



DIOCESE OF HAMILTON

700 King Street West, Hamilton, Ontario, Canada L8P 1C7

Children's Liturgy of the Word Twenty-Eighth Sunday in Ordinary Time

Overview

The readings focus on the choice between God and riches. We are not only called to clear material riches away from God's love and will for us, but also things such as our time, patience, or attachment to anything that might distract us from God's call to us as children of God. God asks us where our heart truly resides. We should be aware of trying to fulfill desires and feed appetites that can never be satisfied. Attachment to our possessions can lead to us being owned by them.

Jesus demands inner independence so that we can be wholly dependent on God by being independent of what we have.

We are called to be conspicuous and recognizable by our relationship with God, each other and our neighbour. How hard it is to be conspicuous followers of Christ. What will others think we are about? Sometimes, focusing on the exterior things is easier- the accepted trappings of being Christian. The pious, private devotions, the weekly routine of going to Mass. These are the comfortable conventions that Wisdom warns us against. They would not be conspicuous enough for Christ, or Paul for that matter. These conventions do not speak of active burning concern for the welfare of others or highlight lives dedicated to the service of good.

Leaders Reflections Questions:

- † How can we encourage ourselves to turn our attention from material possessions to the things of the heart?

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Background

Wisdom 7:7-11 The author of today's reading takes on the persona of King Solomon to extol the virtues of wisdom, equating it with obedience to the law and righteous conduct. Wisdom is portrayed as worth seeking for its own sake as well as for the good that it brings. This contrasts with the rich man in the Gospel who chose to keep his possessions and "went away sad."

Psalms 90 is a lament seeking divine deliverance from a national tragedy. It reflects on human mortality and the sorrows of life and prays for Israel's deliverance from trouble. The psalmist questions God's anger and the relationship between calamity and sin. In conclusion, life is a struggle, and God cares about our choices.

Hebrews 4:12-13 The text reflects on the power of God's Word, emphasizing its ability to see into the soul and cut through pretension. It discusses the familiar symbolism of the Word as a sword and the image of God as all-seeing and all-knowing. The author emphasizes the seriousness of seeking God's ways and the need to ponder deeply the thoughts of our hearts for what is true and what is not.

Mark 10:17-30 The passage consists of three distinct sections. All three synoptic (Matthew, Mark and Luke) gospel accounts state that the man obeyed the law, yet something was still missing. Jesus advised the man to give up his possessions to attain eternal life. The second part begins as the rich man walks away sorrowfully, and the disciples question Jesus about his inability to attain eternal life. Jesus responds with several teachings on wealth. The third section consists of a collection of teachings on the rewards of discipleship, especially for those who have sacrificed much to follow Jesus. They will regain what they have sacrificed and even more. This passage sheds light on the difficult choices successful people face when they try to live according to God's will. The disciples also grapple with challenges in this passage. We are called to identify the obstacles we need to eliminate or find ways to incorporate them into the path to eternal life.

The Liturgy

Procession from the main Church

After the opening prayer, when all are seated, the leaders come forward and stand facing the altar.

Priest: (in these or similar words)

When most of the children have formed a procession, the leader with the book proceeds to the place of the celebration. The second leader usually walks behind the children. Upon arrival at the location of the celebration, the leader places the book on the prepared table.

Dear children, listen carefully to the Word of God today. You will hear Jesus tell a man asking about eternal life to give his treasures away to the poor and follow him. Go in peace.

Welcome.

The leaders assist the children in sitting and preparing. **Begin with the Sign of the Cross.** Help the children think and connect their actions as they touch their foreheads, shoulders, and stomachs. The leader may say the following prayer in these or similar words.

O God,

Come, Holy Spirit, fill us with your presence.

Amen.

Invite the children to listen to the readings. Proclaiming all the readings is unnecessary; however, the Gospel is required.

First Reading

A reading from the Book of Wisdom.

I prayed for understanding, and it was given to me. I asked God for Wisdom, and it came to me. I valued Wisdom more than power and kingdoms. Riches were nothing compared with Wisdom. I considered her more valuable than priceless jewels. Gold was nothing but sand, and silver was merely mud when compared with Wisdom.

I loved her more than health and beauty. I preferred Wisdom to light because she is much brighter. Wisdom has countless treasures, and everything is good because she is mine.

A period of silence is observed after the reading.

The word of the Lord.

Children: Thanks be to God.

A period of silence is observed after the reading.

