

OUR SACRAMENTAL LIFE

Supplemental Lesson Plans



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RELIGIOUS EDUCATION

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Chapter 1:

The Sacraments Continue the Work of Christ

Student Preparation

- Students were asked to read Chapter 1, “The Sacraments Continue the Work of Christ” (pages 13-30).
- Students were also requested to complete the activity page “The Value of Faith” (page 23 of the Teacher’s Manual).

Warm-up (20 minutes)

- Play a name game to help students get to know one another. Sit in a circle with one student holding a ball of sturdy twine. The first student introduces himself or herself by saying his or her name and then sharing an adjective that describes his or her faith, for example, “solid” or “struggling.” Holding on to the end of the twine, the student tosses the ball to someone else in the circle. The second student re-introduces the student (name and faith quality), introduces herself or himself in the same manner, and then tosses the ball of twine as did the first student. Each student repeats the procedure until everyone has been introduced. Point out how a web design formed during the activity and how it is a good sign of how everyone in the group is interconnected. Then, to show how the groups shared faith—some weak, some strong—and interconnectedness makes it strong, invite one student to lie down on the completed web while the group gently lifts him or her up.
- Share and discuss the students’ responses to the activity “The Value of Faith” (page 23 of the Teacher’s Manual), which they completed prior to this session. Afterward, stretch and hang the length of twine head-high across the room. Use clothespins to clip index cards numbered 1 to 5 as a continuum along the twine. Ask the students to stand by the card that best describes how strong they feel their faith is (5=strongest, 1=weakest). Have different students explain why they rated their faith the way they did. Sum up by pointing out that everyone lives and moves by means of some faith—no matter how strong or weak it might be. Faith is what drives us, sustains us, helps us decide what’s important in life, and gives purpose to our living.
- Have the students use their Bibles to read Mark 5:21-43, the Scripture passage described in the Student Text. Point out the two major lessons in the passage: (1) Jesus was in full control of the situation; (2) Faith accompanied by contact with Jesus could bring about a cure. Finally, ask students to finish this sentence: “One time when my faith helped me ‘cure’ a problem or worry was. . . .” Conclude by inviting the students to read aloud a powerful expression of faith—Psalm 23:1-4.

Part 1: Lesson (30-40 minutes)

Text Reference: The Church Is the Body of Christ; The Church Is the Universal Sacrament of Salvation (pages 15-20)

- Write the following on the board: **The Church is one body. Christ is the head of the body. The Church is the bride of Christ.** Ask the students to share how each of these images helps them to understand better the meaning of Church. Likewise, point out the question posed in the margin on page 16 and have the students respond to it as well. Make sure the students understand that the Church is more than an assembly of like-minded, like-valued folks gathered to do good. Our faith tells us that we are the Body of Christ—in essence, Jesus’ presence in the world today.
- Provide a jigsaw puzzle with at least twice as many pieces as there are students. Arrange the pieces face down. Have each student choose two or three pieces and write on the back of each a “gift” or talent he or she has (something he or she enjoys and/or is good at). If possible, see to it that every puzzle piece gets a “gift” written on it. Invite students to share the gifts they have written on their pieces. Afterward, ask: What happens to a puzzle when a piece is missing? Finally, give the students time to put the puzzle together by laying it out on a sheet of plexiglass. Once finished, cover with more plexiglass, then flip the puzzle to reveal a “body of gifts” unique to your group.
- Have the students read 1 Corinthians 12. Afterward, make sure the students recognize that in the Church each and every member has a specific function. Christ uses us, his people, to further his work. Discuss some of the important tasks a Christian must attend to. Record responses on the board. Ask: What happens to the Church—the Body of Christ—when one of its parts (one of us) does not use her or his gifts to further Christ’s work?

- Invite the students to write in their journals each night for a week, reflecting on the image of Church as the Body of Christ. Explain that their reflections should primarily have to do with how they are fulfilling their responsibilities to be Christ to others.
- Write the following on the board: “In Jesus God became a human being because God knew we could not love anything we couldn’t put our arms around” (G. K. Chesterton). Ask the students what they think this phrase means. Explain that Jesus is the perfect sign of God’s great love for us. When we encounter Jesus we see him as a man and as more than a man. Jesus is a sign that points beyond himself and makes us aware of God the Father and the Holy Spirit. Without Jesus, we could never know the loving relationship between Father, Son, and Spirit. Nor could we ever know God as one with us. In Jesus, we can know the unknowable, touch the intangible, and see the invisible. Jesus is the prime sacrament.
- Before doing more with the understanding of Jesus as the prime sacrament, help the students begin to understand how the Church is a sacrament. Ask if they recall the following childhood finger rhyme: “Here is the Church. Here is the steeple. Open the door. See all the people.” See if they can do the finger rhyme. Explain that the rhyme shows us that the Church is a community of people whose purpose—like a steeple’s—is to point not to ourselves, but to Jesus and his values. His is the good news we have to share. His is the good work we continue in the world. We acknowledge that none of us can do this on our own. We need one another to point others to Christ’s presence, to be his sacramental presence in the world. Draw attention to the direction in the margin on page 17 and have the students tell a partner about someone they know or know of whose life points others to Christ.
- Write the word **primordial** on the board. Ask students to define the term (*first, fundamental, underlying, original*). Write the following on the board to show how the term relates to Jesus as the “primordial” sacrament: Jesus is the starting point of all sacraments.
The notion of sacrament begins in Jesus.
The fundamental nature of sacrament is revealed in Jesus.
- Explain that all the events of Jesus’ life—his ministry, suffering, death, resurrection, and sending of the Spirit—are active parts of our lives here and now in the sacraments.

Break/Writing Exercise (10-15 minutes)

- Join the students in break with refreshments.
- Have the students spend 5 minutes writing in their journals about a time they felt they encountered Jesus.

Part 2: Lesson (25–30 minutes)

Text Reference: What Are the Sacraments? Liturgy: The Work of the Holy Trinity (pages 20-30)

- Draw attention to page 20. Have the students write the definition of sacraments in their notebook from the opening sentence of the quote from the *Catechism*. Then ask them to memorize it (see margin assignment, page 20).
- Ask the students to name the sacraments. List on the board. Point out which are sacraments of initiation, of healing, and of vocation. Explain that the sacraments express the values and loving acts of Jesus. Next to each listed sacrament, have the students suggest the value(s) of Jesus it represents. For example:
Baptism: welcome/belonging;
Confirmation: giftedness;
Eucharist: community/sacrifice/justice;
Penance: forgiveness;
Anointing of the Sick: healing;
Marriage: loving faithfulness;
Holy Orders: serving.
- Divide the students into seven small groups. Assign each group a sacrament. Give each group 5-10 minutes to create a 15-30 second commercial that advertises the value of its sacrament. Have the groups perform the commercials for one another.
- Play a recording—or sing—the first verse of the song *Amazing Grace: Amazing grace, how sweet the sound / that saved a wretch like me. / I once was lost, but now I’m found; / was blind, but now I see*. Ask the students to tell what the song reveals to us about grace: Grace is saving, gives us purpose and direction, and opens our eyes to new perspectives, helping us to see beyond and to recognize that there’s more to life than meets the eye. Grace gives us a sacramental perspective.

- Help the students understand that sacraments make God’s grace-full love visible in signs that make real what they signify. Talk about rituals and symbolic actions that shape our lives, that signify an invisible reality in our lives. For example: a handshake confirms reconciliation; an embrace drives out fear; a kiss promises faithfulness. Jesus knew this. That is why he made powerful human actions—washing, eating, touching, anointing—signs of God’s love. When we celebrate the sacraments, God’s love—God’s grace—is real for us.
- Stress that Christ acts in the sacraments whenever and wherever they are celebrated *ex opere operato* (by the very fact that they are celebrated). This means that a sacrament’s validity is not dependent on the personal holiness or faith of the minister, for Christ is the principal minister. It is Christ who is actually conferring grace, not the human minister (CCC #1128).
- The Catholic Church calls its public worship liturgy, which means “public work.” Liturgy includes the actions, prayers, and readings for celebrating the seven sacraments. Stress that liturgy—worshiping God—is the first and most important work of the Church. Just as Christ is the sign and sacrament of the Father, the Church is the sign and sacrament of Christ. Encourage the students to memorize the quote from *Sacrosanctum Concilium* in the first paragraph on page 26.
- Use questions like the following to discuss the work of the Trinity in the liturgy:
 - What does it mean to say that God the Father is “the source and end of all blessings and creation and salvation”?
 - What are some ways Christ is present in the liturgy?
 - Name two ways the Holy Spirit helps us celebrate the liturgy.

Prayer Experience (15 minutes)

- Reverently light a prayer candle. Observe a moment of silence to allow the students time to quiet themselves. Then join in singing a song everyone knows, such as “Song of the Body of Christ” (David Haas) or “We Are Many Parts” (Marty Haugen).
- Ask one of the students to read aloud 1 Corinthians 12:12-21.
- Remind the students that each of them is gifted and called to act as Christ for others. Invite them to form a circle and to stretch out their hands. Say: “Our hands are the hands of Christ at work in the world. We pray that the Spirit will be with us as we strive to be sacramental people by worshiping the Father and sharing in the work of Christ.”
- Go around the circle anointing each student’s hands with scented oil in the sign of the cross. Invite students to respond “Amen” to the anointing as you say: “May all others see Christ in you and in all you do.”
- Conclude by praying in unison a prayer with which everyone is familiar, for example, the *Apostles Creed* or the *Our Father*.

Conclusion (5 minutes)

- Assign Chapter 1 Review Questions 1-12 on page 31.
- Have students read Chapter 2: Celebrating the Church’s Liturgy (pages 33-58) in preparation for the next session.
- Have students bring to the next session signs and symbols that represent their lives. For example, a playbill for a theater lover; a baseball mitt for a current ball player; a CD for a budding musician.

Chapter 2: Celebrating the Church's Liturgy

Student Preparation

- Students were asked to read Chapter 2: Celebrating the Church's Liturgy (pages 33-58).
- Students were also requested to answer Chapter 1 Review Questions 1-12 on page 31.

Warm-up (20 minutes)

- Share and discuss the students' responses to Chapter 1 Review Questions 1-12 (page 31), which they completed prior to this session. Answers may be found on page 38 of the Teacher's Manual.
- Introduce signs and symbols by listing the following emoticons (emotional icons; sometimes called "smileys")—but not their meanings—on the board. If students don't know what emoticons are, explain that people use them to compensate for the inability to convey voice inflections, facial expressions, and bodily gestures in text messaging. Ask the students if they know what they mean (see below).
- *Emoticons Meanings*
 - :-) Happy face: means you're saying something with a smile.
 - ;-) Wink: means you're teasing/kidding.
 - :-/ Skepticism.
 - :-I Indifference. Whatever!
 - :-D Ha ha! Laughing hard.
 - |-O Open mouth: yawning or snoring.
 - :-(Frown: unhappiness.
 - >:-(Anger.
 - :'-(Sorrow/sadness; crying/weeping.
- Brainstorm a list of other symbolic actions (e.g., a handshake, a kiss, a salute, a hug). Ask: "What is the value of symbols and symbolic actions?" Stress that symbols and symbolic actions allow us to transcend time and space, to make connections that would otherwise be impossible, and to express things that would otherwise be inexpressible.
- Go on to discuss the life of Father Mychal Judge—how he was a sign and symbol of courage and faith to others and the various ways his life was filled with signs and symbols. Conclude by praying the prayer of Father Judge (page 34).

Part 1: Lesson (35 minutes)

Text Reference: Who Celebrates the Liturgy?; How Is the Liturgy Celebrated? (pages 36-42)

- Explain to the students that the *Catechism of the Catholic Church* tells us that the word *liturgy* refers to "service in the name of/on behalf of the people" (#1069). Liturgical worship, then, is our work on behalf of the world. In the liturgy we learn to think, speak, and act like Jesus—to be people who serve others and build up God's kingdom. There is no more appropriate a response to God's gracious love. Go on to ask: Who *celebrates the liturgy*? Make sure the students understand: (1) Christ is the foremost celebrant of the liturgy/sacraments (all sacraments are liturgy). (2) The faithful in heaven celebrate the liturgy. (3) The members of the Church on earth celebrate by sharing in Christ's priesthood in one of two ways—the common priesthood and the ministerial priesthood. Call on volunteers to explain the difference between these two modes of sharing in Christ's priesthood.
- Remind the students that we share in common priesthood whenever we use our talents to "work" on behalf of others. We can do this in a variety of ways, for example: witness, living in community, service, and participation in worship. Divide the students into four small groups and assign each group to one of these four ways. Have group members work together to come up with at least three concrete examples of how people their age could live out their membership in the common priesthood by following the "way" assigned to their group. Invite the small groups to share ideas with the large group. Discuss which ways would be hard/easy to follow.
- Distribute copies of the activity page "My Participation in the Liturgy" (page 50 in the Teacher Manual). Allow time for the students to complete it on their own. Discuss responses, helping the students to reflect

on the attitudes with which they attend church. If you wish, tally responses to each question and determine class averages. If the students are weak in one or more areas, consider concrete steps they can take to make positive changes.

