
Our Gestures at Mass

Materials: index cards or small pieces of paper with gestures written on them (see list page B-2); basket or box to hold the cards; bowl of holy water; floor space in which to demonstrate the gestures

Preparation: write the gestures on the index cards or pieces of paper

Direct Aims:

- to understand gestures as the outward expression of an inner attitude
- to reflect on the meaning of the individual gestures used at Mass

Indirect Aim: to make our individual gestures of worship more deliberate

What to Do and Say

Say:

Throughout the centuries, our Church has developed ceremonies in which public worship is offered to God. We call this public form of worship “liturgy.”

Write “liturgy” on the board. Say:

The word *liturgy* comes from two Greek words that mean “people” and “work.”

Next to liturgy on the board write “= people + work.” Say:

Liturgy is our main work as People of God. It is the main way we fulfill the primary commandment to love and worship God above all things with our whole selves. Liturgy is important because it is the way we give God, our Creator and Lord, the worship he deserves.

Write on the board “Mass = liturgy.” Say:

The Mass is the most important Liturgy of the Church. How we conduct ourselves during Mass reflects our inner attitude toward God. If I am slouching, not listening, and making gestures of worship sloppily, I am saying with my body that I do not care about God. If I am erect, attentive, and making the gestures of worship carefully, I am honoring God with my body. Today, we’re going to look at the gestures we make when we are at Mass.

Pass the basket with the cards, and have each student draw one card. Call on the students one by one to come forward and reverently demonstrate the gestures that is on their card. After each demonstration, ask the class:

Was that done reverently and well? (*If the response is negative, ask the student to repeat the gesture.*)

What do we call this gesture?

During which part of the Mass do we see this gesture?

What is expressed by this gesture?

Our Gestures at Mass *(continued)*

Blessing oneself with holy water

When: entering and leaving a church

What: renewing one's baptismal promises (to be a disciple of Jesus) and asking for the grace to live them out; purifying oneself before entering God's presence

Making the Sign of the Cross

When: at the beginning and end of Mass, when entering and leaving the church

What: uniting ourselves with Jesus and his death on the Cross, which unites us to God.

Genuflecting

When: passing in front of the tabernacle

What: adoration of the Blessed Sacrament

Kneeling with folded hands

When: during private prayer before the tabernacle in preparation for Mass; during the Eucharistic Prayer at Mass; during prayer after receiving Communion

What: humility before God; adoration of God

Bowing

When: passing in front of the altar (where there is no tabernacle behind the altar, one bows instead of genuflecting when passing in front of it); during the Creed, when we say, "By the Holy Spirit was incarnate of the Virgin Mary and became man."

What: reverence for God and holy thing; humility before God

Beating the breast with clenched fist

When: during the Confiteor, when we say "through my fault."

What: sorrow for sin

Standing with hands folded

When: the entrance precession; the Gloria; the Gospel; prayers of intercession; the Hosanna; the Our Father; the Lamb of God; the recessional

What: a sign of respect

Sitting quietly with hands folded

When: during the Old Testament reading, the Responsorial Psalm, the Epistle, the homily, the Offertory

What: giving respect to God and others by listening and paying attention

Making a small cross with the thumb on the forehead, lips, and heart

When: before the Gospel

What: requesting the Word of God to dwell in one's thoughts, words, and desires

Carrying something in precession or processing

When: entrance precession; Offertory procession

What: reverence for God and holy things; offering something to God

Receiving Communion on the tongue

When: during Holy Communion

What: desire to receive Jesus, dependency upon God, reverence for the Holy Eucharist

Receiving Communion in the hand

When: during Holy Communion

What: desire to receive Jesus, dependency upon God, reverence for the Holy Eucharist

Shaking another's hand or offering some other gesture of peace

When: the sign of peace

What: offering the peace of Christ to another, showing respect for another person as a temple of the Holy Spirit

Rite of Marriage (from *The Rites of the Catholic Church*, vol. 1)

The Liturgy of the Word proceeds as usual. After the homily, the Rite of Marriage begins.

QUESTIONS

After the Liturgy of the Word, the Rite of Marriage begins. The priest asks the couple:

N. and N., have you come here freely and without reservation to give yourselves to each other in marriage?

R/ *Yes.*

Will you love and honor each other as man and wife for the rest of your lives?

R/ *Yes.*

Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church?

R/ *Yes.*

CONSENT

The priest says to the couple:

Since it is your intention to enter into marriage, join your right hands, and declare your consent before God and his Church.

The couple joins hands and the bridegroom says:

I, N., take you, N., to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.

The bride says:

I, N., take you, N., to be my husband. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.

The priest says:

You have declared your consent before the Church. May the Lord in his goodness strengthen your consent and fill you both with blessings. What God has joined, men must not divide.

R/ *Amen.*

BLESSING OF RINGS

Priest:

Lord, bless these rings which we bless + in your name.

**Grant that those who wear them
may always have a deep faith in each other.**

**May they do your will
and always live together
in peace, good will, and love.**

We ask this through Christ our Lord.

R/ *Amen.*

Rite of Marriage *(continued)*

EXCHANGE OF RINGS

The bridegroom places the bride's ring on her finger and says:

N., take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit.

The bride places the bridegroom's ring on his finger and says:

N., take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit.

The Liturgy of the Eucharist is celebrated.

NUPTIAL BLESSING

After the Our Father, the priest prays:

**My dear friends, let us turn to the Lord and pray
that he will bless with his grace this woman
now married in Christ to this man
and that through the Sacrament of the Body and Blood of Christ,
he will unite in love the couple he has joined in this holy bond.**

**Father, by your power you have made everything out of nothing.
In the beginning you created the universe
and made mankind in your own likeness.
You gave man the constant help of woman
so that man and woman should no longer be two, but one flesh,
and you teach us that what you have united
may never be divided.**

The rest of the Mass is celebrated

SOLEMN BLESSING

Before the final blessing of the people, the priest gives the couple a special blessing:

May God, the almighty Father, give you his joy and bless you in your children.

R/ Amen.

May the only Son of God have mercy on you and help you in good times and in bad.

R/ Amen.

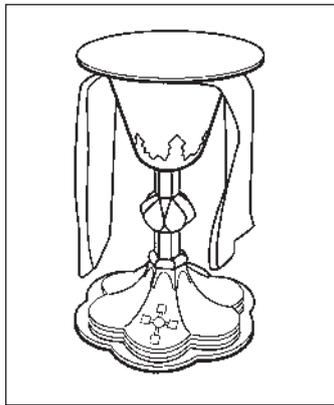
May the Holy Spirit of God always fill your hearts with his love.

R/ Amen.

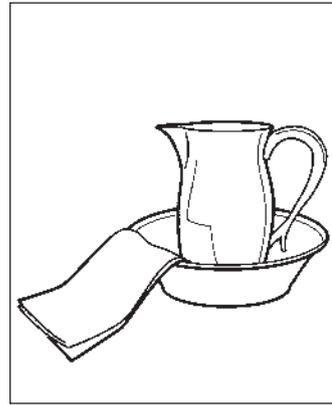
And may almighty God bless you all, the Father, and the Son, + and the Holy Spirit.

R/ Amen.

