

Matthew 28: 1-10 - Jesus Rises from Death



The day after the Sabbath day was the first day of the week. At dawn on the first day, Mary Magdalene and another woman named Mary went to look at the tomb.

At that time there was a strong earthquake. An Angel of the Lord came down from heaven. The Angel went to the tomb and rolled the stone away from the entrance. Then he sat on the stone. He was shining as bright as lightning. His clothes were white as snow. The soldiers guarding the tomb were very frightened of the Angel. They shook with fear and then became like dead men.

The Angel said to the women, "Don't be afraid. I know that you are looking for Jesus, the one who was killed on the cross. But He is not here. He has risen from death as He said he would. Come and see the place where His body was. And go quickly and tell His followers. Say to them: 'Jesus has risen from death. He is going into Galilee. He will be there before you. You will see Him there.'" Then the Angel said, "Now I have told you."

The women left the tomb quickly. They were afraid, but they were also very happy. They ran to tell Jesus' followers what had happened. Suddenly, Jesus met them and said, "Greetings." The women came up to Jesus, took hold of His feet, and worshiped Him. Then Jesus said to them, "Don't be afraid. Go and tell my brothers to go on to Galilee. They will see me there."

Jesus has Risen



An Angel of the Lord told the women that Jesus had risen. How did the women feel?

What did the Angel ask them to do?

Eternal Life



When we die, we can live forever with God in heaven. What is this called?

The sun is Shining Brightly

The sun is shining brightly,
The trees are clothed with green,
The beautiful bloom of flowers
On every side is seen.
The fields are gold and emerald,
And all the world is gay;
For 'tis the month of Mary,
The lovely month of May.

O Mary, dear Mother,
We sing a hymn to thee;
Thou art the Queen of Heaven,
Thou too, our Queen shalt be.
Oh! rule us and guide us
Unto eternity.

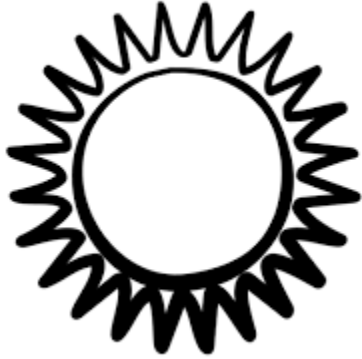


The Sun is Shining Brightly



Name _____

Date _____



The sun is



The beautiful bloom



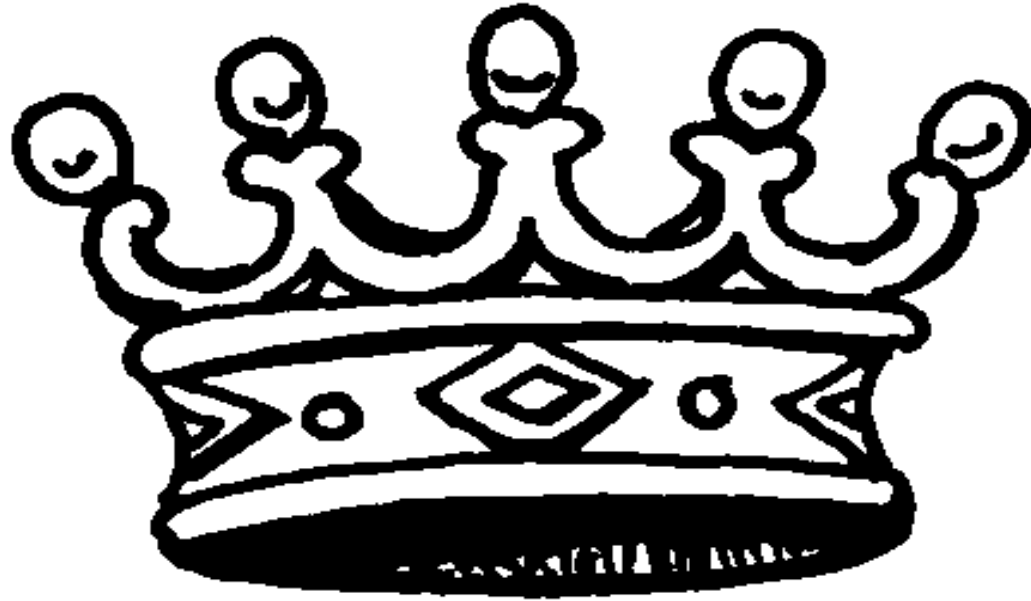
The fields



For 'tis _____



O Mary, _____



Thou art



Oh! Rule _____

Queen of Heaven



Queen of the Angels



Queen of the Rosary



Queen of All Saints



Making a crown in honour of Mary, our Queen



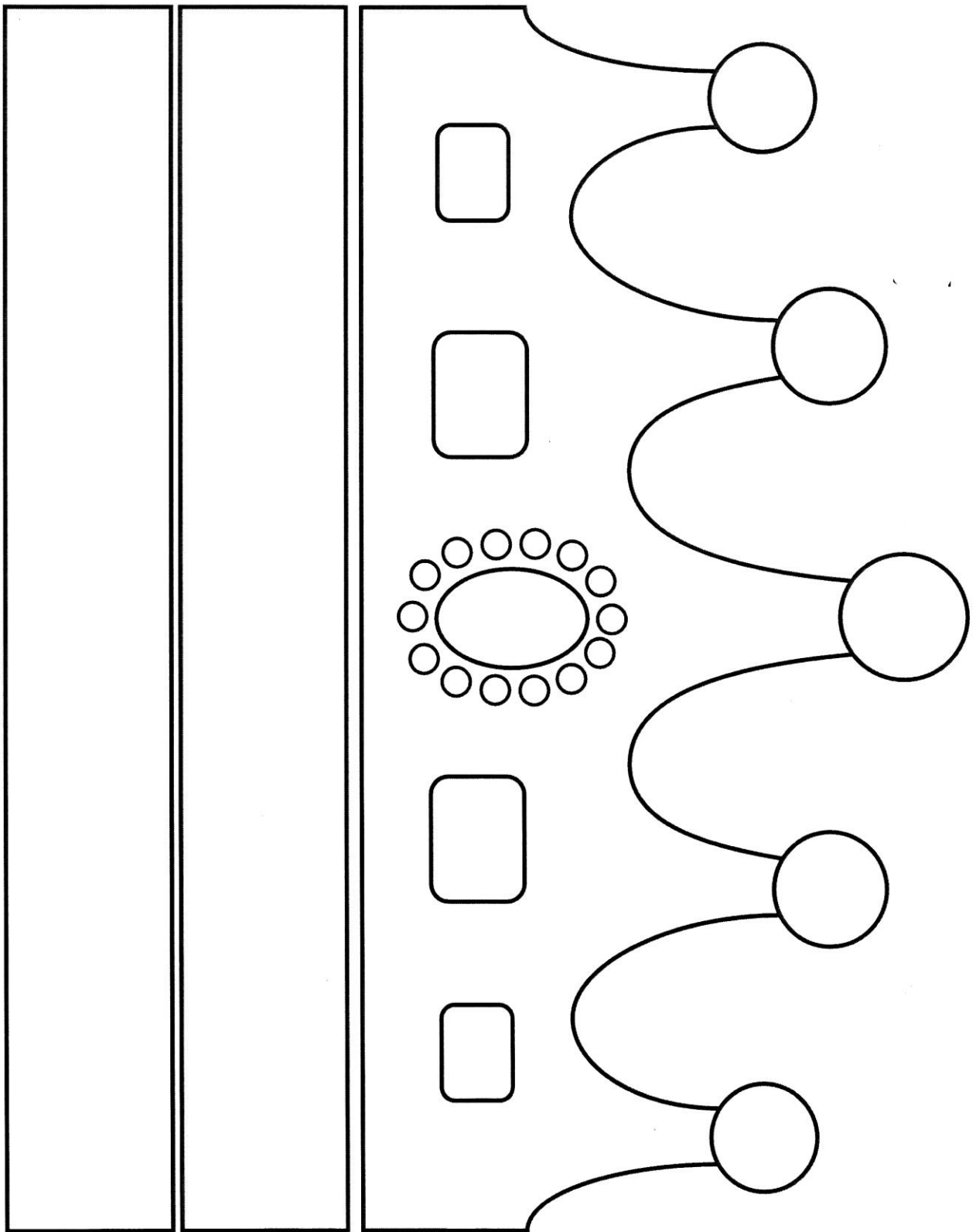
You will need:

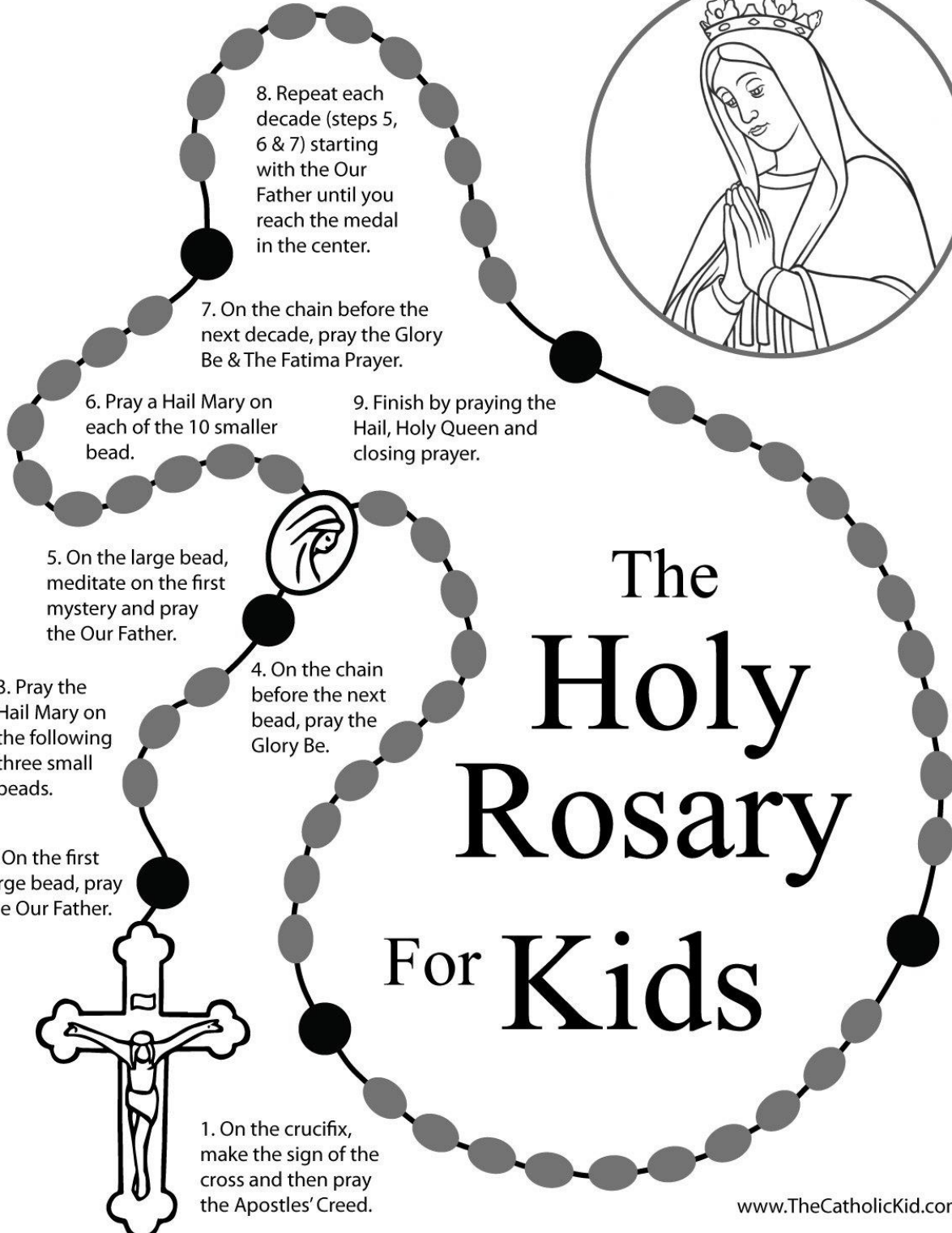
- Template printed on cardboard.
- Coloured Foil
- Art and Craft Materials
- Scissors
- Glue

Instructions:

1. Colour or paint the Crown including the two long bands.
2. Cut out and stick foil paper on crown to give the impression of precious jewels.
3. Cut out the template pieces.
4. Glue the bands on either side of the crown.
5. Measure the crown around head and trim the bands as necessary.
6. Glue the ends of the two bands together.

Crown Template





The Holy Rosary For Kids

1. On the crucifix, make the sign of the cross and then pray the Apostles' Creed.
2. On the first large bead, pray the Our Father.
3. Pray the Hail Mary on the following three small beads.
4. On the chain before the next bead, pray the Glory Be.
5. On the large bead, meditate on the first mystery and pray the Our Father.
6. Pray a Hail Mary on each of the 10 smaller beads.
7. On the chain before the next decade, pray the Glory Be & The Fatima Prayer.
8. Repeat each decade (steps 5, 6 & 7) starting with the Our Father until you reach the medal in the center.
9. Finish by praying the Hail, Holy Queen and closing prayer.