- Discuss symbols and their use. A *symbol* is always something that points beyond itself to something else. The symbols we use in liturgy point beyond themselves to the sacred, to God. Invite the students to name symbols used in the liturgy. List on the board. Expect responses such as scripture, water, bread, wine, and oil. For each symbol mentioned, point out how it can have more than one meaning. For example, water can mean destruction (as in a tsunami) or refreshment (as in a cool drink on a hot day). Also, point out that in the liturgy, symbols are always *actions*, not simply static things: words of scripture *proclaimed*, water *sprinkled*, bread *broken and shared*, wine *poured out and drunk*; oil *used to anoint*.
- Ask the students to return to their four small groups. Assign each group one of the margin exercises on pages 39, 40, 41, 42. (*Note*: Have a Lectionary or missal available for the group assigned to the exercise on page 41; have a hymnal available for the group assigned to the exercise on page 42.) Give the groups time to complete their exercise. Afterward, have each group share its findings with the class.

Break/Writing Exercise (10 minutes)

- Join the students in a break with refreshments.
- Have the students write their responses to the following questions: How involving is the way your parish celebrates the sacraments? What especially makes you feel part of these celebrations? What makes you feel left out?
- Consider sharing responses with the parish liturgical director or pastor.

Part 2: Lesson (30 minutes)

Text Reference: When Is the Liturgy Celebrated?; Where Is the Liturgy Celebrated? (Pages 43-58)

- Introduce this section by asking: “Why is the celebration of time and seasons so crucial to Catholics?” Help the students recognize that we celebrate time and seasons because God is a God of time. While human beings can conquer, possess, and even transcend *things* or *space*, *time* conquers, possesses, and transcends us. Only God possesses time. Likewise, in time, we encounter God and God encounters us. We believe in a God who enters and acts in our history. Both Judaism and Christianity began with events in history—in time—Israel’s passover from slavery in Egypt and Jesus’ passover from death to life.
- Divide the students into seven small groups (partners are fine). Assign each group one of the sections of the text, “Liturgy in Time” (pages 43-53). List on the board
 - **Jewish Roots**
 - **The Lord’s Day**
 - **Easter**
 - **Lent**
 - **Christmas**
 - **Advent**
 - **Ordinary Time**
- Have the small groups develop a simple presentation on the history, symbols, and practices that pertain to their topic. Afterward, have them make their presentations to the entire class.
- Invite the students to respond to the following questions:
 - If you could add an official season to the Church Year, what would it be?
 - What would you call it?
 - What would you do to celebrate it?
 - Why do you feel that season is worthy of an annual celebration?
- Introduce the Liturgy of the Hours by writing the following on the board. “[**Morning and evening prayer**] are the hinges of daily public worship and are to be celebrated as such. In other words, praying the Liturgy of the Hours is a value every Christian can share”. Ask:
 - Do you know whether people in your parish gather daily for morning and evening prayers?
 - When do parishioners gather for prayer apart from the Mass?
 - When have you shared in communal prayer apart from the Mass?
- Briefly discuss liturgical uniformity/diversity by asking if anyone has ever celebrated Mass in foreign country, a different language, or in a church of a different rite. Ask responders to tell what was different and what was similar.

Prayer Experience (20 minutes)

- Both the morning and evening prayer of the Liturgy of the Hours follow the same format, which is outlined below. Invite the students to create a communal prayer using the format. Make copies and distribute to the students. Help them choose a leader and reader. Make sure Bibles and hymnals are available.
 - A. Beginning Acclamation, Sign of the Cross, and Praise (Similar to what happens at Mass)
 - B. Hymn
 - C. Psalmody (Book of Psalms)
 1. Psalm
 2. Psalm Prayer (Simple prayer to praise God)
 - D. The Word of God
 1. Scripture Reading
 2. Silent Reflection
 3. Gospel Canticle (Morning: Canticle of Zechariah—Luke 1:68-79; Evening: The Canticle of Mary—Magnificat—Luke 1:46-55)
 - E. Intercessions
 1. Prayers of Intercession (Similar to those at Mass)
 2. The Lord's Prayer (Our Father)
 - F. Concluding Prayer (Brief prayer of thanks)
 - G. Dismissal

Conclusion (5 minutes)

- Direct the students to create a map of the inside of a church they are familiar with and locate and list all of the elements named on pages 57-58. Tell them to bring their maps with them to their next session.
- Assign Chapter 2 Review Questions 1-5 and 9-17 on page 59.
- Direct the students to read Chapter 3: Baptism (pages 61-83) in preparation for the next session.
- Have the students bring to the next session a poem, song, or piece of art that expresses their understanding of or feelings about death.

Chapter 3: Baptism

Student Preparation

- Students were asked to create a map of the inside of a church with which they are familiar and to locate and list all of the elements named on pages 57-58.
- Students were asked to read Chapter 3: Baptism (pages 61-83).
- Students were also requested to answer Chapter 2 Review Questions 1-5 and 9-17 on page 59.

Warm-up (15-20 minutes)

- Share and discuss the students' responses to Chapter 2 Review Questions 1-5 and 9-17 (page 59), which they completed prior to this session. Answers may be found on page 57 of the Teacher's Manual.
- Share the church maps the students made. See if they were able to locate and list all of the elements named on pages 57-58. Consider posting the maps in the meeting space.

Part 1: Lesson (35-45 minutes)

Text Reference: In Baptism You Died With Christ; Baptism Overcomes Sin and Death; More Grace and Effects of Baptism (pages 61-71)

- Introduce this chapter on Baptism by calling on volunteers to share the poem, song, or piece of art they brought that expresses their understanding of or feelings about death. After the sharing, summarize the variety of understandings/feelings. Invite students to name the questions death raises for them.
- Have the students open their Bibles to Romans 6:3-11. Explain that this is the New Testament (Epistle) reading we hear proclaimed at the Easter Vigil, the time of Baptism for new Christians. Read the passage aloud as a group. Afterward, explain that Christians view death not as an end, but as a change or passage to a new life. We believe that this passage or change begins in the sacrament of Baptism, where we die to sin. So, even though sin is part of our reality, it is not part of our identity—of who we *are*.
- Ask students to pair up. Have copies of newspapers and news magazines available. Tell the pairs they have two minutes to find at least one newspaper/magazine headline about killing, war, greed, dishonesty, or any other form of violence. At the end of two minutes call "time," and have the pairs share their headlines. Post the headlines around the room.
- Write the term "**Original Sin**" on the board. Point out that the posted headlines are all reminders that all human beings inherit the sinful tendencies and structures passed on to us by previous generations, beginning with our first parents. We call these sinful tendencies and structures Original Sin. Because we're born into sin, we must be re-born. This we cannot do on our own. God must come and lead us into new life. This passage we call Baptism. Through this sacrament we share in Christ's passage from death to new life—in his victory over the power of sin in the world.
- Conclude the discussion of original sin by emphasizing that it is not just something we inherit as individuals. It is also an inheritance of the entire human race. This means that only as a *whole people*—as a Church—can we overcome its effects. Baptism celebrates the faith community's promise to support us as we grow in faith. Baptism is for growth into communion with all others who have been baptized.
- Draw attention to "More Grace and Effects of Baptism" and the quote from Acts 2:38 on the bottom of page 61. Ask a volunteer to read the entire paragraph aloud. Have the students underline the last sentence: *The principal grace and effects of Baptism remain the same: the forgiveness of sins and new life in the Holy Spirit.*
- Go on to summarize the material in the text sections, "Baptism Makes Us New," "Baptism Makes Us Members of the Church," and "Baptism Marks Us With the Seal of Eternal Life." Make sure the students recognize that Baptism is a sacrament of initiation that:
 - washes away sin and its due punishment;
 - makes us new creatures—children of God and temples of the Holy Spirit;
 - welcomes us as members of the Church, the Body of Christ;
 - and grants us a share in the common priesthood of all believers.

Afterward, ask:

- What dies in Baptism?
- What is re-born?
- What is Baptism's challenge? (Live out the Gospel by serving others as "co-heirs" of Christ.)

- What is Baptism's guarantee? (We are not alone in life or in living out the Gospel; we have the Holy Spirit and the Church to guide us.)
- To help the students better appreciate the rites of Baptism (pages 69-71), begin by asking them to describe:
 - How does it feel to be picked first or to "letter" in a sport or other activity?
 - How would you describe a hot shower after a physical workout?
 - What's a good word to describe the feeling of an ice-cold soda on a really hot day?
 - What does hand lotion do for rough, dry skin?
 - Have you ever gotten a great new outfit? How did you feel wearing it?
 - Imagine yourself in a blackout or trapped in a windowless room. What would you give for a flashlight or a match?
- Tell the students that Baptism uses powerful signs and symbols that speak to our hearts. Draw attention to "Rites of Baptism" (pages 69-71). Point out how Baptism...
 - welcomes us, chooses us for Christ, and marks us as one of his own with the sign of the cross.
 - washes us clean of sin's grit and grime and refreshes us with the gift of the Holy Spirit.
 - anoints us with the soothing oil of gladness.
 - clothes and outfits us with Christ.
 - enlightens us with God's love and makes us lights to the world.
- For a fun way for the students to summarize their understanding of the major elements in the Rite of Baptism, make and distribute copies of the "Baptism Word Find" (found at the conclusion of this lesson plan). Allow them to work with a partner to complete it. Afterward, review with the answer key below.

Baptism Word Find



Answers

The priest or deacon welcomes you into the Church by marking your forehead with the sign of the CROSS. The priest or deacon pours or immerses you in WATER and says: *(Name) I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.*

You share in the faith of the Catholic Church and promise to live as a follower of Christ.

The priest or deacon anoints you with CHRISM, the oil of priests, prophets, and kings.

You receive a WHITE GARMENT, a sign that you are a new creation in Christ.

You also receive a CANDLE, a sign of the light of Christ.

Break/Writing Exercise (10 minutes)

- Join the students in a break with refreshments.
- It can be quite beneficial for the students to experience first-hand the elements of Baptism. During this break, try to make the following available to them: a container of water; an open container of chrism; the lighted Paschal (Easter) candle or individual baptismal candle; and a white baptismal garment (preferably one your parish presents to adult catechumens).
- Consider playing a recording of Kenny Chesney's song, "Baptism." Have the students reflect on the song and record their thoughts in their journals.

Part 2: Lesson (20-25 minutes)

Text Reference: The Biblical Roots of Baptism; Baptism in the Early Church; Who Can Receive Baptism? (Pages 71-83)

- Use questions like the following to discuss and review the students' understanding of "The Biblical Roots of Baptism" (pages 71-74).
 - What does it mean to say that Old Testament events "prefigured" Christian Baptism? (These events help us understand Baptism and vice versa.)
 - What are three Old Testament examples of Baptism's biblical roots? (The Great Flood, Israel's crossing the Red Sea to escape Egypt's tyranny, Israel's crossing the Jordan River into the Promised Land)
 - Why do Christians say that the waters of our new life flow from Jesus' death? (We understand the water flowing from Jesus' side at his crucifixion to be the sign of our Baptism.)
 - What were the two forms of Jewish baptism? (First: a ritual washing to purify persons/objects declared unclean by Mosaic law; second: a ritual washing for converts to Judaism.)
- Write the terms **catechumenate**, **elect**, and **exorcism** on the board. Ask the students to define all three.
- Underscore the following four steps to becoming a Christian (write on the board)
 - **Hear the Word of God and be converted.**
 - **Profess faith and the desire to live out that faith.**
 - **Experience Baptism with water in the name of the Trinity and the laying on of hands to receive the Holy Spirit.**
 - **Take up life as a member of the Church which prays together and shares the Eucharist.**
 - **Afterward have the students discuss whether these steps might still apply to people wanting to become Catholics today.**
- Have the students discuss the question "Is Baptism necessary?" Help them understand that "rebirth"—turning away from selfishness and turning to God (conversion)—is necessary if we want to be free of the effects of sin and death. The only sure way the Church knows of doing this is through the sacrament of Baptism.
- Ask the students if anyone has witnessed a Baptism of an adult or of an infant. Invite them to describe the event. If possible, arrange to have someone who is currently participating in the parish's catechumenate or has recently celebrated Baptism (or the parish catechumenate director) to share his or her experience with the group. (*Note: If one of the students is—or recently was—part of the catechumenate, have him or her address the group.*)

Prayer Experience (15 minutes)

- Gather around a bowl of water and the Paschal (Easter) Candle. Light the candle. Begin by reminding the students that the sacrament of Baptism begins with the priest or deacon welcoming us and marking us with the Sign of the Cross. Since the cross is surely the birthmark of Catholics, invite the students to turn to one another and silently mark one another's forehead with the Sign of the Cross.
- Divide the circle of student into two sides. Have them pray line by line the inscriptions from the early Christian baptistery (page 77 of the Student Text).
- Conclude by singing a baptismal hymn (or listening again to "Baptism," by Kenny Chesney).