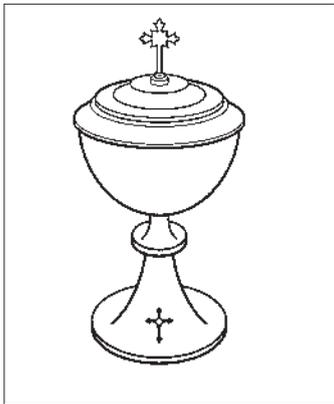
Vessels used in the Liturgy



chalice and paten



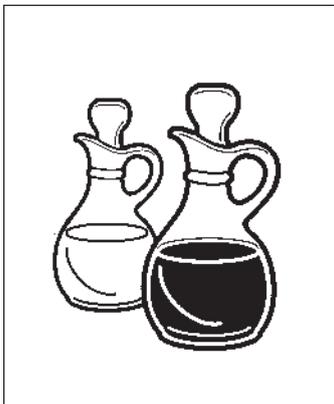
lavabo



ciborium

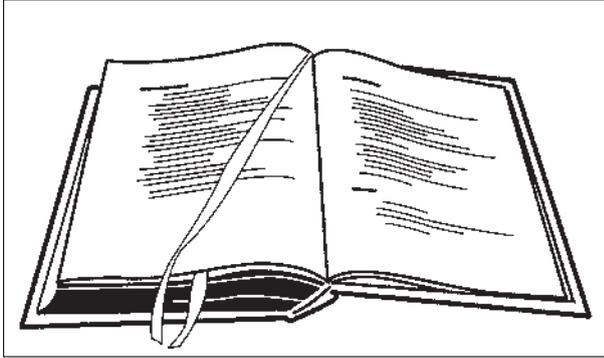


monstrance

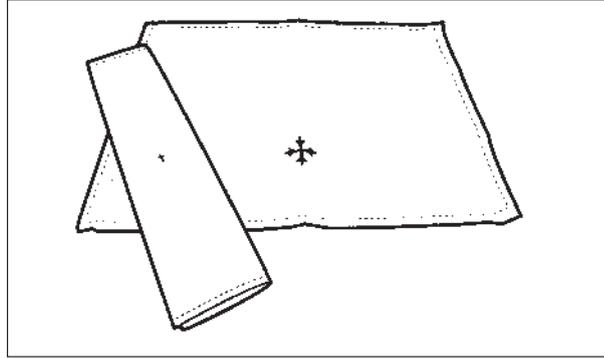


cruets

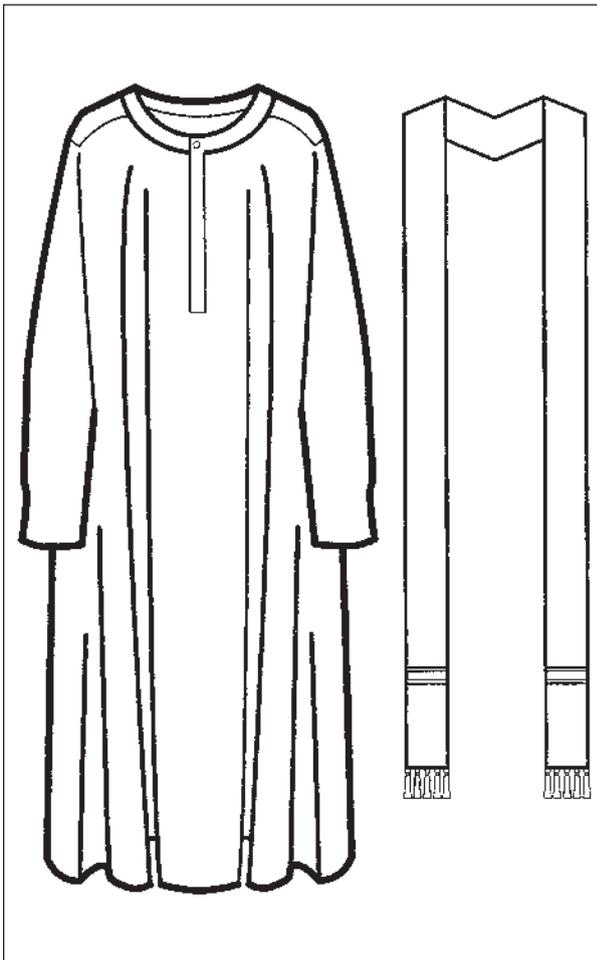
Other items used at Mass



lectionary



altar linens

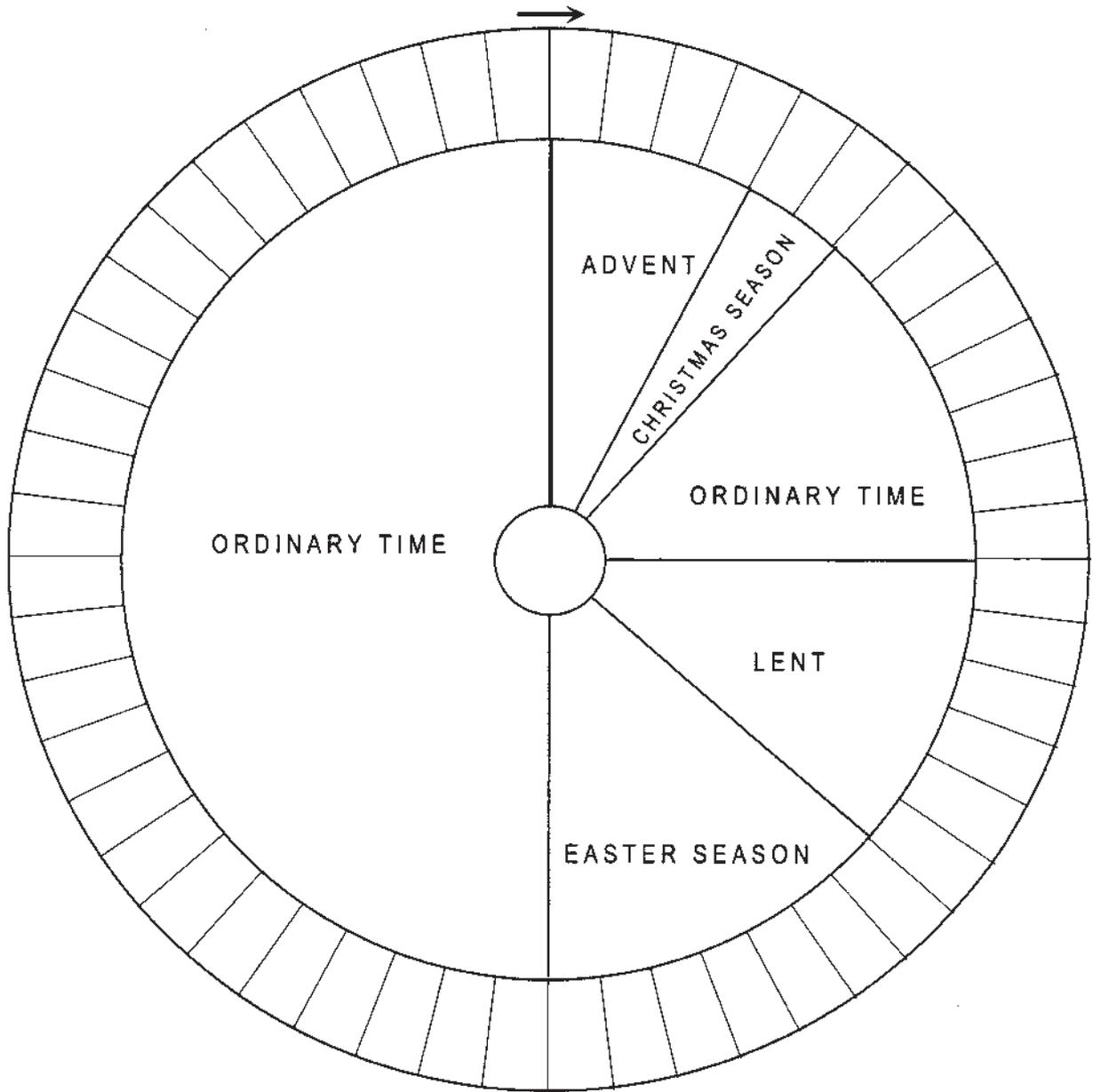


alb and stole



chasuble

The Liturgical Year



The Liturgical Year *(continued)*

Materials: photocopies of student worksheet (page B-7), coloring pencils, markers, or crayons (green, violet, rose and red).

Direct Aims

- to understand the central seasons and feasts of the liturgical year
- to understand the liturgical colors
- to see the liturgical year as the story of salvation in miniature

Preparation: Using a copy of page B-7, prepare a sample liturgical calendar that the students can use as a model.

What to Do and Say

Read or review the section on penitential seasons (student text, pp. 40 and 41). Say:

In her wisdom, the Church has provided a beautiful system of feasts and seasons through which we can learn and live our Catholic Faith. A liturgical calendar helps us to follow the seasons and feasts of the Church's year.

Write "Liturgical Calendar" on the board. Say:

The word *liturgical* comes from two Greek words that mean "the people's work." For Catholics, our chief work is to worship and glorify God. The liturgical calendar records the different feasts and season of worship that the Church celebrates in the course of a year.

Show the students the calendar you have prepared. Say:

This is a drawing of the Church's liturgical year, in the form of a circle divided into the fifty-two weeks of the year. The weeks are grouped into seasons, and for each season there is a corresponding liturgical color. The color of the priest's vestments and other church decorations varies according to the season or feast.

Give copies of p. B-7 to the students. Say:

As we go through the liturgical calendar section by section, you can color in each week with its liturgical color.

Point to the top of your model calendar and say:

The arrow at the top of the circle marks the beginning of the liturgical year and tells you to follow the weeks in a clockwise direction. The first section consists of the four weeks of Advent.

The Liturgical Year *(continued)*

The first Sunday of Advent is the beginning of the Church year.

The liturgical color for Advent is violet, a penitential color for a penitential season. Advent is a time when the Church remembers the many centuries of waiting and preparation that the chosen people experienced before the coming of the Savior. The liturgical color for the third Sunday of Advent, however, is rose. This Sunday is also called Gaudete Sunday—in Latin, *gaudete* means “rejoice.” Why do we rejoice on this Sunday? We rejoice because this Sunday reminds us that despite the long time of waiting, the chosen people never lost hope that God’s Word would be fulfilled. It reminds us also that we are soon to celebrate the birthday of the Savior at Christmas.

Invite the students to color the first four weeks of Advent, using violet and rose. Then point to the next section. Say:

The next liturgical season is Christmas. The Church celebrates this great feast not only on December 25, but also until the feast of the Epiphany. The liturgical color for this season is white, which is the color of all the major Church celebrations. This section we leave uncolored.

Point to the next (green) section on your calendar. Say:

After the Christmas season comes a “time between seasons,” which we call Ordinary Time. It is neither a preparation for nor a celebration of any special feast or season. The number of weeks in this season can vary depending on the date of Easter, which can be early or later in the spring.

Invite the students to color the section for Ordinary Time green. When they have finished, point to the next (violet) section on your calendar. Say:

This violet section represents the six weeks of Lent, a season of prayer, fasting, and almsgiving, during which we prepare for the feast of Easter, when we celebrate the Resurrection of Jesus. The season of Lent also has a rose-colored Sunday. The fourth Sunday of Lent is called Laetare Sunday—*laetare* being a Latin word, meaning “rejoice.” It is the Church’s way of reminding us that no matter how long or difficult the waiting seems, the final victory over sin and death will eventually come. The last Sunday of Lent is Palm Sunday, also called Passion Sunday. Its liturgical color is red, to remind us of Jesus’ suffering and death.

Have the students color the Lent section of their calendar. Then point to the next (white) section on your calendar and say:

Notice how long the Easter season is compared to the Christmas season. The Easter season lasts for seven weeks, ending at the feast of Pentecost. As you see, the color for the Easter season is white. The liturgical color for Pentecost Sunday, however, is red, as a reminder, of the tongues of fire that came upon the Apostles that day.

The Liturgical Year *(continued)*

Have the students color the last week of the Easter season red. Then say:

The next season in the Church's year is another season of Ordinary Time, whose liturgical color is...[green]. This period of Ordinary Time extends from the first Sunday after Pentecost until the last Sunday of the year. The expression "Ordinary Time" comes from the fact that the Sundays of this period are numbered with ordinal numerals—for example, the Third Sunday of Ordinary Time or the Fifth Sunday after Pentecost.

The last Sunday of the Church year is the feast of Christ the King. The liturgical color for this feast is white. You can see why this is an appropriate feast for the conclusion of the liturgical year. It reminds us that Christ is truly the King of this world and should be the rule for our daily lives, and that someday all things will find their fulfillment in him at the end of time.

After the students have had a chance to complete the coloring of their calendars, summarize:

The liturgical calendar is like a miniature picture or timeline of the history of salvation. There is a long period of waiting for the Savior, then a period of celebration when the Savior comes, and then a period when the Savior preaches and teaches and lays the foundation for his Church. Next is the period of trial and suffering, when Jesus gave up his life to redeem us from sin, followed by a period of rejoicing that Jesus has conquered sin and death by rising from the dead, ascending into heaven, and sending the Holy Spirit to his Church. And finally there is the long period of reflection as the Church faithfully awaits the Second Coming of Christ the King.

Trace the liturgical calendar clockwise with a finger and say:

All these events except the very last—the Second Coming of Christ at the end of time—have been accomplished. The seasons of the Church year remind us that today, we are members of the Church, waiting faithfully—eating the Bread, drinking the Cup, and proclaiming Christ's death until he comes in glory.

Rite of Baptism (adapted from *The Rites of the Catholic Church*, vol. 1)

Gather the students and begin class with the Sign of the Cross.

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

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

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: Lk 3:2b–22.

Intercession: 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 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? And all his works? 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 now 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/

Rite of Baptism *(continued)*

This is our Faith. This is the Faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

All: *Amen.*

Ask the 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 that now N. will be anointed on the crown of the head with chrism to share in the threefold ministry of Christ as priest, prophet, 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. Parent and godparents, this light is entrusted to you to keep 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 and 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 with him, 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).

The Papacy

1. St. Peter (Simon Bar-Jona):
d. 64 or 67
2. St. Linus: 67–76
3. St. Anacletus (Cletus):
76–88
4. St. Clement: 88–97
5. St. Evaristus: 97–105
6. St. Alexander I: 105–115
7. St. Sixtus I: 115–125
8. St. Telesphorus: 125–136
9. St. Hyginus: 136–140
10. St. Pius I: 140–155
11. St. Anicetus: 155–166
12. St. Soter: 166–175
13. St. Eleutherius: 175–189
14. St. Victor I: 189–199
15. St. Zephyrinus: 199–217
16. St. Callistus I: 217–222
17. St. Urban I: 222–230
18. St. Pontian: 230–235
19. St. Anterus: 235–236
20. St. Fabian: 236–250
21. St. Cornelius: 251–253
22. St. Lucius I: 253–254
23. St. Stephen I: 254–257
24. St. Sixtus II: 257–258
25. St. Dionysius: 259–268
26. St. Felix I: 269–274
27. St. Eutychian: 275–283
28. St. Caius: 283–296
29. St. Marcellinus: 296–304
30. St. Marcellus I: 308–309
31. St. Eusebius: 309–310
32. St. Melchiades: 311–314
33. St. Sylvester I: 314–335
*Most of the Popes before
St. Sylvester I were mar-
tyrs.*
34. St. Marcus: 336–336
35. St. Julius I: 337–352
36. Liberius: 352–366
37. St. Damasus I: 366–384
38. St. Siricius: 384–399
39. St. Anastasius I: 399–401
40. St. Innocent I: 401–417
41. St. Zosimus: 417–418
42. St. Boniface I: 418–422
43. St. Celestine I: 422–432
44. St. Sixtus III: 432–440
45. St. Leo I (the Great):
440–461
46. St. Hilary: 461–468
47. St. Simplicius: 468–483
48. St. Felix III (II): 483–492
49. St. Gelasius I: 492–496
50. Anastasius II: 496–498
51. St. Symmachus: 498–514
52. St. Hormisdas: 514–523
53. St. John I, Martyr: 523–
526
54. St. Felix IV (III): 526–530
55. Boniface II: 530–532
56. John II: 533–535
57. St. Agapitus I: 535–536
58. St. Silverius, Martyr:
536–537
59. Vigilius: 537–555
60. Pelagius I: 556–561
61. John III: 561–574
62. Benedict I: 575–579
63. Pelagius II: 579–590
64. St. Gregory I (the Great):
590–604
65. Sabinian: 604–606
66. Boniface III: 607–607
67. St. Boniface IV: 608–615
68. St. Deusdedit: 615–618
69. Boniface V: 619–625
70. Honorius I: 625–638
71. Severinus: 640–640
72. John IV: 640–642
73. Theodore I: 642–649
74. St. Martin I, Martyr:
649–655
75. St. Eugene I: 654–657
76. St. Vitalian: 657–672
77. Adeodatus II: 672–676
78. Donus: 676–678
79. St. Agatho: 678–681
80. St. Leo II: 682–683
81. St. Benedict II: 684–685
82. John V: 685–686
83. Conon: 686–687
84. St. Sergius I: 687–701
85. John VI: 701–705
86. John VII: 705–707
87. Sisinnius: 708–708
88. Constantine: 708–715
89. St. Gregory II: 715–731
90. St. Gregory III: 731–741
91. St. Zachary: 741–752
92. Stephen II (III): 752–757
93. St. Paul I: 757–767
94. Stephen III (IV): 768–772
95. Adrian I: 772–795
96. St. Leo III: 795–816
97. Stephen IV (V): 816–817
98. St. Paschal I: 817–824
99. Eugene II: 824–827
100. Valentine: 827–827
101. Gregory IV: 827–844
102. Sergius II: 844–847
103. St. Leo IV: 847–855
104. Benedict III: 855–858
105. St. Nicholas I (the Great):
858–867
106. Adrian II: 867–872
107. John VIII: 872–882
108. Marinus I: 882–884
109. St. Adrian III: 884–885
110. Stephen V (VI): 885–891
111. Formosus: 891–896
112. Boniface VI: 896–896
113. Stephen VI (VII): 896–
897
114. Romanus: 897–897
115. Theodore II: 897–897
116. John IX: 898–900
117. Benedict IV: 900–903
118. Leo V: 903–903
119. Sergius III: 904–911
120. Anastasius III: 911–913
121. Landus: 913–914
122. John X: 914–928
123. Leo VI: 928–928
124. Stephen VII (VIII):
928–931
125. John XI: 931–935
126. Leo VII: 936–939
127. Stephen VIII (IX):
939–942
128. Marinus II: 942–946
129. Agapitus II: 946–955
130. John XII: 955–964
131. Leo VIII: 963–965

