

<p><b>Staff Meeting to Begin the Sacrament Strand</b> 2016 ~ Year of Mercy <i>(with a particular focus on Reconciliation)</i></p>
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## Notes for the DRS

### Before the staff meeting...

- Prepare a prayer focus with signs and symbols of Sacraments
- Check all video links are working, with sound
- Ensure there will be a copy of the Theological Focus for all teachers (either in Sacrament Strand books or photocopied) and
- a copy of Pope Francis' Audience talk from 13/01/2016
- Print one set each of sheets:
  - Sacraments of Initiation/Healing/Commitment or Service
  - The rituals/rites pages for each Sacrament
  - The words about God (merciful etc.)

### During the Staff Meeting...

- Try to keep to the time limit (20 minutes) for each section
- Encourage everyone to take part to ask questions or say how they feel, but allow time too for personal reflection
- You may need to clarify that Penance, Confession and Reconciliation are all names for the same Sacrament- and that each of these names can indicate a particular focus on what is going on in this Sacrament
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### After the Staff Meeting...

- If possible, leave the Sacrament and word sheets displayed in the staff room
- It might be a good time to talk to your Parish Priest about having a celebration of Reconciliation for your school

**Prayer** : <https://youtu.be/biVRJumoaUw>

## **Staff Meeting:**

### PART 1: ( 20 minutes) - Theological Focus of the Sacrament Strand

- Watch Video : **Sacramental Theology with Fr. Douglas Martis**  
<https://youtu.be/T8aMNvXhW4A>
  - Read together the Theological Focus for the Sacrament Strand
  - In 3 groups, complete the sheets on
    - Sacraments of Initiation
    - Sacraments of Healing
    - Sacraments of Commitment or Service
- (RE Programme Resource provided to help)

### PART 2: (20 minutes) - We have a God of Boundless Mercy

- Introduce Pope Francis' Catechesis from the General Audience 13 January 2016
- Read aloud first two paragraphs
- Give 5 groups the large words:
  - Merciful
  - Gracious
  - Slow to anger
  - Abounding in steadfast love...
  - ... and faithfulness
- Each group to read the paragraph from Pope Francis' audience that refers to their particular word/phrase, and report back to big group about the image of God that is portrayed

### PART 3: (20 minutes) - A Sacrament of Healing for us all

- Show video **Pope Francis Goes to Confession**  
<https://youtu.be/BKHKmEtpWao>
- Discuss:
  - Why do you think Pope Francis wanted people to see this?
  - What do you think about the Sacrament of Penance/Reconciliation/Confession? (Either talk with a partner or reflect on this quietly).
  - Why don't we just talk directly to God and tell God we are sorry for our sins?
- Watch video **Why do I have to confess to a priest?**  
<https://youtu.be/Cun9F-XCang>
- How is this Sacrament celebrated in your school/parish?

Name the

# Sacraments of Initiation

and words, signs or symbols associated with them.

A large, empty rounded rectangular box with a thin blue border, intended for writing the name of a sacrament and its associated words, signs, or symbols.A large, empty rounded rectangular box with a thin blue border, intended for writing the name of a sacrament and its associated words, signs, or symbols.A large, empty rounded rectangular box with a thin blue border, intended for writing the name of a sacrament and its associated words, signs, or symbols.

Name the

# Sacraments of Healing

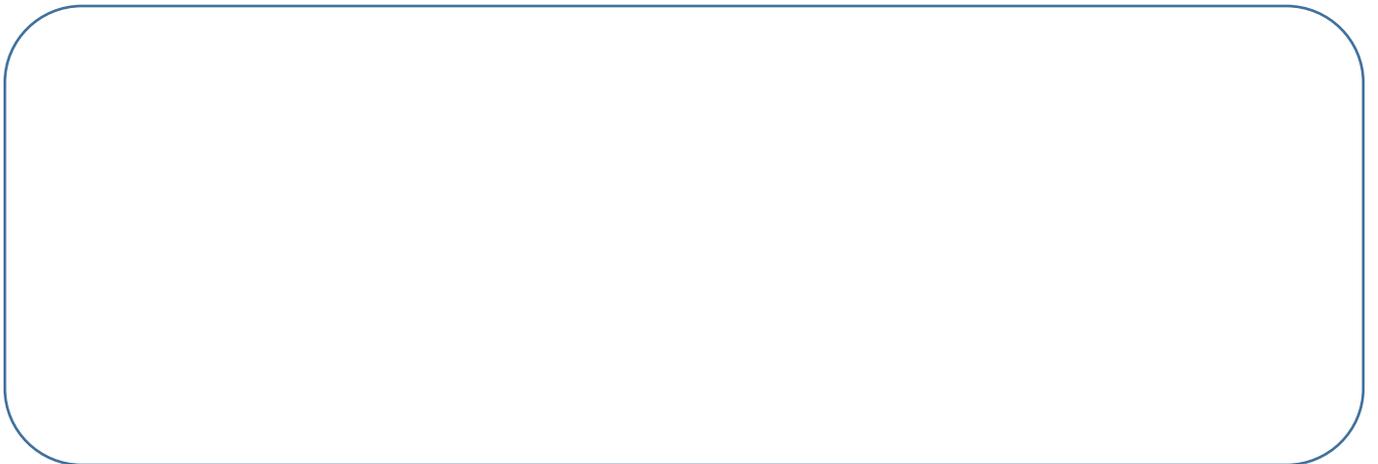
and words, signs or symbols associated with them.