Conclusion (5 minutes)

- Invite the students to listen to some of their favorite tunes at home. After each song/piece of music, have them ask themselves: Does this song/piece of help me connect with God or does it get in the way? Encourage the students to create their own list of songs/music that help them live as baptized Catholics.
- Tell the students to bring to their next session a checklist of attitudes and behaviors they think would indicate a person is living a "baptized life." Assign the Chapter 3 Review Questions on page 84.
- Direct the students to read Chapter 4: Confirmation (pages 87-105) in preparation for the next session.

Name _____

Baptism Word Find

Discover the five major signs of Baptism in the word find below. Words are written vertically, horizontally, forward, and backwards. Use your findings to complete the sentences.

W E U X A U E D K U Y X
C H G R E T A W P U H J
G M I O R E D K Z W L K
D A L T L E X E E O F V
U S T A E F F O N B Z O
W S Z V Q G C C L C W P
O O L M N A A H O C Q Z
P R F K N I W R K W Z A
D C T D T U Y I M L E K
Z F L P V U Q S Y E L A
U E B Y M T E M K S N M
D C D F E S G A R X E T

The priest or deacon welcomes you into the Church by marking your forehead with the sign of the _____.

The priest or deacon pours or immerses you in _____ and says: *(Name) I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.*

You share in the faith of the Catholic Church and promise to live as a follower of Christ.

The priest or deacon anoints you with _____, the oil of priests, prophets, and kings.

You receive a _____, a sign that you are a new creation in Christ.

You also receive a _____, a sign of the light of Christ.

Chapter 4: Confirmation

Student Preparation

- Students were requested to create a checklist of attitudes and behaviors they think would indicate a person is living a “baptized life.”
- Students were asked to read Chapter 4: Confirmation (pages 87-105).
- Students were also requested to answer the Chapter 3 Review Questions on page 84.

Warm-up (15-20 minutes)

- Spend about 5 minutes discussing the students’ responses to the Chapter 3 Review Questions (page 84). Answers may be found on page 80 of the Teacher’s Manual.
- Ask the students to share the checklists they made of attitudes and behaviors they think indicate that a person is living a “baptized life.” List ideas on the board. Sum up that they can tell if they are living out their baptismal promises by looking to the Gospel of Jesus and asking themselves: Do I pray for my enemies? Am I fair and just? Do I ask for forgiveness from others? Am I willing to forgive others, over and over again? When someone demands something of me, do I do what’s expected or even more than what’s expected? Am I a source of peace and hope for those who know me?
- To help the students identify their personal gifts and talents, distribute paper plates and markers. Direct the students to divide the paper plates into two columns and label the first column “Gifts,” and the second, “Talents.” Have them fasten the plates to their backs with masking tape or double-sided tape. Tell the students to circulate and write on one another’s plates a gift or talent the other has. Explain that a gift is a personal quality (e.g., kindness, sense of humor, determination); a talent is a personal skill (e.g., a wicked fast-ball; an aptitude for math). Allow five minutes for this exercise.
- Have the students remove their paper plates and read what their classmates have written about them. Point out that these are gifts and talents *others* see in them. Ask the students to add gifts and talents they possess that others may not be aware of. Have them set the plates aside for use later in the session. Finally, write the following sentences on the board and ask the students to copy and complete them in their journals.
 - My favorite gift is _____.
 - The best gift I have to offer others is _____.
 - The talent I most want to develop is _____.

Part 1: Lesson (30-40 minutes)

Text Reference: The Mystery of God Within Us; Anointing and Other Symbols of Confirmation (pages 87-94)

- Draw attention to the prayer from the rite of Confirmation on page 87 and call on a volunteer to read it aloud. Ask if anyone knows where this prayer finds its origin. Ask another volunteer to read Isaiah 11:1-3. Afterward, point out that these gifts are qualities of the Messiah—the anointed one—who will be guided by God’s own Spirit. The relation of these gifts to the sacrament of Confirmation becomes clear when we remember that the Hebrew word “Messiah” (*Christos* or Christ in Greek) means “anointed.” Explain that we call ourselves “Christians” because we are the anointed ones, too—God’s “well-oiled people,” as it were.
- Offer some background information on the seven Gifts of the Holy Spirit. Begin by listing all seven gifts on the board.
 - **Wisdom**; comes from the Greek “to see clearly.” This gift helps us see that there’s more to life than meets the eye; it enables us to see ourselves and others as God sees us.
 - **Understanding** helps us to get the point of what we believe; it also helps us accept others as they are without judgment.
 - **Right Judgment** helps us to discern the meaning of God’s action in our lives and to choose the best way to respond to it. This gift helps us recognize possible consequences of our actions and so to make good decisions.
 - **Courage** helps us to choose and act for someone or something beyond ourselves and to follow through on our choice; as a bonus, courage also gives us hope, enabling to trust that God will act on our behalf.
 - **Knowledge** in the scriptures means “being one with or intimate with.” This gift helps us become one with, more intimate with, God and God’s activity in all creation.

- **Reverence** is the gift that enables us both to recognize that God is the source of all life and love and to respect all that comes from God—that is, all life.
- **Wonder and Awe** allow us to marvel that the totally “other” all-powerful God is intimately one with us.

Use questions like the following to discuss the Spirit’s Gifts:

- Who is someone you admire that exhibits one or more of the Gifts of the Holy Spirit? Explain.
- Which of the Gifts is most important to you? Why?
- Which Gift do you feel might be the hardest to live out?
- Contrast the world’s understanding of gifts and talents with the Christian understanding. Explain that the world too often sees gifts as things we have earned that give us certain privileges (e.g., the way we treat movie stars or professional athletes). Christians, however, recognize that God has entrusted us with abilities so that we might use them to do God’s will and to act as the Body of Christ in the world.
- Ask volunteers to briefly tell the story of Scott Delgadillo (pages 88-90). Afterward, have students respond to the question in the margin on pages 90.
- Summarize the text “Anointing and Other Symbols of Confirmation” on page 90 by explaining that anointing can mean many things. From ancient times, oil has been a symbol of abundance, joy, strength, healing, agility, and cleansing. For Jews, our ancestors in the faith, oil is the sign of God appointing someone to be a priest, prophet and king. Our ancestors looked forward to the time when a very special anointed one, a messiah, would come to announce God’s kingdom. Remind the students that the Hebrew word *messiah* means “anointed.” Remind them, too, that Jesus was “anointed”—filled with the Holy Spirit at his baptism.
- Go through the text sections “The Celebration of Confirmation” and “The Rite of Confirmation” (pages 92-93) with the students. Help them to understand the relationship between Baptism, Confirmation, and Eucharist. Make sure they are clear on the order, significance, minister, and communal nature of Confirmation. At the same time, be sure to allow opportunities for them to ask questions or make comments.
- Sum up this first part of the session with words similar to the following: In the laying on of hands and anointing with chrism in Confirmation, we remember our baptismal faith. We recall and celebrate the Holy Spirit we first received in Baptism. We deepen our commitment to work for the coming of God’s Kingdom. The laying on of hands is a symbolic action that shows that God has chosen us to witness to the coming of the Kingdom. The anointing with oil is a symbolic action that shows that God empowers us to act justly. We do this by sharing the gifts of the Holy Spirit we have received.

Break/Writing Exercise (10 minutes)

- Join the students in a break with refreshments.
- Have the students think of a living example of someone they feel is filled with the Holy Spirit and have them write a letter telling him or her so. Suggest that the students consider writing about what is unique about this person, what delights him or her, and how the person treats others. Have the students use this time to get started. They can finish at home if necessary.
- Consider playing a recording of Spirit-themed music while the students write.

Part 2: Lesson (25-30 minutes)

Text Reference: Confirmation in the Sacramental Economy; Confirmation Tradition and Practices Emerge; The Effects of Confirmation (Pages 94-105)

- Write the following Scripture references on the board: **Genesis 2:7**, **Acts 2:2**, and **Acts 2:3**. Give the students a moment to look up these passage in their Bibles. Ask: What images of the Spirit do these passages suggest? (Genesis 2:7 = “Life-giving breath;” Acts 2:2 = a “strong wind blowing;” Acts 2:3 = “tongues as of fire.”) Invite the students to reflect how the presence of this windy, fiery Spirit might work through them today. Write the following sentences starters on the board and have the students complete them by filling in the blanks:

By _____, I can breathe new life into people who are looking for something to believe in.

By _____, I can ruffle some feathers and encourage others to wake up to the power of the Spirit within themselves.

By _____, I can bring the warmth of God’s love to cold and stony hearts.

- Divide the students into four small groups. Assign each group one of the following text sections:
 - “Confirmation in the New Testament” (pages 95-96)
 - “Confirmation Tradition and Practices Emerge” (page 97)
 - “Understanding More About the Sacrament” (pages 97-98)
 - “Confirmation in Today’s Church” (pages 98-100)

- Have small group members read their sections, then work together to outline key points and determine what was most significant about the development of Confirmation in the period they read about. Afterward, call on each small group to make a two-minute presentation of its findings to the whole class.
- If you don't already know, find out whether your students have celebrated Confirmation. For those who have, ask them to explain what the Confirmation preparation program they experienced entailed. *Note:* If none of the students is confirmed, consider having the parish coordinator of Confirmation preparation (or the pastor) speak to the group about the preparation process in the parish/diocese.
- To help the students begin to reflect on the effects of Confirmation, draw attention to the margin exercise on page 100. Have the students tell about times they have shared their faith in word and example with others.
- Go on to have the students answer the following questions:
 - Can the sacrament of Confirmation be repeated? Why or why not? (No. The gift of the Holy Spirit is given once and for all time. Even if a person obscures the presence of the Spirit, the Spirit remains.)
 - What are the responsibilities of confirmed people? (Prayer, sharing in the work of the Church, doing all for God's glory, living a life of service, caring for those in need.)
- Stress that Confirmation *gifts* us all and *challenges* us all to *support* one another.
- Confirmation welcomes us into a faith community—a team in which no one is a hot shot and no one is a bench warmer. Confirmation puts us *all* “in the game.”
- Point out the question in the margin exercise on page 104. Direct the students to respond to it in their journals. Encourage them to cite specific examples that they are already doing and that they will commit to do in the future.
- Finally, in addition to the individual commitment above—and since Confirmation involves us all and asks us all to support one another—help the students plan a project to help others in need. Tell them they can join with something that's already going on their parish or diocese (parish food shelf, Catholic Charities, blankets for the homeless). As the students plan, encourage them to discuss what Gifts of the Spirit they will need to draw upon to take part in the project.

Prayer Experience (15 minutes)

- Remind the students that prayer is not an option for those confirmed. It's an obligation. In prayer, we respond to God's great loving and we support one another as we grow in faith and love.
- Write the following prayer on the board and have the students copy it on the backs of the paper plate listing their gifts and talents that they received at the beginning of the session:

O, Holy Spirit, you give us many gifts. Continue to bestow your love upon us and grant us your seven-fold blessings. Help us to use our gifts to serve others in the community of the Church and to reach out in service to all the world. Amen.