The First Joyful Mystery

The Annunciation



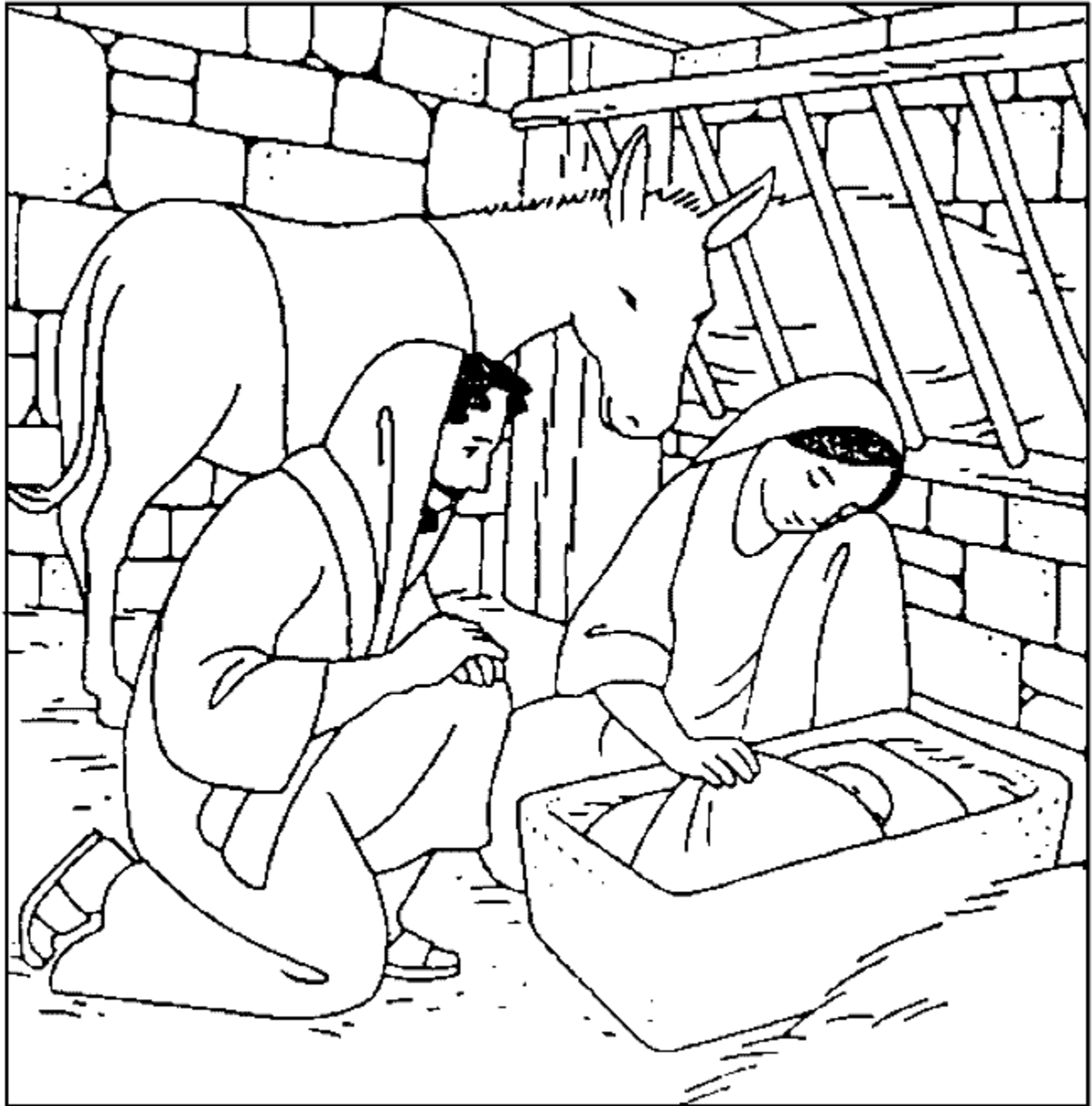
The Second Joyful Mystery

The Visitation



The Third Joyful Mystery

The Nativity



The Fourth Joyful Mystery

The Presentation of the Child Jesus in the Temple



The Fifth Joyful Mystery

The Finding of the Child Jesus in the Temple



Luke 1: 26-38 - The Annunciation



During Elizabeth's sixth month of pregnancy, God sent the Angel Gabriel to a lady who lived in Nazareth, a town in Galilee. She was engaged to marry a man named Joseph from the family of David. Her

name was Mary. The Angel came to her and said, "Greetings! The Lord has blessed you and is with you."

But Mary was very confused by what the Angel said. Mary wondered, "What does this mean?"

The Angel said to her, "Don't be afraid, Mary, because God is pleased with you. Listen! You will become pregnant. You will give birth to a son, and you will name him Jesus. He will be great, and people will call him the Son of the Most High. The Lord God will give him the throne of King David, his ancestor. He will rule over the people of Jacob forever. His kingdom will never end."

Mary said to the Angel, "How will this happen?"

The Angel said to Mary, "The Holy Spirit will come upon you, and the power of the Most High will cover you. The baby will be holy. He will be called the Son of God. Now listen! Elizabeth, your relative, is very old. But she is also pregnant with a son. Everyone thought she could not have a baby, but she has been pregnant for six months. God can do everything!"

Mary said, "I am the servant girl of the Lord. Let this happen to me as you say!" Then the Angel went away.

I go to Mass each Sunday



We must attend Mass at the _____.

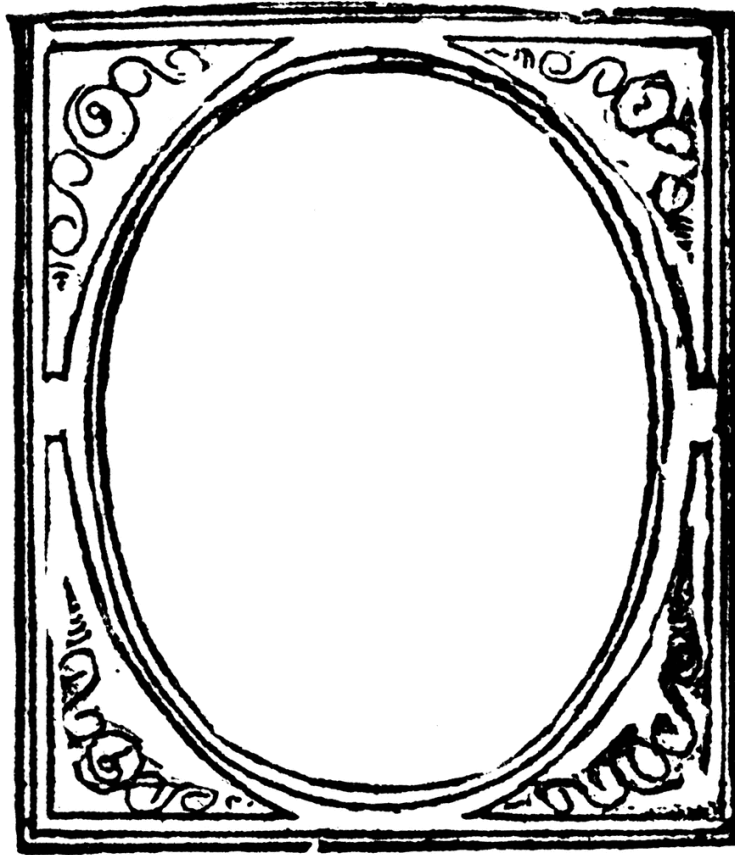
One of the ten commandments says Remember to keep
_____.

To deliberately miss Mass on Sunday is a _____.

My local Church has Sunday Mass at the following times.

_____	_____
_____	_____

I am a Member of God's Church



As a member of God's Church, I must

The Liturgy of the Word (Information for Teachers)

