal Son

Direct Aims:

- to tell the story of the prodigal son
- to show God's forgiveness and mercy

This is a classroom play based on Luke 15:11–32. Give copies of the script (pp. B-27 and B-28) to the students; assign parts; assist with the making of props as needed.

Characters

Narrator
Father
Elder Son
Younger Son
Friends (two to four)
Servants (two to four)

Props

Costumes for characters
Rags under robe for the younger son
Moneybags
Party items
Backdrop (newsprint, butcher paper, or poster board) painted with pigs

The Prodigal Son *Based on Luke 15:11–32*

Narrator: Some of the Pharisees and the scribes were complaining that Jesus ate with public sinners. Jesus, of course, was doing this in order to draw these people to repentance. To teach the scribes and the Pharisees why he called sinners to himself, Jesus told this parable: There was a man who had two sons.

The father and his two sons came forward and bow to the audience.

Narrator: One day, the younger son said to his father:

Younger Son: Father, give me my share of the family property.

Narrator: And so the father gave his younger son his portion of the family's wealth.

The father gives a moneybag to the younger son. Then the father and the elder son exit.

Narrator: Not many days later, the younger son gathered all he had and journeyed into a far country. There he squandered his money in loose living.

The friends of the younger son enter, as if they are at a party, and libbing their lines. Each friend exits after taking something from the younger son. The last person takes his robe, and the younger son is left in rags.

Narrator: After the younger son had spent all he had, a great famine arose in that country, and he began to be in want. He hired himself out as a field hand.

A friend enters.

Younger Son: Say! I'm very hungry. Do you have some work I could do in exchange for some food and a place to stay?

Friend: Well, things are very difficult right now. But I tell you what I'll do. I need someone to care for my pigs. You could do that.

Younger Son: Sure! Anything! I'm desperate.

The friend leads the younger son to the backdrop of pigs, then exits. The younger son sits down by the pigs. After a little while, the friend comes back with food for the younger son to give to the pigs.

Younger Son (*sighing*): I'm so hungry! How I wish I could have some of that pig slop. (*After a pause, he slaps his forehead and says:*) How many of my father's hired servants have bread enough and to spare, but here I am dying of hunger! I will go back to my father, and I will say to him, "Father, I have sinned against heaven and you; I am no longer worthy to be called your son; treat me as one of your hired servants."

The son gets up and starts walking.

The Prodigal Son

Narrator: He arose and went home to his father. But while he was yet at a distance, his father saw him coming. He had pity on him and ran and embraced him.

The father comes in at the opposite side of the stage, looking far down the road. The younger son starts walking toward his father. When the younger son is halfway across the stage, his father runs up and embraces him.

Younger Son: Father, I have sinned against heaven and you. I am no longer worthy to be called your son.

Father (*interrupting the son, and beckoning for his servants, who mime his instructions*): Bring quickly the best robe, and put it on him. Put a ring on his hand and shoes on his feet. Bring the fatted calf and kill it, and let us eat and make merry; for this son was dead, and is alive again; he was lost, and is found.

Everyone pretends to be taking part in the feast, at one side of the stage.

Narrator: Now, the elder son was in the field; and when he came near the house, he heard music and dancing.

The elder son enters, stops, listens, and starts to become angry.

Elder Son (*angrily, to a servant*): Hey! You! What is going on here?

The servant approaches. The other characters become quiet but continue to mime a party.

Servant: Your brother has come back home, and your father has killed the fatted calf because he has come back safe and sound.

Narrator: But the elder son was angry and refused to go into the house.

The elder son goes back to the other side of the stage and pouts. The servant goes to the father, who is celebrating with everyone else, and whispers in his ear. The father walks across the stage to where the elder son is standing.

Father: Come, son, and rejoice with me that your brother has come home safe and sound.

Elder Son (*angrily*): No! These many years I have served you, and I never disobeyed your command! You never gave me even a baby goat that I might have a party with my friends. But when this son of yours comes back, who has used up your money with his friends, you kill for him the fatted calf!