- Have the students gather in a circle around a container of scented oil and the Paschal (Easter) Candle. Light the candle.
- Call the group to prayer, saying: “My sisters and brothers, let us gather to celebrate the giver of gifts and to rejoice in the name of the Father, and of the Son, and of the Holy Spirit.”
- All respond: Amen.
- Invite one of the students to read 1 Corinthians 12:4-11.
- Afterward, go around the circle and anoint the palms of each student's outstretched hands with oil, saying: “(Student's name), you are a gifted person. The Spirit calls you to rejoice in your gifts and to use them well.”
- Invite the students to say together the prayer they wrote on the back of their paper plates.
- Conclude with a Confirmation song such as “Anointed and Sealed” by David Haas.

Conclusion (5 minutes)

- Encourage the students to spend 5 to 10 minutes each day over the coming week with a newspaper or online with a news e-zine to look for headlines, stories, and articles that describe situations that call out for the power of the Holy Spirit. Tell the students to record their thoughts in their journals.
- Assign Chapter 4 Review Questions 1, 3, 4, 5, 8, 12, and 14 on page 106.
- Direct the students to read Chapter 5: Eucharist (pages 109-133) in preparation for the next session.

Chapter 5: Eucharist

Student Preparation

- Students were invited to spend a few minutes each day looking through a newspaper or an online news e-zine for headlines, stories, and articles that describe situations that call out for the power of the Holy Spirit and to record their findings and thoughts in their journals.
- Students were asked to answer Chapter 4 Review Questions 1, 3, 4, 5, 8, 12, and 14 on page 106.
- Students were requested to read Chapter 5: Eucharist (pages 109-133) in preparation for this session.

Warm-up (10-15 minutes)

- Spend a few minutes discussing the students' responses to Chapter 4 Review Questions 1, 3, 4, 5, 8, 12, and 14. Answers may be found on pages 96-97 of the Teacher's Manual.
- Call on students to share something of the articles they found describing situations that call out for the power of the Holy Spirit.

Part 1: Lesson (45-50 minutes)

Text Reference: Glimpses of the Mystery; What Is the Eucharist?; Eucharist Is the Perfect Sacrifice (pages 109-122)

- Draw a large circle on the board. Under it write "The Body of Christ." Under it, list the following four sentences:
The body of Christ was an ordinary human body through which the Son of God was present on earth.
Jesus reaches the world today through the Church: the Church is the Body of Christ.
Every baptized Christian, including me, belongs to the Body of Christ.
The eucharistic bread consecrated at Mass is the Body of Christ.
- Ask the student to take a moment to reflect on each of these statements. Then say: "If you really believe these statements, come up and sign your initial in the circle." Go on to discuss the exercise. Ask the students if there are some statements they believe more than others.
- Conclude by referring the students to the quote from St. Augustine (see bottom of page 125). Explain that when we answer "Amen," we are saying "yes" to all four statements.
- Have the students name some significant events that they feel have most influenced them—events that have been most "life changing." Encourage the students also to name some of the emotions these events conjured. For example, event: the death of a loved one; emotions: grief, sadness, hope, and so on. Be ready to offer a personal example to get things rolling.
- Tell the students that all the named events are part of the ultimate life-changing event we call the Eucharist. When we celebrate the Eucharist, we believe that all our pain and loss are caught up, remembered, and given meaning in Christ's own pain and loss. All our joys and triumphs are caught up and multiplied in the triumph of the resurrection. The Eucharist is where we are comforted, loved, and at home. There is a place in the Eucharist for all the life-changing events of our lives.
- Write the word " **blessing** " on the board. Remind the students that a blessing can be both a gift and a response of thanks for a gift. Invite the students to name blessings they have received and blessings they have given. For example, someone blessed with musical ability might give thanks (blessing) for that gift by sharing it with others (playing piano at a nursing home); someone blessed with athletic ability might give thanks for that gift by mentoring other players.
- Next to "blessing" write the word " **memories** " on the board. Distribute copies of the activity sheet "Memories Make the Difference." Call on volunteers to read the three stanzas aloud. Afterward, discuss the "Ponder this" questions. Have some examples ready of groups we belong to that gather to celebrate shared memories: e.g., U.S. citizens celebrating the Fourth of July; African Americans gathering to celebrate Kwanzaa. Finally, ask:
 - How do memories shape us?
 - What is the role of memory in building relationships?
 - How do we, as members of the Body of Christ, strengthen and celebrate our memories?
 - What are the final words of Jesus the priest says at the conclusion of the words of consecration (Institution Narrative) at Mass? ("Do this in memory of me.")

- Explain that when we celebrate the Eucharist, we remember all the blessings God has given us—from creation to the present. We remember especially the blessing that is Jesus. In our remembering, Jesus is present for us and in us.
- Next to “blessing” and “memories” write the word “**presence**.” Invite the students to think about their closest relationships and how those people are “there” for them—how they support and care for them. Ask:
 - How would you feel if those closest to you (your parents or friends) were there for you only “in theory”? For example, if you were hurt in an accident, how would you feel if your parents visited you in the hospital “in theory,” but not in fact. Or, how would you feel if you were playing in a championship basketball game and your classmates cheered you on “in theory” but not on the court?
- Help the students recognize that when we love someone, we want a concrete, in-the-flesh, *real* relationship with him or her. Remind them that in their first session they discovered that “In Jesus, God became a human being because God knew we could not love anything we couldn’t put our arms around” (G.K. Chesterton). Stress that we want a *real* relationship with Jesus and that we find it in the *Real Presence* of the Eucharist.
- Conclude by explaining that the consecrated bread and wine at Mass are not simply *similar to* the body and blood of Christ—the Body and Blood of Christ “in theory;” they *are* the Body and Blood of Christ. Jesus doesn’t want an invisible, “in theory” relationship with us, and we don’t want one with him. We both want the real deal. Another name for “Real Presence” is “intimacy.” In the Eucharist Jesus wants to be and is intimately present to us.
- Play word association with the term “sacrifice” (see margin activity, page 119). Record on the board the words the students suggest. Note any that come close to approximating “gift.”
- Have the students share ways their parents or friends have sacrificed for them and examples of how they have sacrificed for someone else. Point out how sacrifice means freely offering up something valuable for the sake of something more valuable. For example, a parent offers up his or her vacation money for a child’s college fund or a teen offers up free time to help a struggling friend with homework. Draw on these example—as well as on the examples the students gave above—to highlight how making a sacrifice builds, strengthens, and even restores relationships.
- Go on to tell the students that the ancient meaning attached to the word *sacrifice* is “to make holy.” Therefore, when parents sacrifice for their children or when teens sacrifice for their friends, they are doing something “holy.” When Jesus died on the cross, he did something holy: he offered up something valuable in favor of something more valuable. He offered his earthly life, so that we might have eternal life forever with God. He was strengthening his relationship with us so that nothing could break it, not sin, not even death. We share in Jesus’ “holy and living sacrifice” (*Eucharistic Prayer III*) every time we celebrate the Eucharist. Ask: “How is your relationship with Jesus strengthened by celebrating the sacrifice that is the Eucharist?”
- Next to “**blessing**,” “memories,” “presence,” and “**sacrifice**” on the board, write the word “**meal**.” Divide students into pairs. Ask them to share stories about their favorite meals in the following categories: with family, with a friend, and on a holiday. Afterward, ask the students to tell what gets shared—what nourishes us—at meals in addition to food.
- Remind the students that Jesus chose a meal, a gathering of loving friends, to reveal the depths of God’s love. Call on volunteers to read aloud from their Bibles the scripture passages that describe the institution of the Eucharist: Matthew 26:26-28, Mark 14:22-25, Luke 22:17-20, and 1 Corinthians 11:23-25.
- Point out that the Last Supper had all the elements of a family meal and festival (Passover). But it was much more, because Jesus focused the elements and dimensions of family and festival on a specific gift of God. Jesus took the bread and wine and identified *himself* with them. When we share the meal Jesus left us, we share Jesus *himself* and our nourished by him. United to Jesus, we are also united to one another. The Eucharist will shape us into thankful people only if we are open to its gifts, accept them with gratitude, and strive to use them well.

Break/Writing Exercise (10-15 minutes)

- Join the students in a break with refreshments.
- Show the brief (11 minute) video *Everyone, Everywhere* to help the students prepare to hear how the Eucharistic sends us into the world to serve. In the video, Mother Teresa calls us to find the face of Christ in everyone, everywhere.

Part 2: Lesson (20-30 minutes)

Text Reference: *Historical Development of the Liturgy of the Eucharist; The Eucharist Sends Us Into the World; The Eucharist Is the Pledge of Our Future Glory* (pages 126-133)

- Remind the students that they have discovered that the Eucharist is a blessing, a memorial, a celebration of presence, a sacrifice, and a sacred meal. Tell the students that the eucharistic meal that we celebrate today (the Mass) is rooted in more ancient meals. Use the material on pages 126-128 to review ancient Jewish meals and the second century Mass of Justin Martyr.
- Distribute copies of the activity sheet “Parts of the Mass” from the end of this lesson. Have the students work alone or in pairs to complete the sheet. Afterward, use the guide below and pages 128-130 of the Student Text to check their responses.

Parts of the Mass

16	Memorial Acclamation	18	The Lord's Prayer
11	Homily	23	Final Blessing
5	Opening Prayer	6	First Reading
24	Dismissal	19	Greeting of Peace
2	Greeting	14	Preparation of the Gifts
8	Second Reading	3	Penitential Rite/ Sprinkling
13	Prayer of the Faithful	12	Profession of Faith (Creed)
4	Glory to God	20	Breaking of the Bread
7	Responsorial Psalm	17	Great Amen
15	Eucharistic Prayer	1	Entrance Procession
22	Closing Prayer	10	Gospel
21	Communion	9	Gospel Acclamation

- Assign the margin exercise on page 129. After looking at the Sunday readings and determining the theme(s), ask the students to write a brief (two minute) homily. Call on different students to present their homilies as time allows.
- Write the word “**Eucharist**” on the board. Ask:
 - What does “Eucharist” mean? (*Thanks*)
 - Do you think “giving thanks” is the proper name for what we gather to do together each Sunday?
- Have the students look at their “Parts of the Mass” activity sheet and point out “Breaking of the Bread.” Remind the students that this action takes place after the Peace Greeting and in silence. Explain that breaking the consecrated bread and pouring out the consecrated wine are symbolic actions that say *we* are “thanks-filled sharers” of the Body and Blood of Christ. We live out our thanks—not “in theory,” but in *reality*—by committing ourselves to serve others, to become nourishment for others, to be Christ’s Body and Blood for them. Ask:
 - How do you serve others—how are you “broken” and “poured out” for others?
 - Your parish is a Catholic committed to serving others. Describe how members of your parish serve others.
 - What one thing would you suggest to improve your parish’s celebration of the Eucharist?
- Suggest the students do a simple service project this coming Sunday. Have them, as a group, clean the windshields of parishioners’ cars while at Mass. They could leave a note on each windshield that says: *This gleaming windshield is brought to you by* (name of your group/class). *We hope it brightens your way.*
- To help the students understand that the Eucharist requires preparation, ask if they would need to do any preparation to act in a theatrical performance, run a marathon, play a wicked guitar, or dance on point. Then, go on to discuss what preparation is necessary to celebrate the Eucharist (from page 132 of the Student Text).
- Summarize the text under the heading “The Eucharist Is Our Pledge of Future Glory” (pages 132-133). Distribute “Lord, When Did We See You?” (page 28 of the Teacher Manual). Allow the students time to write the names (or initials) of people they know for each applicable statement. Assure the students that they will not have to share their reflections with anyone else.
- Tell the students that in his encyclical *Ecclesia de Eucharistia* Pope John Paul II wrote: “The Eucharist builds the Church and the Church makes the Eucharist” (#26). Work with the students to “make Eucharist” by planning a class Mass. Encourage them to take as many liturgical roles as possible. Arrange to invite the pastor to celebrate the Mass with you at a future date.

Prayer Experience (10 minutes)

- Have the students gather in a circle around the Paschal (Easter) Candle. Light the candle. Observe a moment or two of silence.
- Distribute the activity page “Christ With Me” (page 127 of the Teacher Manual). Lead the students in the prayer of St. Francis. Then ask them to reflect on the accompanying questions and prayerfully share responses.
- Wrap up your prayer time by joining in a eucharistic hymn with which all are familiar. Or, play a recording of Michael Joncas’ “Go Out to the World.”