- A). **The First Reading: -The Hebrew Scriptures:** The first reading is mostly chosen from the Old Testament and during some seasons the Book of Acts might be read. This reading usually harmonises with the Gospel reading (see below). This reveals the continuity between Israel and Jesus who comes not to replace but to fulfil Israel.
- B). **The Responsorial Psalm:** The Psalm reflects themes in the readings. The Psalm consists of an antiphon. This is a vehicle of prayer and praise - an atmosphere of prayer within which the readings occur.
- C). **The Second Reading - The Christian Scriptures:** This reading is also referred to as the Epistle, is usually from one of the letters in the New Testament which may also include the Book of Acts or the Book of Revelations. While the letters address particular situations in the early Church, their message transcends the centuries to motivate contemporary Christians and deepen our appreciation of the mystery of Christ.
- D). **The Gospel - Acclamation:** "Alleluia" is a Latin echo of the Hebrew acclamation "Praise God!" and is a key word in Christian worship. Here it heralds the Gospel. In a solemn celebration, the Church Dacon goes to the altar where the Gospel is enthroned. He lifts the book and, accompanied by servants (altar-servers) with candles and on some occasions incense (symbols of Christ's light), processes with the Gospels held high while choir and community acclaim the good news with "Alleluia," alternating with verses appropriate to today's Gospel. Christians acclaim the most wonderful deed of God among humankind, Jesus Christ, here made visible in the book containing His words and message to us all.
- E). **The Gospel Reading:** The Gospel is the climax of the liturgy of the word. Catholic faith teaches that in proclaiming the Gospel, Christ is truly present to the community. For this reason, the community stands to witness to Christ's resurrection which allows him to be present to his people.
- As the deacon or priest introduce the Gospels all in the community sign themselves with the sign of the cross traced on the forehead, the lips and over the heart. This signing reminds us "Christ in my thoughts" <forehead>, "Christ from my lips or what I say" <lips> and "Christ in my heart" <over the heart>.
- Hearing the Gospel proclaimed also reminds and identifies Catholics with the first community which heard these words for the mouth of Jesus. On the conclusion of the reading the minister proclaims, "The Gospel of the Lord." He means not the book, but the Gospel of Jesus Christ, the "Good News" itself. The community affirms in faith by responding, "Praise to you, Lord Jesus Christ".
- F). **The Homily (or mini sermon):** Christians believe that "faith comes through preaching." (Romans 3:13-15). This idea is rooted in Jewish belief that the creative power of God's word transforms human life. The Scriptures are not always easy to understand and apply to present life. For this reason, the homily breaks open the Scriptures, showing how the word of God addresses us today. What import does the Gospel have for our lives today, for the world we live in, for issues in the community forum?
- G). **The Profession of Faith:** (the Creed): The Creed is a written profession summarising the community's search for an ever-deepening understanding of Jesus and His message. The Nicene-Constantinople Creed is most often used at Mass, although the Apostles' Creed may be used at some liturgies. Please note that both creeds are used by not only the Catholic Church, but also by Episcopalians, Presbyterians, Methodists, Lutherans, Orthodox and many other Christian faiths.
- H). **General Intercessions (Prayers of the Faithful):** The people petition God for the needs of the Church, society, the parish, people in need, the sick and suffering, and those who have died. They direct our faith which has been deepened through prayer and listening to God's word to specific situations today. These prayers conclude the Liturgy of the Word.

The Liturgy of the Eucharist (Information for Teachers)

A). The Preparation of the Altar and the Gifts : The gifts of bread and wine are placed at the back of the church before the service. The people then join in the giving their monetary offering in support of their community and its various ministries. This collection is a real expression of support for your local community church.

After this in procession, people bring the bread and wine forward with the people's offerings. The priest receives then in the community's name. "The rite of carrying up the gifts connects us with the traditions of the early Church where people brought up bread and wine which they worked to make for the celebration of the Lord's Supper.

Taking is the first of the Eucharistic actions. While the Western Church in the past emphasized the bread and wine which are transformed, originally the Hebrew context stressed the actions themselves. Thus, the Eucharist is often referred to in Scripture not in terms of the bread and wine but as actions of taking, blessing, breaking and sharing. The early Church commonly referred to the Eucharist as the "breaking of bread."

When he has received the gifts the priest prepares them, reciting prayers patterned on the ancient Jewish Kiddish of the Passover meal: "Blessed art thou, O Lord our God, Creator of the fruit of the earth. The earth is the Lord's and the fullness thereof." The priest then adds a drop of water to the wine - a tradition from the 1st Church who considered it symbolic of the union of Christ's humanity and divinity, or of Christ with his Church.

The priest then washes his hands as did the Jewish leaders before the ritual meal. This action has also taken on symbolic significance. The priest prays, "Lord wash away my iniquity, cleanse me from my sins." The presider invites the people to prayer: they respond. The rite concludes with a short prayer over the gifts.

B). Eucharistic Prayer: Now at the very heart of the Eucharist, this prayer in some aspect antedates Christianity itself. Its model is derived from the Jewish Berakah or blessing prayer. Berakah prayer generally praises and blesses God for all the wonderful gifts of creation. The celebrant gives thanks to God in imagery appropriate to the day or season and the "Holy, Holy, Holy" is sung or recited by the community.

Now in a longer prayer of thanksgiving, the priest on behalf of all gives thanks to God for Christ. He asks the Father to send the Holy Spirit upon the gifts of bread and wine transforming them into Christ's body and blood. This invocation is known as the epiclesis.

The institution narrative recalls the Last Supper which in essence, go back to Jesus himself. Even Paul quotes these words as tradition. The institution narrative leads the people to acclaim their faith in one of four different acclamations. The people are not simple observers but active participants in the mystery being celebrated.

Remembrance of the saving acts of Jesus follows. This section is known as the anamnesis. Remembrance is a much stronger action in Jesus' day than in our culture. To remember something meant to enter into it and bring its power into the present. Thus, in remembering, Jesus' sacrifice becomes present and can be entered into just as the first disciples did. The Church in celebrating the Eucharist is fulfilling Jesus' command to keep His memorial. It does this by recalling especially his passion, resurrection and ascension. In this memorial, the Church joins in Christ's self-offering to the Father in the Holy Spirit. It calls the faithful not only to offer the spotless victim but also to learn to offer themselves. In doing so they are drawn into ever more perfect union, through Christ the Mediator, with the Father and with each other, so that at last God may be all in all. The priest then again invokes the Holy Spirit to bless the Church and to unite all Christians and again to bless the gifts.

The intercessions make it clear that the Eucharist is celebrated in communion with the entire Church in heaven and on earth. The offering is made for the Church in all its members, living and dead, who are

called to share in salvation. We remember the saints as well as our brothers and sisters who have died and our friends in need.

The great prayer concludes with a doxology. The people confirm this entire prayer with a final "Amen."

C). Communion Rite: Communion expresses unity in the body of Christ. Through communion Christians are united with God in Christ and through Christ with one another in unity.

The Lord's Prayer opens this rite in the words and according to the model of Jesus. After the prayer the priest's short prayer continues its spirit and followed up with another doxology.

The Sign of Peace goes back to the earliest Christians and is a result of God's reconciliation which begins among Christians and then flows into the world at large.

The Breaking of the Bread is the third great action of the Eucharist. To the early Christians, sharing in one loaf was a symbol of unity, solidarity and family; sliced bread, crackers or individual hosts (special wafers) lose this significance. During this action the people sing a litany acknowledging Jesus as the Lamb of God pointed to by John the Baptist and that the bread, we share is indeed that same Christ.

Now the priest holds up the host and cup, inviting the community to come forward and receive. The community responds with the words of the Roman centurion to Jesus (Matthew 8:8). Then the journey toward the altar to receive Communion; this procession reflects the journey we all have towards God. And made with friends in the community it is one more sign of unity flowing from the Eucharist. A Psalm is also generally sung by the choir and community as this journey forward continues.

After receiving Communion all return to their seats and spend the time in prayer. The priest then draws the prayers together in the Prayer after Communion.

D). Concluding Rites: These rites now focus upon the sending forth of the community. No sacrament exists as an end in itself. Christians are transformed and nourished in the sacraments to in turn become sacraments to the world.

The priest gives a final blessing. As at the beginning all trace the sign of the cross. The dismissal sends us forth to in turn become the bread of the world. The word "Mass" comes from the ancient Latin dismissal, "Ite, missa est." (Go, it is sent).

The Liturgy of the Word



During the Liturgy of the Word, I hear readings from

During the readings I must listen to

The Confiteor

I confess to almighty God,
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and what I have failed to do;

(and, striking their breast, they say)

through my fault, through my fault,
through my most grievous fault;
therefore, I ask blessed Mary, ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
Amen.



The Penitential Rite (after the Confiteor)

Celebrant: Have mercy on us, O Lord.

People: For we have sinned against you.

