



RE:ONLINE
THE PLACE FOR EXCELLENCE



Catholics - Children - 3 of 3

**In Memory of
Rev Fr Anthony Grimshaw**

who died suddenly on August 13th 2016.

Fortified by Rites of Holy Mother Church, Fr Anthony, was aged 79 and in his 55th year of secular priesthood. He was a much-loved uncle, great-uncle and cousin, who will be fondly remembered by his family, the parish communities he served, and many friends.

A Requiem Mass was held at St John's Cathedral, Salford, on Wednesday, August 31st at 12.10pm and he was laid to rest at St Mary's Cemetery, Wardley.

Bible quotations are from *New Revised Standard Version Anglicized Catholic Edition* (1991)

Text & Design: Jon Mayled & Sam Pillay

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Introduction



These resources have been created to support the Jerusalem Trust and BBC film *Catholics - Children*. The film is also available on the RE:Online website.

This is the third of the trilogy *Catholics* and *Catholics - Priests* and *Catholics - Women* are also available.

There are resources designed for KS2 (8-11), KS2 (11-14), KS4 (15-16), KS5 (17-18) and adults.

In order to use this resources it is necessary for students to watch the entire film. In addition, sections may, of course, be reshown as required in relation to each topic. The Programme Outline contains the timings for each part of the film.

Teachers can select all or any of the resources and activities as suitable for the course they are pursuing. Although closely related to the film there are additional 'Stretch and Challenge' topics as well as cross-curricular materials.

This film is based in Chipping, Lancashire and structured around the work of the Parish Priest Fr Anthony Grimshaw, both in the school and the local community.

Additional topics include:

- Lenten practices, Stations of the Cross, First Communion, the Calendar, and Fr Grimshaw.

This pack contains all the resources for free photocopying together with printouts of the PowerPoints which accompany the resources.

Additional versions of resources have been created:

- Dyslexic (D) wherever appropriate;

Many of the materials are also suitable for

- SEN – special educational needs;
- EAL – English as an additional language. To avoid confusion the letters in parentheses are coded as appropriate in the bottom left -hand corner of each page.

Recent changes in the RE curriculum, particularly in relation to GCSE and A level mean that such resources on Christian denominations are increasingly in demand.

We hope that you find these resources useful.

Jon Mayled & Sam Pillay

On behalf of the Jerusalem Trust and RE:Online

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Outline



00:00	Introduction – Chipping
00:23	School
00:51	Titles
00:56	Children – at the beginning of the day, coming into school and using the Holy Water Stoup
01:02	Jesuit Proverb
01:06	Children greeted in French
01:53	Morning prayers saying ‘thank you’
02:50	Churchyard
03:00	Mass
03:44	Priest typing Newsletter
04:12	Priest goes into the school on Fridays – he is ‘school friendly’.
04:28	Joking about priests at school when he was a boy
04:58	Children are familiar with the Priest and see him as a father figure. Many do not have fathers. It is an honour to be in that position.
05:12	Scooter journey to school
05:28	<i>Winnie the Pooh</i>
06:17	Interruption by a ‘phone call from the Priest’s dentist.
06:54	In Church for Ash Wednesday
07:25	Children coming into the Church for the service
07:38	Explanation of following Jesus during Lent on his journey to the cross.
08:00	Ashing and an explanation of its significance.
09:34	Morning classes on return from Church and discussions.
10:28	What can the children do extra for Lent? – Suggestions from children.
11:40	Children always use the Holy Water Stoup as they go in and out of the school.
12:00	Priest driving and praying for a safe journey – <i>Hail Mary</i> .
12:09	Priest pointing out where his parishioners live. Talking about the farming life reminds of him of his six years in Kenya.
13:28	Visiting elderly couple to take communion to them.
14:10	Priest made his first communion in 1943 – makes jokes about the day and explains the pre-Vatican II rules on fasting before Communion.
15:45	Three mothers are Catechists.
16:07	Catechists teaching the children. ‘Countdown to Holy Communion’. The Gifts of the Holy Spirit: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, Fear of the Lord. Explanation of ‘Piety’.



17:23	Children 'Oranges & Lemons'.
17:40	Children singing
17:54	'In the name of the Father ...' at the beginning of the lesson.
17:56	Sheet of words associated with Lent and Easter.
19:00	Children walking from school singing 'Hosanna'. Stopping to look at the beauty of bluebells.
19:40	Poems about crucifixion
20:22	Going in to the Church to look at the Stations of the Cross. Explanation of their use based on the account of Palm Sunday.
21:54	Explanation of the use of Lenten Array.
22:30	Stations of the Cross continued.
23:40	Nails in the hands. Importance of the centurion at the crucifixion.
24:35	Explanation that the Lenten Array is used for the two weeks before Good Friday in order to focus on Jesus himself. Introduction to 'Creeping to the Cross'.
25:35	Children singing hymns at school
26:10	Lenten Lunch: children encouraged to use different words – 'help' rather than 'pay', 'people who haven't got much' rather than 'poor'.
28:38	Children, staff, visitors and the priest share the lunch.
29:10	Grace after the meal
29:52	Priest feeding ducks
30:17	Pelican on tympanum – explanation of the symbolism
31:00	Some non-Catholics get concerned about Catholic teaching on the eucharist. The Real Presence is present in the bread and the wine. People can receive either, but the concept is clearer when receiving in both kinds. Many churches do this now but it is too much for some people. The Real Presence is not symbolic.
32:03	Priest was 6½ at his First Communion. Children can begin to understand the awesomeness of this through the teaching of the Church and their parents. Praying for the gift of faith.
32:32	Catechesis: through Baptism and Communion we are the Body of Christ.
34:25	Sunday Mass – three generations of families all going to Church together.
36:03	Children on their farm in the milking parlour.
36:40	Priest travels on his scooter to take Communion to an elderly parishioner.
37:11	Children praying at the beginning of the day.
38:09	Priest asking children to read passages about Lent and Easter. Temptations in the Wilderness.
38:50	Discussion about the Devil / Satan / Lucifer. Lucifer was the 'Bearer of Light' before his fall. What Hell like? Using human words to describe Hell.
41:56	Would God forgive Satan? Do not think too much about Satan as he might try to take you over.
44:00	Priest reading in his garden. Importance of bringing children to God – Priest in <i>loco parentis</i> .



45:15	Child abuse scandal. The Devil attacks weaknesses.
46:40	Making the Sign of the Cross at the beginning of lunch.
47:54	Good Friday: Creeping to the Cross
49:05	Priest comes home on his scooter and makes Pink Gin & Tonics for the film crew.
50:04	Children's class – personal confession
50:44	Easter Day: Renewal of Baptismal Promises with Asperges
51:40	Children going into the Church.
52:30	Chocolate eggs for children after service.
52:48	Children singing at school.
53:00	Boys burying a dead bird at school.
53:48	Catechesis: children taking unconsecrated bread and wine in the Church.
55:49	Praying in school for children making their First Communion. Eucharist is a mystery that many adults cannot put into words.
57:11	Families arrive for First Communion.
58:36	Party meal after the First Communion

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CATHOLICS - CHILDREN

Introduction & Outline



PROGRAMME OUTLINE



- Think about the work of the Priest in the video.
- How hard a job do you think it is for a man to do this?
- Why do you think someone would take on the work of a priest?

PROGRAMME OUTLINE



- Write an essay in which you discuss:
 - The possible rewards of being a Catholic Priest
 - The possible hardships and challenges of being a Catholic Priest.

Chipping - Lancashire



Chipping is a village and civil parish of the borough of Ribble Valley, Lancashire, England, within the Forest of Bowland Area of Outstanding Natural Beauty. In the 2001 census, the parish had a population of 1,046, falling slightly to 1,043 at the 2011 Census.

Religion

The village has three places of Christian worship: the Anglican Church of St Bartholomew; the Roman Catholic Chapel of St Mary, and a Congregational chapel.

St Bartholemew's

St Bartholomew's is an Anglican parish church in the diocese of Blackburn. The tower dates from about 1450, with the rest of the church built in 1506, followed by rebuilding of the exterior in 1872. It is constructed in sandstone with stone slate roofs. The church consists of a nave, north and south aisles, a chancel, a south porch, and a west tower. On the roof is a dormer with a five-light mullioned window under a timber gable.



St Mary's

Until the Reformation the people of the village worshipped at St. Bartholomew's. However, Lancashire possibly had the greatest resistance to the Reformation in the whole of the country and those who remained devoted to the Roman Catholic Church were forced to practice their religion in secret. There was also a secret Mass centre at Leagram Hall where the family remained Catholic. Such families were known as 'Recusants'.



Recusant: One, especially a Roman Catholic, who refused to attend the services of the Church of England. (OED 1989)

The English Reformation under Henry VIII led to the removal of the authority of the Pope from the English Church and a strong move towards a Protestant Church.