Conclusion (5 minutes)

- Suggest that the students check their parish library for a copy of *Rethinking Sacraments: Holy Moments in Daily Living* by Bill Huebsch (Twenty-Third Publications). Explain that this book will help them gain a new perspective on what the sacraments mean to us today.
- Encourage the students to rent/view the video *Babbette’s Feast* to discover the power of memory, thanks, gift, and sharing. Suggest that they compare the movie’s feast to the Eucharist.
- Divide the class into two equal groups. Have one group complete the even-numbered, and the other group the odd-numbered Chapter 5 Review Questions on page 134.
- Direct the students to read Chapter 6: Penance (pages 137-158) in preparation for the next session.
- Have students find a song with hopeful lyrics and to write them out to share at the next session. If the students have a recording of the song, encourage them to bring it to the next session as well.
- Invite your pastor to come to the next session to outline the celebration of the sacrament of Penance with your students.

Name _____

Memories Make the Difference

Sit back and imagine how weird life would be
If you couldn't remember or had no mem-o-ry
Of what happened last week, last month, or last year.
You'd have traveled the past without one souvenir!

You'd never know—you'd have to guess—
At just who you were. Wow! What a mess
Your life would be in; you'd be to-ing and fro-ing
And never quite sure if you're coming or going.

But you *can* remember; you *do* have a history.
Some of it's clear; some is still mystery,
So be sure to remember, to thank, and to savor.
Then, someday your memories will return the favor.

Ponder this:

What is your most powerful memory?

How would you feel if you lost that memory?

And this:

Many of the groups to which we belong often gather to celebrate shared memories—to celebrate who they are and what the group stands for. Can you give some examples?

Name _____

Parts of the Mass

Number the parts of the Mass in correct order, 1- 24.

___ Memorial Acclamation

___ The Lord's Prayer

___ Homily

___ Final Blessing

___ Opening Prayer

___ First Reading

___ Dismissal

___ Greeting of Peace

___ Greeting

___ Preparation of the Gifts

___ Second Reading

___ Penitential Rite/ Sprinkling

___ Prayer of the Faithful

___ Profession of Faith (Creed)

___ Glory to God

___ Breaking of the Bread

___ Responsorial Psalm

___ Great Amen

___ Eucharistic Prayer

___ Entrance Procession

___ Closing Prayer

___ Gospel

___ Communion

___ Gospel Acclamation

Chapter 6:

Penance

Student Preparation

- Students were divided into two groups, with one group completing the even-numbered, and the other group the odd-numbered Chapter 5 Review Questions on page 134.
- Students were asked to read Chapter 6: Penance (pages 137-158) in preparation for this session.
- Students were invited to find a song with hopeful lyrics and to write them out to share at this session.

Warm-up (15-20 minutes)

- Spend a few minutes discussing the students' responses to Chapter 5 Review Questions. Answers may be found on pages 124-125 of the Teacher's Manual.
- If any of the students viewed the video *Babbette's Feast*, ask them to tell how they think the movie's feast compared to the Eucharist.
- If the students did the windshield cleaning service project suggested in the last session, have them review how it went and share any parishioner responses.

Part 1: Lesson (40-45 minutes)

Text Reference: "Pray for Me"—A Story of Conversion; Sacramental Forgiveness and Reconciliation (pages 137-146)

- Begin by writing the word "**Conversion**" on the board. Brainstorm synonyms and list them on the board as well. See if the students can agree on a definition.
- Discuss the story "Pray for Me"—A Story of Conversion" (pages 137-140) in the context of Cameron's chance to start again and the statements on page 139 that:
 - God has not chosen to eliminate pain and suffering from the world.
 - God has not chosen to eliminate sin and its consequences.
 - God has refused to allow suffering and sin to destroy creation.
- Tell the students that when Jesus began his public ministry, his main theme was one of conversion ("Reform your lives!") and hope ("the kingdom of heaven is at hand"). Emphasize that Jesus experienced first-hand the brokenness of life. He understood that burdens, pain, and suffering were part of every person's life and sometimes were overwhelming. So Jesus gave us reason to hope.
- Have the students read Matthew 11:28-30. Point out that Jesus didn't offer to eradicate life's trials and burdens. Rather, he invited us to switch our burden for a gentler, more hope-filled one—living for the kingdom of heaven.
- Write the following quote from St. Augustine on the board: "Of the three theological virtues: faith, hope, and love, hope is the greatest." Invite the students to conjecture why Augustine considered hope so important. Go on to help them recognize that (list on the board if you wish):
 - Faith puts us in touch with God.
 - Love unites us with the goodness of God.
 - Hope triggers the actions God takes on our behalf.
 - If we don't have faith, God still exists and continues to have faith in us.
 - If we don't have love, God still is love, and still loves us.
 - However, if we don't have hope—the virtue that trusts God will act on our behalf—we disable God.
- Invite the students to share the song with hopeful lyrics they brought to class. If they also brought recordings of the songs, consider playing one or more.
- Ask: "What do conversion and hope amid brokenness have to do with the sacrament of Penance?" (Hope in the midst of brokenness is what God offers in the sacrament. Conversion is our response.)
- Divide the class into four small groups. Assign one of the following questions to each group:
 - What is conversion? (A radical re-orientation of one's life away from sin and evil, toward God.)
 - Why is the sacrament of Penance called the "sacrament of conversion"? (Jesus' call to conversion becomes sacramentally present in the sacrament.)
 - How does the process of conversion normally start? (It begins with a loathing for the condition to which our sin has brought or is bringing us.)
 - What else does the process of conversion entail for a Christian? (It also entails comparing our lives to the life of Christ.)

- What are some examples of how outward penance accompanies interior conversion? (Prayer, fasting, almsgiving, forgiving others, works of charity.)
- Have each group answer its question—based on the text on pages 140-143—then present its answer to the entire class. Conclude by asking the students to share one practical way they can witness outwardly to their interior conversion (page 143).
- Have the students remain in their small groups. Give each group a Bible. Assign the margin exercise on page 140. Give the students about ten minutes to work on this. Afterward, check their findings.
- Draw attention to text heading “Sacramental Forgiveness and Reconciliation” on page 143. Ask a volunteer to read the opening paragraph aloud. Afterward, write the word “**Sin**” on the board. Make sure the students understand that sin is an offense against God, a rupture in our relationship with God. Go on to explain venial and mortal sin. Venial—meaning “pardonable”—sin is an action, thought, or word that weakens our relationship with God. Mortal—meaning “deadly” or “death-dealing”—sin destroys our relationship with God. For a sin to be mortal, it must meet the following conditions:
 - The action must be seriously wrong.
 - We must know it is seriously wrong.
 - We must freely choose to do the action anyway.
 - Venial sin is forgiven by celebrating the sacrament of Penance or the Eucharist. But, because mortal sin is so deadly, it can be forgiven only in the sacrament of Penance.
- To help the students recognize that sin affects others, write the phrase “**Sin may be personal, but it is never individual**” on the board. Invite the students to tell what they think this phrase means. Accept all reasonable replies. Then direct the students to form their small groups again. Give each group fifteen dominoes and a copy of the activity sheet from the end of the lesson “The Domino Effect.” Allow each group to complete the activity once or twice. Afterward, ask the groups to describe what happened. Explain that just as knocking over even one domino causes all the others to fall, so does committing even one sin affect all people in the Church. Likewise, the sacrament of Penance not only heals the rupture between the sinner and God, but also the brokenness of the faith community. Through the priest, all the members of the Church who have been harmed by someone they don’t even know offer forgiveness. The sacrament reconciles us with God and with the Church.

Break/Writing Exercise (10 minutes)

- Join the students in a break with refreshments.
- Have the journal their responses to the margin exercise on page 146.

Part 2: Lesson (30 minutes)

Text Reference: Practice of the Sacrament of Penance The Effects of the Sacrament of Penance(pages 146-158)

- Begin this part of the session by playing the devil’s advocate. Ask: “Jesus said that God is loving, is all-forgiving, and that he knows what’s in my heart. If this is true, why can’t I just say I’m sorry and ask for forgiveness in my heart? Why do I have to go to a priest for the sacrament of Penance?” See if the students can give you credible reasons for celebrating the sacrament. If they need help, use an analogy like the following:

Put yourself in the shoes of the prodigal son as he sat in the pig sty. Could you return home “in your heart”? No, you would have to pull yourself out of that sty and trudge back to your home and family “in person.” The sacrament of Penance is our way to return home to God in person. Once there, God forgives us and welcomes us home.

- If you were able to have your pastor come to this session, have him outline the celebration of Penance with the students. If he is unavailable, draw on the text pages 146-148 to outline the celebration with them:
 - *Greeting and Blessing:* This reminds us that God’s grace is present, calling and welcoming us to reconciliation.
 - *Celebration of the Word:* We hear a proclamation of God’s Word, calling us to repentance and a life renewed.
 - *Confession:* We confess our sins to the priest. This is an act of conversion, demonstrating our willingness to change our hearts.

- *Act of Contrition (Prayer of Sorrow)*: We offer a prayer of sorrow as a sign that we are sorry for our sins and want God to heal us.
- *Penance*: This is not a punishment for our sin, but a way to help us change our life and to help us sin no more.
- *Absolution*: In God's name, the priest offers us forgiveness. Draw attention to this prayer on page 145 of the Student Text, and read it aloud. Point out that absolution not only restores the sinner to a right relationship with God and the Church but also summons everyone in the Church to the "ministry" of reconciliation—that is, calling all the world back home to God.
- *Thanksgiving and Praise*: We offer thanks for our rescue and restoration.
- *Dismissal*: The priest dismisses us in peace to do what peacemakers do—forgive and reconcile others.
- Explain that there are two essential elements of the sacrament of Penance. The first includes *the acts of the penitent* (contrition, confession, penance/satisfaction). The second includes *the acts of the Church* (absolution/forgiveness in the name of the Trinity and determining the appropriate penance). Ask: "What attitude(s) should a penitent have toward Penance in order to experience fully the wonder of the sacrament?" (See margin exercise on page 156.) Record responses on the board.
- Draw attention back to "Preparing for the Sacrament" on pages 150-152. Ask the students to use the examination of conscience as a way to reflect on the way they are living. Ask:
 - How do you feel when someone forgives you?
 - How often do you celebrate the sacrament of Penance?
 - If you don't celebrate the sacrament regularly, what's stopping you?
 - Do you think taking advantage of the sacrament more often would make a difference in your life? Why or why not?
- Encourage the students to develop a personal schedule for regularly celebrating the sacrament of Penance. For example: during the seasons of Advent and Lent; at the beginning and end of the school year. Remind them as well to approach the sacrament any time they may have committed a serious sin.
- Write the word "**Indulgences**" on the board. Refer the students to pages 156-158 in their books. Help the students understand what indulgences are by leading a discussion about ways the teens can help others make amends for the things they have done wrong. For example: sticking by a friend whom others have rejected because he or she has done something illegal. Remind the teens how they learned earlier that Jesus invited us to switch our burden for a gentler, more hope-filled one. Explain that we offer loving help to others to lighten their burden. The friend who has done wrong is still responsible for the wrongdoing and must face the burden of the consequences, but our loving help can aid in lightening that burden. When we sin—even after we are forgiven—consequences of our sin may remain. Indulgences are the Church's way—that is, *our* way as the Body of Christ—of offering loving help to lighten the burden of those consequences.

Prayer Experience (15 minutes)

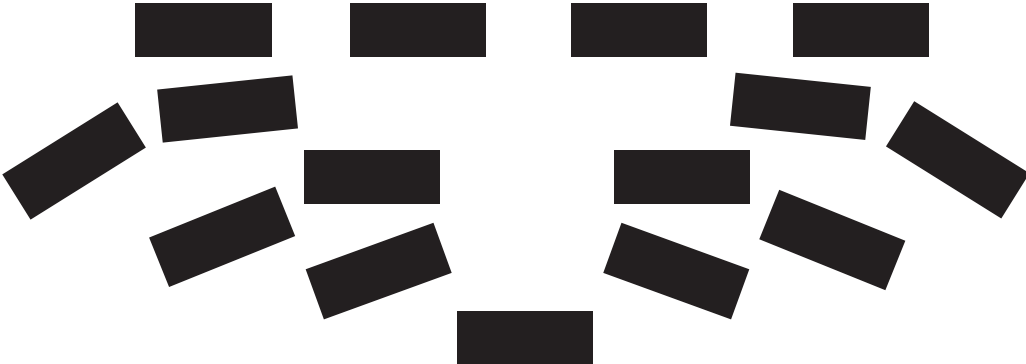
- Have the students gather in a circle around the Paschal (Easter) Candle. Light the candle. Observe a moment or two of silence.
- Ask a volunteer to read Isaiah 1:16-18. Then, as a response, divide the students into two groups and have them alternate praying verses of Psalm 51:1-19.
- Invite the students to offer petitions for forgiveness with the response "Merciful Lord, forgive us and lighten our burdens." Suggest they draw on the "Preparing for the Sacrament" material (pages 150-152) in creating their prayers. For example, "For using people for our own ends. . . ."
- Share a sign of forgiveness and unity by having the students form a circle with their arms draped over one another's shoulders (like a huddle).
- Conclude by singing or playing a recording of one of the songs with hopeful lyrics that the students brought to class.

