

Celebrating ~ Hope Expectations for Junior Classes

By the end of grade 6, it is our hope that students will be individuals who:

- ❖ Cherish and participate in the sacramental life of the Church as the gift of God's presence in our lives to nourish, restore, guide and form us as children of God;
- ❖ Honour and respect the sacred bread and wine of the Eucharist as the Body and Blood of Christ;
- ❖ Seek to understand the multi-fold meaning of the biblical narratives, symbols and ritual actions associated with the five seasons of the Liturgical year.

CL 1.1: Connect the special graces received by the Holy Spirit in the one being ordained to Holy Orders, in the spiritual character, in the orientation to the ministries of Christ (i.e. Priest, Teacher and Pastor) and outline how these continue to serve the life of the Church and world. [CCC nos. 1581-1600]

Why is this sacrament called Holy Orders? *Orders* designates an ecclesial [Church] body into which one enters by means of a special consecration (ordination). Through a special gift of the Holy Spirit, this sacrament enables the ordained to exercise a *sacred power* in the name and with the authority of Christ for the service of the People of God.

What are the effects of the sacrament of Holy Orders? This sacrament yields a special outpouring of the Holy Spirit which configures the recipient to Christ in his triple office as Priest, Prophet, and King, according to the respective degrees of the sacrament. Ordination confers an indelible spiritual character and therefore cannot be repeated or conferred for a limited time.

When someone is living out the gifts of the Holy Spirit, others ought to be able to see the Fruit of the Spirit in that person's life. The fruit of the Spirit are: faithfulness, gentleness, self-control, goodness, kindness, peace, joy, love and patience. Of course, we all have our bad days, but on the whole, the person who receives the Holy Spirit ought to show these fruit of the spirit as they live out their ministry to the Church.

CL 1.2: Identify in each of the three Rites of Holy Orders i.e. Bishop, Priest, and Deacon – who can receive and celebrate the sacrament; the rituals, blessings and prayers, signs and symbols that signify and convey the grace and meaning of these sacraments; the effects of the sacrament; and link the ordained priesthood to the baptismal priesthood of the laity. [CCC nos. 1554-1589] – Part 1

This is the material that may be taught to fulfil the expectation above.

There are **three rites** of Holy Orders: Bishop, Priest and Deacon.

There are two forms of deacon > permanent deacon (once ordained, is a deacon for the rest of the man's life, may be a married man but once widowed, is not able to remarry) and temporary deacon (a step in the formation of a priest.) Both are ordained by a bishop.

The priest is ordained by a bishop and is a helper of the bishop by proclaiming the Gospel and offering pastoral care (offering the sacraments to God's people.)

The bishop is ordained by other bishops. Bishops hold three offices/roles: sanctifying (priest), teaching (teacher) and ruling (shepherd) for a particular Church (diocese) entrusted to him.

All three rites are conferred by imposition of hands (laying on of hands on the head) and through words of consecration (praying for the Holy Spirit).

Tasks of deacons> to assist the bishop and priests in the celebration of the divine mysteries, above all the Eucharist, in the distribution of Holy Communion, in assisting at and blessing marriages, in the proclamation of the Gospel and preaching, in presiding over funerals, and in dedicating themselves to the various ministries of charity. [CCC 1570]

Celebration of the sacrament> *The initial rites* – presentation and election of the ordinand, instruction by the bishop, examination of the candidate, litany of the saints – *attest that the choice of candidate is made in keeping with the practice of the Church and prepare for the solemn act of consecration, after which several rites symbolically express and complete the mystery accomplished:*

For bishop – an anointing with holy chrism, a sign of the special anointing of the Holy Spirit who makes their ministry fruitful; giving the book of the Gospels, the ring, the mitre and the crosier to the bishop as the sign of this apostolic mission to proclaim the Word of God, of his fidelity to the Church, the bride of Christ, and his office as shepherd of the Lord's flock;

For priest -- an anointing with holy chrism, a sign of the special anointing of the Holy Spirit who makes their ministry fruitful; giving the book of the Gospels, presentation of paten and chalice, "the offering of the holy people" which he is called to present to God;

For deacon -- giving the book of the Gospels who has just received the mission to proclaim the Gospel of Christ. [CCC 1574]

Who can Receive the Sacrament? Only a baptized man validly receives sacred ordination. No one has a *right* to receive the sacrament of Holy Orders. He is called to it by God. Except for permanent deacons, normally ordained ministers are chosen from among men of faith who live a celibate life and who intend to remain celibate. [CCC 1577-1579]