In 1553, however, Queen Mary (Bloody Mary) came to the throne. She was a Catholic and, during the five years of her reign the number of people executed for being Protestants is estimated as at least 287.

The punishments for recusants under the 1599 Recusancy Acts (which remained in force until 1888) were fines, property confiscation, and imprisonment on those who did not participate in Anglican religious activity.

Some Catholic recusants in England and Wales were executed in the 16th and 17th centuries. have been canonised by the Catholic Church as martyrs of the English Reformation. 285 were beatified at various times, and 43 of these have subsequently been canonised.

At the beginning of 19th century Catholics in Chipping were able to openly attend the chapel at Leagram. The squire, who was a Catholic from Leagram, now donated land to the village for a church, a school, a priest's house and a cemetery. The old school is now a community centre for the people of the village. In 1999 the church was fully redecorated.

Congregational Chapel

The chapel was built in 1838 for use as an independent non-conformist place of worship. With falling attendance it closed in 1882. However, 1900 it was restored and reopened as a Congregational Church.





Education

There are two primary schools in the village: St Marys RC and Brabin's Endowed School (est. 1684).

St Mary's Primary School

This is a small primary school of about 33 pupils. It is an inclusive school where many of the children are not Catholic.

St Mary's School Mission Statement

Everyone is Welcome at St. Mary's Primary School.

We listen to the Word of God and from this we always try to help each other.

We Witness a loving God who is at the centre of all we do.

We care for the Welfare of everyone by encouraging them to always do their best.

We share daily Worship that helps us to develop good relationships with God, ourselves and each other.



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CATHOLICS - CHILDREN

Chipping - Lancashire



CHIPPING - LANCASHIRE



- The resource sheet gives a basic outline of Chipping.
- Research:
- Locate Chipping on a map and find out which are the nearest towns and cities.
- Check out the facilities in Chipping – there seems to be a lot there for such a small population.
- Find out more about the Lancashire 'recusants' and write a short essay about them.

Beliefs about the Eucharist



Overview

Beliefs about what happens at the Eucharist are concerned with the way in which the communicant's relationship with God is fed through this mystical meal.

Transubstantiation

The Catholic Church teaches a belief in Transubstantiation. A very similar position is held by the Orthodox Church which refers to the Eucharist as the 'Divine Liturgy'.

"We believe the Lord Jesus Christ to be present, not typically, nor figuratively, nor by superabundant grace, as in the other Mysteries, ... but truly and really, so that after the consecration of the bread and of the wine, the bread is transmuted, transubstantiated, converted and transformed into the true Body Itself of the Lord, Which was born in Bethlehem of the ever-Virgin Mary, was baptised in the Jordan, suffered, was buried, rose again, was received up, sitteth at the right hand of the God and Father, and is to come again in the clouds of Heaven; and the wine is converted and transubstantiated into the true Blood Itself of the Lord, Which, as He hung upon the Cross, was poured out for the life of the world." (Decree XVII Synod of Bethlehem 1672)

The real difference between the Eastern and Western Churches is that the Orthodox Church does not state when the actual change takes place whilst the Catholic Church does.

Consubstantiation

"The bread retains its substance and ... Christ's glorified body comes down into the bread through the consecration and is found there together with the natural substance of the bread, without quantity but whole and complete in every part of the sacramental bread." (This belief was held by the English Lollards *q.v.*)

Sacramental union

In the "use" of the sacrament, according to the words of Jesus Christ and by the power of his speaking of them once for all, the consecrated bread is united with his body and the consecrated wine with his blood for all communicants, whether believing or unbelieving, to eat and drink. This is the theology of the Lutheran Church.

Objective reality

"Objective reality, but pious silence about technicalities" ("divine [or holy] mystery") is the view of many Anglicans (including Anglo-Catholics) and Methodists. While they agree that in the sacrament the bread and the wine are really and truly changed into the body and the blood of Christ they do not attempt to explain this further.



Pneumatic presence (Receptionism)

“Real Spiritual presence”, also called “pneumatic presence” or “Receptionism” says that not only the Spirit of Christ, but also the true body and blood of Jesus Christ are received by the power of the Holy Spirit but only by those with faith.

This view is held by some Anglicans, and other Reformed Christians.

Memorialism

The bread and wine symbolise the body and blood of Jesus Christ, and consuming them, the believer commemorates the death of Christ. Therefore Christ is not present in the sacrament, except in the minds and hearts of the communicants.

Suspension

This view of the events of the Last Supper is that the taking of bread and wine was not intended to be a perpetual instruction and was not to become a religious ceremony. This view is shared by the Religious Society of Friends (Quakers) and the Salvation Army.

Task

1 Create a table showing what you believe to be the ‘pros’ and ‘cons’ of each of these theologies.

2 Write a short essay explaining which of the theologies you think might be considered to be the most convincing.



Beliefs about the Eucharist



Overview

Beliefs about what happens at the Eucharist are concerned with the way in which the communicant's relationship with God is fed through this mystical meal.

Transubstantiation

The Catholic Church teaches a belief in Transubstantiation. A very similar position is held by the Orthodox Church which refers to the Eucharist as the 'Divine Liturgy'.

"We believe the Lord Jesus Christ to be present, not typically, nor figuratively, nor by superabundant grace, as in the other Mysteries, ... but truly and really, so that after the consecration of the bread and of the wine, the bread is transmuted, transubstantiated, converted and transformed into the true Body Itself of the Lord, Which was born in Bethlehem of the ever-Virgin Mary, was baptised in the Jordan, suffered, was buried, rose again, was received up, sitteth at the right hand of the God and Father, and is to come again in the clouds of Heaven; and the wine is converted and transubstantiated into the true Blood Itself of the Lord, Which, as He hung upon the Cross, was poured out for the life of the world." (Decree XVII Synod of Bethlehem 1672)

The real difference between the Eastern and Western Churches is that the Orthodox Church does not state when the actual change takes place whilst the Catholic Church does.

Consubstantiation

"The bread retains its substance and ... Christ's glorified body comes down into the bread through the consecration and is found there together with the natural substance of the bread, without quantity but whole and complete in every part of the sacramental bread." (This belief was held by the English Lollardists q.v.)

Sacramental union

In the "use" of the sacrament, according to the words of Jesus Christ and by the power of his speaking of them once for all, the consecrated bread is united with his body and the consecrated wine with his blood for all communicants, whether believing or unbelieving, to eat and drink. This is the theology of the Lutheran Church.



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CATHOLICS - CHILDREN

Beliefs about the Eucharist



BELIEFS ABOUT THE EUCHARIST



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Transubstantiation is a central eucharistic teaching of the Catholic Church and explains why the Eucharist or Mass is so central to Catholic worship.

Transubstantiation: is, according to the teachings of the Catholic Church, the change of substance or essence by which the bread and wine offered in the sacrifice of the sacrament of the Eucharist during the Mass, become, in reality, the body and blood of Jesus Christ.

In simpler language, in the Mass, bread and wine are changed into the body and blood of Christ. This was defined and confirmed by the Church at the Fourth Lateran Council of 1215.

The Church says that the way in which this happens is a mystery:

At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion: "He took bread ..." "He took the cup filled with wine ..." The signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ; they continue also to signify the goodness of creation. Thus in the Offertory we give thanks to the Creator for bread and wine, fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine" – gifts of the Creator. The Church sees in the gesture of the king-priest Melchisedek, who "brought out bread and wine," a prefiguring of her own offering. (Catechism of the Catholic Church §1333)

This view was repeated and expanded at the Council of Trent (1545-1563).

The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend." In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained." "This presence is called 'real' – by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present."

It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares:

It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered. (Catechism of the Catholic Church §1374-1375)

The doctrine of transubstantiation in relation to the Eucharist can be viewed in terms of the Aristotelian distinction between substance and accident,



Aristotle (367 BCE–347 BCE) distinguished between the essential and accidental properties of a thing. This distinction was used by Thomas Aquinas and others by saying that the bread and wine of the eucharist are considered accidents, since at transubstantiation, they become incidental to the essential substance of body and blood.

According to Catholic teaching, the whole of Christ, body and blood, soul and divinity, is in the sacrament, under each of the appearances of bread and wine and in each part of the appearances of bread and wine (since the substance of bread or wine is in each part of ordinary bread or wine, and the substance of Christ is in each part of the consecrated and transubstantiated elements of the host and the cup of the sacrament), but he is not in the sacrament as in a place and is not moved when the sacrament is moved. He is perceptible neither by the sense nor by the imagination, but only by the intellectual eye. (Thomas Aquinas, Summa Theologica, III, Question 76)



Task: Research Aristotle's teaching on 'substance' and 'accident'. Write an essay on the subject of transubstantiation considering his teachings. Remember: Most of Aristotle's writings had been lost at the time when Jesus was born.