The Papacy

(continued)

132. Benedict V: 964–966
133. John XIII: 965–972
134. Benedict VI: 973–974
135. Benedict VII: 974–983
136. John XIV: 983–984
137. John XV: 985–996
138. Gregory V: 996–999
139. Sylvester II: 999–1003
140. John XVII: 1003–1003
141. John XVIII: 1004–1009
142. Sergius IV: 1009–1012
143. Benedict VIII: 1012–1024
144. John XIX: 1024–1032
145. Benedict IX: 1032–1044
146. Sylvester III: 1045–1045
147. Benedict IX: 1045–1045
148. Gregory VI: 1045–1046
149. Clement II: 1046–1047
150. Benedict IX: 1047–1048
151. Damasus II: 1048–1048
152. St. Leo IX: 1049–1054
153. Victor II: 1055–1057
154. Stephen IX (X): 1057–1058
155. Nicholas II: 1059–1061
156. Alexander II: 1061–1073
157. St. Gregory VII: 1073–1085
158. Bl. Victor III: 1086–1087
159. Bl. Urban II: 1088–1099
160. Paschal II: 1099–1118
161. Gelasius II: 1118–1119
162. Callistus II: 1119–1124
163. Honorius II: 1124–1130
164. Innocent II: 1130–1143
165. Celestine II: 1143–1144
166. Lucius II: 1145–1145
167. Bl. Eugene III: 1145–1153
168. Anastasius IV: 1153–1154
169. Adrian IV: 1154–1159
170. Alexander III: 1159–1181
171. Lucius III: 1181–1185
172. Urban III: 1185–1187
173. Gregory VIII: 1187–1187
174. Clement III: 1187–1191
175. Celestine III: 1191–1198
176. Innocent III: 1198–1216
177. Honorius III: 1216–1227
178. Gregory IX: 1227–1241
179. Celestine IV: 1241–1241
180. Innocent IV: 1243–1254
181. Alexander IV: 1254–1261
182. Urban IV: 1261–1264
183. Clement IV: 1265–1268
184. Bl. Gregory X: 1271–1276
185. Bl. Innocent V: 1276–1276
186. Adrian V: 1276–1276
187. John XXI: 1276–1277
188. Nicholas III: 1277–1280
189. Martin IV: 1281–1285
190. Honorius IV: 1285–1287
191. Nicholas IV: 1288–1292
192. St. Celestine V: 1294–1294
193. St. Boniface VIII: 1294–1303
194. Bl. Benedict XI: 1303–1304
195. Clement V: 1305–1314
196. John XXII: 1316–1334
197. Benedict XII: 1334–1342
198. Clement VI: 1342–1352
199. Innocent VI: 1352–1362
200. Bl. Urban V: 1362–1370
201. Gregory XI: 1370–1378
202. Urban VI: 1378–1389
203. Boniface IX: 1389–1404
204. Innocent VII: 1404–1406
205. Gregory XII: 1406–1415
206. Martin V: 1417–1431
207. Eugene IV: 1431–1447
208. Nicholas V: 1447–1455
209. Callisius III: 1455–1458
210. Pius II: 1458–1464
211. Paul II: 1464–1471
212. Sixtus IV: 1471–1484
213. Innocent VIII: 1484–1492
214. Alexander VI: 1492–1503
215. Pius III: 1503–1503
216. Julius II: 1503–1513
217. Leo X: 1513–1521
218. Adrian VI: 1522–1523
219. Clement VII: 1523–1534
220. Paul III: 1534–1549
221. Julius III: 1550–1555
222. Marcellus II: 1555–1555
223. Paul IV: 1555–1559
224. Pius IV: 1559–1565
225. St. Pius V: 1566–1572
226. Gregory XIII: 1572–1585
227. Sixtus V: 1585–1590
228. Urban VII: 1590–1590
229. Gregory XIV: 1590–1591
230. Innocent IX: 1591–1591
231. Clement VIII: 1592–1605
232. Leo XI: 1605–1605
233. Paul V: 1605–1621
234. Gregory XV: 1621–1623
235. Urban VIII: 1623–1644
236. Innocent X: 1644–1655
237. Alexander VII: 1655–1667
238. Clement IX: 1667–1669
239. Clement X: 1670–1676
240. Bl. Innocent XI: 1676–1689
241. Alexander VIII: 1689–1691
242. Innocent XII: 1691–1700
243. Clement XI: 1700–1721
244. Innocent XIII: 1721–1724
245. Benedict XIII: 1724–1730
246. Clement XII: 1730–1740
247. Benedict XIV: 1740–1758
248. Clement XIII: 1758–1769
249. Clement XIV: 1769–1774
250. Pius VI: 1775–1799
251. Pius VII: 1800–1823
252. Leo XII: 1823–1829
253. Pius VIII: 1829–1830
254. Gregory XVI: 1831–1846
255. Bl. Pius IX: 1846–1878
256. Leo XIII: 1878–1903
257. St. Pius X: 1903–1914
258. Benedict XV: 1914–1922
259. Pius XI: 1922–1939
260. Pius XII: 1939–1958
261. Bl. John XXIII: 1958–1963
262. Paul VI: 1963–1978
263. John Paul I: 1978–1978
264. John Paul II: 1978–2005
265. Benedict XVI: 2005–

—see *Catholic Almanac*

Prayer of St. Patrick's Breastplate

I arise today
Through a mighty strength, the invocation of
the Trinity,
Through a belief in the Threeness,
Through confession of the Oneness
Of the Creator of Creation.

I arise today
Through the strength of Christ's birth and his
baptism,
Through the strength of his Crucifixion and his
burial,
Through the strength of his Resurrection and his
Ascension,
Through the strength of his descent for the
judgment of doom.

I arise today
Through the strength of the love of cherubim,
In obedience of angels,
In service of archangels,
In the hope of resurrection to meet with reward,
In the prayers of patriarchs,
In preachings of the Apostles,
In faiths of confessors,
In innocence of virgins,
In deeds of righteous men.

I arise today
Through the strength of heaven;
Light of the sun,
Splendor of fire,
Speed of lightning,
Swiftmess of the wind,
Depth of the sea,
Stability of the earth,
Firmness of the rock.

I arise today
Through God's strength to pilot me;
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's Word to speak for me,
God's hand to guard me,
God's way to lie before me,

God's shield to protect me,
God's hosts to save me
From snares of the devil,
From temptations of vices,
From every one who desires me ill,
Afar and anear,
Alone or in a multitude.

I summon today all these powers between me
and evil,
Against every cruel merciless power that
opposes my body and soul,
Against incantations of false prophets,
Against black laws of pagandom,
Against false laws of heretics,
Against craft or idolatry,
Against spells of women and smiths and
wizards,
Against every knowledge that corrupts man's
body and soul.

Christ shield me today
Against poison, against burning,
Against drowning, against wounding,
So that reward may come to me in abundance.

Christ with me, Christ before me, Christ behind
me,
Christ in me, Christ beneath me, Christ above
me,
Christ on my right, Christ on my left,
Christ when I lie down, Christ when I sit down,
Christ in the heart of every man who thinks of
me,
Christ in the mouth of every man who speaks of
me,
Christ in the eye that sees me,
Christ in the ear that hears me.

I arise today
Through a mighty strength, the invocation of
the Trinity,
Through a belief in the Threeness,
Through a confession of the Oneness,
Of the Creator of Creation.

—Saint Patrick (c. 377)

The Seder: Introduction

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

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

Materials:

- large serving platter for Seder tray
- matzah—three whole matzahs for under the Seder tray; additional matzahs for the table
- horseradish—mild creamed horseradish is easiest to use
- celery—two sticks for each participant
- ground apple—about a tablespoon per person
- ground walnuts—about a tablespoon per person
- cinnamon—mix with apples and walnuts to taste
- “wine”—grape juice, about two ounces per person, plus enough to moisten apple-nut mixture
- shank bone—turkey thigh bone, chicken leg or neck bone, or whatever you can get from the butcher; boil to clean and roast till brown
- hard-boiled eggs—1/4 egg per person; plus one whole egg, roasted 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-18–B-20)

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

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 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.

A Seder Outline *(continued)*

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 the 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-17).

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.

Sources

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

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

A Seder Outline *(continued)*

Eating the Matzah, Maror, and Haroses

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

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

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

Grace after Meals

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

The Third Cup

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

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

This 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 Psalms 115 and 135. The teacher chooses one for the class to recite.

The Fourth Cup

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

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

All drink. The father says:

Our Seder has ended. Let us go in joy.