Responsorial Psalm

R. Fill us with your love, O Lord.

Teach us to use wisely
all the time we have.
When morning comes,
let your love satisfy
all our needs.
Then we can celebrate
and be glad. **R**

Do wonderful things for us,
your servants,
and show your mighty power.
Our Lord and our God,
treat us with kindness
and let all go well for us. **R**

Second Reading

A reading from a letter to the Hebrews.

The reading may not be helpful for children, but it is suitable for leaders in the next few weeks.

Brothers and sisters:

What God has said is not only alive and active!

It is sharper than any double-edged sword. His spirit can cut through our spirits and our souls and through our joints and our marrow until it discovers the desires and thoughts of our hearts.

Nothing is hidden from God!

He sees through everything, and we will have to tell him the truth.

A period of silence is observed after the reading.

The word of the Lord.

Children: Thanks be to God.

A period of silence is observed after the reading.

Gospel

The children stand for the Gospel. They sign themselves on the forehead, lips, and chest.

✠ A reading from the holy Gospel, according to Mark.

As Jesus walked down a road, a man ran up. He kneeled down, and asked Jesus, "Good teacher, what can I do to have eternal life?"

Jesus replied, "Why do you call me good? Only God is good. You know the commandments. 'Do not murder. Be faithful in marriage. Do not tell lies about each other. Do not cheat. Respect your father and mother,'"

The man answered, "Teacher, I have obeyed all these commandments since I was young." Jesus looked closely at the man. He liked him and said, "You still need to do one thing. Go sell everything you own. Give the money to the poor, and you will have riches in heaven. Then come with me." When the man heard Jesus say this, he left gloomy and sad because he was rich.

Jesus looked around and said to his disciples, "It's hard for the rich people to get into God's kingdom!" The disciples were shocked to hear this.

So Jesus said to them again, "It's terribly hard to get into God's kingdom! In fact, it's easier for a camel to go through the eye of a needle than for a rich person to get into God's kingdom."

Jesus' disciples were even more amazed. They asked each other, "How can anyone ever be saved?" Jesus looked at them and said, "There are some things that people cannot do, but God can do anything."

At the end of the Gospel, the Minister of the Word proclaims, "The Gospel of the Lord."

The Gospel of the Lord.

Children: Glory to you, O Lord.

Reflection

The leader may offer this reflection in these or similar words. Remember the amount of time available to return to the main assembly. The leader may wish to reduce the number of questions. An excellent place to begin is the question:

What did you hear? What are some things you like and enjoy?

Would it be hard to give them up?

Jesus has interesting conversations in today's Gospel: first with a young man and then with his disciples.

What two things did he tell the young man who asked him about eternal life?

Don't we need to have money to live? We need food, clothing, and a place to live.

Why would Jesus ask the young man to sell everything? To have no money?

If you guessed that Jesus was not focused on the money but rather on how the young man could be the best disciple he could be, you have guessed right. Sometimes, people are so distracted by stuff that it prevents them from being the best disciples they can be. In the case of the young man in the Gospel today, Jesus knew he was very rich, and he knew that his wealth would be an obstacle for him to be truly free to worship God. To maintain his wealth, the young man would have to put much effort into making more of it. He would become subject to his possessions; it would be all he could think about: How can I save my money? How can I make more money?

When would the young man have time to pray?

We should not let anything become an obstacle to or prevent us from being the best disciples we can be. If something we are doing or one of our possessions is keeping us from praying, going to Mass, or reading about Jesus, then this would be what we need to get rid of or set aside so that it does not prevent us from following Jesus. We don't have to give away all of our money. If we learn to strike a balance, the obstacle to our discipleship is controlled.

In the second part of the Gospel, Jesus is instructing his disciples about the rewards of discipleship. Each one of Jesus' disciples made a sacrifice to follow him. They left homes, families, and jobs. We make sacrifices, too! Jesus asks the disciples, and us, to keep focused on what is important. Our goal in life is to be in union with God. Union with God can come for us on the earth as it did for some saints, but for most of us, it comes when we go to heaven. So the sacrifices we make while on earth living as disciples are worth the effort because union with God is what we want. God will help us.

Following the reflection, the prayer leader invites everyone to stand to profess their faith. Recite the Creed or use the sample below to ask the children to respond.

The Creed

Depending on the time, a simple profession of faith may be made (see below).

Leader: Do you believe in God, the Father Almighty, maker of heaven and earth?

All: I believe.

Leader: Do you believe in Jesus Christ, his only Son, who gave his life for us?

All: I believe.

Leader: Do you believe in the Holy Spirit who lives in our hearts and gives us everlasting life?

All: I believe.

Leader: This is our faith. This is the faith of the Church. We are proud to profess it.