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(D)

CATHOLICS - CHILDREN

Transubstantiation



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First Communion



When a young person makes their First Communion it is the first time that they receive the eucharist. This ceremony takes place in the Catholic Church as well as some parts of the Lutheran and Anglican Churches. It usually takes place when a child is between the ages of seven and thirteen and is seen as a rite of passage.

It is important to remember that most of the Orthodox Churches do not celebrate this ceremony. Instead, many have infant communion which combines baptism, communion and confirmation in one service.

Although some Anglican Churches have a ceremony of First Communion, many wait until after confirmation, usually as a teenager.

In the Roman Catholic Church Communion is the third of the seven sacraments. The person must first have been baptised and also reached the 'age of reason'. The child is taught the beliefs of the Church (Catechesis) and makes their first confession (Sacrament of Reconciliation).

The Papal Decree *Quam singulari*, issued by Pope Pius X in 1910, changed the age for First Communion to seven-years old. Previously local standards applied and it often did not take place until the age of 10-14.

For people entering the Catholic Church as adults, Confirmation occurs immediately before first Communion.

There are many traditions surrounding First Communion. Often there are large family gatherings and parties to celebrate the event. The child making their First Communion wears special clothing which is often white to symbolize purity. Girls often wear a special dress with a veil attached to a circle of flowers or some other hair ornament.

Some girls wear dresses which have been passed down through the generations for the ceremony. Boys often wear a suit and tie and sometimes white gloves.

Gifts are an important part of the celebration but are usually religious such as prayer books or rosaries.



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CATHOLICS - CHILDREN

First Communion



FIRST COMMUNION



- You have read that the ceremony of First Communion does not take place in the same way in the Orthodox Church.
- Find out what you can about 'Infant Communion' and 'Chrismation'.
- Write a paragraph explaining how these are different from the ceremonies in the Catholic Church.

Julian or Gregorian?



The major Christian festivals are based around the life of Jesus and they have been celebrated since at least the fourth century CE. The most important early Church calendar was compiled by Furius Dionysius Philocalus about 354 CE.

Advent marks the beginning of the Christian year. It falls on the Sunday nearest to 30 November.

In the Christian calendar many festivals do not fall on the same date each year. The Christian year includes some fixed dates, such as 25 December on which the birth of Jesus is celebrated. There are also other festivals that are movable feasts because their dates change each year depending on the date of Easter.

Some Christians celebrate more festivals, fasts and special days than others. Some celebrate none at all. The Roman Catholic and Orthodox churches observe many festivals and holy days including Saints' days. The Lutheran churches and Anglican churches celebrate the seasons of the Christian year in much the same way and at the same time as Roman Catholic churches.

The Religious Society of Friends, often called Quakers, however, do not celebrate any festivals because, to them, all times and all days are special. Most Protestants celebrate the major festivals, particularly those that have a scriptural origin.

There are three great festivals celebrated annually throughout the Christian world. They are: Christmas, Easter, and Pentecost (Whitsun), when the disciples were given the Holy Spirit.

The Julian calendar is still the official calendar of many eastern Orthodox churches whilst the Christian year in the West is based on the Gregorian calendar so holy days celebrated by both the Eastern and Western churches do not always fall on the same date.

The Julian and Gregorian calendars

Throughout history, scholars have had problems measuring time.

Today, scientists measure the length of a day to be 23 hours 56 minutes and 4.1 seconds. For convenience, days are divided into 24 hours. Some people measure time by a lunar calendar based on the phases of the moon. Their day begins at sunset. The new moon marks the start of the new month. The length of time from one new moon to the next new moon is $29\frac{1}{2}$ days. There are 354 days in a lunar year. Therefore, the lunar year is shorter than the solar year (measured by the sun) by ten or eleven days. Muslims use a lunar calendar. Jews follow a complex Luni-solar calendar.

When Christianity began, the calendar in common use was a solar calendar that had been authorised by Julius Caesar about 50 years before the birth of Jesus. It is known as the Julian calendar. Solar calendars are based on the sun and have twelve months of differing lengths to make it easier to fit annual events to the same season each year. Each day starts at midnight.

The Julian calendar had been designed by astronomers and was considered to be very reliable. It had leap years to help keep the system in line but in fact it was 11 minutes 14 seconds too long each year. Those few minutes added up to one whole day every 128 years. By 1582 the Julian calendar was ten days out of step with the solar year.



Therefore, Pope Gregory XIII ordered a revision of the calendar. First, it was necessary to jump ten days. To make sure that future years would stay accurate, it was decided to make an adjustment to leap years. Only one in every four years ending in 00 were to be leap years. For example, 2000 was a leap year but 2100, 2200 and 2300 will be common years.

The reformed calendar was called the Gregorian calendar. Some non-Catholic countries did not wish to use a calendar authorised by a Pope, even though it was more accurate. For example, Britain and the American colonies did not use it until 1752, Soviet Russia adopted it only after the Russian revolution in 1918 and Greece in 1923.

In Britain the Gregorian calendar was called the 'New Style' calendar to make it more acceptable. By then 11 days needed to be dropped so 3 September became 14 September 1752. There were riots in the streets about the changed calendar and people protested 'Give us back our eleven days!'



The English Calendar Riots of 1752 - William Hogarth

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CATHOLICS - CHILDREN

Julian or Gregorian?



JULIAN OR GREGORIAN?



- You will have learnt just how difficult and contentious it can be to get people to agree to a Common Calendar.
- Research:
 - Find out how the calendars of three different religions work: Judaism, Islam and one other.

Lent



Easter is the most important Christian festival of the year. The season of preparation for Easter is called Lent. It is a time of fasting and spiritual preparation that lasts for 40 days. It starts on Ash Wednesday and finishes at midnight on Holy Saturday, the day before Easter Sunday.

The word 'Lent' comes from an old English word for springtime and the lengthening of daylight which happens in spring.

Observing Lent

During Lent Christians remember that, whilst he was preparing for his ministry, Jesus spent 40 days and 40 nights without food in the desert and there he was tempted by the Devil.

In the Eastern Orthodox churches Lent is actually the eight weeks before Easter. It is longer than 40 days. This is because Saturdays and Sundays are not counted. They are festival days and Jesus said that his followers would not fast at times of rejoicing:

Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" Jesus said to them, "The wedding guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. The days will come when the bridegroom is taken away from them, and then they will fast on that day. (*Mark 2:18-20*).

In the West, only Sunday is treated as a festival so, when the 40 days are counted, only the Sundays are left out.

The day before Lent is Shrove Tuesday. 'Shriven' means to have your head shaved and some Christians used to shave their heads as part of their penitence at the start of Lent. They would confess their sins to the priest who would declare absolution and impose a penance. Penance is some task that the priest sets the person. The word 'Shrove' has come to mean 'being forgiven'.

It is traditional to eat pancakes on Shrove Tuesday. This comes from the practice of using up all the butter, fat, eggs, milk and cream before the time of self-denial, so these foods would not be wasted. In Britain many villages still celebrate Pancake Day with pancake tossing, races and fancy dress.

In French-speaking countries the pre-Lenten Tuesday is called Mardi Gras (Fat Tuesday). The idea of a carnival leading up to the Tuesday festivities started in medieval Europe and spread to other parts of the world. The word carnival comes from the Latin words 'carnem levare' which mean 'to take away meat'. The festivities are full of feasting, merrymaking, music, dancing, masquerades and parades. It is seen as the last opportunity for self-indulgence before the time of self-denial.

Carnival time is often celebrated by parades and dancing.

Lenten Monday is the start of fasting for Orthodox Christians. In Western churches, the first day of Lent is Ash Wednesday. The name comes from the custom practised by many Christians of rubbing ashes on their foreheads as a mark of sorrow and repentance for the sins committed during the past year. The ashes have been blessed by a priest or a bishop. Roman Catholics and some Anglicans use ashes made from the palm leaves used the previous year on Palm Sunday. The priest says, 'Remember that you are dust and unto dust you shall return' to remind Christians that life is short and every day should be taken seriously.



Lent is still a serious and solemn time but nowadays it is more customary for Christians to keep Lent by denying themselves something they enjoy or by trying to live more simply without luxuries. Lent is seen as an opportunity not only to give up things but to do positive extra activities. The money saved on sweets and luxuries and the time saved by giving up trivial pleasures can be used for helping others. Some Christians give up some of their meals or have a very simple meal together, often a Lenten Lunch of soup and bread, and donate the money they save to charities.

Many Christians learn over the years to look forward to this annual opportunity to take life more seriously and to grow more devout in their faith and practice.

Many churches have Lent Courses of weekly meetings.

Lent is the spiritual preparation for Easter. The last week of Lent is Holy Week and there are special church services which help Christians to meditate on the significance of the events in the last week of the life of Jesus.