The Parts of the Mass

I. INTRODUCTORY RITES

- A. Entrance Antiphon or Hymn
- B. Greeting of the People
- C. Penitential Rite
- D. "Glory to God"
- E. Opening Prayer (Collect)

II. LITURGY OF THE WORD

- A. First Reading, Responsorial Psalm, Second Reading
- B. Gospel
- C. Homily (Sermon)
- D. Profession of Faith (Creed)
- E. Prayers of the Faithful

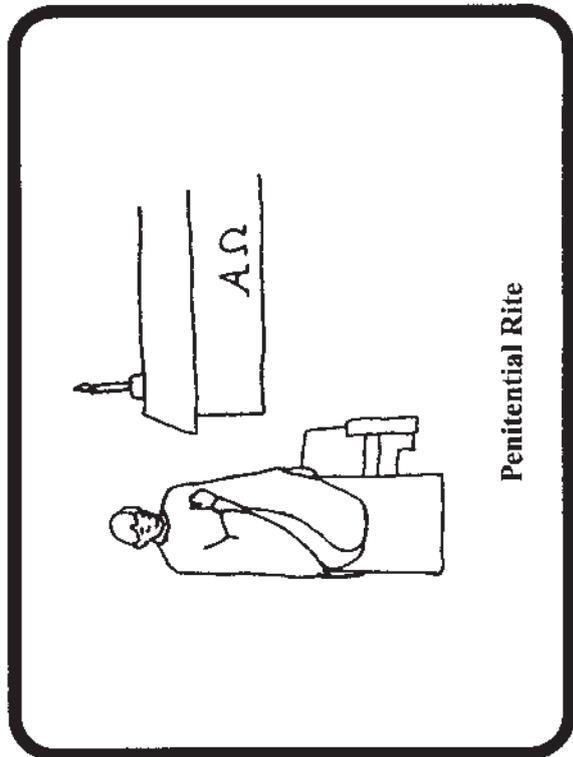
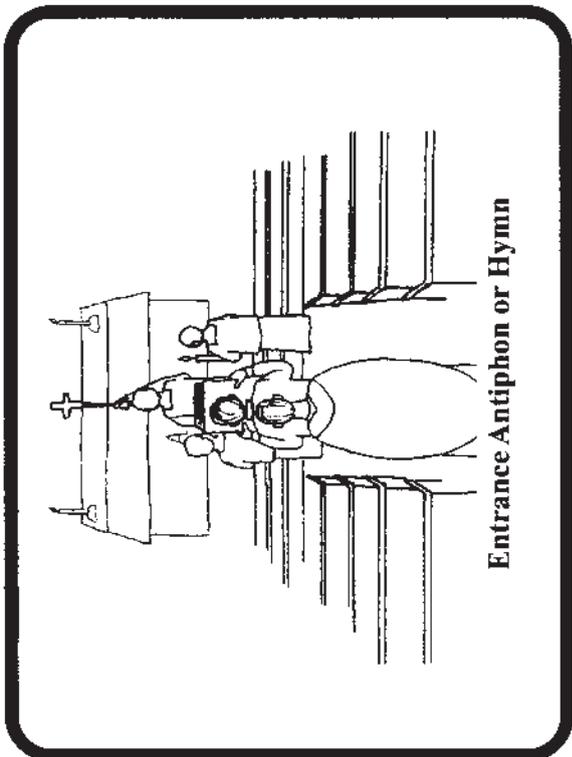
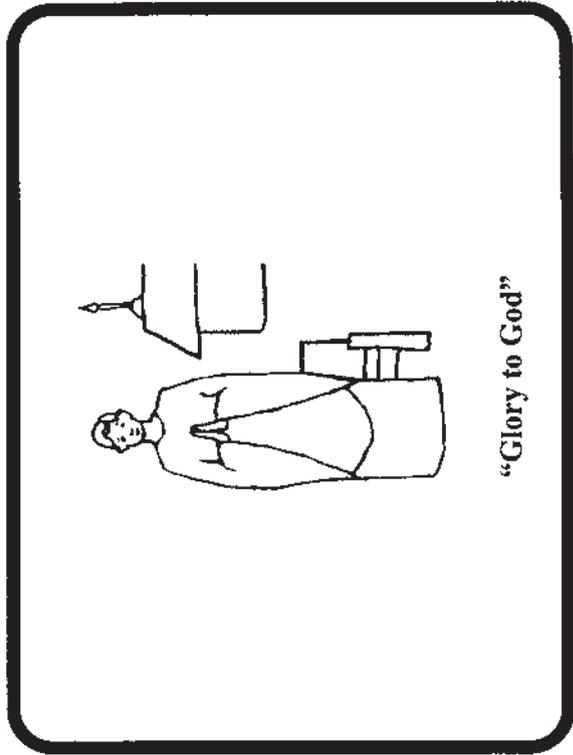
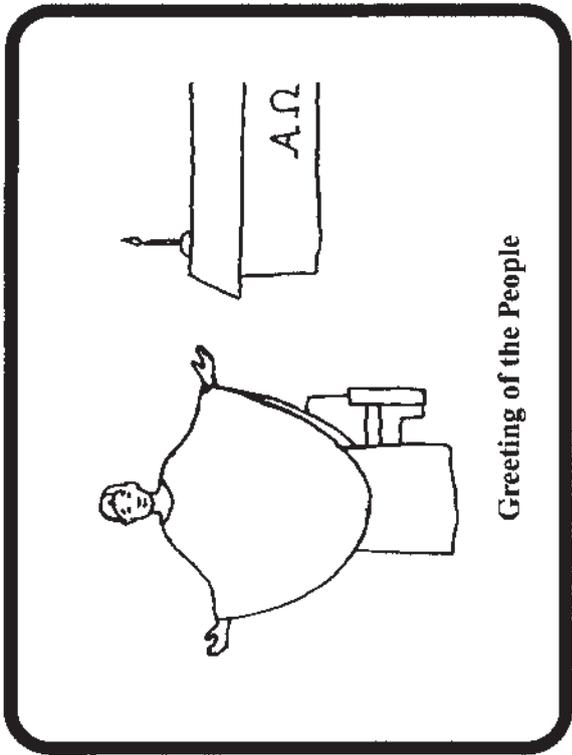
III. LITURGY OF THE EUCHARIST

- A. **Offertory**
 - 1. Preparation of the Altar
 - 2. Presentation of the Gifts
 - 3. Preparation of the Bread
- B. **Eucharistic Prayer**
 - 1. Preface and "Holy, Holy"
 - 2. Invocation of the Holy Spirit
 - 3. Consecration of the Bread
 - 4. Elevation of the Host
 - 5. Consecration of the Wine
- C. **Communion Rite**
 - 1. The Lord's Prayer
 - 2. Rite of Peace
 - 3. Breaking of the Bread; "Lamb of God"; "Lord, I Am Not Worthy"
- 4. Communion of the Priest
- 5. Communion of the People
- 6. Prayer after Communion

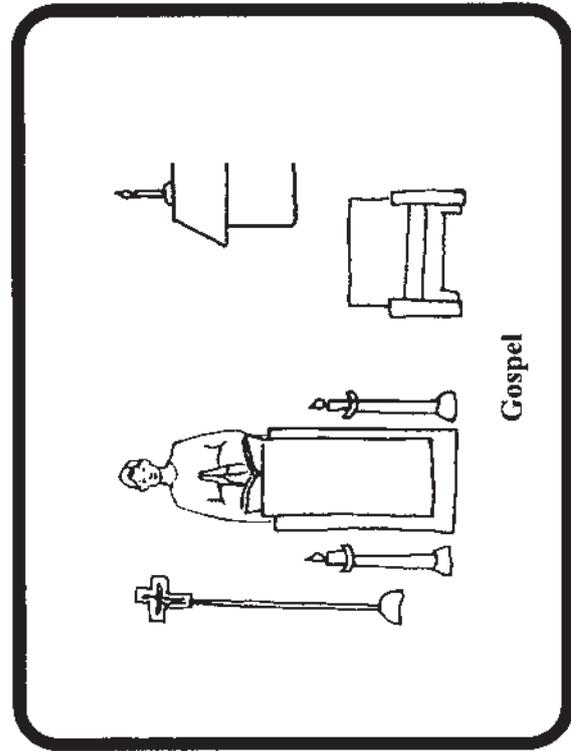
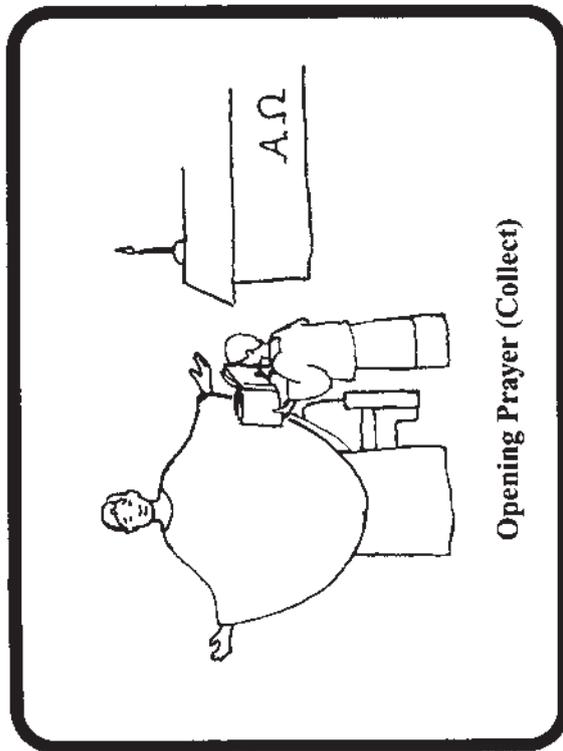
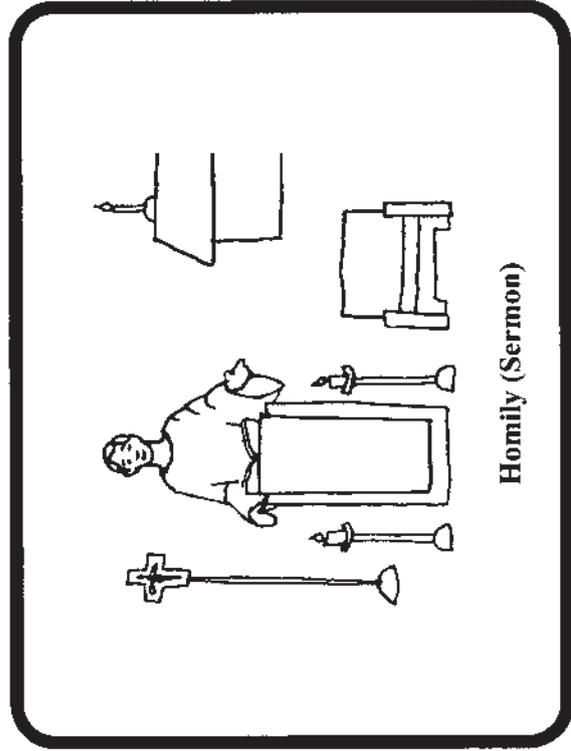
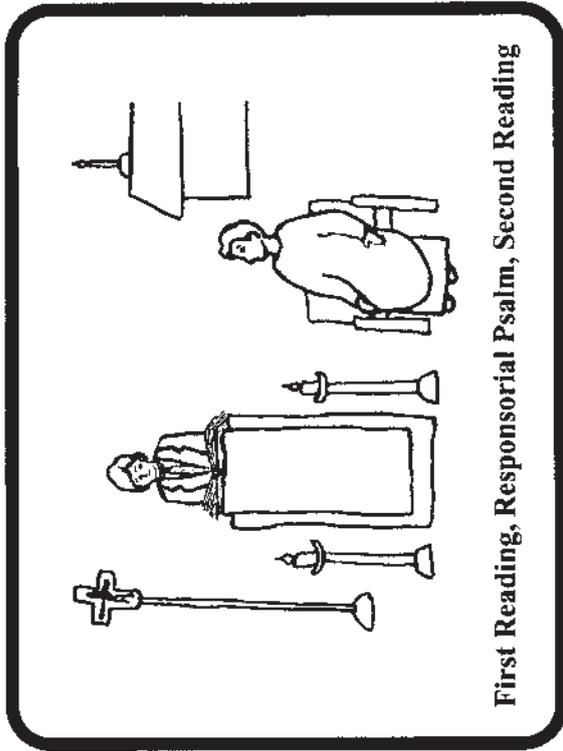
IV. CONCLUDING RITES