CL 1.2: Identify in each of the three Rites of Holy Orders i.e. Bishop, Priest, and Deacon – who can receive and celebrate the sacrament; the rituals, blessings and prayers, signs and symbols that signify and convey the grace and meaning of these sacraments; the effects of the sacrament; and link the ordained priesthood to the baptismal priesthood of the laity. [CCC nos. 1554-1589] – Part 2 of this expectation (Part 1 was in CCU 20) There will be a Part 3 for the last part of the expectation. Prayers of Consecration for Bishop; Signs and Symbols that Signify and convey the grace and meaning of the bishop’s role: next the principal consecrator, with his hands extended over the bishop-elect, sings the prayer of consecration or says it aloud: “God the Father of our Lord Jesus Christ, Father of mercies and God of all consolation, you dwell in heaven, yet look with compassion on all that is humble. You know all things before they came to be; by your gracious word you have established the plan of your Church.

“From the beginning you chose the descendants of Abraham to be your holy nation. You established rulers and priests, and did not leave your sanctuary without ministers to serve you. From the creation of the world you have been pleased to be glorified by those whom you have chosen.

The following part of the prayer is recited by all the consecrating bishops, with hands joined:

“So now pour out upon this chosen one the power that is from you, the governing Spirit whom you gave to your beloved Son, Jesus Christ, the Spirit given by him to his holy apostles, who founded the Church in every place to be your temple for the unceasing glory and praise of your name.

Then the principal consecrator continues alone.

“Father, you know all hearts. You have chosen your servant for the office of bishop. May he be a shepherd to your holy flock, and a high priest blameless in your sight, ministering to you night and day; may he always gain the blessing of your favor and offer the gifts of your holy Church. Through the Spirit who gives the grace of high priesthood grant him the power to forgive sins as you have commanded, to assign ministries as you have decreed, and to loose every bond by the authority which you gave to your apostles. May he be pleasing to you by his gentleness and purity of heart, presenting a fragrant offering to you, through Jesus Christ, your Son, through whom glory and power and honor are yours with the Holy Spirit in your holy Church, now and for ever. R. Amen. **You can have your students watch a youtube presentation of the consecration of a bishop at <https://www.youtube.com/watch?v=9vruAFs9mxo> The Students will see the laying on of hands and they will hear these prayers above. They will see the bishops anointed with Chrism, and receive the Word of God, a ring, mitre and crozier. You may only want to watch the first bishop but if someone misses it, there are two bishops ordained.**

CL 1.2: Identify in each of the three Rites of Holy Orders i.e. Bishop, Priest, and Deacon – who can receive and celebrate the sacrament; the rituals, blessings and prayers, signs and symbols that signify and convey the grace and meaning of these sacraments; the effects of the sacrament; and link the ordained priesthood to the baptismal priesthood of the laity. [CCC nos. 1554-1580] This is part 3 of 3 for this expectation.

For those who are called to Holy Orders by God, the effects of the sacrament ought to be visible in their lives: The gifts and fruits of the Holy Spirit. **Have your students research the gifts of the Holy Spirit [wisdom, understanding, knowledge, awe and wonder of the Lord, counsel, courage, piety] and the fruit of the Holy Spirit [self-control, goodness, peace, joy, love, patience, kindness, faithfulness, gentleness].** God graces those called to Holy Orders so they are able to minister to the People of God. As baptized people, the People of God, we are baptized into Christ’s mission as priest, prophet and king. The ministerial priesthood of bishops and priests, and the common priesthood of all the faithful participate, “each in its own proper way, in the one priesthood of Christ.” The ministerial priesthood is at the service of the common priesthood of all the faithful. So there are two participations in the one priesthood of Christ. [CCC 1546-1547]

CL 1.3: Outline the historical development of the priesthood from its beginning in the Hebrew Scriptures Covenant to the ministry of the priesthood today (i.e. Melchizedek and Levitical orders; its perfection in the leadership of Christ; Christ's institution of the priesthood in the Apostles (Christian Scriptures); its formation in the early Church; and its life in the Church today). [CCC nos. 1533-1553]

"The chosen people was constituted by God as 'a kingdom of priests and a holy nation.' But within the people of Israel, **God chose one of the twelve tribes, that of Levi, and set it apart for liturgical service**; God himself is its inheritance. **A special rite consecrated the beginnings of the priesthood of the Old Covenant.** The priests are 'appointed to act on behalf of the people in relation to God, to offer gifts and sacrifices for sins.'" [CCC 1539]