Conclusion (5 minutes)

- Over the next week, have the students check TV, newspapers, radio, and news magazines to discover instances where forgiveness is given and/or where forgiveness is needed. Tell them to bring their findings with them to their next session.
- Direct the students to complete the Chapter 6 Review Questions on page 159.
- Ask the students to read Chapter 7: Anointing of the Sick (pages 163-178) in preparation for the next session.
- If possible, arrange to have someone involved in healing—a doctor, nurse, or hospital chaplain—to speak about what healing means to him or her at the students' next session. Likewise, if you know someone who was or is suffering the effects of illness and is willing to speak to the group about this experience, arrange for the person to come to the next session.

The Domino Effect

On a flat surface, arrange dominoes according to the pattern below. Note: Imagine you are looking down on the pattern. Gently knock over the front domino. What happened?



Chapter 7:

Anointing of the Sick

Student Preparation

- Students were asked to complete the Chapter 6 Review Questions on page 159.
- Students were asked to read Chapter 7: Anointing of the Sick (pages 163-178) in preparation for this session.
- Students were invited to check TV, newspapers, radio, and news magazines to discover instances where forgiveness is given and/or where forgiveness is needed.

Warm-up (15 minutes)

- Spend a few minutes discussing the students' responses to Chapter 6 Review Questions. Answers may be found on page 145 of the Teacher's Manual.
- Invite students to share their findings of instances where forgiveness is given and/or where forgiveness is needed. In the case of the latter, encourage the students to suggest what, how, and by whom forgiveness should be given.

Part 1: Lesson (30-40 minutes)

Text Reference: The Mystery of Suffering; Jesus Healed Body and Soul (pages 163-169)

- Write the word **"Suffering"** on the board. Brainstorm with the students types of suffering they have witnessed or know about—in their school, neighborhood, community, and world. Record ideas on the board. Direct the students to choose one of the listed situations and to write one way they could try to help heal the suffering. When finished, have them exchange papers with a partner. The partner is to take on the role of someone affected by the suffering and to tell how effective he or she thinks the solution for healing would be.
- Distribute copies of the activity sheet "Crushing Clichés" at the end of the lesson. Read the directions aloud with the students. Have them complete the sheet on their own. Afterward, ask who agreed, agreed somewhat, and disagreed for each of the seven clichés. Call on different students to *briefly* explain their choices.
- Finally, write the following phrase from the famous Catholic writer C. S. Lewis (author of such works as *The Lion, the Witch, and the Wardrobe*, *Mere Christianity*, and *The Screwtape Letters*) on the board: **"God whispers in our pleasures but shouts in our pains. Pain is God's megaphone to rouse a dulled world."** Invite the students to share—and agree/disagree about—what they think Lewis means.
- Afterward, ask: "What are some examples of good coming out of pain and suffering? Can you think of a time when accepting suffering might be necessary to achieve some good results?" Accept all reasonable replies. (E.g., painful traction to restore a broken leg; labor pains to give birth to a child; calluses and blisters acquired while working to help build a Habitat for Humanity house for a homeless family.)
- Go on to help the students recall from their previous session the following points about God's approach to suffering:
 - God did not eliminate pain and suffering from the world.
 - God did not eliminate sin and its consequences.
 - God did, however, refuse to allow suffering and sin to destroy creation—to be meaningless and death-dealing. In Jesus, God gave us reason to hope.
- Ask: "How do you think God wants us to respond to the suffering of others?" (Jesus didn't alleviate all people's suffering. Instead, he shared it, and in so doing, offered people hope. God wants us to do the same.) Tell the students they will learn ways they can respond to suffering and offer hope later in the session.
- Print a variety of illnesses on slips of paper and place them in a container. Possibilities include:
 - Your foot requires amputation due to infection.
 - Because of a car crash, you have lost your sight.
 - You've been diagnosed with leukemia.
 - You suffer from chronic migraine headaches.
 - You've broken your neck in a diving accident and are paralyzed from the neck down.
- Divide the students into groups of four. Give each group one or more of the above situations and ask them to discuss how they would respond and what they would need most from God. Ask groups to record the variety of responses expressed. Call on a representative from each group to summarize the responses for the whole class.

- *Note:* Gently challenge any ideas students may have that life isn't worth living if they are not physically fit. This notion can lead to discounting or dismissing a large number of people in our communities—people living with disabilities. Remind the teens that most of us are T.A.B.s (Temporarily Able-Bodied). Our health can change in an instant, but that doesn't automatically mean our life is worthless or not worth living.
- Have the teens complete the activity "How Jesus Responds to Suffering" (page 157 of the Teacher Manual). Afterward, use the following to check answers:
 - 1A. Peter's mother-in-law was sick with fever.
 - 1B. Jesus grasped her hand and helped her up.
 - 1C. The fever left and she ministered to them.
 - 2A. A man was paralyzed.
 - 2B. Jesus forgave the man's sins then commanded the illness to leave him.
 - 2C. The man got up and walked; the witnesses praised God.
 - 3A. A man had leprosy.
 - 3B. Jesus touched him and said some word over him.
 - 3C. The man was immediately healed, then proclaimed his healing to all.
 - 4A. A widowed mother's only son had died.
 - 4B. Jesus touched the bier and commanded the dead man to rise.
 - 4C. The dead man spoke; the witnesses were fearful, but glorified God.

Make sure the students recognize that Jesus responded to suffering with compassion and healing. The healing he brought not only restored the person to health but also to the community. Likewise, Jesus' healings also led others—the healed person and witnesses—to spread the good news of God's compassionate love.

- On the board, print the definition of the word *redemptive* related to Jesus' suffering: "**Bringing humanity back into the fullness of relationship with God the Father.**" Next, ask the teens to suggest from the text section "Jesus Gave Meaning to Suffering" (pages 167-168) some of the reasons why Jesus' own suffering was, in fact, redemptive and how we can benefit from it. Record responses on the board.

Break/Writing Exercise (10 minutes)

- Join the students in a break with refreshments.
- Give students a copy of the activity sheet "A Gospel of Suffering." Have them read the material about the late Holy Father and then journal their response to it—in whatever way they wish: a poem, questions, prayer, statement of thanks, etc.

Part 2: Lesson (30-40 minutes)

Text Reference: The Sacrament of Anointing; The Historical Development of the Sacrament of Anointing; Sacrament of Anointing: A Practical Application (169-178)

- If you were able to arrange to have a doctor, nurse, hospital chaplain, or someone suffering the effects of illness to visit, have him or her address the group about what healing means to him or her.
- Ask the students to share some ways they can aid someone who is suffering due to illness or old age. Point out the ideas listed in the margin feature on page 169. Other ideas include:
 - Place a poster in your school where the names of sick students or family members could be listed, then invite members of your school community to send get-well cards; update the list weekly.
 - Pray one of the psalms every day for the sick.
 - Offer the troubles of your everyday life for the intentions of the sick and sorrowful.
- Because teens often have difficulty dealing with the suffering and illnesses of others, especially their friends and peers, distribute the activity sheet "How to S.U.P.P.O.R.T. Someone Sick or Suffering," which provides seven simple steps for offering healing to someone who is sick. Read through the steps with the students, allowing them to ask questions or offer comments. Emphasize that the gift of our time to our sick friends—especially those terminally ill—is probably our very best gift. Many people stop coming around when they hear a friend is dying. They may not know what to say and are afraid they will make their friend sad. When this happens, the terminally ill person may feel abandoned. Encourage the teens to rely on the S.U.P.P.O.R.T. steps when dealing with a sick friend or family member.
- Write "**Sacrament of Anointing of the Sick**" on the board. Point out that the faith community comes to the aid of those who are sick through this powerful sacrament of healing. Ask if anyone has witnessed or personally celebrated the sacrament. If so, have him or her describe what took place. Afterward, distribute copies of the activity sheet "The Rite of Anointing of the Sick" and go through it with the group to outline

how the sacrament is celebrated (outside of Mass). Afterward, point out the three main effects of the sacrament (see margin note on page 171 of the Student Text).

- Play the video *Ailing Annie*, part of “The Changing Sacraments video series” (Franciscan Communications) to outline the historical development of the sacrament of Anointing of the Sick.
- Stress that both the sick person and the whole faith community benefit from the celebration of the sacrament. Draw attention to page 175 and the sentence in the first paragraph that reads: “Through the sacrament, the whole Church recommit itself to the one who is ill, and the one who is ill offers his or her suffering for the sake of the Church.” Have the students underscore this sentence in their books and commit it to memory.

Prayer Experience (15 minutes)

- Have the students gather in a circle around the Paschal (Easter) Candle. Light the candle. Observe a moment or two of silence.
- Ask one of the students to read aloud James 5:14-15. (See page 172 in the Student Text.)
- As a response to the reading, invite the students to pray for someone they know who is physically, emotionally, or spiritually ill using these or similar words: “For name/a friend/a neighbor/a relative who suffers from type of illness we pray...” All respond: “Lord Jesus, bring healing and health.”
- Conclude by singing a song of healing, for example “Healer of Our Every Ill” (Haugen), “Hands of Healing” (Haugen), or “Jesus, Heal Us” (Haas). Or play a recording of a popular song about dealing with suffering, such as “Everybody Hurts” by R.E.M.

Conclusion (5 minutes)

- Direct the students to complete the Chapter 7 Review Questions on page 179-180.
- Ask the students to read Chapter 8: Holy Orders (pages 183-203) in preparation for the next session.
- Invite a priest to the next session to address the students about the sacrament of Holy Orders and what being a priest means to him.
- *Note:* If your diocese has a video of a past ordination, arrange to procure and show it to the students at their next session.

Name _____

Crushing Clichés

Circle whether you **agree**, **agree somewhat**, or **disagree** with each of the following clichés about suffering. Be ready to explain your choices.

1. "No pain no gain."

Agree _____ Agree Somewhat _____ Disagree

2. "Whatever doesn't kill you makes you stronger."

Agree _____ Agree Somewhat _____ Disagree

3. "Pain is nature's way of saying, "Hey, you're still alive!"

Agree _____ Agree Somewhat _____ Disagree

4. "Pain is simply weakness leaving the body."

Agree _____ Agree Somewhat _____ Disagree

5. "It has to get worse before it gets better."

Agree _____ Agree Somewhat _____ Disagree

6. "Sometimes you're the windshield; sometimes you're the bug."

Agree _____ Agree Somewhat _____ Disagree

7. "The sharper the berry, the sweeter the wine."

Agree _____ Agree Somewhat _____ Disagree

A Gospel of Suffering

“Every human form of pain contains in itself a divine promise of salvation and joy,” John Paul II said shortly before he died on April 2, 2005. The Holy Father wanted us to understand that when we suffer because of illness, loneliness, old age, or other reasons, God always gives us the grace and strength to unite ourselves with greater love to the sacrifice of Jesus and to share ever more fully in his plan of salvation.

In 1999, Pope John Paul II issued a Letter to the Elderly. In it, he wrote: “How many people find understanding and comfort from elderly people who may be lonely or ill and yet are able to instill courage by their loving advice, their silent prayers, or their witness of suffering borne with patient acceptance! At the very time when their physical energies and their level of activity are decreasing, these brothers and sisters of ours become all the more precious in the mysterious plan of Providence.”

The pope lived up to these words when, as he neared death, he refused to hide his ailments as many past popes had done. By letting us all see his suffering, Pope John Paul II challenged the emphasis that society puts on youthfulness and health and gave flesh-and-blood witness to his words “. . . suffering is never useless. . . it’s a precious thing. If you bring together your suffering and pain, you can be his (God’s) privileged helpers in the salvation of souls” (At a Mass for the Sick, February 11, 2005).

In his writings and especially through his serene, if wordless, bearing of affliction, John Paul II witnessed to the faith that we must persevere with hope and demonstrated how suffering has the redemptive value to draw us closer to Christ.

How to S.U.P.P.O.R.T. Someone Sick or Suffering

Sincerely listen.

Under your hat—Where to keep whatever the sick person tells you.

Please don't judge.

Prize and respect the sick person's feelings, even if you don't understand them.