- A. Final Blessing and Dismissal
- B. Recessional

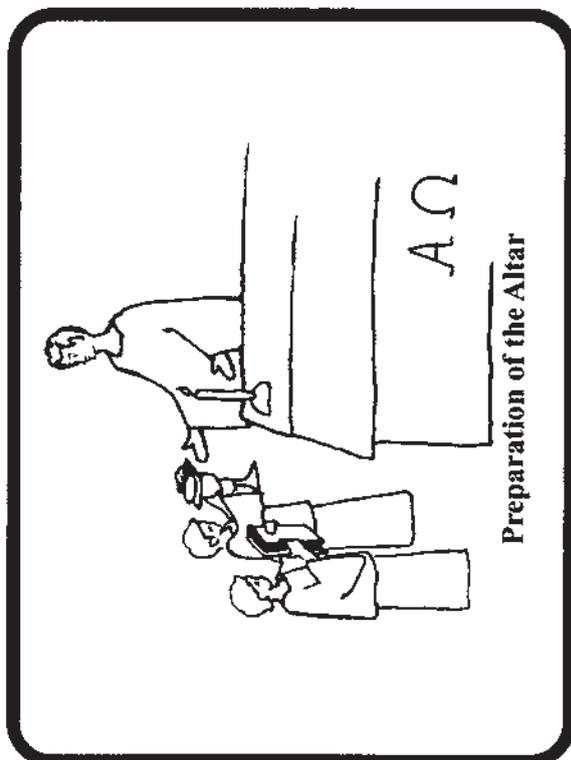
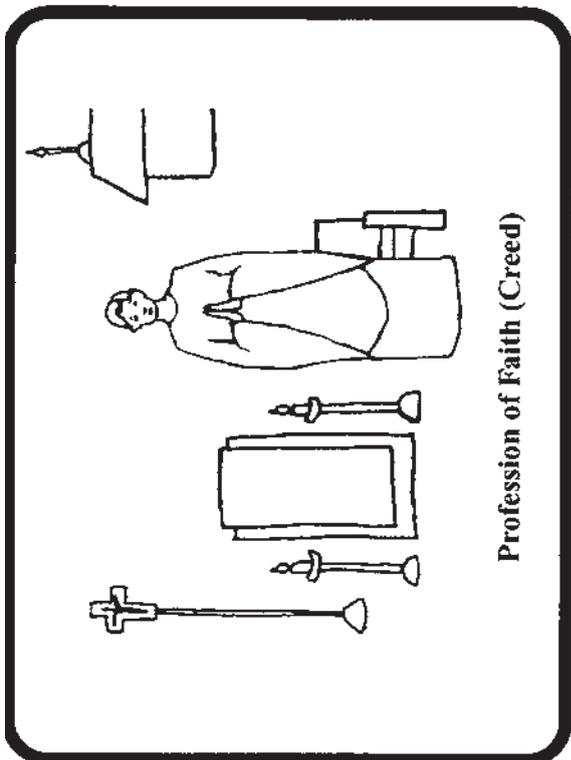
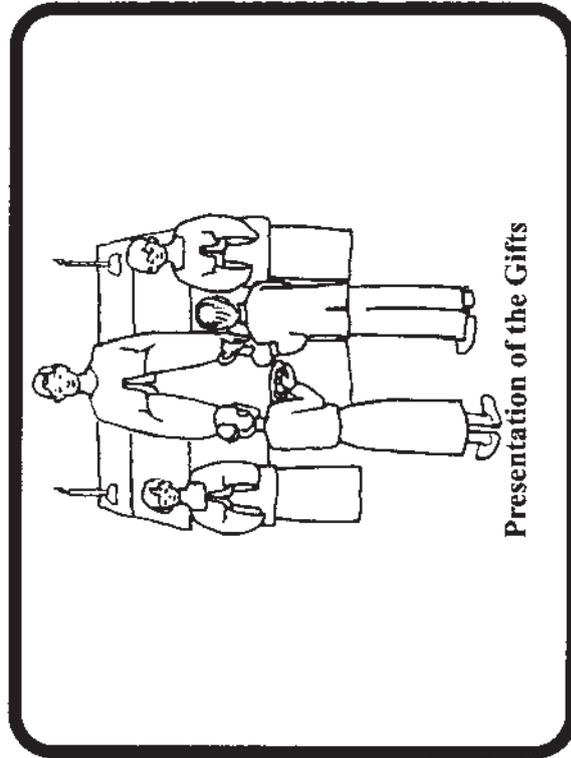
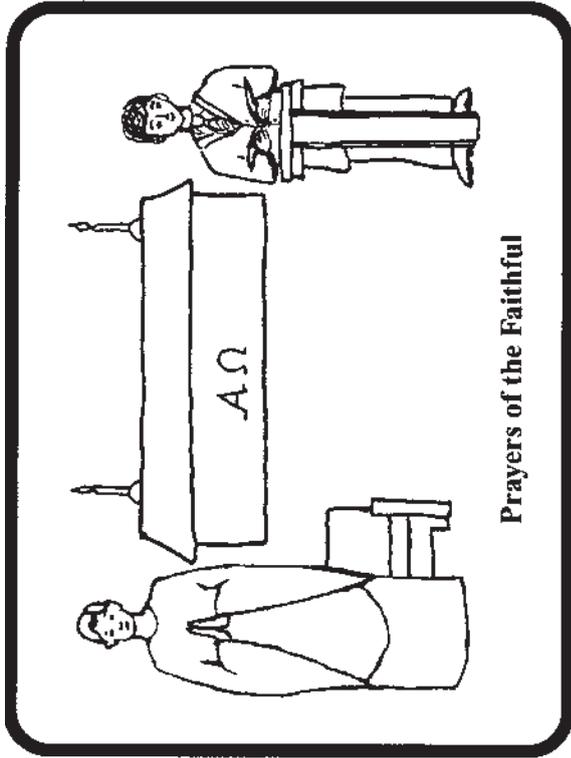
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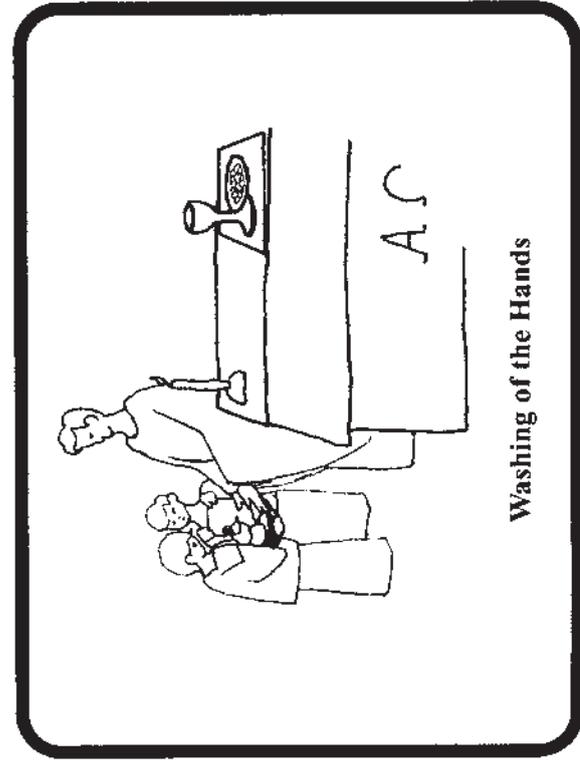
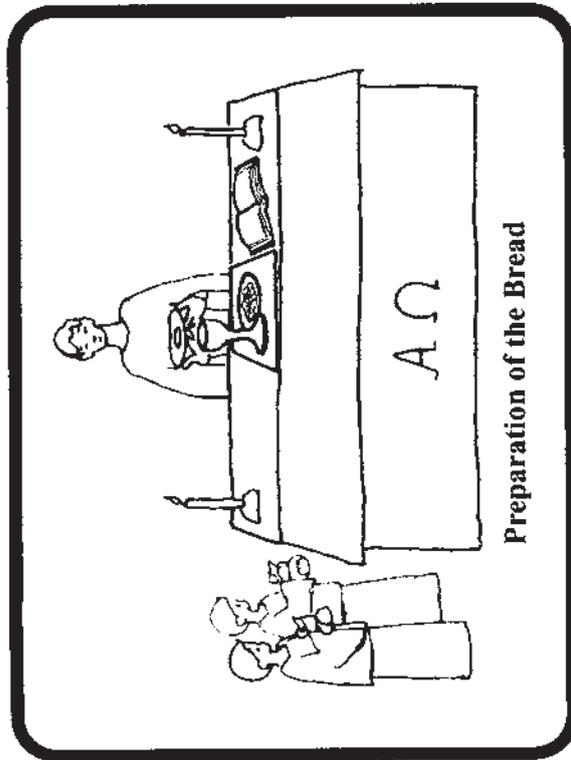
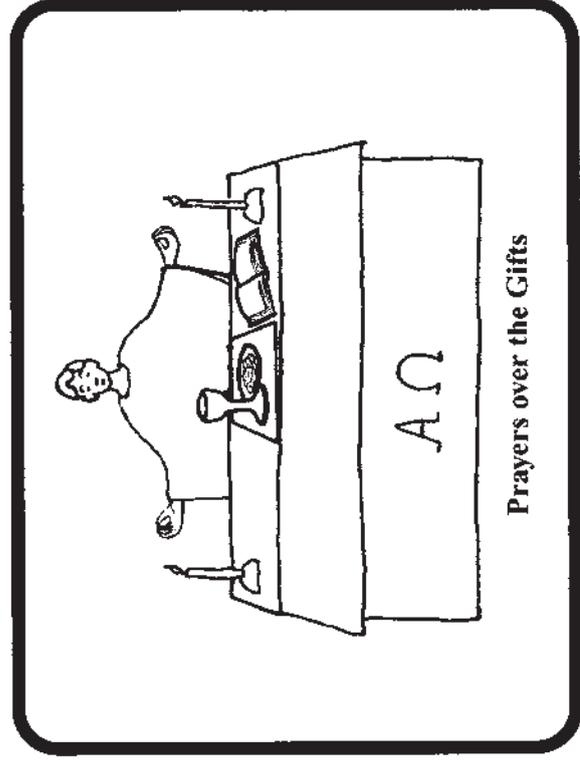
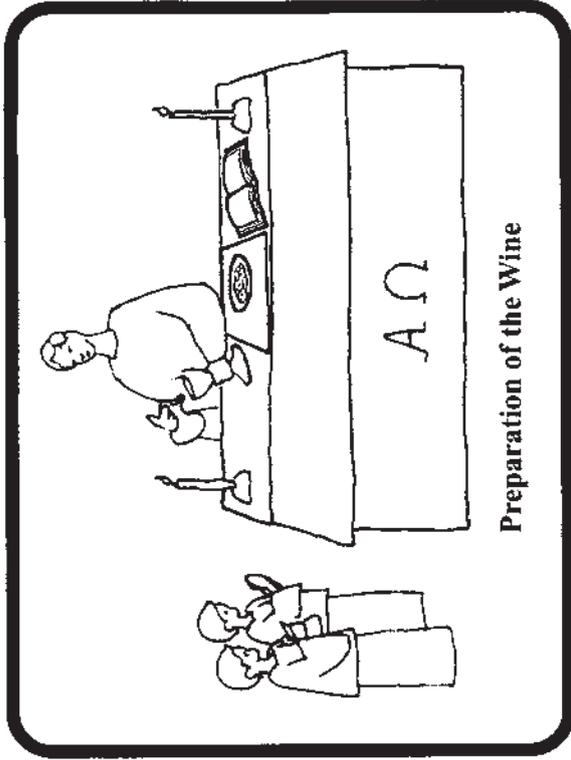
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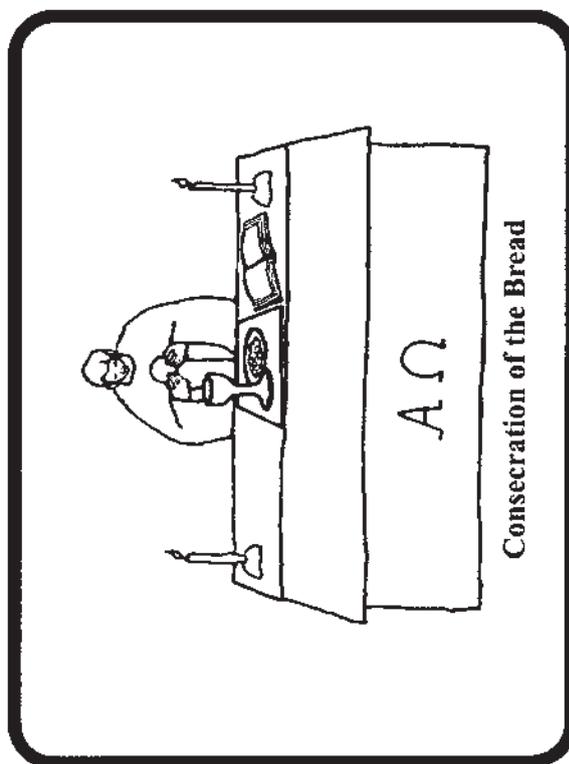
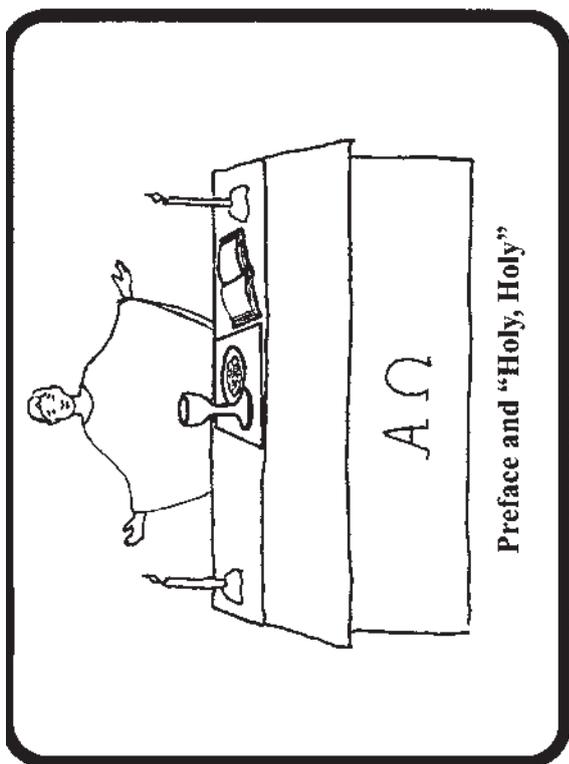
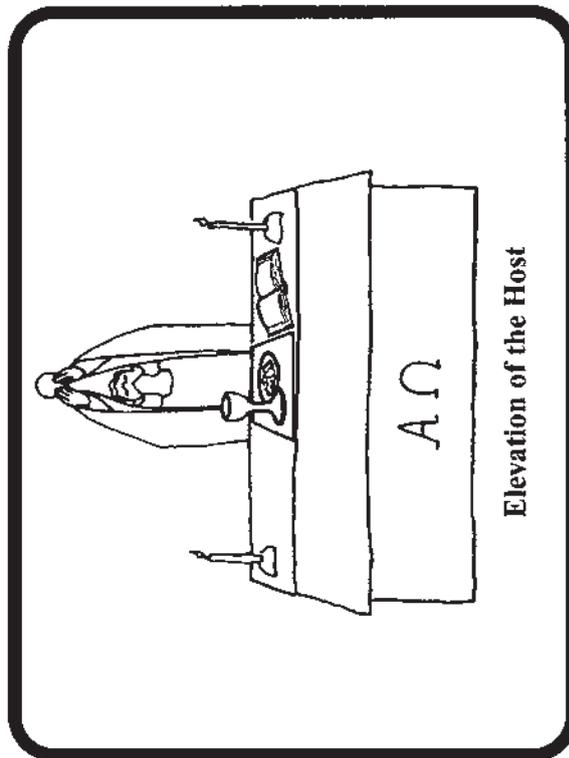
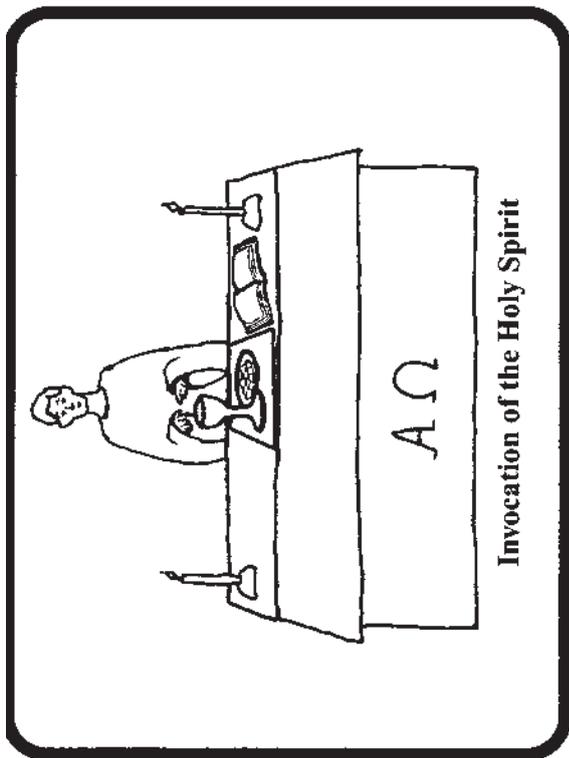