"Instituted to proclaim the Word of God and to restore communion with God by sacrifices and prayer, this priesthood nevertheless remains powerless to bring about salvation, needing to repeat its sacrifices ceaselessly and being unable to achieve a definitive sanctification, which only the sacrifice of Christ would accomplish." [CCC 1540]

"Everything that the priesthood of the Old Covenant prefigures finds its fulfillment in Christ Jesus, the 'one mediator between God and all people.' The Christian tradition considers Christ, 'high priest after the order of Melchizedek'; 'holy, blameless, unstained,' that is, by the unique sacrifice of the cross." [CCC 1544]

"The redemptive sacrifice of Christ is unique, accomplished once for all; yet it is made present in the Eucharistic sacrifice of the Church. The same is true of the one priesthood of Christ; it is made present through the ministerial priesthood without diminishing the uniqueness of Christ's priesthood: **"Only Christ is the true priest, the others being only his ministers."**" [CCC 1545]

On Holy Thursday at the Last Supper, Jesus institutes the Eucharist and the priesthood. He calls these eleven apostles (Judas left) to remember what Jesus did with the bread and wine – and asks the apostles to repeat this sacrament of his grace – the New Covenant. He also washes the feet of the apostles giving them an example to follow. They are to serve others. After Jesus' death and resurrection, the apostles break bread and pray as a small Christian community. Wherever they travel they bring the Eucharistic celebration with them. It becomes the celebration we have today.

Might be a good idea to do this part of the course during second half of Lent – from here to the end of the of Expectation CL 3.2

CL 2.1: Identify the parts of the liturgy of the Word and the liturgy of the Eucharist and explain their fundamental unity in relationship to the New Testament narratives (e.g. Emmaus, Last Supper). [CCC nos. 1345-1355]

Parts of the Liturgy of the Word

Greeting

Fundamental Unity in Relationship to Christian Narratives.

All of Paul's Letters were written before the Gospels. In each one, Paul begins with a greeting to share his joy in Christ with those to whom he writes. So in our celebration, after the opening hymn, our liturgical celebration begins with a greeting from the celebrant. Sometimes in some parishes, the priest invites those in attendance to greet the people around them.

Penitential Act

As with the Lamb of God, we acknowledge in humility that we need God's mercy. Jesus' death on the cross is an act of penance on our behalf.

Gloria

As at the birth of Jesus, we sing the words sung by the angels to the shepherds announcing the Good News that Jesus has been born.

Readings

The readings are proclaimed from the writings of the

prophets, the letters of the Apostles and the Gospels. [CCC 1349]

Homily

This explanation of God's Word is to assist the people of God to put it into practice. It is supposed to help to witness to God in our daily lives. [CCC 1349]

Prayer of the Faithful

The prayer of the faithful comes from St. Paul's first letter to Timothy when he writes, "I urge that supplication, prayers, intercessions, and thanksgiving be made for all." [CCC 1349]

Parts of the Liturgy of the Eucharist Presentation of the Bread and Wine

The bread and wine (and gifts of money for the Church and the poor) are brought to the altar, as an offering; these will be offered by the priest in the name of Christ in the Eucharistic sacrifice in which they will become his body and blood, as the action that Christ himself asked us to do in "memory of me." [CCC 1350, 1351]

Consecratory thanksgiving

We come to the heart and summit of the celebration. In the Preface, the Church gives thanks to the Father, through Christ, in the Holy Spirit, for all his works: creation, redemption and sanctification. In the Epiclesis, the Church asks the Father to send his Holy Spirit on the bread and wine, so that by his power they may become the body and blood of Jesus Christ, so that those who take part in the Eucharist may be one body and one spirit. [CCC 1352, 1353]

Communion

Preceded by the Lord's prayer and the breaking of the bread, the faithful receive "the bread from heaven" and "the cup of salvation," the body and blood of Christ who offered himself "for the life of the world." [CCC 1355]

CL 2.2: Explain the significance and meaning of the "breaking of bread" for the early Church and its relationship to the concluding rite of Mass (being sent forth to serve and witness to Christ, e.g. work of ecclesial communities – St. Vincent de Paul society, Catholic Women's League, Knights of Columbus; tithing, volunteer work). [CCC nos. 1396-1397]