Father: Son! You are always with me, and all that is mine is yours. It was fitting to rejoice and be glad, for your brother who was lost is found again.

Narrator: And Jesus said to the scribes and the Pharisees, “Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.” Because, my friends, everyone needs to repent his sins. God will take us back no matter how bad our sins are, if we are truly sorry for them, just as the father in this story welcomed back his younger son.

All the actors come forward and bow.

THE END

NAME THAT SACRAMENT

BAPTISM

1. This Sacrament takes away both Original Sin and any sins we may have committed.
2. This Sacrament makes us children of God and followers of Christ.
3. This Sacrament is conferred by pouring water over the person's head and saying "I [blank] you in the name of the Father, and of the Son, and of the Holy Spirit."

CONFIRMATION

4. This Sacrament makes us more perfect Christians and soldiers of Jesus.
5. This Sacrament gives us an abundance of the Holy Spirit.
6. This Sacrament is conferred by the bishop anointing the person's forehead with chrism (oil) and saying "N., be sealed with the gift of the Holy Spirit."

HOLY EUCHARIST

7. This Sacrament really is the Body, Blood, Soul, and Divinity of Jesus.
8. This Sacrament changes bread and wine into the Body and Blood of Christ at the Consecration of the Mass.
9. This Sacrament was instituted at the Last Supper, before Christ died on the Cross.

RECONCILIATION

10. This Sacrament forgives sins committed after Baptism.
11. In this Sacrament, we tell our sins to a priest, and he absolves us in the name and power of Jesus.

12. Jesus instituted this Sacrament on Easter Sunday night, when he breathed on the Apostles and said, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any they are retained."

MATRIMONY

13. This Sacrament unites a man and a woman indissolubly (that is, permanently).
14. This Sacrament gives husbands and wives the grace to live in a holy way and to raise and educate their children in a Christian manner.
15. This Sacrament is conferred when a man and a woman vow before God to be faithful to one another until death.

