



# DIOCESE OF HAMILTON

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

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

### Overview

Jesus's disciples often misunderstand situations and go in the wrong direction, so Jesus has to guide them back. This reflects the struggles that Mark's community and our own were facing. Mark encourages his audience to follow Jesus' example.

The letter to the Hebrews explores the nature of Jesus as our Saviour. Instead of being a High Priest in the old sense, Jesus became fully human and experienced the same temptations as us, yet he did not sin. Jesus is now our advocate, and we can turn to him in need. In the Gospel, Jesus is asked about power and authority. When James and John ask to sit at his right and left in his kingdom, Jesus explains that it's not up to him to decide positions in God's kingdom. He emphasizes that those seeking power should serve others and those seeking first place should be servants.

Remember to focus on following the example of Jesus, who lived as a servant and sacrificed his life for others. He did not seek position, power, or status. Instead, he showed us the challenge of being a servant to others.

### Leaders Reflections Questions:

- † What do you want Jesus to do for you?
- † How can you serve those closest to you?

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## Background

**Isaiah 53:10-11** The reading summarizes the "Suffering Servant Song" in Isaiah. It presents two opposite appraisals of the servant and his suffering, with the narrator initially describing an innocent victim and God's voice presenting the victim as "my servant" who will prosper and be exalted. The song highlights the servant's faithfulness through suffering and has been seen as a description of Jesus' suffering and God's vindication of him.

**Psalms 33** is a song of praise that begins by honouring God's Word and recognizing His justice expressed in kindness. It also highlights God's loving gaze and proclaims faith in Him as our only source of safety.

**Hebrews 4:14-16** The verses from the Letter to the Hebrews introduce key themes that the author will explore further, particularly the image of Christ as the merciful High Priest. The Jewish high priest's role was to enter the Holy of Holies on the Day of Atonement with sacrifices for the people, symbolizing God's purifying presence. This alludes to Jesus' exaltation, where belief in him leads to salvation from sin. The emphasis on Jesus as the Son of God highlights divine compassion; he sympathizes with humanity and offers mercy and grace in times of need.

**Mark 10:35-45** we heard Jesus promise rewards and persecution to his followers last week. This week, two disciples, James and John, sought greater rewards without acknowledging suffering. Jesus pointedly replied, "You do not know what you are asking." He had just predicted his passion again, highlighting the disciples' misunderstanding. Jesus described his sacrifice as a cup and baptism, reminding the community of their sacramental meaning. He contrasted worldly power with divine power, emphasizing that true greatness lies in loving service. Like the rich man from last week, the disciples failed to grasp that true security and power come from trust in God, not wealth or influence, which cannot escape death.

## 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, Jesus gave his life in service. When we follow Jesus, we choose to serve others. 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 the prophet Isaiah**

**The first reading may not be easily understood by children, so it is appropriate to omit it from this week's CLoW. If you decide to do so, insert the Responsorial Psalm after the Second Reading and before the Gospel.**

The servant of the Lord has borne our infirmities  
and carried our diseases;  
yet we accounted him stricken,  
struck down by God and afflicted.  
It was the will of the Lord to crush him with pain.

When you make his life an offering for sin,  
he shall see his offspring and shall prolong his days;  
through him, the will of the Lord shall prosper.  
Out of his anguish, he shall see the light;  
he shall find satisfaction through his knowledge.  
The righteous one, my servant,  
shall make many righteous,  
and he shall bear their iniquities.

*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. Lord, we place our trust in you.**

The Lord is truthful;

he can be trusted.

He loves justice and fairness

and is kind to everyone everywhere on earth. **R**

We depend on you, Lord,

to help and protect us.

Be kind and bless us!

We depend on you. **R**

## Second Reading

### **A reading from a letter to the Hebrews.**

Brothers and sisters:

We have a great high priest who has entered heaven: Jesus, the Son of God. That is why we must hold on to what we have said about him.

Jesus understands every weakness of ours because he was tempted in every way we are. But he did not sin.

So whenever we are in need, we should come bravely before the throne of our merciful God. There, we will be treated with undeserved kindness and find help.

*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.**

James and John, the sons of Zebedee, came to Jesus and asked, "Teacher, will you do us a favour?"

Jesus asked them what they wanted, and they answered, "When you come into your glory, please let one of us sit on your right side and the other on your left."

Jesus told them, "You don't know what you are asking! Can you drink from the cup I must soon drink from or be baptized as I must be baptized?"

"Yes, we are!" James and John answered.

Jesus replied, 'You certainly will drink from the cup I must drink. And you will be baptized just as I must! But it is not for me to say who will sit at my right and left sides. That is for God to decide.'

When the other ten disciples heard this, they were angry with James and John. But Jesus called the disciples together and said:

"You know that those foreigners who call themselves kings like to order people around. And their great leaders have full power over the people they rule. But don't act like them. To be great, you must be the servant of all the others. And if you want to be first, you must be everyone's servant. The Son of Man did not come to be a master, but a servant who will give his life to rescue many people."