"The unity of the Mystical Body: the Eucharist makes the Church. Those who receive the Eucharist are united more closely to Christ. Through it Christ unites them to all the faithful in one body – the Church. Communion renews, strengthens, and deepens this incorporation into the Church, already achieved by Baptism. In Baptism we have been called to form but one body. The Eucharist fulfills this call: "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread." **Explain to your class that one night, that is Holy Thursday night, Jesus gathered the apostles to institute the Eucharist during his Last Supper with them. Before they ate, Jesus washed the feet of his apostles and invited them to be servant leaders. We are called to serve those around us as Jesus did. So the early Church continued this practice of washing of the feet by how they served as house-churches > they took care of widows and orphans, they shared in common what they had, they prayed together for one another. At the conclusion of Mass we are sent forth to serve and witness to Christ. We are called/invited to spread the Good News and to take care of the poor. So over time different serving groups**

began to form: St. Vincent de Paul society, other societies, more recently Catholic Women’s League and the Knights of Columbus. To support these good works, the church invites us to tithe: that is share up to 10% of our goods. These resources then can be redistributed to the ones who are in need. Some people serve as volunteers in ministries many and varied. This idea of outreach existed from the very beginning of the Church> much earlier than Me to We.

CL 2.3: Describe the actions and words of the Institution Narrative (Consecration) and explain the significance of this within the Mass in relationship to John’s Gospel and the Washing of the Feet.

Actions of the Institution Narrative	Words of the Institution Narrative	Significance within the Mass in relationship to John’s Gospel	Significance within the Mass in relationship to the Washing
Priest takes bread and raises it up	Priest says “Take this, all of you, and eat of it, for this is my Body which will be given up for you.”	John’s Gospel is different than the Synoptic gospels of Mark, Matthew and Luke. The Synoptic Gospels have the action and words of institution. In John’s Gospel, Jesus washes the disciples’ feet, foretells his betrayal by Judas, gives his new commandment to love one another, foretells Peter’s denial, and explains the way to the Father and his promise of the Holy Spirit.	John 13:1-20 As part of the Last Supper Jesus washes the feet of the disciples to give them an example of loving service that they are invited to do as well. So our priests are called to do loving service like Jesus did. On Holy Thursday the priests often do this ritual to help the parishioners to know that they are doing as Jesus did.
Priest picks up chalice and raises it up	Priest says “Take this, all of you, and drink of it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.”		

CL 3.1: Make connections between the Church’s Liturgy of the Word (i.e. Gospel) celebrated during Lent and Easter and the themes of reconciliation and salvation (e.g. Repentance, forgiveness, restitution, hope and justice). [CCC nos. 1127-1130]

There is a three year cycle of readings. I have used **Year A** readings [for 3,4,5 Sundays] here because these are used when catechumens are preparing for Baptism.