In the past, Lent was a very strict fast and involved total abstinence from meats and fats but, through the centuries, the restrictions have been relaxed. Since 1966 only Ash Wednesday and Good Friday are obligatory fasting days for Roman Catholics during Lent. Fasting is not permitted on the Sundays of Lent.

The significance of Lent

Many religions practise fasting. For some religious people, the denial of bodily appetites is part of a strict attitude to life. For others, the discipline is meant to help them to appreciate the things they have. Not only will believers learn to appreciate the good things which they enjoy when they are not fasting but they will learn to distinguish between luxuries and necessities. This will teach them compassion and will result in them being less greedy, less selfish and more charitable towards the needy.

It is not possible to predict all the effects that the observance of Lent might have on people who take part. Sometimes Christians may feel disheartened because they gave in to temptation. The experience might prove, however, to be very positive, not only in the short-term but with long-lasting effects. Struggling against temptation and sharing the experience with other church members can lead to spiritual growth for the individual and the community.

For Christians one main reason for observing Lent is to remember the 40 days Jesus spent in the wilderness. Jesus was preparing for his ministry, facing temptations and resolving to do God's will even though it would lead to his death. Christians remember all this and they take stock of their own lives. They consider the failings of the past year and they resolve with God's help to make a fresh start.

Two weeks before Easter, crosses and statues in many churches are covered with a purple veil to symbolise penitence. This is known as 'Lenten Array'.

Lent



Easter is the most important Christian festival of the year. The season of preparation for Easter is called Lent. It is a time of fasting and spiritual preparation that lasts for 40 days. It starts on Ash Wednesday and finishes at midnight on Holy Saturday, the day before Easter Sunday.

The word 'Lent' comes from an old English word for springtime and the lengthening of daylight which happens in spring.

Observing Lent

During Lent Christians remember that, whilst he was preparing for his ministry, Jesus spent 40 days and 40 nights without food in the desert and there he was tempted by the Devil.

In the Eastern Orthodox churches Lent is actually the eight weeks before Easter. It is longer than 40 days. This is because Saturdays and Sundays are not counted. They are festival days and Jesus said that his followers would not fast at times of rejoicing:

Now John's disciples and the Pharisees were fasting; and people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?" Jesus said to them, "The wedding guests cannot fast while the bridegroom is with them, can they? As long as they have the bridegroom with them, they cannot fast. The days will come when the bridegroom is taken away from them, and then they will fast on that day. (Mark 2:18–20).

In the West, only Sunday is treated as a festival so, when the 40 days are counted, only the Sundays are left out.

The day before Lent is Shrove Tuesday. 'Shriven' means to have your head shaved and some Christians used to shave their heads as part of their penitence at the start of Lent. They would confess their sins to the priest who would declare absolution and impose a penance. Penance is some task that the priest sets the person. The word 'Shrove' has come to mean 'being forgiven'.

It is traditional to eat pancakes on Shrove Tuesday. This comes from the practice of using up all the butter, fat, eggs, milk and cream before the time of self-denial, so these foods would not be wasted. In Britain many villages still celebrate Pancake Day with pancake tossing, races and fancy dress.

In French-speaking countries the pre-Lenten Tuesday is called Mardi Gras (Fat Tuesday). The idea of a carnival leading up to the Tuesday festivities started in medieval Europe and spread to other parts of the world. The word carnival comes from the Latin words 'carnem levare' which mean 'to take away meat'. The festivities are full of feasting, merrymaking, music, dancing, masquerades and parades. It is seen as the last opportunity for self-indulgence before the time of self-denial.

Carnival time is often celebrated by parades and dancing.

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CATHOLICS - CHILDREN

Lent



LENT



- Discussion:
 - With a partner discuss whether you think there is any purpose in religious fasting
 - Now share your ideas with the group.

Holy Week & Easter



Holy Week

Holy Week is the last week of Lent. It starts with Palm Sunday and ends on the Saturday at midnight. During Holy Week, Christians remember the last week in the life of Jesus. Though Easter Sunday marks the Resurrection of Jesus, for many Christians the Easter festival is considered to last for 90 days. It starts with Lent and lasts until Whitsuntide, 50 days after Easter Sunday. The word 'Easter' probably comes from the name of Eostre, the Saxon goddess associated with the coming of spring.

For Christians, however, Easter is a religious celebration based on their beliefs about Jesus Christ, in particular the belief that he rose from the dead. Christians celebrate the resurrection of Jesus Christ on Easter Sunday. It is appropriate that the celebrations are in spring because new life is one of the themes of the Christian festival of Easter. Christian Easter owes its date, however, to its link with the Jewish Passover. Jesus died during Passover week. The Last Supper was probably a Passover meal. Another name for the Christian festival of Easter is 'Pasch'. Because it is connected to the Jewish celebration of Passover Easter can occur as early as 22 March or as late as 25 April.

The first Christians differed among themselves on how to calculate the date for Easter Day. They agreed that Jesus died during Passover week so some, particularly Jewish Christians, wanted Easter to be celebrated on 14 Nisan as an extension of the Jewish Passover. The 14 Nisan can fall on any day of the week. The resurrection took place on a Sunday so some other Christians felt that Easter should always be on a Sunday. The Council of Nicaea in 325 CE ruled that Easter should be on the first Sunday after the first full moon on or after the vernal (spring) equinox.

Observing Holy Week and Easter

Holy Week begins with Palm Sunday which celebrates the triumphant entry of Jesus into Jerusalem, riding on a donkey. He was greeted by crowds waving palm branches and laying down palm leaves in front of him. Many churches are decorated with palm leaves and each member of the congregation at Palm Sunday services receives a cross made from a palm leaf. In the Eastern Orthodox church, Palm Sunday is known as Willow Day because branches of willow are waved instead of palms. Sometimes Christians, led by someone carrying a cross, have processions through the streets or round the church.

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The period from the evening of Holy Thursday until Holy Saturday is known in the Roman Catholic Church as the Triduum Sacrum or the sacred three days.

On Holy Thursday, the Thursday of Holy Week, Christians remember the Last Supper. The day is sometimes known as Maundy Thursday. This name comes from the Latin 'mandatum' meaning commandment because of the command which Jesus gave at the Last Supper:

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. (*John 13:34*)

Jesus said these words at the last meal which he had with his friends. It took place in the upper room in the house of John Mark's mother in Jerusalem. There were thirteen at the table; Jesus and his twelve apostles including Judas Iscariot. During the meal, Jesus told his friends that one of them would betray him and all of them would desert him. Peter, in particular, insisted that he would never deny his master but Jesus told him that he would do so three times that very night before dawn.

The Last Supper was probably a Passover meal.

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, "This is my blood of the covenant, which is poured out for many." (*Mark 14:22-24*)

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Often, the service of the Eucharist on this day includes a foot-washing ceremony. The priest or minister washes the feet of some of the congregation.

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Good Friday

Good Friday recalls the ordeal of Jesus as he was dragged from place to place, mocked and beaten. The Jewish leaders accused him of blasphemy but the Roman Governor, Pontius Pilate, thought that religious matters were none of his concern. When he realised Jesus came from Galilee, he sent him to be tried by the ruler of Galilee, Herod Antipas, who was in Jerusalem for the Passover. When Herod could not force Jesus to do any miracles, he sent Jesus back to Pontius Pilate.

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In some churches the cross or a crucifix is unveiled and venerated and believers may kiss the feet of the carved figure of Christ on the cross to show their respect and devotion. This is traditionally called 'Creeping to the Cross'.

Holy Saturday

Holy Saturday is the last day of Holy Week and was once known as the 'Great Sabbath'. The body of Jesus lay during this day in the tomb which Joseph of Arimathea had given for the burial. The Sabbath is the Jewish day of rest so it was not until the day after the Sabbath that the women came to the tomb of Jesus with spices to anoint the body.

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Around the world, Christians celebrate the Resurrection in different ways.

Many churches have displays of Easter gardens which are models of the rock tomb showing the stone rolled away from the entrance. They may have been made by the children in Sunday School.



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CATHOLICS - CHILDREN

Holy Week & Easter



HOLY WEEK & EASTER



- Look at all the special services which take place during Lent, Holy Week and Easter
- Which ones do you think are really the most and least important?
- Remember that you are looking at these services in the 21st century, not when they first happened.
- Write two paragraphs explaining your opinion about each of the two you have chose.

Stations of the Cross



The Stations of the Cross can be found in almost every Catholic Church and many Anglican ones as well. They may be paintings or sculptures and are usually numbered so that people make their way from one to another, tracing the last hours of Jesus' life with readings, prayers and devotions.

In 1187 Jerusalem was besieged and conquered by Saladin. In 1227 the Franciscans were allowed back into the Holy Land. In 1342 Pope Clement VI recognised the Franciscans as the custodians of holy places.