C. Show us, O Lord, your mercy.

P. And grant us your salvation.

C. You were sent to heal the contrite of heart:
Lord, have mercy.

P. Lord, have mercy.

P. You came to call sinners:
Christ, have mercy.

P. Christ, have mercy.

C. You are seated at the right hand of the Father to intercede for us:
Lord, have mercy.

P. Lord, have mercy.

C. May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

P. Amen

C. Lord, have mercy.

P. Lord, have mercy.

C. Christ, have mercy.

P. Christ, have mercy

C. Lord, have mercy.

P. Lord, have mercy.

The Liturgical Colour for Pentecost is Red



Act 2: 1-8 - The Coming of the Holy Spirit - Pentecost

When the day of Pentecost came, they were all together in one place. Suddenly a noise came from heaven. It sounded like a strong wind blowing. This noise filled the whole house where they were sitting. They saw something that looked like flames of fire. The flames were separated and stood over each person there. They were all filled with the Holy Spirit, and they began to speak different languages. The Holy Spirit was giving them the power to speak these languages.



There were some religious Jews staying in Jerusalem who were from every country in the world. When they heard this noise, a crowd came together. They were all surprised, because each one heard them speaking in his own language. They were completely amazed at this. They said, "Look! Aren't all these men that we hear speaking from Galilee? But each of us hears them in his own language. How is this possible? We are from different places:

Pentecost Reporter

Imagine you are a television reporter, and you were present at the scene of Pentecost. Write out three questions you would ask the disciples. Remember a question usually starts with:

Where? What? Why? When? How?

Now swap worksheets and let another child answer your questions.



Question 1

Answer

Question 2

Answer

Question 3

Answer

Tongues of Fire Collage



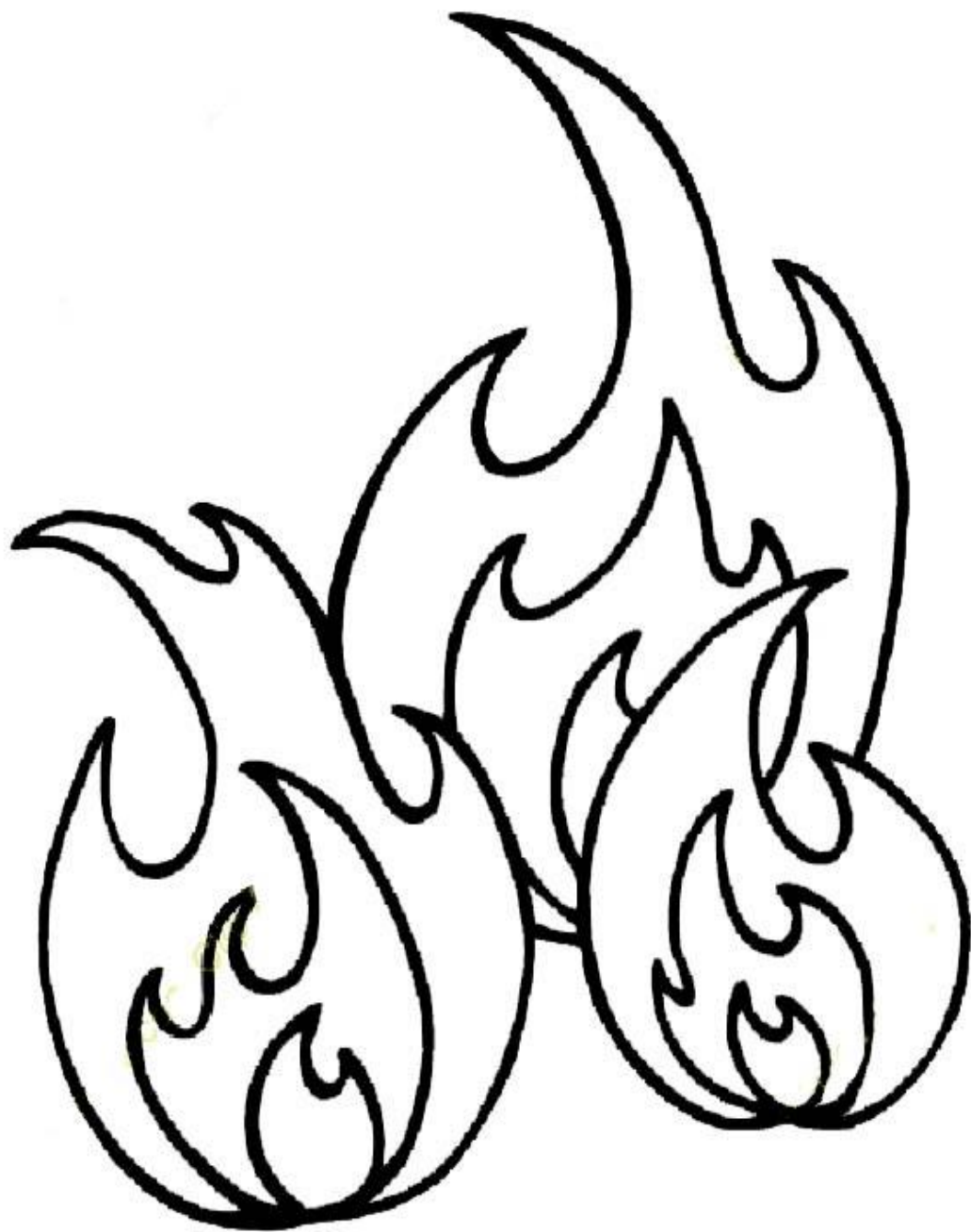
You will need:

- Tongues of fire template photocopied on cardboard
- Scissors
- Glue
- Red, orange and yellow tissue paper

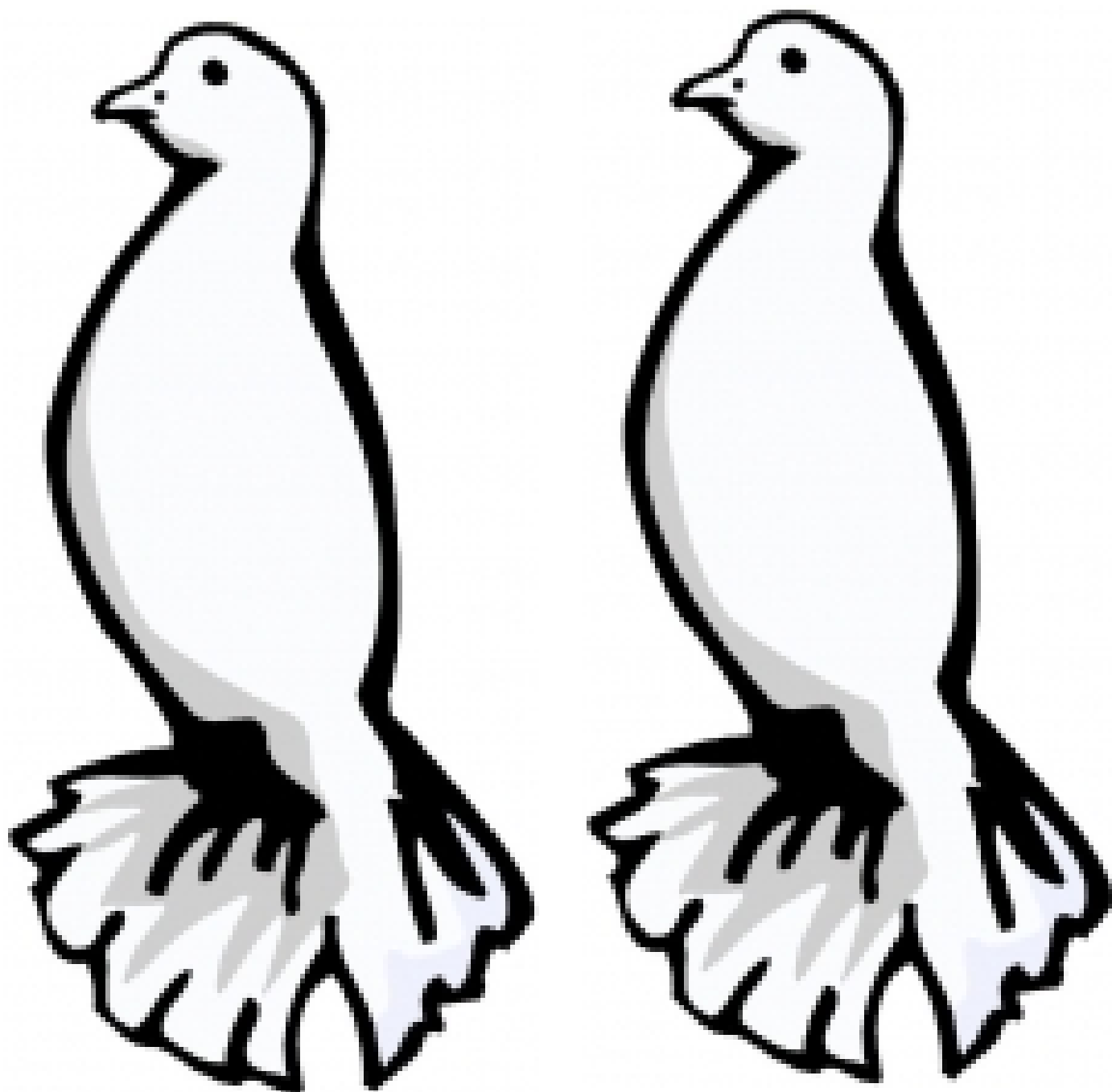
Instructions:

- Cut out the template
- Cut up the tissue paper into tongues of fire shapes
- Glue a mixture of the tissue paper colours onto the template

Tongues of Fire Template



Dove Template



How to Make a Handprint Dove



You will need:

- Template printed on White Card
- Heavyweight White Paper
- Scissors
- Glue

Instructions:

1. Cut out the dove template
2. Place hands on white paper and draw around each hand.
3. Cut out each handprint.
4. Glue handprints onto the body of the dove to form wings

Peace, Perfect Peace

Peace, perfect peace, is the gift of Christ our Lord,
Peace, perfect peace, is the gift of Christ our Lord.
Thus, says the Lord, will the world know my friends,
Peace, perfect peace, is the gift of Christ our Lord.

Hope, perfect hope, is the gift of Christ our Lord,
Hope, perfect hope, is the gift of Christ our Lord.
Thus, says the Lord, will the world know my friends,
Hope, perfect hope, is the gift of Christ our Lord.

Joy, perfect joy, is the gift of Christ our Lord,
Joy, perfect joy, is the gift of Christ our Lord.
Thus, says the Lord, will the world know my friends,
Joy, perfect joy, is the gift of Christ our Lord.





Our Schools Patron Saint



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Our School's Patron Saint is _____.

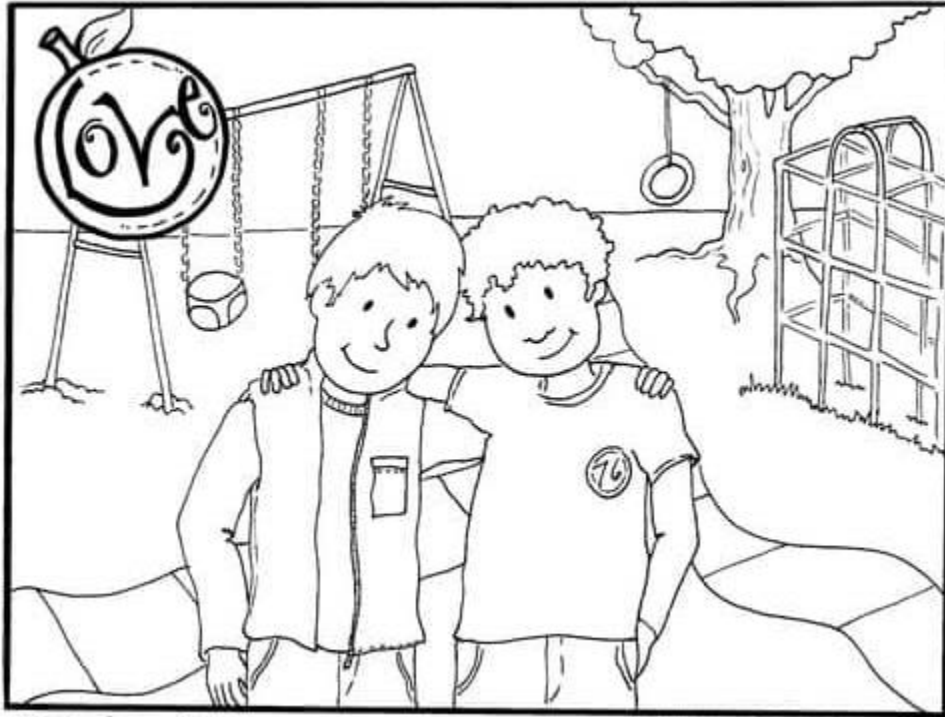
Three facts I have learned about my school's patron saint are:

Fact 1

Fact 2

Fact 3

Living in the Way Jesus asked us to



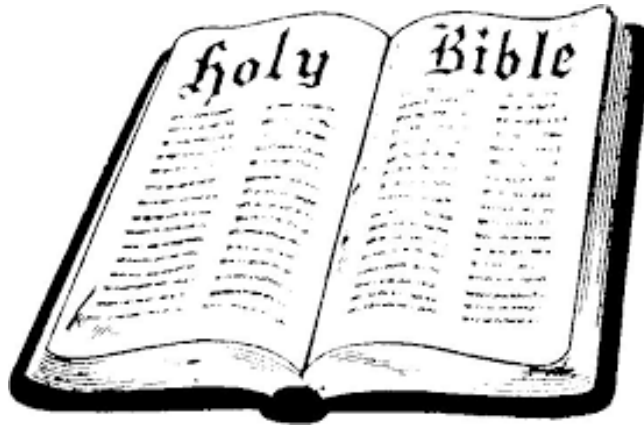
This week at school I am going to live like Jesus by:

This week at home I am going to live like Jesus by:

Lecterns



The Bible



Complete the following sentences.