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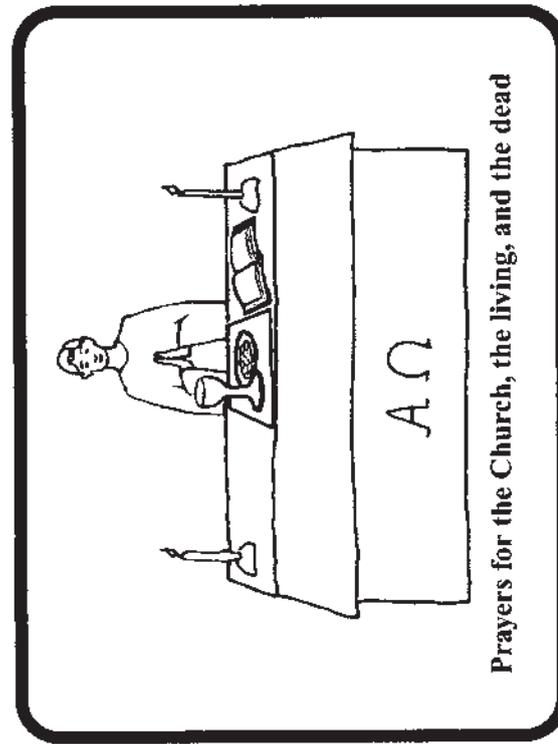
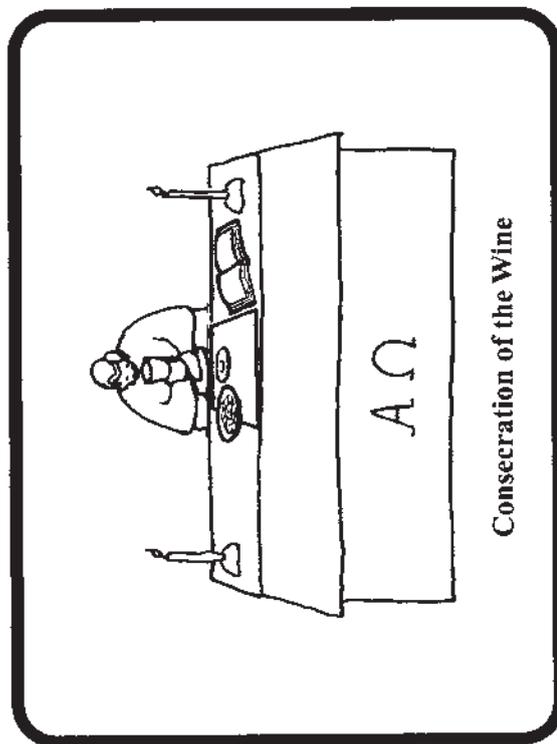
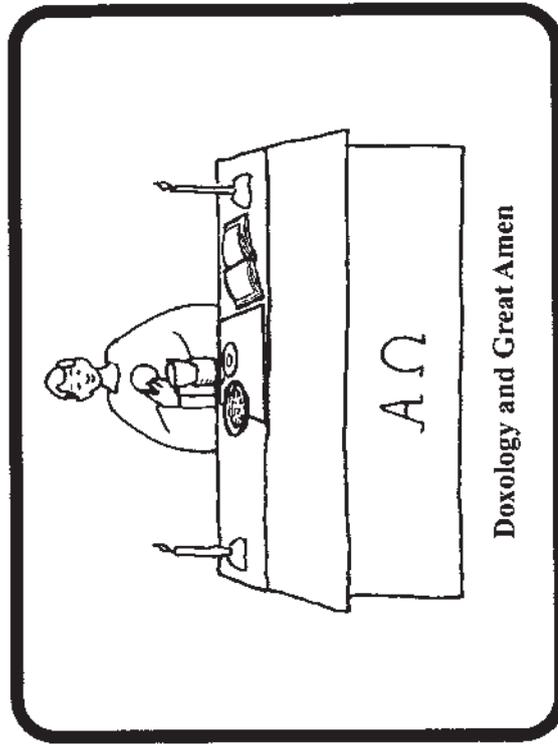
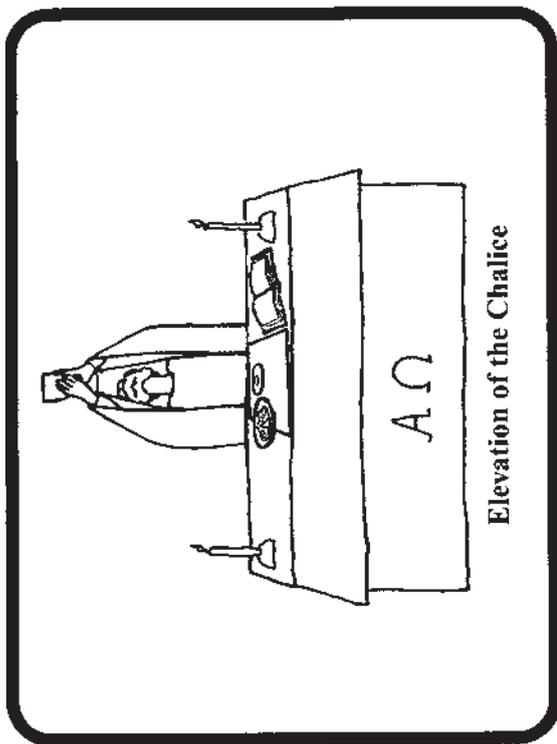
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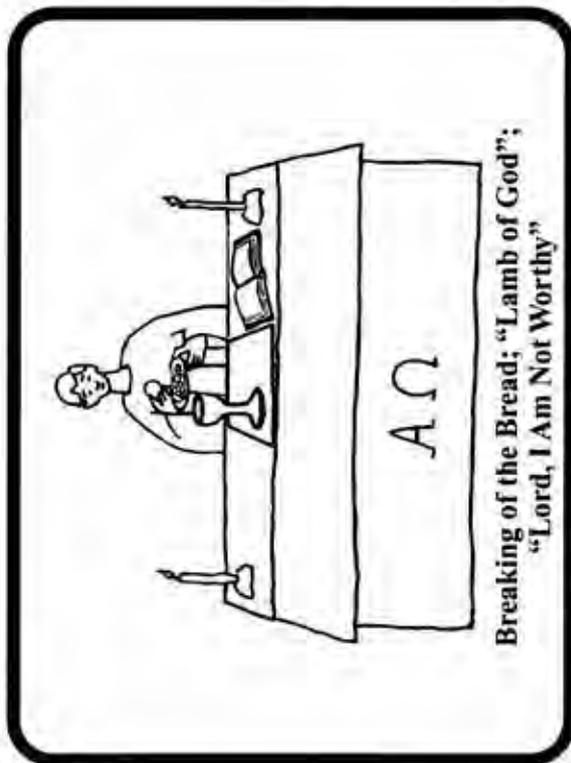
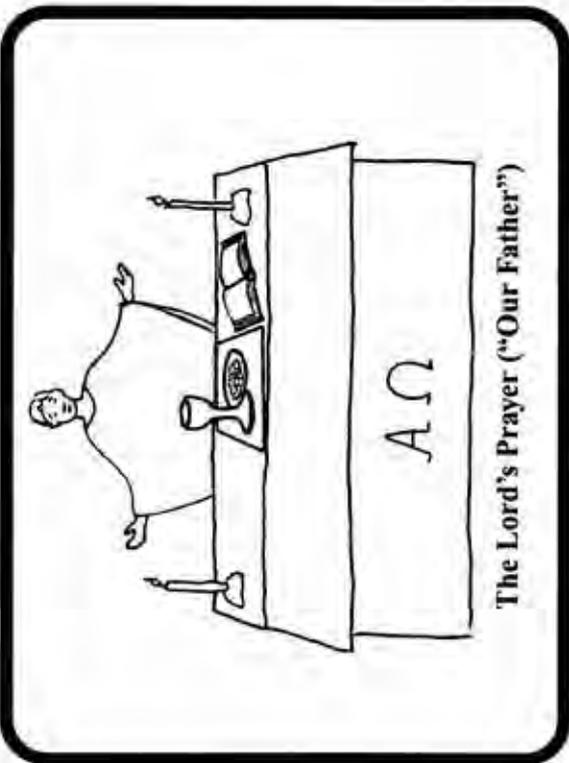
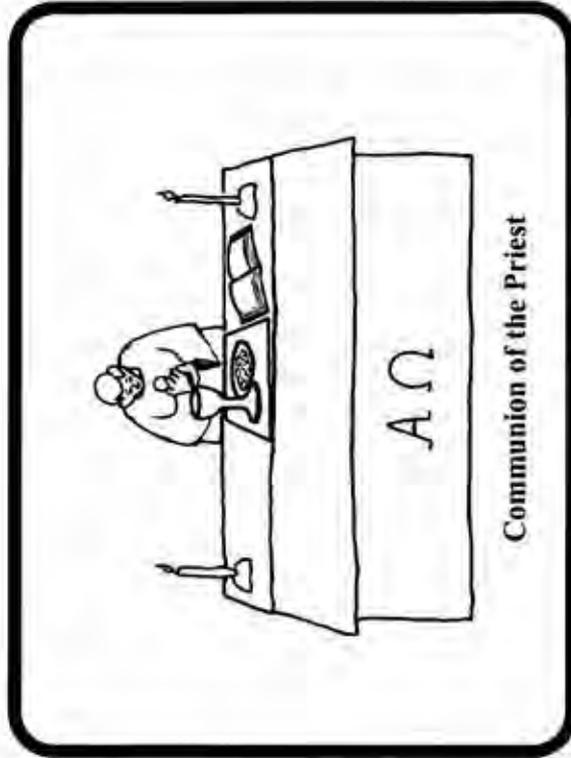
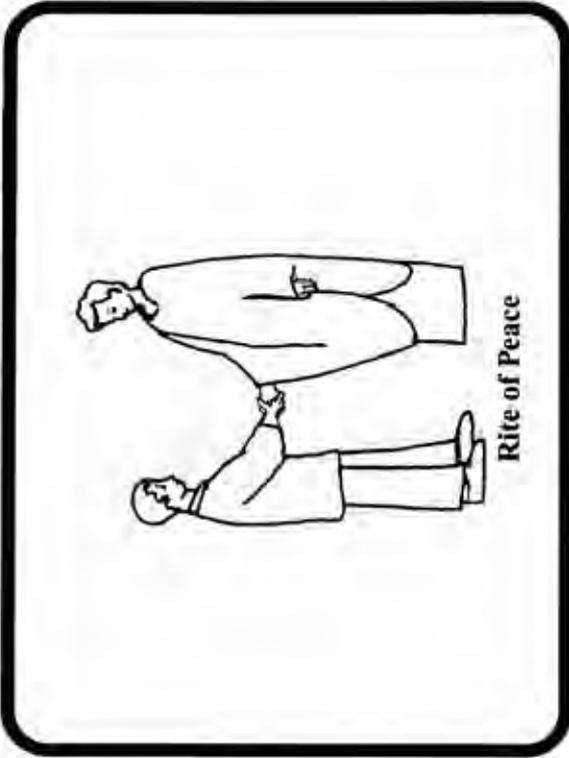
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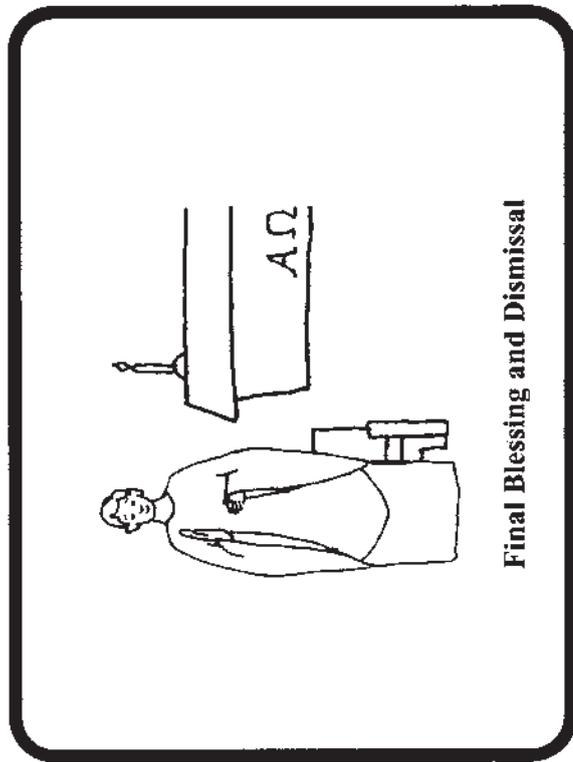
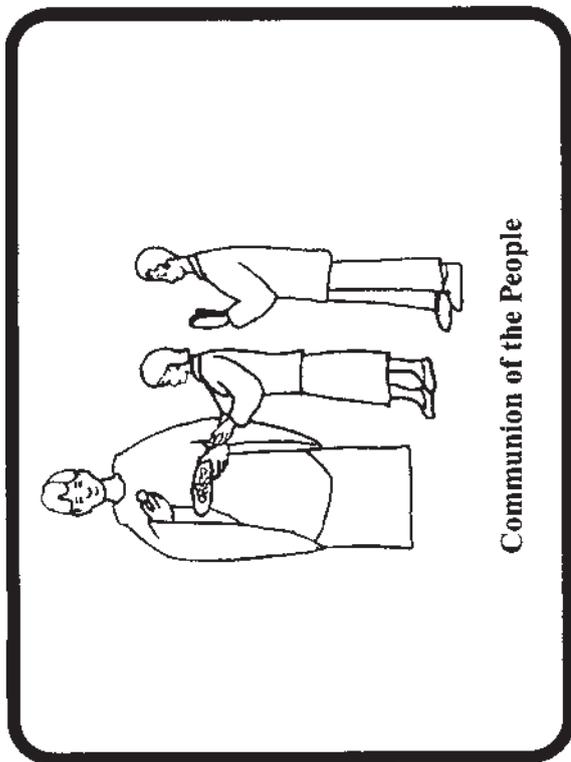
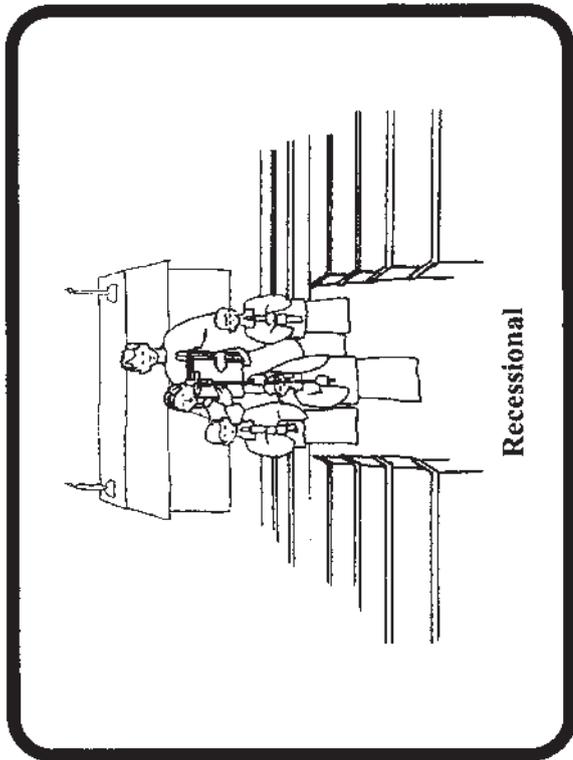
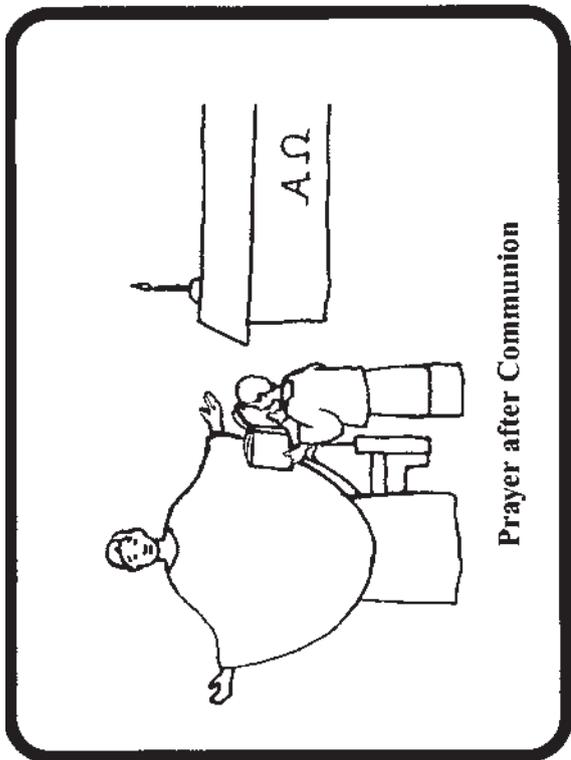
The Parts of the Mass *(continued)*