There is mention between the 12th and 14th centuries of a *Via Sacra* which pilgrims followed but not of a particular route along the *Via Dolorosa* until a visit by an English pilgrim, William Wey in 1452.

In the 15th and 16th centuries, the Franciscans built a number of outdoor shrines in Europe for people to visit who could not get to Jerusalem. Many of these 'Calvary Hills', often life-size, can still be found in Italy and Central Europe.

In 1686 Pope Innocent XI gave the Franciscans permission for these 'Stations' to be erected in their churches. This was extended to all churches by Pope Clement XII in 1731 provided that they were erected by Franciscans. At this time the number of Stations was fixed at 14. Finally, in 1862 the right was extended to all bishops and churches.

Stations

The earliest sets comprised these seven scenes:

1. Jesus carries his cross
2. Jesus falls for the first time
3. Jesus meets his mother, Mary
4. Veronica wipes the face of Jesus
5. Jesus falls for the second time
6. Jesus is nailed to the cross
7. Jesus is placed in the tomb

The standard set in use from the 17th to 20th is 14 pictures or sculptures depicting the following:

1. Jesus is condemned to death
2. Jesus carries his cross
3. Jesus falls for the first time
4. Jesus meets his mother, Mary
5. Simon of Cyrene helps Jesus carry the cross
6. Veronica wipes the face of Jesus
7. Jesus falls for the second time



8. Jesus meets the women of Jerusalem
9. Jesus falls for the third time
10. Jesus is stripped of his clothes
11. Jesus is nailed to the cross
12. Jesus dies on the cross
13. Jesus is taken down from the cross
14. Jesus is placed in the tomb

Sometimes a 15th Station of the Resurrection of Jesus is included.

Only eight of these 'stations' are based in scripture: 3, 4, 6, 7 & 9 are not in the gospel accounts. 6. Veronica wipes the face of Jesus, first appears in the medieval church and 13. Jesus is taken down from the cross and laid in his mother's arm (Pietà) is an elaboration of Joseph of Arimathea taking down the body and burying it.

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there. (*John 19:38-42*)

Because of this lack of scriptural support for some of the stations, Pope John Paul II introduced a new form of the devotion – the *Scriptural Way of the Cross*, on Good Friday 1991.

1. Jesus in the Garden of Gethsemane;
2. Jesus is betrayed by Judas and arrested;
3. Jesus is condemned by the Sanhedrin;
4. Jesus is denied by Peter;
5. Jesus is judged by Pilate;
6. Jesus is scourged and crowned with thorns;
7. Jesus takes up his cross;
8. Jesus is helped by Simon of Cyrene to carry his cross;
9. Jesus meets the women of Jerusalem;



10. Jesus is crucified;
11. Jesus promises his kingdom to the repentant thief;
12. Jesus entrusts Mary and John to each other;
13. Jesus dies on the cross; and
14. Jesus is laid in the tomb.

This was approved for public celebration by Pope Benedict XVI in 2007.



Stations of the Cross



The Stations of the Cross can be found in almost every Catholic Church and many Anglican ones as well. They may be paintings or sculptures and are usually numbered so that people make their way from one to another, tracing the last hours of Jesus' life with readings, prayers and devotions.

In 1187 Jerusalem was besieged and conquered by Saladin. In 1227 the Franciscans were allowed back into the Holy Land. In 1342 Pope Clement VI recognised the Franciscans as the custodians of holy places.

There is mention between the 12th and 14th centuries of a *Via Sacra* which pilgrims followed but not of a particular route along the *Via Dolorosa* until a visit by an English pilgrim, William Wey in 1452.

In the 15th and 16th centuries, the Franciscans built a number of outdoor shrines in Europe for people to visit who could not get to Jerusalem. Many of these 'Calvary Hills', often life-size, can still be found in Italy and Central Europe.

In 1686 Pope Innocent XI gave the Franciscans permission for these 'Stations' to be erected in their churches. This was extended to all churches by Pope Clement XII in 1731 provided that they were erected by Franciscans. At this time the number of Stations was fixed at 14. Finally, in 1862 the right was extended to all bishops and churches.

Stations

The earliest sets comprised these seven scenes:

1. Jesus carries his cross
2. Jesus falls for the first time
3. Jesus meets his mother, Mary
4. Veronica wipes the face of Jesus
5. Jesus falls for the second time
6. Jesus is nailed to the cross
7. Jesus is placed in the tomb

The standard set in use from the 17th to 20th is 14 pictures or sculptures depicting the following:

1. Jesus is condemned to death
2. Jesus carries his cross
3. Jesus falls for the first time
4. Jesus meets his mother, Mary

(D)



5. Simon of Cyrene helps Jesus carry the cross
6. Veronica wipes the face of Jesus
7. Jesus falls for the second time
8. Jesus meets the women of Jerusalem
9. Jesus falls for the third time
10. Jesus is stripped of his clothes
11. Jesus is nailed to the cross
12. Jesus dies on the cross
13. Jesus is taken down from the cross
14. Jesus is placed in the tomb

Sometimes a 15th Station of the Resurrection of Jesus is included.

Only eight of these 'stations' are based in scripture: 3, 4, 6, 7 & 9 are not in the gospel accounts. 6. Veronica wipes the face of Jesus, first appears in the medieval church and 13. Jesus is taken down from the cross and laid in his mother's arm (Pietà) is an elaboration of Joseph of Arimathea taking down the body and burying it.

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there. (John 19:38-42)

Because of this lack of scriptural support for some of the stations, Pope John Paul II introduced a new form of the devotion – the Scriptural Way of the Cross, on Good Friday 1991.

1. Jesus in the Garden of Gethsemane;
2. Jesus is betrayed by Judas and arrested;
3. Jesus is condemned by the Sanhedrin;
4. Jesus is denied by Peter;
5. Jesus is judged by Pilate;

(D)



6. Jesus is scourged and crowned with thorns;
7. Jesus takes up his cross;
8. Jesus is helped by Simon of Cyrene to carry his cross;
9. Jesus meets the women of Jerusalem;
10. Jesus is crucified;
11. Jesus promises his kingdom to the repentant thief;
12. Jesus entrusts Mary and John to each other;
13. Jesus dies on the cross; and
14. Jesus is laid in the tomb.

This was approved for public celebration by Pope Benedict XVI in 2007.



CATHOLICS - CHILDREN

Stations of the Cross



STATIONS OF THE CROSS



- The *Spiritual Way of the Cross* is based on Biblical texts while the traditional Stations include events which are not necessarily in the Bible although many people have believed in them for centuries.
- Write an essay to discuss whether you think it matters if events such as Jesus stumbling and Veronica wiping his face are included.
- You should consider the possible effect which making changes like this could have on people.

Fall of Lucifer



The Devil (Satan)

Many Christians believe that a fallen angel, 'Lucifer, Son of the Morning', was cast out of heaven but is allowed to tempt humans till the Day of Judgement. This tempter is known as Satan or the Devil. The gospels tell of Jesus being tempted by the Devil in the wilderness. (See 'Temptations of Jesus')

References to the Fall of Lucifer are scattered throughout the Bible and the Old Testament Apocrypha.

Apocrypha: A writing or statement of doubtful authorship or authenticity; spec. those books included in the Septuagint and Vulgate versions of the Old Testament, which were not originally written in Hebrew and not counted genuine by the Jews, and which, at the Reformation, were excluded from the Sacred Canon by the Protestant party, as having no well-grounded claim to inspired authorship. (*OED 1989*)

The accounts say that Lucifer was one of the archangels and was in charge of music in the heavenly court. He is also known as the 'light-bearer'. When God created the first human he ordered the archangels to bow down to him, but Lucifer was proud and refused. God threw him out of heaven and he fell to hell where he became the Devil.

In the book of Isaiah:

How you are fallen from heaven,
O Day Star, son of Dawn!
How you are cut down to the ground,
you who laid the nations low! (*Isaiah 14:12*)

This is often taken as a reference to the Fall of Lucifer but this interpretation is rejected by Judaism and was condemned by both Calvin and Luther. Instead it is argued that it refers to the King of Babylon, either Nebuchadnezzar or his son, Belshazzar.

In the apocryphal book of Enoch:

Here Satanail with his angels was thrown down from the height. And one from out the order of angels, having turned away with the order that was under him, conceived an impossible thought, to place his throne higher than the clouds above the earth, that he might become equal in rank to my power. And I threw him out from the height with his angels, and he was flying in the air continuously above the bottomless. (*2 Enoch 29:3-5*)

There is a reference to this story in Luke's gospel where Jesus says:

He said to them, "I watched Satan fall from heaven like a flash of lightning. (*Luke 10:18*)



There are also references to Satan in the Apocalypse or Book of Revelation:

And war broke out in heaven; Michael and his angels fought against the dragon. The dragon and his angels fought back, but they were defeated, and there was no longer any place for them in heaven. The great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.