A large, empty rounded rectangular box with a thin blue border, intended for writing the names of the sacraments of healing.A second large, empty rounded rectangular box with a thin blue border, intended for writing the words, signs, or symbols associated with the sacraments.

Name the

# Sacraments of Commitment or Service

and words, signs or symbols associated with them.

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# The Rituals of the Sacrament of Baptism

Welcome

Reading of the Word of God

Prayers

Blessing of the Water

Baptising with Water

Profession of Faith

Anointing with Oil

Clothing with the White Garment

Lighting the Baptism Candle

Prayer and Blessing



## The Symbols of the Sacrament of Baptism



# The Rituals of the Sacrament of Confirmation

Welcome

Reading of the Word of God

Presentation of the Candidates

Homily

Renewal of Baptismal Promises

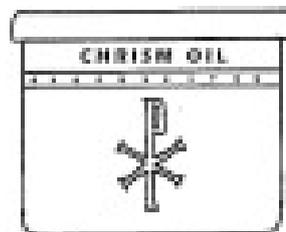
The Laying on of Hands

The Anointing with Chrism Oil

Prayer and Blessing



## The Symbols of the Sacrament of Confirmation



# **The Rituals of the Sacrament of Eucharist**

**The Gathering of the Community**

**Reading of the Word of God**

**Presenting of the Gifts**

**The Eucharistic Prayer**

**Communion - sharing the Body and Blood of Jesus Christ**

**The Blessing and Dismissal**

## **The Symbols of the Sacrament of Eucharist**



# **The Rituals of the Sacrament of Penance**

**Preparation and Prayer**

**Welcome**

**Reading of the Word of God**

**Confession of Sins and the Act of Penance**

**The Penitent's Prayer of Sorrow**

**The Outstretched Hand over the Head and Absolution**

**The Prayer and Dismissal**

## **The Symbols of the Sacrament of Penance**



# **The Rite of the Sacrament of Marriage**

**Within the Celebration of the Eucharist.**

(The underlined sections are part of the Rite of Marriage, and will also be present when the Sacrament is celebrated outside of the Eucharist.)