First Sunday of Lent Gospel - Mark 1:12-15 <i>Jesus was tempted by Satan; and the Angels waited on him</i>	Read the gospel passage or role play it. Discuss how we experience temptation too.	We see that even Jesus was tempted by the devil. We are tempted by the devil, however unlike Jesus, sometimes we are taken in and we sin. We then need to repent and ask forgiveness. We may also have to
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		do something to show our desire to be restored.
<p>Second Sunday of Lent</p> <p>Gospel – Mark 9:2-10 <i>This is my Son, the Beloved; listen to him.</i></p>	<p>Read the gospel passage or role play it. Ask class if they have ever attended a baptism. Ask students to journal about what it would be like to hear God's voice.</p>	<p>Jesus does not need to be baptized because he is free of sin. But Jesus is baptized by his cousin John anyway. And this miracle happens.</p>
<p>Third Sunday of Lent</p> <p>Gospel – Longer – John 4:5-42 Shorter - John 4:5-15, 19-26, 39a, 40-42 <i>The water that I will give will become a spring of water gushing up to eternal life.</i></p>	<p>Read the gospel passage or role play it. Ask the class if they have celebrated the sacrament of reconciliation since Grade 3. Maybe they would like for you to arrange the parish priest to come to school so they can experience the freedom of the Woman at the well.</p>	<p>The Samaritan woman at the well is defensive until Jesus speaks to her about the reality of her life. He empathizes with her. She is healed from the sinfulness of her life. She is reconciled/restored and people believe what she says because she is able to speak the truth about Jesus. She is part of the community again.</p>
<p>Fourth Sunday of Lent</p> <p>Gospel – Longer – John 9:1-41 Shorter John 9:1, 6-9, 13-17, 34-38 <i>The man who was blind washed his eyes and came back able to see.</i></p>	<p>Read the gospel passage. What does it mean that Jesus calls himself the Light of the World? Would you allow someone to put mud on your eyes if you were disparate to see? Do you know of anyone who was/is spiritually blinded by power? Hilter</p>	<p>The man born blind is thought to be a sinner by the people. Jesus heals the man of his physical blindness. This healing causes the Pharisees to be suspicious of Jesus. Jesus speaks to the people about spiritual blindness.</p>
<p>Fifth Sunday of Lent</p> <p>Gospel – Longer – John 11:1-45 Shorter – John 11:3-7, 17, 20-27, 33b-45 <i>I am the resurrection and the life.</i></p>	<p>Read the gospel passage. Have the students in class experienced the death of a loved one? Have they attended a wake and/or a funeral? People are very sad because they have lost a loved one. But since Jesus has died and risen, we believe we will see these loved ones again, when we die. We will be restored to our loved ones.</p>	<p>The death and raising of Lazarus is a touching story. Jesus restores Lazarus to his sisters. This is the evidence that the Pharisees need to plot to kill Jesus. Lazarus will die again and be resurrected with Jesus the next time.</p>
<p>Sixth Sunday of Lent – Passion Sunday or Palm Sunday</p> <p>Gospel Mark 11:1-10 <i>Blessed is the one who comes in the name of the Lord!</i> Procession with Palms Mark 14:1-15:47 <i>The Passion of our Lord Jesus Christ</i></p>	<p>Read the gospel passages, not on the same day. After each one, have the students journal about how they would feel if they were an observer in the crowd. It might be a good idea to do the stations of the cross the day after you read the passion of our Lord.</p>	<p>Jesus rides into Jerusalem on the back of a donkey and he is greeted as if he is a king. In a few short days, the people are shouting "Crucify him!" When we feel threatened, we can act out of fear. It is difficult to understand how Jesus chooses to allow himself to be taken and put on the cross – the ultimate sign of his love for us.</p>
<p>Easter Vigil</p> <p>Gospel Mark 16:1-8 <i>Jesus of Nazareth who was</i></p>	<p>Read the gospel passage. Ask the students to imagine what the disciples must have thought when the women returned from the tomb with this news.</p>	<p>This is the earliest Gospel account of the Resurrection – Mark wrote his Gospel first. The deep sadness of Good Friday is surprisingly changed. Jesus is</p>

<i>crucified; he has been raised up.</i>		seen alive. Jesus has restored us to God's deep love for us.
Easter Sunday Gospel – Longer – John 20:1-18 Shorter – John 20:1-9 <i>According to the Scriptures; Jesus must rise from the dead.</i>	Read the gospel passage. Ask the students to imagine what life would be like if Jesus said to his Father, “No, I cannot go through with this plan to be crucified.”	Throughout the Easter Season, we hear different accounts of Jesus appearing to his disciples. Jesus tries to give his last teachings to his disciples during these encounters/visits. He tries to prepare them for the trials that they will experience if they follow his way.
Second Sunday of Easter Gospel John 20:19-31 <i>After eight days, Jesus came and stood among them.</i>		
Third Sunday of Easter Gospel Luke 24:35-48 <i>Thus it is written, that the Christ is to suffer and to rise from the dead on the third day.</i>		
Fourth Sunday of Easter Gospel John 10:11-18 <i>The good shepherd lays down his life for the sheep.</i>		
Fifth Sunday of Easter Gospel John 15:1-8 <i>I am the vine, you are the branches. Whoever abides in me and I in them bears much fruit.</i>		
Sixth Sunday of Easter Gospel John 15:9-17 <i>No one has greater love than this, to lay down one's life for one's friends.</i>		
Ascension of the Lord Gospel Mark 16:15-20 <i>The Lord Jesus was taken up into heaven and sits at the right hand of God.</i>		

CL 3.2: Describe various ways Christ's death and Resurrection are expressed in both the sacraments of Initiation and the liturgical rites and symbols of Easter Triduum (e.g. through symbols

– **Darkness/Light, Fire, the Paschal Candle, empty tabernacle; through word and song – Exsultet, Scripture Readings; through sacramentals – incense, water, oils, cross).**
[CCC nos. 1127-1130]