The Parts of the Mass *(continued)*



The Parts of the Mass *(continued)*



Rite of Funerals (from *The Rites of the Catholic Church*, vol. 1)

Vigil for the Deceased

INTRODUCTORY RITES

GREETING

May the God of hope give you the fullness of peace, and may the Lord of life be always with you.

R/ *And with your spirit.*

OPENING HYMN

Choose an appropriate song.

INVITATION TO PRAYER

My brothers and sisters, we believe that all ties of friendship and affection which knit us as one throughout our lives do not unravel with death.

Confident that God always remembers the good we have done and forgives our sins, let us pray, asking God to gather N. to himself.

Pause for silent prayer.

OPENING PRAYER

**O God,
glory of believers and life of the just,
by the death and resurrection of your Son, we are redeemed:
have mercy on your servant N.,
and make him/her worthy to share the joys of paradise,
for he/she believed in the resurrection of the dead.
We ask this through Christ our Lord.**

R/ *Amen.*

LITURGY OF THE WORD

FIRST READING

Have one of the students read 2 Corinthians 5:1, 6–10.

RESPONSORIAL PSALM

Have one of the students read Psalm 27.

Between each stanza, all respond: *The Lord is my light and my salvation.*

GOSPEL

Read Luke 12:35–40.

HOMILY

At this point, the presiding priest or deacon would give a homily.

Rite of Funerals *(continued)*

PRAYER OF INTERCESSION

LITANY

Let us turn to Christ Jesus with confidence and faith in the power of his cross and resurrection:

Risen Lord, pattern of our life for ever: Lord, have mercy.

R/ Lord, have mercy.

Promise and image of what we shall be: Lord, have mercy.

R/ Lord, have mercy.

Son of God who came to destroy sin and death: Lord, have mercy.

R/ Lord, have mercy.

Word of God who delivered us from the fear of death: Lord, have mercy.

R/ Lord, have mercy.

Crucified Lord, forsaken in death, raised in glory: Lord, have mercy.

R/ Lord, have mercy.

Lord Jesus, gentle shepherd who brings rest to our souls, give peace to N. for ever: Lord, have mercy.

