

## **Liturgy of the Word with Children**

### **General Introduction to Sundays in Ordinary Time,**

### **Year C**

### **Luke**

#### **Catechist Background**

'Ordinary Time' in the Church is not really ordinary at all! The term comes from the Latin word that mean 'numbered' and refers to the fact that we number (or 'order') the weeks in the Church's year.

#### **Setting the Scene**

Green is the usual colour for Ordinary Time, and if your Children's Liturgy space allows, you may choose to incorporate that colour into a centrepiece. In the Church, green signifies growth and it is the colour of Ordinary Time because we grow in faith not during festivals but in the everyday.

#### **We Say Sorry**

In some parishes, Children's Liturgy of the Word begins before the Introductory Rite has finished. If you have been in the main body of the church for the Penitential Rite, there is no need to repeat it in Children's Liturgy.

#### **We Pray (1)**

The Opening Prayer expresses the theme of the readings for the day. As above, if you have been in the main body of the church for the Opening Prayer, there is no need to repeat it in Children's Liturgy.

#### **Gospel Acclamation**

'Alleluia' is the normal Gospel acclamation sung during Ordinary Time. For the Gospel Acclamation you might like to have a look at:

- *Music for Children's Liturgy of the Word* by Christopher Walker (Oregon Catholic Press)
- 'Halle, Halle, Halle' by John Bell (Wild Goose Publications), also contained in *Laudate*, no. 178
- Some of the Gospel Acclamations used at your parish mass if suitable
- Try writing your own words using tunes familiar to children (see suggestions in *The Complete Children's Liturgy* by Katie Thompson (Kevin Mayhew publishers))

#### **Gospel**

This year is year 'C,' and most of the Gospel readings for Sunday Mass this year come from the Gospel of Luke. Luke's Gospel probably circulated first with Gentile (non-Jewish) Christians, and he takes care to point out that Jesus came for all humanity, Jews and Gentiles alike. He has a special concern for the needy, and takes care to point out that God is an upside-down God who is particularly care-full for the humble, poor, and oppressed, rather than on those whose high social standing thinks it buys them merit. Some favourite parables like the Prodigal Son (sometimes called the "Forgiving Father" or "the Two Brothers") and "the Good Samaritan" are found only in Luke's Gospel. Luke himself admits that he was not an original follower of Jesus, but claims to have 'investigated everything accurately.' Some have speculated that he may have spent some time with Mary, Jesus' mother, to gain so much information about his infancy and how she reflected on it. Scholars also think that Luke was the author of the Acts of the Apostles for several reasons including the many similarities of style between the two texts.

#### **Reflecting on the Reading with Children**

Questions are provided to help draw out a greater understanding of the Gospel reading for the children, as well as to help focus on aspects which may be relevant for them.

## Response

An activity has been provided to visually and actively cement the understanding the children may have gained from listening to and reflecting upon the Gospel and help them to own it in their hearts.

## We Believe

### We Pray (2)

'All liturgy is prayer and it is right that a liturgy of the word with children should end with a time of intercession. The prayer may arise from the children's reflection but it is always concerned with the needs of the whole Church and the world. It is important to remember that the petitions are invitations to pray not the prayers themselves, so a short phrase that invites the children to pray is better than a long or detailed list of concerns. This model of intercession is easily learned by children.' (*Liturgy of the Word with Children – Guidelines – Commentary ¶7*)