Christ's death & resurrection	Sacraments of Initiation and Liturgical Rites and symbols of Easter Triduum
<p>People come to the Easter Vigil having last been at Church on Good Friday...after having venerated the cross upon Jesus has died. There is a sense of darkness in our experience of Jesus' death. People come into the church in dim light. Once the sacred fire is lit and blessed, and the paschal candle is lit, light is brought into the darkness as Jesus' resurrection is a light in the darkness.</p>	<p>Darkness/Light</p>
<p>A fire is lit and blessed. The new fire is used to light the paschal candle. Fire is a light but also emits heat. Jesus is the light of the world; his resurrection brings light into the darkness that seems to creep into our world through sin.</p>	<p>Fire</p>
<p>The paschal candle is a symbol of Jesus. Usually the candle is held on a tall candle holder, so the candle can have a presence in the assembly. This candle is first lit at the Easter Vigil and it remains in the sanctuary near the altar or ambo until the end of the day on Pentecost Sunday. It is lit in all of the solemn liturgical celebrations during the Easter Season, at every baptism and funeral. Jesus is present in every moment of our life, and especially in moments of grief.</p>	<p>Paschal Candle</p>
<p>The tabernacle is empty at the beginning of the Easter Vigil as a symbol of the empty tomb. Jesus' resurrection left the tomb empty. The sacristy light is not lit.</p>	<p>Empty tabernacle</p>
<p>This song is a proclamation of how special this night is. When the Deacon or celebrating Priest is unable to sing the Easter Proclamation it may be sung by a cantor, omitting the appropriate parts. "St. Augustine said that the Easter Vigil, the night when Jesus Christ was raised from the dead, is to be considered the "mother of all vigils." Ordo p. 192</p>	<p>Exsultet</p>
<p>The readings outline the relationship God has had with His people. There are seven possible readings [Genesis – Creation; Genesis – sacrifice of Abraham; Exodus – Moses parts the Red Sea; Isaiah – the Lord has compassion; Isaiah – draw water from wells of salvation; Baruch – Walk toward the shining of Lord's light; Ezekiel – I will give you a new heart]. At least three readings need to be proclaimed from the Law and the Prophets, followed by a responsible psalm. These readings show salvation history from the beginning of time.</p>	<p>Scripture readings from Older testament</p>
<p>With Jesus we have newer scriptures presented. Epistle – from Romans and a Gospel reading, a Solemn Gospel Acclamation precedes the proclamation of the Gospel. The homily does not to be long as the readings give us the context for the</p>	<p>Scripture readings from Newer testament</p>

celebration.	
During the season of Lent, the Gloria is eliminated. During the Gloria in the Vigil usually bells are rung to highlight the gift of the vigil.	Gloria
Incense is used to bless the Paschal candle, God's Word, the altar, the Eucharist, the people of God. As incense rises, it symbolically rises and carries with it our praise and prayer to God.	Incense
During the sacraments of Initiation the Catechumens are baptized in water and the Holy Spirit. Water is blessed. There is usually a font that holds the blessed water. During the vigil and the liturgical celebrations in the Easter season, the people of God renew their Baptismal promises. Water is held in a font at the entrance so congregants can bless themselves with the water.	Water
During the sacraments of Initiation the catechumens are blessed with oil during the baptismal and confirmation rites. One oil is the Oil of Catechumens and the second oil is the Oil of Chrism. Oil soothes and anoints.	Oils
The processional cross is carried into the Church from the fire, it is used to bless ourselves and the catechumens during the different rites. The cross is a symbol of Jesus' death and resurrection.	Cross
The Eucharist is centre to the celebration. This is the first Eucharist celebrated since Holy Thursday night. The catechumens receive the Eucharist for the first time during the Vigil. Bread and wine provide nourishment for the journey of the Christian people, Jesus' body and blood. Some bread is stored in the tabernacle so it is no longer empty.	Bread and Wine

CL 3.3: Examine the rituals in the Church's liturgies for Ash Wednesday, Palm Sunday, and the Easter Vigil, and unravel the meaning that each symbol, gesture and word has in relationship to Christ and how it apply to our Christian life. [CCC nos. 1117-1126]

Church liturgies	Symbols/gesture/word	Application to Christian Life
Ash Wednesday	Ashes Reading – rend your hearts, not your garments/do not pray, give alms, fast so that everyone knows but in secret	Reminder of our mortality, return to God, sin needing repentance and forgiveness
Palm Sunday	Palms Procession Readings of the Passion of the Lord	Reminder of Jesus' entrance into Jerusalem, palms being waved as if Jesus is a king in procession. The sentiment changes dramatically with the reading of the passion. Jesus is tried, convicted unjustly of a crime that is trumped up by Religious leaders. We need to be aware of times when we are following the crowds. It is good to be reminded that others may lead us into sin.

Easter Vigil	See expectation above	Ask students to speak about the application of the Easter Vigil to their lives as followers of Jesus.
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