Opt to do what the sick person wants to do.

Rejoice in the now; appreciate and treasure the time you have with the person.

Touch. Hold hands, hug, caress.

The Rite of Anointing of the Sick

Introduction

- The priest formally greets all those present.
- The priest sprinkles holy water on the sick person and around the room as a reminder of Baptism.
- The priest prays an opening prayer and leads the assembled in an expression of sorrow for sin.

Liturgy of the Word

- The priest or someone in the assembly proclaims a Gospel text (Matthew 11:25-30, Mark 2:1-12, or Luke 7:19-23).
- Response: silence.

Liturgy of Anointing

- The priest leads a litany for the sick person.
- The priest lays his hands on the head of the sick person.
- The priest then blesses the oil (If the oil is already blessed, he simply offers a prayer of thanksgiving).
- The priest anoints the sick person on the forehead and hands and offers a prayer of healing: *Through this holy anointing, may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who freed you from sin save you and raise you up.*

The Lord's Prayer

- All join in praying the Lord's Prayer.

Holy Communion (optional)

Final Blessing

Chapter 8: Holy Orders

Student Preparation

- Students were asked to complete the Chapter 7 Review Questions on page 179-180.
- Students were asked to read Chapter 8: Holy Orders (pages 183-203) in preparation for this session.

Warm-up (15 minutes)

- Spend a few minutes discussing the students' responses to the Chapter 6 Review Questions. Answers may be found on page 162-163 of the Teacher's Manual.
- Introduce this session by saying: "Today we will be discussing Holy Orders, the sacrament by which the Church calls and celebrates its servant leaders. In the early Church, leadership was codified and eventually became known as the ministerial priesthood. The ministerial priesthood is at the service of the common priesthood we all share because of Baptism. Holy Orders confers or ordains men to the ministerial priesthood. There are three levels of ordination (list on the board): **episcopacy (bishops)**; **presbyterate (priests)**; and **diaconate (deacons)**. The first priority of all three orders is to build up the people of God through service to all."

Part 1: Lesson (30-35 minutes)

Text Reference: Sharing in the Priesthood of Christ; The Importance of Apostolic Succession (pages 183-194)

- Explain that Jesus lived and taught many leadership values. Give the students copies of the activity page "Values of Leadership" (page 173 of the Teacher's Manual). Have them use their Bibles to look up and record six leadership values Jesus taught. Answers follow:
 - Matthew 5:13-16 Share the Gospel through good example.
 - Matthew 6:31-34 Trust God in all things.
 - Matthew 10:7 Heal physical and spiritual hurts.
 - Matthew 18:15-21 Forgive others in Jesus' name.
 - Matthew 20:20-28 Rule as a servant of others.
 - Matthew 26:26-29 Celebrate the Eucharist.
- Invite the students to share some ways priests they know live out some or all of these values. Ask what other values the students feel are necessary for an ordained servant leader in the Church. List these on the board.
- Draw attention to the final sentence of text on page 184 and the first sentence on page 185 and ask a volunteer to read them aloud. Go on to remind the students that:
 - the first "work" of the Church is "liturgy;"
 - all sacraments are liturgy;
 - all sacraments make Christ present;
 - to honor its function of "re-presentation," the Church needs an institution (bishops, priests, and deacons)—a ministerial priesthood—at the service of the common priesthood;
 - together, the ministerial priesthood and the sacraments serve as reminders for both Catholic and non-Catholics of how Christ is present in the world, calling all people to act in his name.
- Read the following phrase aloud and ask the students where they have heard it before: "We believe in one, holy, catholic, and apostolic Church" (at Mass in the Nicene Creed). Write the word "**apostolic**" on the board. Explain that it comes from the word "apostle," which, in Greek, means "one who is sent forth, dispatched, entrusted with a mission." Stress that "apostolic" means "from the apostles." Explain that along with one, holy, and catholic, apostolic is one of the four marks or core characteristics of the Church.
- Write the phrase "**apostolic succession**" on the board. Explain that apostolic succession holds that bishops form the necessary link in an unbroken chain of successors to the office of the apostles. The outward sign by which this connection is both symbolized and effected is the laying on of hands by the bishop at ordination.
- To help the teens better understand apostolic succession, explain that it is like a three-fold insurance policy. Apostolic succession ensures that:
 - 1) The Church's teaching is true to the teaching of Jesus.
 - 2) Priests have the authority to act in the person of (to "re-present") Christ in the celebration of the sacraments.

- 3) The faithful receive God's grace when they celebrate the sacraments.
- Go on to help the students understand the "power" of the ordained priesthood. Ask this question: "How is the position of bishop or priest a position of powerlessness?" (See margin question on page 192.) Then make these points:
 - The one who is ordained completely surrenders his own will so that Christ can act through him.
 - Christ is the one with power. The sacrament enables the bishop or priest to empty himself so that Christ can work through him in the Church.
 - Call attention to the text section "The Communal and Personal Dimensions of the Sacrament of Holy Orders" beginning on page 193. Ask a volunteer to read the opening paragraph aloud. Point out that recipients of Holy Orders exercise authority within the community—not in isolation—and for the benefit of the community. To emphasize this point further, distribute copies of the activity sheet "Eucharistic Prayer II." Direct the students to circle all the first-person pronouns in the prayer.
 - Point out that there are no "I" or "me" pronouns in the prayer. In fact, priest always speaks in the first-person plural: "We offer. . ." "We thank. . ." "We praise. . ." The priest prays in the name of the community—of us all. As a baptized member of the community, the priest shares in our "common priesthood." As an ordained member of the community (part of the "ministerial priesthood"), the priest ministers in the name of the whole Body of Christ, its head and its members (see CCC, #1548).
 - If you were able to arrange for a priest to address the group about Holy Orders and what it means to be a priest, have him do so now.

Break/Art Exercise (15-20 minutes)

- Join the students in a break with refreshments.
- Provide the opportunity with various forms of art media for the students to develop an image that depicts the spiritual power of the sacrament of Holy Orders (see page 192). Display their completed work in the room.

Part 2: Lesson (30-35 minutes)

Text Reference: The Three Degrees of the Sacrament of Holy Orders; Historical Development of the Sacrament of Holy Orders; Called to Serve (194-203)

- To help the students review their reading of the section "The Three Degrees of the Sacrament of Holy Orders," distribute copies of the activity sheet "The Three Holy Orders." Have the students complete the matching on their own. Use the following to check for answers:

P Comes from the word "presbyteroi"

D Stephen was one of the first of these

B Means "overseer"

P Co-worker with the bishop

B The Pope

D Means to "wait on" or "to serve"

B "Ordinary" of a diocese

D Can be a married man

P Usually the pastor of a parish

B Possesses the fullness of the sacrament of Holy Orders

D Can be "temporary" or "permanent"

B Descendant of the apostles

Go on to ask:

- Who is the bishop of our diocese?
- Can a deacon be the principal celebrant of Baptism? (yes)
- In certain circumstances may a priest confirm? (yes)
- Can a deacon be the principal celebrant of the sacrament of Penance? (no)
- Outline the rite of ordination with the students. Distribute copies of the activity sheet "The Rite of Ordination." Share the following information with the students (write on the board of overhead) and have them fill in their sheets. *Note:* If you were able to procure a video of an ordination, show it to the group now and use the activity sheet to follow along.
 - Call—Each candidate for ordination is called by name and responds "present."
 - Presentation—A designated priest presents the candidates to the bishop, testifying that they have been properly trained and are worthy to be ordained.

- Election and Consent—The bishop chooses the candidates and community members give their consent.
- Homily—The bishop speaks to the candidates about their duties.
- Examination—The bishop asks each candidate if he is willing to serve Christ and the Church.
- Promise of Obedience and Prayer—Candidates promise to obey the bishop; the bishop asks the Holy Spirit to pour out graces upon the candidates.
- Laying on of Hands and Prayer of Consecration—The essential act of ordination. In silence, the bishop lays his hands on the heads of the candidates as all the priests present. The bishop prays a prayer of consecration.
- Giving of Stole, Chasuble, and Anointing—The new priests receive a stole and chasuble. The bishop anoints their hands.
- Presentation of Gifts and Kiss of Peace—The new priests receive the bread and wine. Bishop offers a sign of priest to each new priest.
- Concelebration—The Mass continues with the new priests celebrating with the bishop.
- Play the video *Clerical Clarence* (part of “The Changing Sacraments” series from Franciscan Communications). It provides information on the historical development of the sacrament of Holy Orders.
- Assign the margin exercise on page 197, with the students discussing a Church leader they respect. Give the students time to write in their journals.
- Call on different students to come before the class and respond to the following questions:
 - Debate the validity of this statement: “In general priests are holier and more devoted to God than lay people.” (See margin section on page 199.)
 - Share an example of Christian living you have witnessed from a priest. (See margin section on page 200.)
 - There is a shortage of priests today. What, if anything, do you think is missing in parishes that are without a full-time priest?
 - How do you think the work of priests will change in the future? How will it remain the same? (See page 200.)
- Have the students open their Bibles and read John 13:1-15. Explain that this passage is the Gospel reading for Holy Thursday, the day we recall Jesus’ Last Supper, his giving us the Eucharist, and his command to the apostles to act as ministers and to “Do this in memory of me.” Stress that Jesus’ example of washing feet shows us that above all else, bishops, deacons, and priests need to be servants, people who spend their lives and energies for others.
- Write the following phrase from *Oh, the Places You’ll Go* by Dr. Seuss (Theodor Geisel) on the board:

**You have brains in your head,
You have feet in your shoes.
You can steer yourself
Any direction you choose.**
- Go on to list the questions below on the board and have the students to think about them for a moment.
 - In what direction are you steering yourself now?
 - Is it the same direction you thought you’d be going three years ago?
 - Where do you think you might be heading in the future?
- Distribute copies of the activity sheet “Do You Have A . . .” Invite the students to read over the sheet on their own, reflect on it, and then write their answers to the three questions you placed on the board. When they finish writing, have them share their answers with a partner.
- Conclude by telling the students that if they think can see themselves “steering” toward a vocation to the ordained or the religious life, they should speak to trusted priest or nun. Make available to the students contact information to your local diocesan vocations office.

Prayer Experience (10 minutes)

- Have the students gather in a circle around the Paschal (Easter) Candle. Light the candle. Observe a moment or two of silence.
- Pray the Divine Praises with the students. Have them simply repeat each line after you:

Blessed be God.

Blessed be God's holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be his most sacred heart.
Blessed be his most precious blood.
Blessed be Jesus in the most holy sacrament of the altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great mother of God, Mary most holy.
Blessed be her holy and immaculate conception.
Blessed be her glorious assumption.
Blessed be the name of Mary, virgin and mother.
Blessed be Saint Joseph, her most chaste spouse.
Blessed be God in his angels and his saints.

- Conclude by singing a song of vocation and service, for example "Will You Come and Follow Me?" (Bell, Iona Community).

Conclusion (5 minutes)

- Give the students copies of the first two pages of the Chapter 8 Test from pages 184-185 of the Teacher's Manual. Have them complete the test at home and bring it back with them to their next session.
- Ask the students to read Chapter 9: Matrimony (pages 207-225) in preparation for the next session.
- Tell the students to bring to their next session a symbol, song, poem, or image that they feel epitomizes love.
- Invite a married couple to attend the next session to talk about how they view living out the sacrament of Matrimony.

Eucharistic Prayer II

Lord, you are holy indeed, the fountain of all holiness.

Let your Spirit come upon these gifts to make them holy,

so that they may become for us the body and blood of our Lord, Jesus Christ.

Before he was given up to death, a death he freely accepted, he took bread
and gave you thanks.

He broke the bread, gave it to his disciples, and said:

Take this, all of you, and eat it;

this is my body which will be given up for you.

When the supper was ended, he took the cup.

Again he gave you thanks and praise, gave the cup to his disciples, and said:

Take this, all of you, and drink from it;

this is the cup of my blood, the blood of the new and everlasting covenant.

It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.

In memory of his death and resurrection, we offer you,

Father, this life-giving bread, this saving cup.

We thank you for counting us worthy to stand in your presence and serve you.

May all of us who share in the body and blood of Christ be brought together
in unity by the Holy Spirit.

Lord, remember your Church throughout the world; make us grow in love,
together with Benedict, our Pope,

(name of local bishop), our bishop, and all the clergy.