Then the dragon was angry with the woman, and went off to make war on the rest of her children, those who keep the commandments of God and hold the testimony of Jesus. (*Revelation 12:7–9 & 17*)

Although some Christians today might say that they do not believe in the figure of the Devil and that it is people who chose to be evil without any power of evil influencing them, for many Christians Satan is still very real. Because of this belief some people think that people and buildings can be possessed by the Devil and they have special ceremonies carried out to ‘exorcise’ or remove the Devil.

There are occasions in the New Testament when Jesus drives out demons:

Now he was casting out a demon that was mute; when the demon had gone out, the one who had been mute spoke, and the crowds were amazed. But some of them said, “He casts out demons by Beelzebul, the ruler of the demons.” (*Luke 11:14–15*)



Other Christians might say that Jesus performed these exorcisms because it was what people expected at the time and that today we would regard these people as having mental diseases not having the devil in them. Some might also say that belief in the Devil and the punishments of hell were used in the Middle Ages to frighten people into going to church regularly.

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CATHOLICS - CHILDREN

Fall of Lucifer



FALL OF LUCIFER



- Read through the information sheet very carefully.
- Research:
 - (a) There are similar stories of a fallen angel in other, earlier religions. See what you can find out about these accounts.
 - (b) The *Fall of Lucifer* has always been a popular subject for artists. The picture on the sheet is by Gustav Doré. Find three other pictures and explain why you like or dislike them.

Temptations of Jesus



The Temptations of Jesus are a key part of the teachings of Lent.

The shortest account of these is that found in Mark:

And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. (*Mark 1:12-13*)

The accounts in Matthew and Luke are very similar:

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” But he answered, “It is written,

‘One does not live by bread alone,
but by every word that comes from the mouth of God.’ ”

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down; for it is written,

‘He will command his angels concerning you,
and ‘On their hands they will bear you up,
so that you will not dash your foot against a stone.’ ”

Jesus said to him, “Again it is written, ‘Do not put the Lord your God to the test.’ ”

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour; and he said to him, “All these I will give you, if you will fall down and worship me.” Jesus said to him, “Away with you, Satan! for it is written,

‘Worship the Lord your God,
and serve only him.’ ”

Then the devil left him, and suddenly angels came and waited on him. (*Matthew 4:1-11*)

The three passages of scripture quoted by Jesus are from Deuteronomy 8:3, 6:13, and 6:16. These are used in the order of the trials of the Israelites in the desert, as found in the Book of Exodus.

The only significant difference between Matthew’s account and that in Luke 4:1-13, is that in Luke the three temptations are in the order: bread; ruling all the kingdoms of the world and then jumping from the Temple.

There is no specific account in John’s gospel but there are references which seem to indicate that the author of the gospel was familiar with the other accounts (Stones into Bread: John 6:26, 31 to make bread in the wilderness; Jump from the temple: John 2:18-19 to perform a Messianic sign in the temple; Kingdoms of the World: John 6:15 to take the kingdom by force.)



Jesus answered them, “Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves.

Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” (John 6:26, 31)

The Jews then said to him, “What sign can you show us for doing this?” Jesus answered them, “Destroy this temple, and in three days I will raise it up.” (John 2:18-19)

When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself. (John 6:15)

Catholic teaching about the Temptations can be found in a General Audience given on Ash Wednesday 2012 by Pope Benedict XVI:

After his Baptism of penance in the Jordan, when he takes upon himself the destiny of the Servant of God who renounces himself, lives for others and puts himself among sinners to take the sin of the world upon himself, Jesus goes into the wilderness and remains there for 40 days in profound union with the Father, thereby repeating Israel’s history, with all those cadences of 40 days or years which I have mentioned. This dynamic is a constant in the earthly life of Jesus, who always seeks moments of solitude in order to pray to his Father and to remain in intimate communion, in intimate solitude with him, in an exclusive communion with him, and then to return to the people. However in this period of “wilderness” and of his special encounter with the Father, Jesus is exposed to danger and is assaulted by the temptation and seduction of the Evil One, who proposes a different messianic path to him, far from God’s plan because it passes through power, success and domination rather than the total gift of himself on the Cross. This is the alternative: a messianism of power, of success, or a messianism of love, of the gift of self.



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(D)

CATHOLICS - CHILDREN

Temptations of Jesus



TEMPTATIONS OF JESUS



- Read through the information sheet very carefully.
- Research:
 - (a) Why is it not surprising that Mark's account is the shortest?
 - (b) Read and compare the accounts of Matthew and Luke.
 - (b) Try to find out why scholars might expect these two accounts to be so similar.

TEMPTATIONS OF JESUS



- Look very carefully at what is said about the Temptations of Jesus in the General Audience of Pope Benedict XVI.
- You can find the whole talk here: http://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120222.html
- Try to write an explanation of what he said in very simple language which explains the importance of the Temptations.

Gifts of the Spirit



The Gifts of the Spirit are a very important aspect of Christian teaching.

The first mention is said to be that found in Isaiah 11:1-2

A shoot shall come out from the stump of Jesse,
and a branch shall grow out of his roots.
The spirit of the LORD shall rest on him,
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the LORD.

The Catechism of the Catholic Church says:

The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit.

The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations.

Let your good spirit lead me on a level path.

For all who are led by the Spirit of God are sons of God ... If children, then heirs, heirs of God and fellow heirs with Christ.

The fruits of the Spirit are perfections that the Holy Spirit forms in us as the first fruits of eternal glory. the tradition of the Church lists twelve of them: "charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity." (*Catechism of the Catholic Church §1830-1832*)

These seven gifts were often represented as doves in medieval texts. In a very complex passage of the *Summa Theologiae* Saint Thomas Aquinas said that the dove signifies each gift of the Holy Spirit.

For the dove is an animal of a simple character, void of cunning and deceit: whence it is said (Matthew 10:16): "Be ye simple as doves."

Secondly, in order to designate the seven gifts of the Holy Ghost, which are signified by the properties of the dove. For the dove dwells beside the running stream, in order that, on perceiving the hawk, it may plunge in and escape. This refers to the gift of wisdom, whereby the saints dwell beside the running waters of Holy Scripture, in order to escape the assaults of the devil. Again, the dove prefers the more choice seeds. This refers to the gift of knowledge, whereby the saints make



choice of sound doctrines, with which they nourish themselves. Further, the dove feeds the brood of other birds. This refers to the gift of counsel, with which the saints, by teaching and example, feed men who have been the brood, i.e. imitators, of the devil. Again, the dove tears not with its beak. This refers to the gift of understanding, wherewith the saints do not rend sound doctrines, as heretics do. Again, the dove has no gall. This refers to the gift of piety, by reason of which the saints are free from unreasonable anger. Again, the dove builds its nest in the cleft of a rock. This refers to the gift of fortitude, wherewith the saints build their nest, i.e. take refuge and hope, in the death wounds of Christ, who is the Rock of strength. Lastly, the dove has a plaintive song. This refers to the gift of fear, wherewith the saints delight in bewailing sins. (*Summa Theologiae III, 39, q. 66, a6. The baptizing of Christ. Article 6. Whether it is fitting to say that when Christ was baptized the Holy Ghost came down on Him in the form of a dove? Reply to Objection 4*)





The Sacrament of Confirmation

Despite the practice of First Communion before Confirmation, the Church stresses the importance of the ‘sacraments of Christian initiation’ by which the gifts of the Spirit are strengthened.

Baptism, the Eucharist, and the sacrament of Confirmation together constitute the “sacraments of Christian initiation,” whose unity must be safeguarded. It must be explained to the faithful that the reception of the sacrament of Confirmation is necessary for the completion of baptismal grace. For “by the sacrament of Confirmation, [the baptized] are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed.” (*Catechism of the Catholic Church* §1285)

Charismatic Gifts

A spiritual gift or charism is an extraordinary power given by the Holy Spirit. These are the supernatural graces which are given to individual Christians for the good of others and are different from the personal gifts such as the Seven Gifts of the Holy Spirit. These are often referred to as “charismatic gifts”: the word of wisdom; the word of knowledge; increased faith; the gifts of healing; the gift of miracles; prophecy; the discernment of spirits; diverse kinds of tongues, and interpretation of tongues.

The New Testament Epistles give five different lists of these spiritual gifts which nevertheless overlap:

Romans 12:6–8	1 Corinthians 12:8–10	1 Corinthians 12:28–30	Ephesians 4:11	1 Peter 4:11
Prophecy	Word of wisdom	Apostle	Apostle	Whoever speaks
Serving	Word of knowledge	Prophet	Prophet	Whoever renders service
Teaching	Faith	Teacher	Evangelist	
Exhortation	Gifts of healings	Miracles	Pastor	
Giving	Miracles	Kinds of healings	Teacher	
Leadership	Prophecy	Helps		
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CATHOLICS - CHILDREN

Gifts of the Spirit



GIFTS OF THE SPIRIT



- Read through the information sheet very carefully.
- Watch the section of the film where the catechist is explaining these gifts to the children.
- Do you think that the children understand what she is saying?