R/ Lord, have mercy.

Lord Jesus, you bless those who mourn and are in pain. Bless N.'s family and friends who gather around him/her today: Lord, have mercy.

R/ Lord, have mercy.

THE LORD'S PRAYER

With God there is mercy and fullness of redemption; let us pray as Jesus taught us:

All: Our Father...

CONCLUDING PRAYER

**Lord God,
you are attentive to the voice of our pleading.**

**Let us find in your Son
comfort in our sadness,
certainty in our doubt,
and courage to live through this hour.**

**Make our faith strong
through Christ our Lord.**

R/ Amen.

A member or a friend of the family may speak in remembrance of the deceased.

Rite of Funerals *(continued)*

CONCLUDING RITE

BLESSING

Blessed are those who have died in the Lord; let them rest from their labors for their good deeds go with them.

Eternal rest grant unto him/her, O Lord.

R/ And let perpetual light shine upon him/her.

May he/she rest in peace.

R/ Amen.

May his/her soul and the souls of all the faithful departed, through the mercy of God, rest in peace.

R/ Amen.

If a priest or deacon is present, he will conclude with these prayers:

**May the peace of God,
which is beyond all understanding,
keep your hearts and minds
in the knowledge and love of God
and of his Son, our Lord Jesus Christ.**

R/ Amen.

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

R/ Amen.

If a priest or deacon is not available, a lay minister concludes:

**May the love of God and the peace of the Lord Jesus Christ
bless and console us
and gently wipe every tear from our eyes:
in the name of the Father,
and of the Son, and of the Holy Spirit.**

R/ Amen.

CLOSING HYMN

Choose an appropriate song.

Litany of the Saints

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,

Saint Michael,

Saint Gabriel,

Saint Raphael,

All ye Holy Angels and Archangels,

All ye Holy Orders of Blessed spirits,

Saint John the Baptist,

Saint Joseph,

All ye Holy Patriarchs and Prophets,

Saint Peter,

Saint Paul,

Saint Andrew,

Saint James,

Saint John,

Saint Thomas,

Saint James,

Saint Philip,

Saint Bartholomew,

Saint Matthew,

Saint Simon,

Saint Thaddeus,

Saint Barnabas,

Saint Luke,

Saint Mark,

All ye Holy Apostles and Evangelists,

All ye Holy Disciples of our Lord,

All ye Holy Innocents,

Saint Stephen,

Saint Lawrence,

Saint Vincent,

Saints Fabian and Sebastian,

Saints John and Paul,

Saints Cosmos and Damian,

Saints Gervase and Protase,

All ye Holy Martyrs,

Saint Sylvester,

Saint Gregory,

Saint Ambrose,

Saint Augustine,

Saint Jerome,

Saint Martin,

Saint Nicholas,

All ye Holy Bishops and Confessors,

All ye Holy Doctors,

Saint Anthony,

Saint Benedict,

Saint Bernard,

Saint Dominic,

Saint Francis,

All ye Holy Priests and Levites,

All ye Holy Monks and Hermits,

Saint Mary Magdalen,

Saint Agatha,

Saint Lucy,

Saint Agnes,

Saint Cecilia,

Saint Catherine,

Saint Anastasia,

All ye Holy Virgins and Widows,

All ye Men and Women, Saints of God

intercede for us.

Be merciful,

Spare us, O Lord!

Be merciful,

Graciously hear us, O Lord!

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

Litany of the Saints *(continued)*

From all evil,

*O Lord, deliver us. **

From all sin,

From thy wrath,

From a sudden and unprovided death,

From the deceits of the devil,

From anger, hatred, and all ill will,

From the spirit of fornication,

From lightning and tempest,

From the scourge of earthquake,

From pestilence, famine, and war,

From everlasting death,

Through the mystery of the holy Incarnation,

Through thy coming,

Through thy nativity,

Through thy baptism and holy fasting,

Through thy Cross and Passion,

Through thy death and burial,

Through thy holy Resurrection,

Through thine admirable Ascension,

Through the coming of the Holy Ghost, the

Paraclete,

In the day of judgment,

*We beseech thee, hear us.***

That thou wouldst spare us,

That thou wouldst pardon us,

That thou wouldst vouchsafe to bring us to true penance,

That thou wouldst vouchsafe to govern and preserve thy holy Church,

That thou wouldst vouchsafe to preserve our apostolic prelate and all ecclesiastical orders in holy religion,

That thou wouldst vouchsafe to humble the enemies of thy holy Church,

That thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,

That thou wouldst vouchsafe to grant peace and unity to all Christian people,

That thou wouldst vouchsafe to bring back to the unity of the Church all those who have strayed away, and lead to the light of the gospel all unbelievers,

That thou wouldst vouchsafe to confirm and preserve us in thy holy service,

That thou wouldst lift up our minds to heavenly desires,

That thou wouldst render eternal blessings to all our benefactors,

That thou wouldst deliver our souls and those of our brethren, relatives, and benefactors from eternal damnation,

That thou wouldst vouchsafe to give and preserve the fruits of the earth,

That thou wouldst vouchsafe to give eternal rest to all the faithful departed,

That thou wouldst vouchsafe graciously to hear us, Son of God,

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.*

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us,

Lord, have mercy on us.

Our Father...

And lead us not into temptation,

But deliver us from evil.

**O Lord, deliver us.* is repeated after each invocation.

***We beseech thee, hear us.* is repeated after each invocation.

Blessings for Obedience

Deuteronomy 28:1–9

- Narrator: And if you obey the voice of the LORD your God, being careful to do all his commandments which I command you this day, the LORD your God will set you high above all the nations of the earth. And all these blessings shall come upon you and overtake you, if you obey the voice of the LORD your God.
- Group 1: Blessed shall you be in the city, and blessed shall you be in the field.
- Group 2: Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your beasts, the increase of your cattle, and the young of your flock.
- Group 1: Blessed shall be your basket and your kneading-trough.
- Group 2: Blessed shall you be when you come in, and blessed shall you be when you go out.
- Group 1: The LORD will cause your enemies who rise against you to be defeated before you; they shall come out against you one way, and flee before you seven ways.
- Group 2: The LORD will command the blessing upon you in your barns, and in all that you undertake; and he will bless you in the land which the LORD your God gives you.
- Narrator: The LORD will establish you as a people holy to himself, as he has sworn to you, if you keep the commandments of the LORD your God, and walk in his ways.

Curses for Disobedience

Deuteronomy 27:14–18, 24–26

- Narrator: The Levites shall declare to all the men of Israel with a loud voice:
- Levites: “Cursed be the man who makes a graven or molten image, an abomination to the LORD, a thing made by the hands of a craftsman, and sets it up in secret.”
- Narrator: And all the people shall answer and say,
- All: “Amen.”
- Levites: “Cursed be he who dishonors his father or his mother.”
- Narrator: And all the people shall say,
- All: “Amen.”
- Levites: “Cursed be he who removes his neighbor’s landmark.”
- Narrator: And all the people shall say,
- All: “Amen.”
- Levites: “Cursed be he who misleads a blind man on the road.”
- Narrator: And all the people shall say,
- All: “Amen.” . . .
- Levites: “Cursed be he who takes a bribe to slay an innocent person.”
- Narrator: And all the people shall say,
- All: “Amen.”
- Levites: “Cursed be he who does not confirm the words of this law by doing them.”
- Narrator: And all the people shall say,
- All: “Amen.”

Lesson 6, Chapter 8 Skits

Scenario #1: Trash versus TV

The parent is reminding the child to do his chores, but the child is distracted by TV.

Parent: Son, don't forget to take the trash out.
Child: *(Doesn't look at parent)* OK, Dad. I will.
(Parent exits)
Parent: *(Returning)* Son, did you take the trash out?
Child: *(Just stares at TV)*
Parent: SON! Did you take the trash out?
Child: *(Not paying attention)* Huh?
Parent: *(Goes over and turns off TV)* Son, have you taken the trash out?
Child: *(Ashamed)* No ...
Parent: Well, you can't watch TV for the rest of the night since you didn't do your chores.

Scenario #2: Dirty Dishes

The parent is washing dishes, while the child is playing a video game.

Child: I'm so glad I finished my chores before dinner so I can play this new game!
Parent: Man, these are a lot of dishes ...
Child: Oh! That was a close one.
Parent: If only I can get rid of this headache.
Child: Did you say something, Dad?
Parent: Well, it was a long day at work today.
Child: *(Interrupting)* Wait, Dad, I've almost got the goal!
Parent: *(Shakes head and returns to work)*

Lesson 6, Chapter 8 Skits

Scenario #3: Parents Aren't Around

Three friends are playing together.

- Friend 1: Hey, let's watch this movie! It's rated R!
- Friend 2: The commercials looked so cool. . . .
- Friend 3: Do your parents let you watch R movies?
- Friend 1: *(Looks around)* Well, no parents in this room! We'll keep the volume low and no one will know!
- Friend 3: My parents don't want me watching those kind of movies.
- Friend 2: Well, they're not here! They'll never know.
- Friend 3: *(Giving in)* OK, I guess.

Scenario #4: Missing the Game

Two friends are talking in the cafeteria.

- Friend 1: Hey, are you coming over tomorrow to watch the game?
- Friend 2: Dude, you won't believe it. I'm grounded! My parents are so mean.
- Friend 1: But it's the play-offs! Can't you be grounded next weekend?
- Friend 2: *(Sarcastic)* With my parents, I probably will be.
- Friend 1: Oh, that stinks.

Lesson 6, Chapter 8 Skits

Scenario #5: Yakkity Yak, Don't Talk Back

A parent is trying to have a conversation with his child in the car.

- Parent: So, how did practice go?
Child: *(Staring out the window)* Fine.
Parent: Did you score any goals?
Child: No.
Parent: Hey, we're getting pizza tonight. Your favorite!
Child: Whatever.
Parent: *(Getting frustrated)* You know when I was your age, I had to walk home from practice.
Child: *(Mimicking disrespectfully)* You know when I was your age ...
Parent: *(Upset)* That's it! Straight to your room when we get home.

Scenario #6: Authority Figures

Students are in a classroom.

- Teacher: OK, open your books to page 33.
Student: It's so nice outside; I wish we could have class outside.
Teacher: I'm sorry, not today. Please open your book to page 33.
Student: Why not? It's good for us to go outside.
Teacher: I've asked you twice. Please open your book to page 33.
Student: *(Grumbling)* I just wanted to go outside ...

Protection of the Holy Spirit in Scripture

John 14:16–17

- 16 And I will ask the Father, and he will give you another Counselor, to be with you for ever,
- 17 even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you.
-

John 15:26–27

- 18 But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me;
- 19 and you also are witnesses, because you have been with me from the beginning.
-

John 16:13

- 13 When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and will declare to you the things that are to come.
-

1 John 4:6

- 6 We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.
-

Lesson 11, Chapter 14

Focus 1 Optional Activity

1. Nicholas was with his mom at the grocery store. As she was paying the cashier, he grabbed a candy bar and stuck it in his pocket while no one was looking.
2. Brad forgot all about the test today. He hadn't studied at all. He sat right next to the smartest girl in class. So he just glanced over at her test and copied her answers.
3. Jim's friend Carl bought a new CD that was so cool. Jim really wanted that CD too but didn't have any money to buy it. He asked Carl to borrow it, and then saved all the music to his computer.
4. Andrew found a can of spray paint in his garage. He wondered how it worked. He rode his bike down to the library and tried spraying it against the back wall of the library where no one could see it. He drew big pictures in spray paint against the wall.
5. Louie really wanted to be the class president. He heard Joy practicing her speech for the class elections. She said she was going to start a petition to make Fridays dress-down days. Louie thought that was a great idea and since he was giving his speech first, he used it in his speech and all his classmates liked it.
6. Tony was always running late to soccer practice. His mom gave him a snack in the back of the car as she was driving him to practice. As he finished up his bag of chips, he rolled down the window and tossed the bag out the window as he did every time on his way to practice.