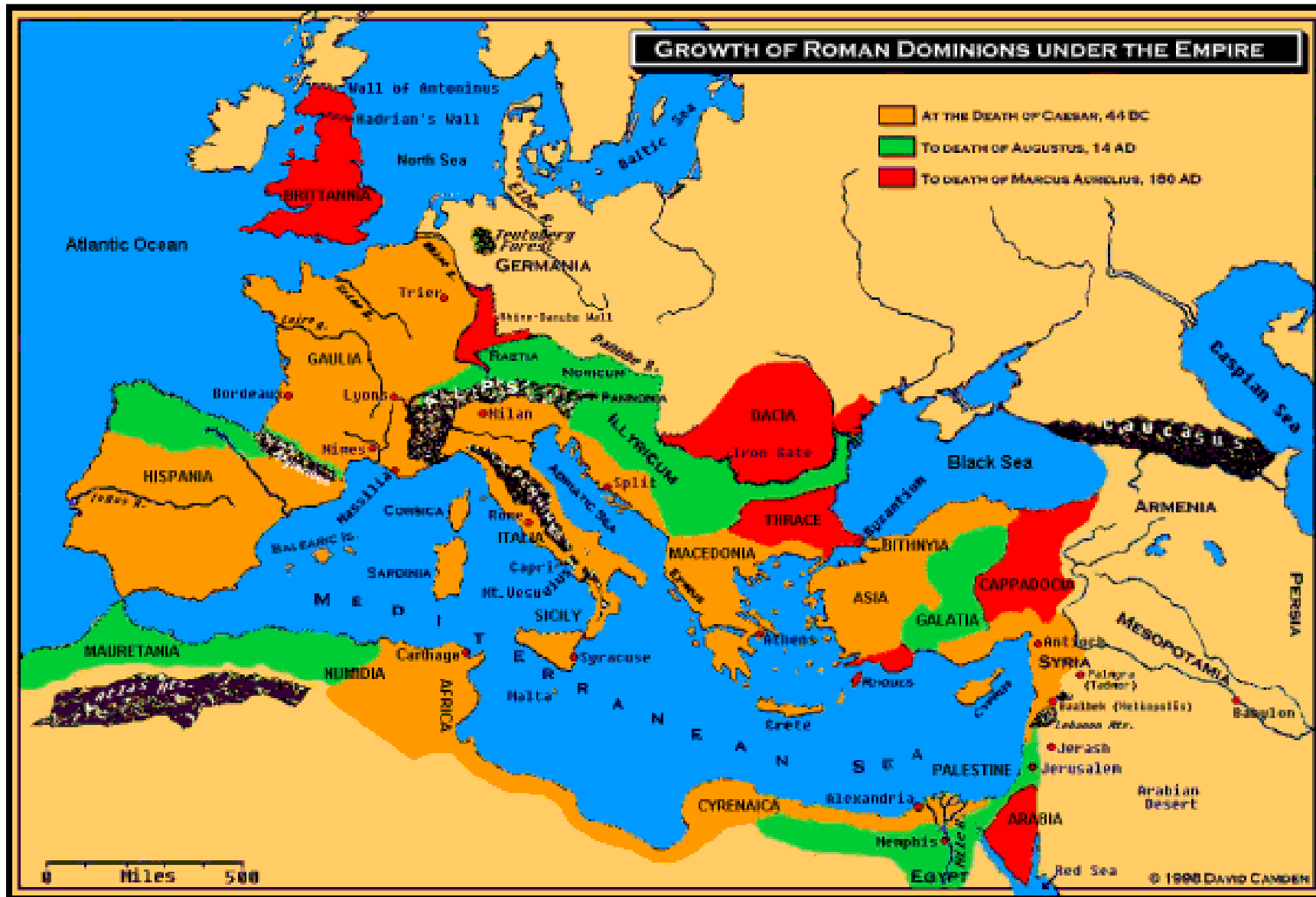
The Bible is a holy book because it contains _____

I should always treat the Bible with _____

The Old Testament tells us _____

The New Testament tells us _____

Map of the Roman Empire



Map of Palestine

This is a map of Palestine during the time when Jesus was on earth. Can you find and highlight the following places?

- Bethlehem
- Jerusalem
- Sea of Galilee
- Dead Sea
- Nazareth
- Samaria
- Cana
- Emmaus



Follow Me, Follow Me

Follow me, follow me, leave your home and family,
Leave your fishing nets and boats upon the shore.

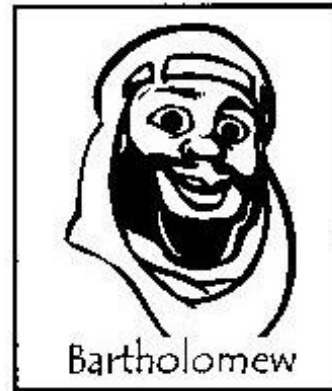
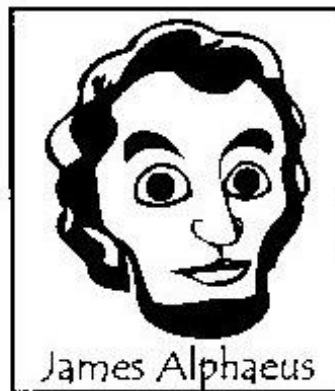
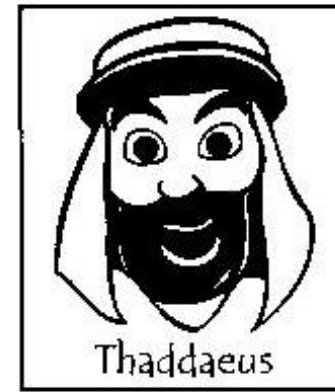
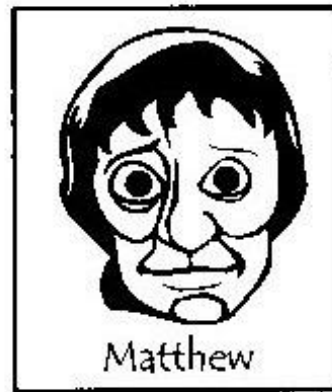
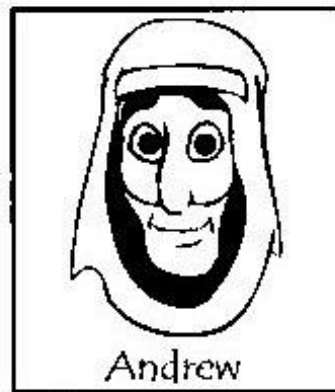
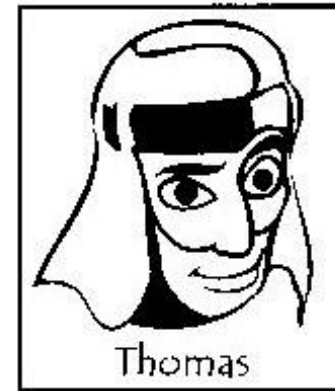
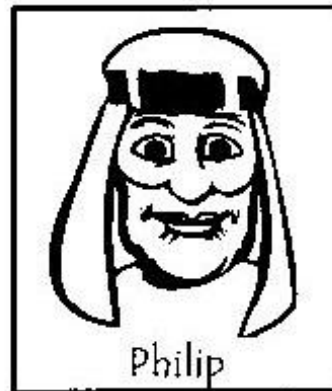
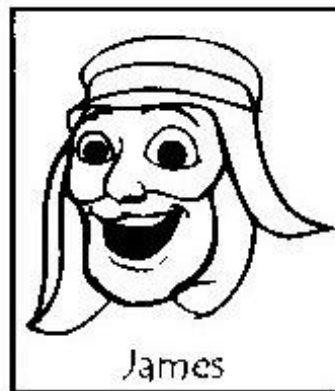
Leave the seed that you have sown,
Leave the crops that you have grown,
Leave the people you have known and follow me.

1. The foxes have their holes,
and the swallows have their nests,
but the son of man
has no place to lay down.
I do not offer comfort,
I do not offer wealth,
but in me will all happiness be found.

2. If you would follow me,
you must leave old ways behind.
You must take my cross
and follow on my path.
You may be far from loved ones,
you may be far from home,
but my father will welcome you at last.