GIFTS OF THE SPIRIT



- Look up the Biblical passages given in the table.
- Write a short essay explaining the difference between the personal Gifts of the Spirit and the Charismatic Gifts'.

Role of the Parish Priest



The priesthood is one of the three holy orders of the Catholic Church. The other two orders are the bishops and the deacons. Only men are allowed to receive holy orders.

In 1965, the Second Vatican Council produced *Presbyterorum Ordinis* on the ministry and life of priests, and *Optatam Totius* on the training of priests.

Education

The Canon law of the Catholic Church sees the priesthood as a sacred and perpetual vocational state, not just a profession. Education is extensive and lasts at least five or six years. In Europe, seminarians usually graduate with a Master of Divinity or a Master of Theology degree, which is a four-year professional degree. They must spend at least four years in theological studies at a major seminary. Preparation for ordination, includes not only academic but also human, social, spiritual and pastoral formation. The purpose of this education is to prepare men to be pastors of souls.

Celibacy

Roman Catholic priests must take a vow of celibacy. From its beginnings, clerical celibacy has been contested. The law of celibacy became mandatory in a ruling by Pope Gregory VII at the Roman Synod of 1074. This law said that, in order to become a candidate for ordination, a man could not be married. However, celibacy for Roman Catholic priests was not ordered under canon law until the Second Lateran Council in 1139.

Ordination

The Catholic Church says that when a man becomes a priest after the Sacrament of Holy Orders, he acts in *persona Christi Capitis*, representing the person of Christ.

Catholic priests are ordained by bishops through the sacrament of holy orders. The Catholic Church claims that Catholic bishops were ordained in an unbroken line of apostolic succession back to the Twelve Apostles depicted in the Bible.

Catholic priests, in celebrating the Eucharist, join each offering of the elements in union with the sacrifice of Christ.

Saint Thomas Aquinas wrote that “Only Christ is the true priest, the others being only his ministers.” Thus, Catholic clergy share in the one, unique, Priesthood of Christ.

Ordained priests or deacons who are not members of a religious order - secular priests - most often serve as clergy to a specific church or in an office of a specific diocese.

Parish Priest

Bishops, priests, and deacons are required to recite the principal and minor offices of the Liturgy of the Hours daily.



A priest who is a pastor is responsible for the administration of a Catholic Parish, typically with a single church building dedicated for worship and for seeing to the spiritual needs of Catholics in the parish. This involves performing sacramental ceremonies and counselling people. He serves under the local diocesan bishop, who is in charge of the many parishes in the territory of the diocese or archdiocese.

Number of Clergy

Since 1970, the number of Catholic priests has decreased by only about 5,000, to 414,313 priests as of 2012. However, the worldwide Catholic population has nearly doubled, from 653.6 million in 1970 to 1.229 billion in 2012.

Sexual Abuse Allegations

In the 1990s and 2000s, the cases of sexual abuse by Catholic priests gained attention across the world, with thousands of accused priests and tens of thousands of alleged victims. Public anger was fuelled by the revelation that many accused priests were quietly transferred to another parish rather than being removed from ministry or reported to police.



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- Create a table with two columns
- In one column put all the positive things which you can think of about being a Catholic Priest
- In the other column put all the negative things
- Which column has the most in it?
- Write a paragraph explaining why you think a man would want to become a Catholic priest.

Fr Anthony Grimshaw



Fr Anthony Grimshaw and his work in the parish of St Mary's, Chipping Lancashire is at the very heart of this documentary.

These articles and notices pay tribute to him and his work.

Man of humour, devout priest



A cheery wave from Father Anthony Grimshaw on his scooter 'Silver' in Chipping.

Chipping's priest celebrates 50 years since his ordination with a reunion, special mass and village party – plus a trip to Rome to meet the Pope

HE is a self confessed “man of humour,” but also a dedicated and passionate priest.

As Father Anthony Grimshaw, 74, flew out to Rome on Monday, looking forward to a personal audience with Pope Benedict XVI to mark his golden jubilee in the priesthood, there was much on which to reflect.

Father Anthony, as he likes to be known, had just celebrated the 50th anniversary of his ordination in the village of Chipping where he has been parish priest at St Mary's Church for the last three plus years.

On Monday he was also returning to the city where he was ordained by Archbishop Aloysius Traglia, Vicar General of the Holy Father in Rome and an important cardinal, on October 29, 1961.

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This was followed by the celebrations in Chipping which included a special mass at St Mary's followed by a party attended by more than 200 people including fellow priests, family, friends and parishioners. It was held at the village hall.

During the party Father Anthony was presented with two surprise gifts – a papal blessing from Pope Benedict applied for by the parish and presented by parishioner John Joyce plus a cheque.

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"The vicar and his wife and the minister from the congregational church and his wife came, as did my family, priest friends and friends from over the 50 years.

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Among the guests were also the Vicar General of the Salford Diocese, Father Anthony Kay, Canon Paul Mitcheson, Father Joe Wareing and a chum from schooldays, Father Richard Taylor.

But on a more serious note, as he looked back over the years – to a vocation which has not only seen him serving at parishes throughout the Salford Diocese, but much further afield – Father Anthony said it was being able to grant forgiveness through the sacrament of reconciliation that had given him the most fulfilment.

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"I have been in Kenya, in London, in Longridge, in Italy, I have even heard confessions in Italian. People are just so happy to have forgiveness. Seeing the joy that comes to people who confess some misdeed is wonderful," he said.

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“Where there is not a local priest, we still need a church that is operative and that involves more laity,” he said. “That is the kind of system that is working in Norway.”

Father Anthony Grimshaw, parish priest at St Mary’s in Chipping, said his congregation is already taking a greater role in ceremonial aspects of church life.

He said: “The involvement of the laity in managing, not only services, but also the ministry of the church is important.

“For instance, I am here for two days so there is no celebration of the Eucharist at the church. The laity can’t celebrate the Eucharist, but they give out Holy Communion out each morning in my absence.

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By Joe Wilson BBC Radio Lancashire - 22 February 2012

<https://www.bbc.co.uk/news/uk-england-lancashire-17126309> [accessed 8 January 2020]



Father Anthony retires - and he takes his scooter with him!



Father Grimshaw surrounded by pupils, staff and parishioners at Sr Mary's Church, Chipping, as they said farewell to him

It was while packing his case in the sacristy at Chipping's St Mary's Church that Father Anthony Grimshaw had a small window of time to look back on his seven years as its parish priest.

Children, staff and parishioners at the primary school had already been to his farewell Mass, given him warm wishes for his retirement in Salford and gifts to take with him.

I have been most wonderfully happy all the time in Chipping - Fr Anthony Grimshaw

He said afterwards: "I have been most wonderfully happy all the time in Chipping, the churches have all worked together, the congregation here is great, we sing well.

"I have gone round with Jack Green taking the eucharist to older people once a month and have a chat – I have never been in such a rural parish!"

Born in Manchester the eldest of five children and intending to be an engineer, Father Anthony's priestly calling at the age of 16 took him first back to his old school St Bede's as choirmaster.

He then moved to Kenya, back to work for the Salford diocese and then CAFOD in London.



Work at parishes in Higher Broughton and Collyhurst led to Longridge, where he served as parish priest at St Wilfrid's from 1984-88, during which time the church celebrated its centenary, Father Anthony his silver jubilee and work started on the church's renovation.

A fluency in Italian led him to Italy, he got to know Pope John Paul II and later marked his golden jubilee in the priesthood by having a personal audience with Pope Benedict XVI.

Due to a lifelong interest in education he returned to the Salford Diocese, ministering at parishes in Todmorden, Blackley and Bolton prior to his move to Chipping.

And so it is back to familiar surroundings that Father Anthony goes, his new home being one of the ten priest retirement apartments in Cathedral House attached to Salford Cathedral.

One way of travelling around Chipping – and other parishes – he's known and famed for has been by his electric scooter, 'Silver Mark 2.'

The day before he left, he was out on it visiting Mrs Dugdale who had just returned home from hospital.

So it's obvious that Chipping folk will miss that familiar sight.

The Clitheroe Advertiser and Times – 20 December 2015

In Memory of

Rev Fr Anthony Grimshaw

who died suddenly on August 13th 2016.

Fortified by Rites of Holy Mother Church, Fr Anthony, was aged 79 and in his 55th year of secular priesthood. He was a much-loved uncle, great-uncle and cousin, who will be fondly remembered by his family, the parish communities he served, and many friends.