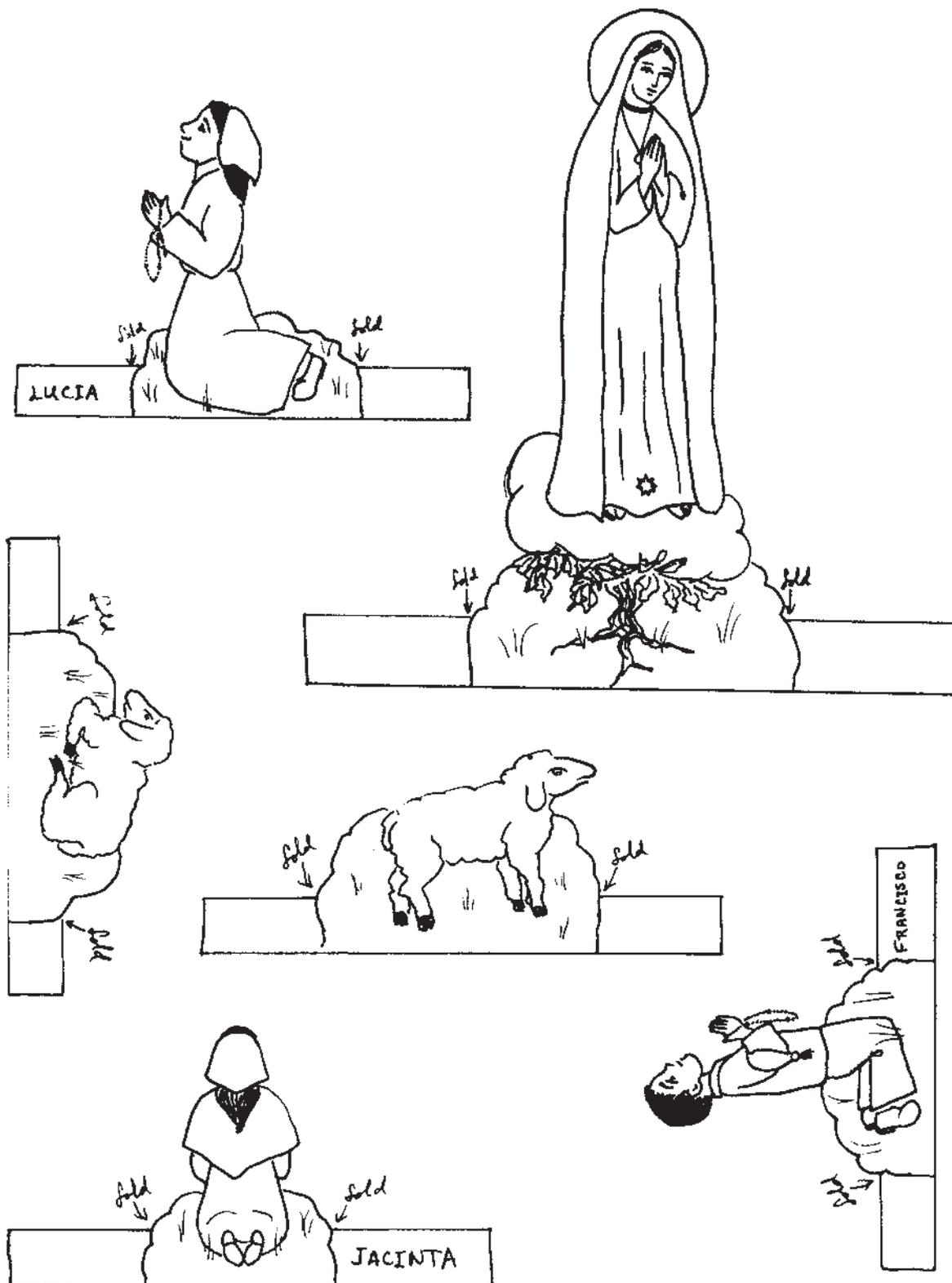
HOLY ORDERS

16. This Sacrament gives the power of Christ to men to minister to the Church.
17. This Sacrament gives the power of Christ to change bread and wine into Christ's Body and Blood.
18. This Sacrament gives to the men who receive it the power of Christ to forgive sins.

ANOINTING OF THE SICK

19. This Sacrament spiritually and physically strengthens Christians who are seriously ill.
20. This Sacrament gives strength to bear patiently the evil that one is suffering.
21. This Sacrament gives one the grace to die a holy death or sometimes to regain bodily health, if this is good for the soul.

OUR LADY OF FATIMA DIORAMA



The Plague Song

A catchy little song that's sung to the tune of "This Old Man"

First God sent,
Plague number one,
Turned the Nile into blood.
All the people in Egypt were feeling
pretty low
They told Pharaoh "Let them Go!"

Then God sent,
Plague number two,
Jumping frogs all over you.
All the people in Egypt were feeling
pretty low
They told Pharaoh "Let them Go!"

Then God sent,
Plague number three,
Swarms of gnats from head to knee.
All the people in Egypt were feeling
pretty low
They told Pharaoh "Let them Go!"

Then God sent,
Plague number four,
Filthy flies need we say more?
All the people in Egypt were feeling
pretty low
They told Pharaoh "Let them Go!"

Then God sent,
Plague number five,
All the livestock up and died.
All the people in Egypt were feeling
pretty low
They told Pharaoh "Let them Go!"

Then God sent,
Plague number six,
Boils and sores to make you sick
All the people in Egypt were feeling
pretty low.
They told Pharaoh "Let them Go!"

Then God sent,
Plague number seven,
Hail and lightning down from heaven.
All the people in Egypt were feeling
pretty low
They told Pharaoh "Let them Go!"

Then God sent,
Plague number eight,
Locust came and they sure ate.
All the people in Egypt were feeling
pretty low
They told Pharaoh "Let them Go!"

Then God sent,
Plague number nine,
Total darkness all the time.
All the people in Egypt were feeling
pretty low
They told Pharaoh "Let them Go!"

Then God sent,
Plague number ten,
Pharaoh's son died so he gave in.
All the people in Egypt were feeling
pretty low
Finally Pharaoh let them go.

Lyrics used with permission from Kids Sunday School Place