Remember our brothers and sisters who have gone to their rest

in the hope of rising again; bring them and all the departed into the light of your presence. Have mercy on us
all; make us worthy to share eternal life

with Mary, the virgin Mother of God,

with the apostles, and with all the saints who have done your will throughout the ages. May we praise you in
union with them,

and give you glory through your Son, Jesus Christ.

Name _____

Date _____

The Three Holy Orders

For each statement choose which degree of Holy Orders it refers to. Mark **B** for Bishop, **P** for Priest, or **D** for Deacon.

___ Comes from the word "presbyteroi"

___ Stephen was one of the first of these

___ Means "overseer"

___ Co-worker with the bishop

___ The Pope

___ Means "to wait on" or "to serve"

___ "Ordinary" of a diocese

___ Successor to St. Peter

___ Can be a married man

___ Usually the pastor of a parish

___ Possesses the fullness of the sacrament of Holy Orders

___ Can be "temporary" or "permanent"

___ Descendant of the apostles

Name _____

Date _____

The Rite of Ordination

Call

Presentation

Election and Consent

Homily

Examination

Promise of Obedience and Prayer

Laying on of Hands and Prayer of Consecration

Giving of Stole, Chasuble, and Anointing

Presentation of Gifts and Kiss of Peace

Concelebration

Do You Have a . . .

Vibrant love for God and God's people?

Outright love for the Church and the sacraments?

Concern for the Gospel and its proclamation?

Aspiration to serve?

Tenderheartedness toward others?

Inclination to live happily without the intimate companionship of a spouse and family?

Openhandedness and generosity?

Need to deepen your relationship with God?

... to the Diaconate, Priesthood, or Religious Life?

Chapter 9: Matrimony

Student Preparation

- Students were asked to complete the first two pages of the Chapter 8 Test from pages 184-185 of the Teacher's Manual.
- Ask the students to read Chapter 9: Matrimony (pages 207-225) in preparation for the next session.

Warm-up (15 minutes)

- Check the students' answers to the Chapter 8 Test (questions 1-11). Answers may be found on page 182 of the Teacher's Manual.
- Introduce this session by having the students share some of the symbols, songs, poems, or images they brought that they feel characterize love.
- Have the students write and then share their personal definition of love. If you wish, invite the teens to make posters of their definitions to display in the room.
- Call on a volunteer to read aloud 1 Corinthians 13:4-8 from the Bible. Have the students compare their definitions with the one found in the scripture passage.

Part 1: Lesson (50-60 minutes)

Text Reference: The Mystery of Love; The Nature of Christian Marriage; The Purpose of Marriage (pages 207-218)

- Write the question "**What is love?**" on the board. Tell the students that for Christians the answer is brief. Have them find it in the Bible (1 John 4:16) "God is love." That's the heart of the matter.
- Help the students understand that we best recognize God in the experience of answered (mutual) love. We see God in a true and deepening relationship. God lives in relationship (Trinity). We are made in that image. We can't disown the God-given impulse to connect and commune, to be "God-like." No wonder God gave us marriage—a mutual, lasting relationship—to help us become more loving, more like God, who is love.
- Draw attention to the margin activity on page 210. Read it aloud and have the students respond to the question. Afterward, distribute copies of the activity sheet "Loving Qualities at the end of this lesson." Invite the students to read over the list of qualities necessary for a person to be a loving wife, husband or parent. Have them come up with at least five more qualities and add them to the list (e.g., religious, compatible, respectful, etc.)
- Challenge the teens to rate themselves on how well they possess these qualities. In the space prior to each quality on the list have them mark:
 - **Y** to indicate, "Yup! I've got it!"
 - **N** to indicate, "Nope! I've got a ways to go yet."
 - **W** to indicate, "Working on this one, and though I've a ways to go, I've got time."Suggest to the students they work on developing the qualities they marked **N** or **W**.
- Write the heading "**The Sacrament of Matrimony**" on the board. Print the following definition below the heading and have the students copy it in their journals: "**Matrimony is a sacrament that celebrates the love that a man and a woman have for each other and the love that God has for them and all the Church.**"
- Tell the students that in the sacrament of Matrimony a man and woman declare their mutual love and commit themselves to each other just as Christ commits himself to us—now and forever with no strings attached.
- Write the phrase "**Marriage Is a Covenant**" on the board. Divide the class into three small groups. Tell the students to draw on what they read about covenant and contracts (see page 214) to outline the differences between negotiating a contract and making a covenant in the following situations:
 - Group 1: A consumer is buying a new car from a salesman.
 - Group 2: A homeowner is arranging for landscaping from a garden crew.
 - Group 3: A teen is negotiating curfew times with a parent.Small group members may simply explain the differences regarding their situation, or, better, they could act them out in role plays.

- Afterward, see to it that the students have the sense that while a contract simply establishes an exchange of services and may or may not be binding (depending on circumstances), a covenant establishes a relationship that endures no matter the circumstances. Marriage as a covenant celebrates the loving *and* lasting exchange of *lives* not merely a legal exchange of duties and privileges.
- Have the students name any of society's ideas or values that can weaken or undermine Christian marriage as a sacrament and covenant. List them on the board. Help the teens recognize that too often society sees marriage as a commodity. When that happens, people tend to treat it like any other commodity and say, "Hey, this isn't working precisely how I imagined it would or how I wanted it to. So. . . I'll just get rid of it and try a different brand." If marriage is treated that way, its meaning as sacrament and covenant is shattered.
- Show the students how the marriage ceremony speaks to the covenant nature of the sacrament. Distribute copies of the activity sheet "A Holy Mystery." Ask a volunteer to read the Opening Prayer from the Wedding Mass aloud. Draw attention to the word "mystery" in the prayer. Remind the students that "mystery" is a Greek word that translates to Latin as "sacrament" (see margin text on page 213). Through the couple's giving of self to one another in matrimony, their marriage serves as a sign or sacrament of God's love not only for the couple but also for all the Church.
- Just for fun, draw students' attention to the cryptogram on the activity sheet "A Holy Mystery." Invite them to take a minute to solve the simple mystery in the cryptogram below and to discover what a couple is really saying to the community when they celebrate their love and commitment in the sacrament of Matrimony. ("If you want to know what Christ's love for the Church is like, look at us.")
- Write the phrase "**Marriage fosters family**" on the board. Ask: "How does the Catholic view with regard to having children contrast with popular views of society at large?" (See pages 215-218.) Go on to have the students work with a partner to create a bumper sticker or slogan on the importance of marriage or on why sexual intercourse belongs only in marriage. Share results.
- Tell the students that the family is like the Church in miniature—the "domestic Church." Direct the students to the margin exercise on page 217. Have them respond to the question about ways they first came to know Jesus in their families.

Break/Conversation (15-20 minutes)

- Join the students in a break with refreshments.
- Have the students join in conversation with the married couple you invited to the session. Allow the couple to talk about how they view living out the sacrament in their lives. Encourage questions from the group.

Part 2: Lesson (25-30 minutes)

Text Reference: Historical Development of the Sacrament of Matrimony; Catholic Marriage Today (pages 218-225)

- Review the historical development of marriage by playing *Marrying Melvin* (parts 1 and 2) from the "Changing Sacraments" video series (Franciscan Communications).
- Invite the students to describe any wedding they recently attended. Ask where the ceremony took place, what they liked about it, what was impressive, what they didn't like or understand. Allow the students to talk about *any* wedding they witnessed but focus on celebrations of the sacrament of Matrimony—those which took place between two baptized Catholics. Ask:
 - What symbols and symbolic actions did you observe?
 - What did the symbols imply about the nature of marriage?
- Call attention to "*The Rite of Marriage*" on page 222. Call on different students to respond to the statements in the margin text. Then ask:
 - Why does the Church encourage Catholics to marry other Catholics?
 - If a Catholic and non-Catholic plan on marrying, what might they do to prepare for some of the extra difficulties they might encounter?
- Review the key points of the text "Divorce, Remarriage, and Annulment" (pages 223-225). Be gentle. Remind the students that we should never presume to judge others. Give special attention to the issue of annulments. Point out that an annulment does not deny the reality of the civil marriage. It simply states that this was not a *sacramental* (permanent) marriage.
- Use questions like those below to discuss the issue of couples living together prior to marriage:
 - How does living together affect the meaning of sex?
 - What happens if a woman becomes pregnant while living with her boyfriend?

- What does simply “living together” say about the values of faithfulness, commitment, and surrender of self?
- Go on to assign the questions posed in the two margin exercises on page 223. Have the students write their responses and share them if time allows.
- If this is your last session with the students, give them copies of questions 1-13 of the Chapter 9 Test (pages 205-206 of the Teacher’s Manual). Go through the test with the group, checking answers (page 203 of the Teacher Manual) as you progress.

Prayer Experience (10 minutes)

- Have the students gather in a circle around the Paschal (Easter) Candle. Light the candle. Observe a moment of silence.
- Conclude this session and series on the sacraments by leading the students in a *dayenu* prayer. The *dayenu* is an ancient Jewish prayer of praise which focuses on the cumulative blessings God bestows on us. Each stanza of the prayer proclaims a divine blessing to which all respond: “It would have been enough.” The following stanza always adds to the blessings announced by the prayer’s previous stanza. The total effect of the prayer is a burgeoning recitation of praise for God’s blessings. This *dayenu* gives thanks for the sacraments. Either lead the prayer yourself, choose a student leader, or make copies and have different students pray each stanza.
 - If you, O God, had loved us, but had not given us Jesus the Christ as the flesh-and-blood sign of your love. . . (Response by all)
 - If you had given us Jesus the Christ as the flesh-and-blood sign of your love, but Jesus had not given himself for us. . . (Response by all)
 - If Christ had given himself for us, but had not freed us from sin, given us new life, and made us part of his Body the Church, through Baptism. . . (Response by all)
 - If Christ had freed us from sin, given us new life, and made us part of his Body the Church, through Baptism, but had not sealed us with the gift and gifts of the Holy Spirit. . . (Response by all)
 - If Christ had sealed and blessed us with the gift and gifts of the Holy Spirit, but had not fed us with the Eucharist. . . (Response by all)
 - If Christ had fed us with the Eucharist, but had not offered us forgiveness and reconciliation in the sacrament of Penance. . . (Response by all)
 - If Christ had offered us forgiveness and reconciliation in the sacrament of Penance, but had not also brought us healing through Anointing of the Sick. . . (Response by all)
 - If Christ had brought us healing through Anointing of the Sick, but had not granted us the care and direction of servant leaders through the sacrament of Holy Orders. . . (Response by all)
 - If Christ had granted us the care and direction of servant leaders through the sacrament of Holy Orders, but had not also blessed the love of man and woman in Matrimony. . . (Response by all)

But as it is, loving God, you have given us all these mysteries, signs, and wonders! Each is an avenue to grace. Together, they pave the way to you. With joy, we offer you thanks and praise today and all our days from now until forever.

Amen.

Conclusion (5 minutes)

- If this is your last session with the students, be sure to take time to thank them as a group and individually. If you will be meeting with them again soon around another topic—for example social justice or morality—provide the students with any necessary pre-gathering materials.

Name _____

Date _____

Loving Qualities

1. ___ Patient
2. ___ Kind
3. ___ Fun
4. ___ Trusting
5. ___ Challenging
6. ___ Modest
7. ___ Understanding
8. ___ Compassionate
9. ___ Forgiving
10. ___ Conscientious
11. ___ Fair/Just
12. ___ Gentle
13. ___ Faithful
14. ___ Honest
15. ___ Supportive
16. ___
17. ___
18. ___
19. ___
20. ___

Name _____

Date _____

A Holy Mystery

Father,
 you have made the bond of marriage
 a holy mystery,
 a symbol of Christ's love for his church.
 Hear our prayers for N. and N.
 With faith in you and in each other
 they pledge their love today.
 May their lives always bear witness
 to the reality of that love.

(Opening Prayer, Wedding Mass)



SOLVE THIS MYSTERY: *What are a bride and groom saying to us by celebrating their love and commitment in the sacrament of Matrimony?*

A	B	C	D	E	F	G	H	I	J	K	L	M
24	15	18	20	8	3	21	7	1	4	19	9	25

N	O	P	Q	R	S	T	U	V	W	X	Y	Z
22	6	12	11	2	14	26	5	23	10	16	13	17

" 1 3 13 6 5 10 24 22 26 26 6

19 22 6 10 10 7 24 26 18 7 2 1 14 26 14

9 6 23 8 3 6 2 26 7 8 18 7 5 2 18 7

1 14 9 1 19 8 18 6 6 19 24 26 5 14."