Disciples of Jesus



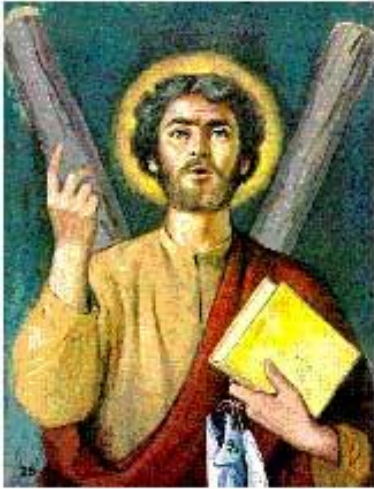
Jesus and His 12 Disciples



Saint Andrew Storyboard

<p>1. St. Andrew was born in Galilee at the same time as Jesus. He and his brother, Peter, were fishermen.</p>	<p>2. Andrew was the first disciple to be called by Jesus.</p>	<p>3. The first thing Andrew did was to find his brother Peter and tell him, "We have found the Messiah. He brought Peter to Jesus.</p>
<p>4. In the story of the feeding of the five thousand it was Andrew who brought the boy with the loaves and fishes to Jesus.</p>	<p>5. He was martyred by crucifixion, on a cross in the form of an X-shape and died on November 30th.</p>	<p>6. Saint Andrew is the patron saint of Scotland, Greece and Russia.</p>

Teachers' Information Sheet - Saint Andrew



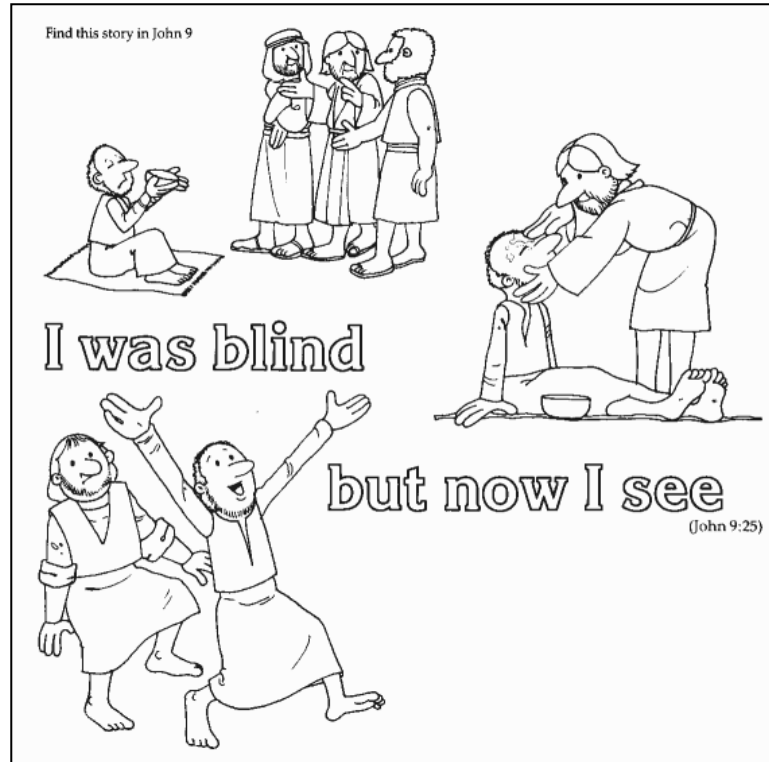
St. Andrew was born at Bethsaida in Israel. He and his brother, Simon Peter, grew up to become fishermen. And when Andrew heard the great St. John the Baptist preach, he became his disciple. When Jesus came to be baptised, John pointed to Jesus and said, "Behold the Lamb of God," Andrew understood that Jesus was greater. At once he left John and followed Jesus. Jesus knew that Andrew was walking behind him and turning back, asked why he was being followed. Andrew said that he would like to know where Jesus lived. Jesus warmly invited him to, "Come and see." Andrew had been with Jesus only a short while when he realized that this was truly the Messiah and he became the first disciple of Christ. Then Andrew brought his brother Simon (St. Peter) to Jesus. The Lord welcomed him as his disciple too.

At first the two brothers continued their fishing trade and family affairs. But soon the Lord called them to stay with him all the time. He promised to make them fishers of men, and this time they left their nets for good. When Jesus wished to feed the five thousand in the desert it was Andrew who pointed out the little boy with the five loaves and fishes. St. Andrew went through life leading people to Jesus, both before and after Jesus died.

After Jesus ascended into heaven, St. Andrew preached the Gospel in Greece. There, he was put to death on a saltire cross (x shaped), to which he was tied, not nailed. He lived two days in that state of suffering but still found enough strength to preach to the people who gathered around their beloved apostle.

Hundreds of years later, when the king of Scotland faced a large invading army, he prayed for guidance. A white cloud in the form of a saltire cross floated in the blue sky above him and he won the battle. Saint Andrew was named the patron saint of Scotland, and the Saltire became the national flag of Scotland. St. Andrew is also the patron saint of Russia and Greece. On November 30th, Saint Andrew is honoured in many parts of the world.

Jesus Heals a Blind Man



Jesus rubbed mud on the man's eyes and said, "Go and _____

_____."

The Seven Sacraments

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

ANOINTING THE SICK

BAPTISM

CONFIRMATION

EUCCHARIST

HOLY ORDERS

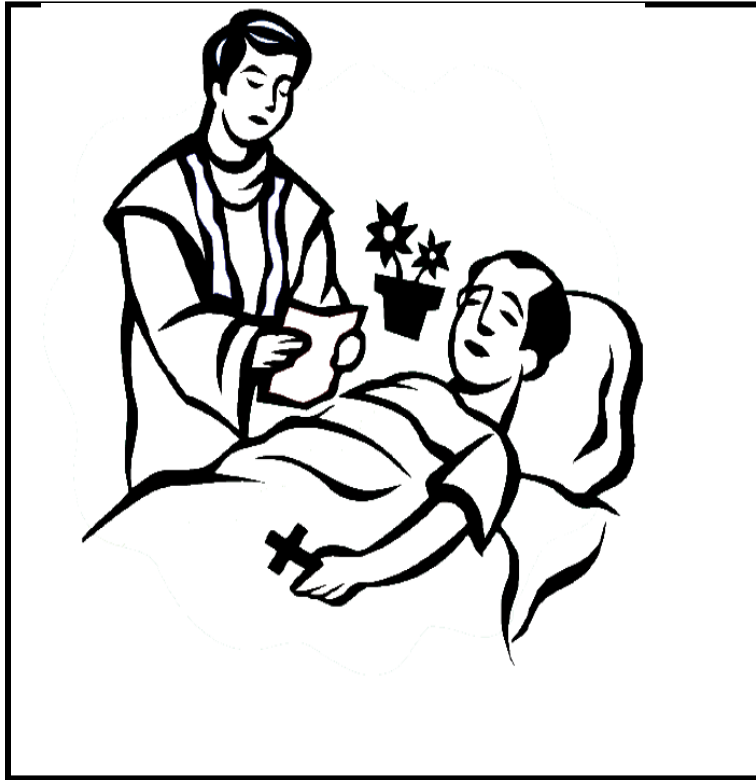
MATRIMONY

RECONCILIATION

Examination of Conscience for Children

- 1) When I make choices, do I sometimes forget about what God wants me to do?
- 2) Do I pray every day? Do I pay attention at Mass?
- 3) Do I try to see God in others?
- 4) Do I listen to my parents and teachers, or do I ignore them?
- 5) Have I made fun of my brothers and sister or my classmates?
- 6) Am I selfish at school? Or do I share what I have with others?
- 7) When I am angry, do I say or do things to hurt whoever has hurt me?
- 8) Do I say, "I'm sorry" to the person I have hurt and "I forgive you" to the person who has hurt me?
- 9) Do I play fair, or do I ever cheat at school or games?
- 10) Have I taken something that does not belong to me?
- 11) Do I tell the whole truth? Or do I lie about things to not get in trouble?
- 12) Am I jealous of what other people have or do I appreciate all that God has given me?
- 13) Do I try to do my best in school?
- 14) Do I thank God for the gifts and talents He has given me?

Sacrament of the Sick



Write your own prayer for someone who is sick.

Our Parish Priest

Write what the priest is doing in each box.