Prayer of the Faithful

Leaders may begin the intercessions by announcing the needs they know. The leader may need to repeat and paraphrase the petition and conclude it with the cue for the response: we pray. All respond to each petition by saying, "Lord, hear our prayer." Sample intercessions are below.

Leader: Let us pray to our God for our needs. **R. Lord, hear our prayer.**

Lector: For leaders in the Church.
Let us pray to the Lord. **R.**

Lector: For our family, we love one another.
Let us pray to the Lord. **R.**

Lector: For the sick. Let us pray to the Lord **R.**

Lector: For the dead. Let us pray to the Lord. **R.**

The leader may invite other intercessions from the children.

Leader: God, you care for your people. Hear our prayers to you through Jesus Christ, our Lord.

All: Amen.

Ask the children to return to the main assembly. Ask them to return quietly and think about what they have heard and are now doing. Be mindful of children having difficulty finding their families.

Did You Know?

Dismissing the children

The children are dismissed from the main assembly to participate in the Liturgy of the Word. They should gather with the main assembly for the Introductory Rites, and the priest celebrant should formally send them before the first reading after the Collect.

Please ensure clear procedures for a smooth and quiet transition from the church to the area where you will be celebrating CLoW. Please pay special attention to guiding the children through the procession from the main gathering to your designated area, emphasizing the significance of this as a sacred and seamless ritual that moves them from one part of the Mass to another.

As you lead the CLoW, monitor the progress of the main assembly. Assign an assistant to coordinate the timing of the CLoW with the main assembly. By the time the main assembly recites the creed, the children should also be reciting it. The children should return to sit with their families after the Liturgy of the Word is finished but before the Liturgy of the Eucharist begins.

The Collect

THE COLLECT is the prayer that concludes the Introductory Rites of the Mass. The priest addresses the people, “Let us pray,” signaling the purpose of the silence and the words that follow. Then he offers the prayer of the day, concluding with a formula to which everyone responds, “Amen.”

The silence is important. During this time everyone is to “become aware of being in God’s presence,” so that they “may call to mind their intentions.” Everyone prays “together with the Priest” (*General Instruction of the Roman Missal*, 54)—exercising the common priesthood of the baptized. If you have come to Mass with particular needs, this silence is the time to call them to mind.

As the priest offers the prayer, he is “collect-ing” the thoughts of the people, who themselves have been “collect-ed” together from their homes for this celebration at church. Although it is sometimes called the “Opening Prayer” of the Mass, it is more properly and traditionally called the *Collect*.

The words express the character of the celebration. This is especially clear on occasions such as a wedding, a saint’s day, and liturgical times such as Advent, Christmas, Lent, and Easter. People attentive to the words of the Collect will discover that the priest may be articulating the purpose of the event.

At other times, the words are more generic. Many of these prayers were composed from the sixth to the eighth centuries. Some of them were written for particular liturgical days, and are still being used on or near those days over a thousand years later.

The Collect is addressed to God the Father, and it is offered through Jesus Christ in the unity of the Holy Spirit. The priest extends his hands while he prays, using a gesture popular in Christian prayer since the earliest times.

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Written by Paul Turner.

Bringing Up the Gifts

AT THE beginning of the Liturgy of the Eucharist, the bread, wine, and offerings for the Church and the poor are brought to the altar. Sometimes the bread and wine are placed on the credence table before Mass. In this case, a minister brings them to the altar at the Preparation of the Gifts. More commonly, the bread and wine are placed near the door of the church before Mass. They may be brought up in procession to the altar.

The procession should include just these primary symbols. It is permissible to carry up the water in the procession, but ideally, it is already in place before Mass together with the bowl, towel, and chalice. The Procession of the Gifts is not a setting of the credence table. It begins the preparation of the offerings for Mass.

Similarly, symbolic tokens that will be retrieved and put back into use after Mass should not be brought up in procession. Textbooks, sports paraphernalia, and hobbies, for example, might be arranged to catch the eye upon entering the church for a school Mass, but they are not the gifts of the Eucharist.

Gifts are brought up in procession by “the faithful,” who hand them to the priest or deacon (*General Instruction of the Roman Missal*, 73). After handing them over, some people make the Sign of the Cross, genuflect, bow, or do none of the above. The GIRM gives no instructions about what to do. The *Ceremonial of Bishops* says, “A deep bow is made to the altar by all who enter the sanctuary (chancel), leave it, or pass before the altar” (72). It would be most appropriate if those who bring up the gifts made a profound bow to the altar just before returning to their places.

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