Entrance Rite

Liturgy of the Word

Statement of Intentions

Exchange of Consent - The Marriage Vows

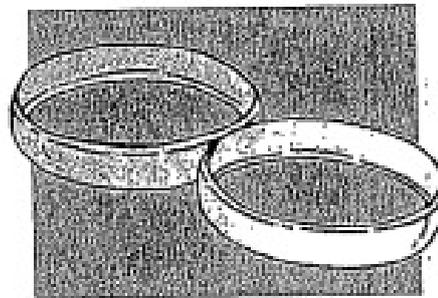
Reception of Consent

Blessing and Exchange of Rings

Liturgy of the Eucharist

Nuptial Blessing

## **The Symbols of the Sacrament of Marriage**



# **The Rituals of the Sacrament of Holy Orders for a Priest**

These rituals follow the Gospel during the celebration of the Eucharist

**Presentation and Election of candidate**

**Homily**

**Examination of the candidate and Promise of Obedience**

**Litany of Saints**

**Laying on of hands**

**Prayer of consecration**

**Receiving of stole and chasuble**

**Anointing of hands with chrism**

**Presentation of the paten and chalice**

**Sign of peace**

## **The Symbols of the Sacrament of Holy Orders**



# The Rite of the Sacrament of Anointing

Welcome

Blessing with holy water - wai tapu

Penitential rite

Reading of the Word of God - Te Kupu a Te Ariki

Litany

The Laying on of Hands

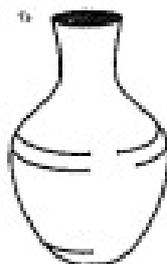
Praying over the Oil

The Anointing of the Forehead and Hands with Oil

Prayers and the Lord's Prayer

Receiving of Holy Communion

Karakia and Blessing



**Merciful**

**Gracious**

**Slow to**

**anger**

**Abounding  
in  
steadfast  
love...**

**...and  
faithfulness**

*Dear Brothers and Sisters, Good morning!*

Today we shall begin the catecheses on *mercy according to the biblical perspective*, in order to learn mercy by listening to what God himself teaches us through his Word. We shall start with the *Old Testament*, which prepares us and leads us to the full revelation of Jesus Christ, in whom the mercy of the Father is fully revealed.

In Sacred Scripture, the Lord is presented as a “*merciful God*”. This is his name, through which he unveils, so to speak, his face and his heart to us. As the Book of Exodus recounts, on revealing himself to Moses he defined himself in this way: “*the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness*” (34:6). We also find this formula in other texts, with certain variations, but the emphasis is always placed on mercy and on the love of God who never tires of forgiving (cf. Gen 4:2; Joel 2:13; Ps 86 [85]: 15, 103 [102]: 8, 145[144]:8; Neh 9:17). Together let us consider, one by one, these words of Sacred Scripture which speak to us about God.

The Lord is “*merciful*”: this word evokes a tender approach like that of a mother toward her child. Indeed, the Hebrew term used in the Bible evokes the viscera or even the maternal womb. Therefore, the image it suggests is that of a God *who is moved and who softens for us* like a mother when she takes her child in her arms, wanting only to love, protect, help, ready to give everything, even herself. This is the image that this term evokes. A love, therefore, which can be defined in the best sense as “visceral”.

Then it is written that the Lord is “*gracious*”, in the sense of having grace, he has compassion and, in his greatness, he bends down to those who are weak and poor, *ever ready to welcome, to understand, to forgive*. He is like the father in the parable recounted in the Gospel of Luke (cf. Lk 15:11-32): a father who does not withdraw in resentment at the younger son for having forsaken him, but on the contrary, he continues to await him — he begot him — and then he runs to meet him and embraces him. He does not even let him explain — as though he had covered his mouth — so great is his love and joy at having found him again. Then the father also goes to call the older son who is offended and does not want to join in the celebration, the son who always stayed home and who lived more as a servant than as a son. To him too, the father bends down, invites him to enter, tries to open his heart to love, so that no one is excluded from the celebration of mercy. Mercy is a celebration! It is also said of this merciful God that he is “*slow to anger*”, literally, “of great breadth”, that is, having a *broad capacity of forbearance and patience*. God knows how to wait, his time is not the impatient one of man; he is like the wise farmer who knows how to wait, allowing time for the good seed to grow, in spite of the weeds (cf. Mt 13:24-30).

Lastly, the Lord proclaims himself “*abounding in steadfast love and faithfulness*”. How beautiful this definition of God is! It is all-encompassing. For God is great and powerful, and this greatness and power are used to love us, who are so small, so incompetent. The word “*love*”, used here, indicates *affection, grace, goodness*. It is not soap opera love.... It is love which takes the first step, which does not depend on human merit but on immense gratuitousness. It is divine solicitude that nothing can impede, not even sin, because it is able to go beyond sin, to overcome evil and forgive it.

Abounding in “*faithfulness*”: this is the final word of God’s revelation to Moses. God’s faithfulness never fails, because the Lord is the guardian who, as the Psalm says, never slumbers but keeps constant vigil over us in order to lead us to life: “May he not suffer your foot to slip; may he slumber not who guards you: Indeed he neither slumbers nor sleeps, the

guardian of Israel.... The Lord will guard you from all evil; he will guard your life. The Lord will guard your coming and your going, both now and forever” (Ps 121[120]:3-4, 7-8).

This merciful God is faithful in his mercy and St Paul says something beautiful: if you are not faithful to him, he will remain faithful, for he cannot deny himself. Faithfulness in mercy is the very being of God. For this reason God is totally and always trustworthy. A solid and steadfast presence. This is the assurance of our faith. Thus, in this Jubilee of Mercy, let us entrust ourselves to him totally, and experience the joy of being loved by this “God who is merciful and gracious, slow to anger and abounding in love and faithfulness”.

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