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?**

In the Gospel, the Apostles were concerned that they would be greatly honoured the way they believed Jesus would be honoured. But Jesus was always far more concerned about his Apostles living holy and humble lives than having great honours bestowed on them. When James and John asked Jesus if one could be on Jesus' right and the other on his left, Jesus told them plainly that they did not know what they requested of him. He asked them if they were ready to do some things that Jesus would have to do. James and John answered, "Yes," and Jesus further explained that while they might do some of the difficult and challenging tasks that Jesus would do, only God would decide who sat near Jesus in heaven. He said that greatness doesn't come from power but from being an unpretentious helper to others. Jesus clarified that he did not come to the world to have power over others but to help them, even to the point of giving his life to save others. This idea was a new concept to the Apostles. They understood that a king, Caesar, had the most power and authority. Everybody obeyed him, and he had many people serving him.

### **Does that definition of who is a king apply today?**

So, by that definition, if Jesus became king, then James and John wanted to share in that power, as did the other disciples. It must have been startling to hear that following Jesus did not mean gaining political and social power.

### **Would you want to be ruled by someone bossy and demanding**

### **Would you want someone who cared for you so much that they would be willing to love and help you?**

The job of Jesus' followers isn't to show off power but to show people God's love through our actions. Our job is to imitate God's love so that others can learn about who Christians are through the good things we do, how well we behave, and the good things we say.

### **Whom in your family can you help with a good attitude?**

### **Who among your friends needs you to show some extra kindness?**

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 serve 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?

### Liturgical Environment

Creating a liturgical environment helps children carry the deep reverence they feel for the church's sacred space into their CLoW space. Careful attention must be given to the liturgical environment, which should be arranged and decorated as a liturgical space, not a classroom or play space.

Try to decorate the space so that it feels continuous with the liturgical environment of the space where the main assembly is worshiping. The prayer table, lectern cloths, and banners should show colours appropriate to the liturgical time. You may also use symbols to reinforce different times of the liturgical year. For example, you may use an Advent wreath during Advent.

If you use a classroom, rearrange the chairs and move desks out of the way. Remember to consider the space about the movement associated with the celebration so that you and the children can participate in the procession and the proclamation of the Word with ease and grace. Put away any toys or games, and do your best to remove or cover any distracting posters or displays temporarily. Create a space where the lectionary, candle, and other liturgical symbols are prominent and easily seen.

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## All Saints

**IN DESIGNATING** one day on our calendar for all the saints, the Church chooses a time to honor our heroes—the men and women whose example we admire. Coming near the end of the Church year, the solemnity of All Saints invites us into the mystery of death and the promise of eternal life.

An early tradition placed the festival on May 13. According to one story, Pope Boniface IV (himself a saint) began the celebration in Rome. On that date in 609, he dedicated a very old building as a new church. The Pantheon had been built to honor all the pagan gods, but Boniface rededicated the building as a Christian church in the seventh century. He brought the relics of the martyrs from the catacombs to this famous public place of worship. The parade of relics changed the Pantheon from a place for worship of all the pagan gods to a place that honored Mary and all the Christian saints—and in turn the one Christian God. Eventually the idea of a feast of all saints was transferred to November 1, near the end of the Church year.

The Church honors many saints with a day of their own on the general liturgical calendar, but there are many more saints than those. Since Vatican II, the number of men and women canonized as saints has increased considerably. Although we do not celebrate all their names on specific dates in all our churches throughout the year, we do gather them as one on this day.

Secular tradition has turned the eve of All Saints (i.e., Halloween or All Hallows Eve) into a kind of anti-festival, a night when heroes of the underworld take command.

The Mass for All Saints Day always replaces the one for Ordinary Time, even when it falls on a Sunday.

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Written by Paul Turner.

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## All Souls

**CRISP AUTUMN** chill penetrates our sweater-wrapped bodies to remind us of our weakness before the power of nature. As leaves fall from trees, plants die, and animals retreat, we feel the impending threat of death, which waits to take us home.

During this season of the northern hemisphere's year, the Church celebrates the Commemoration of All Souls. As our bodies and minds resign themselves to the inevitable cessation of life, our Church calendar brings forth a somber feast to fit our temperament these increasingly darkened days.

All Souls comes as a sequel to that of All Saints. Having commemorated all the blessed who enjoy the face of God in their death, we turn our thoughts to the other souls who await the fullness of God's glory. The sequence of these two days implies a belief that those who have lived lives of holiness enjoy God's presence and can intercede for us before the throne of God. All Souls implies that others, having lived more sinful lives, still await that glory. These are the dead we remember every November 2—members of our families, friends, the lonely and forgotten, and public figures who have touched our lives. On this day, we pray that God will have mercy on them and grant them the vision of blessedness for which they longed.

The liturgy for this day still offers three Masses. When the Church created this feast in the Middle Ages, it became so popular that priests were given the unusual permission to celebrate three Masses that day. The permission remains, as do the separate texts for the Masses, even though not every parish takes advantage of the permission. The readings are drawn from the collection of texts we use for funerals.

When the Church gathers for prayer on November 2, we still remember the faithful departed, even when it falls on a Sunday. Those who assisted us in life receive assistance from us in their death. This commemoration celebrates our union with the church in every place and beyond all time.

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