A Requiem Mass was held at St John's Cathedral, Salford, on Wednesday, August 31st at 12.10pm and he was laid to rest at St Mary's Cemetery, Wardley.

<https://funeral-notices.co.uk/North+West-Greater+Manchester-Manchester/death-notices/notice/GRIMSHAW/1735817> [accessed 8 January 2020]



Fr Anthony was for a short time a resident of the retired priests' accommodation in the newly-refurbished Cathedral House. He was a musician himself, having directed the music at the English College in Rome, and at St Bede's College in Manchester, and we often chatted after Mass on a Sunday about the day's music. For his funeral Masses we had a mix of new and (mainly) old, and choral and (mainly) congregational. Raising a choir for weekday services in August is something of a challenge, and this was as much the explanation for the simple, chant-based musical fare as the inkling that that might have been Fr Anthony's preference. I thought we did a good job of bringing out the noble simplicity of the Roman Rite. 31st August 2016

<http://salfordcathedralmusic.blogspot.com/2016/09/funeral-masses-for-fr-anthony-grimshaw.html> [accessed 7th January 2020]

TRIBUTE TO FR ANTHONY GRIMSHAW RIP

28 November 1936—13 August 2016

“From the day of his ordination , a priest can never forget that he has been called by God Himself to be
A SERVANT - A VICTIM - A BROTHER - A FRIEND”

(Terence Cardinal Cooke The late Archbishop of New York)

When I was asked to write a few words about the late Fr Anthony Grimshaw I felt the word “few” greatly limited me but I can only write from my brief knowledge of knowing Fr Tony at Palazzola for two short years.

In March 1988 Fr Tony arrived at Palazzola to replace Fr Philip Holroyd as Chaplain and Director. It was a cold winter's day when Tony arrived like a pending tsunami and took us by storm and surprise following Fr Philip's quiet pensive, reflective approach. Tony had been under the impression that the resident community were the Elizabethine Sisters who only spoke Italian and confined their activities to the kitchen area.

It was a sharp learning curve for Tony to know that the Sisters of Mercy were in residence for the sole purpose of prayer and hospitality. Tony was a quick learner and he threw himself into the situation with enthusiasm, energy and a sense of collaboration.

The quotation from Cardinal Cooke epitomises Tony's living out of his priesthood. He was most faithful to the daily celebration of the Eucharist, the Liturgy of the Hours and the Salve Regina at night. Punctuality was a strong trait in his character and he was exact about detail. We had some very meaningful celebrations such as weekly Eucharistic Adoration and a healing service if there was a retreat in the house.

On the practical level Tony was a DIY person with a ready set of tools to remedy the different mishaps that occur daily in a large building. One of his strong dislikes was the smell of cigarette smoke always telling me that he was only one cigarette away from returning to being a chain smoker.



Tony worked hard to raise money to develop the swimming pool, to purchase a mini bus and to upgrade the church. He was most hospitable and generous to all visitors and carried on some of the special ministries that Fr Philip had initiated such as the Priests' Sabbatical; a Retreat for Religious as well as the Mercy Jubilarians holiday.

Tony loved outings and on a slack day he would say to us "Let's go to Rome or Anzio or Nettuno or indeed Assisi" where we would stay overnight and celebrate Mass in one of its historical chapels. These were occasions of great excitement for us as living at Palazzola was quite restrictive in terms of travel . On our special Feast Day he would take us to a place of significance and he knew I liked the Shrine of Divino Amore so that was a regular pilgrimage.

All visitors to the Villa engaged well with Tony and they valued his outgoing manner, his listening ear and his warm and sincere welcome. His lovely genial Dad, who was a widower, came and spent Christmas 1988 with us and we learned very quickly that many of Tony's characteristics were inherited from his father.

Tony worked well with the Piacentini Family whom we all loved and respected and who were the heart and soul of Palazzola and without whom those early years would have been a time of hardship. I cannot remember Fr Tony without paying tribute to Fernanda and Alfredo and I pray that all three are together in their heavenly home awaiting those of us who knew and loved them.

Sr Assumpta Walsh

(21/8/2016)

Venerable View published by The Friends of The English College Rome - Autumn 2016



Villa Palazzola



Eulogy :Fr. Anthony James Grimshaw

Listen! We don't want you to go from here with the idea that having a priest in the family is a solo effort on his part. It involves the whole family. That includes the alarm clock, tinfoil, pan and electric buzzer that woke us, the whole street, and eventually him, to send him to early morning Mass when the Lord's vocational call came to him after the tragic death post birth of our second sister Mary.

Anthony James never wavered in his vocation for the rest of his life, it sat squarely on his shoulders and anyone who met him was assured of it too.

He taught his brothers the Latin responses to the Mass and woe betide the brother who got the pronunciation wrong. He policed this with the same rigour that he oversaw the running of the clockwork railway from room to room, stationing sibling at this place, and that, to wind the engine at just the precise moment to keep the network running 'on time.' Everything must be done properly and in the correct order; once, appearing at our house for lunch with bandaged hands when questioned stated, "been beating an altar boy out" to which we questioned "he started lighting the candles from the front?". At Quarantore with 100 candles to light you must start from the altar and work backwards. Start from the front and light forwards, leaves lighter alight.

Becoming a Parish Priest both delighted him and released him to new heights. He had previously worked in London for CAFOD and thus made many new friends from all over the world. A phone call from him at 9pm one November evening might go like this:

"Pete, can you meet a Peruvian Jesuit at London Road Station off the London Train at 11.15 tonight and bring him here I've got a sick call".

Me, "Ok, what's his name and how will I recognise him?"

Anthony, "Manuel something, You'll recognise him,"

This finds me at Piccadilly Station at 11.15pm approaching a six feet four inch pencil thin skin head wearing a poncho and rope sandals with no socks and saying, "Fr Manuel?, Fr Tony has asked me to meet you and take you to his parish. There were to be many such errands over the years ...

Every Parish was a new delight, getting to know his parishioners, and dare I say lightening the place up. But never in all this did he forget his family, visiting Mum and Dad on his days off and latterly his brothers and sister sharing his boisterous humour, remembering birthdays and Christmases with cards and 'unusual' presents. Delighting his nephews and nieces with scooter rides, organ lofts, and presbyteries to play hide and seek in. We never had to drag the children out to visit Uncle Anthony. Not only was his concerns for his parishioners but also for those who worked with him. Once in Kenya driving the Mission car we ran into a running flock of Guinea Fowl, his response, "Quick run one down we'll have it for tea! ... on second thoughts get two and we'll give one to the sisters". His friends were legion and he never explained where or why he knew them, they were a bus driver, a doctor, a croupier in a Casino, a student and many others some of whom I am sure are here today to pay respects to a priest who cared deeply for them and their concerns.



Amongst his papers and in his breviary, prayer cards, notes of thanks and good wishes, including one from Princess Margaret thanking him for a visit to Palazzola and for afternoon tea on the Terrace. The conversation is reputed to have gone like this:

Princess Margaret: Thank you for a lovely afternoon, and especially for your loyal toast for my sister, I have only one sister you know”!

Anthony: “Have you, so have I”.

Also a Christmas greeting on a picture of the Holy Family at Bethlehem signed Joannes Paulus PP 2 in rather shaky handwriting.

A Man of Faith and faithful to his friends and those that assisted him. At least once a month on his day off he would visit Agnes Garrett now in a nursing home in her nineties, gently lost to reality, he would visit her and say with her the prayers of their childhood, the connection? She pushed him in his pram around Ancoats when he was a baby.

Now we have sent him home to where he longed to be, using the Luo Language which he mastered so well in Kenya a country which once visited, not all of you comes back from ...

Oriti Omera maduong, ero komano ahinya Goodbye big brother, a big thank you

Peter Grimshaw

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"I have gone round with Jack Green taking the eucharist to older people once a month and have a chat – I have never been in such a rural parish!"

Born in Manchester the eldest of five children and intending to be an engineer, Father Anthony's priestly calling at the age of 16 took him first back to his old school St Bede's as choirmaster.

He then moved to Kenya, back to work for the Salford diocese and then CAFOD in London.

Work at parishes in Higher Broughton and Collyhurst led to Longridge, where he served as parish priest at St Wilfrid's from 1984-88, during which time the church celebrated its centenary, Father Anthony his silver jubilee and work started on the church's renovation.



A fluency in Italian led him to Italy, he got to know Pope John Paul II and later marked his golden jubilee in the priesthood by having a personal audience with Pope Benedict XVI.

Due to a lifelong interest in education he returned to the Salford Diocese, ministering at parishes in Todmorden, Blackley and Bolton prior to his move to Chipping.

And so it is back to familiar surroundings that Father Anthony goes, his new home being one of the ten priest retirement apartments in Cathedral House attached to Salford Cathedral.

One way of travelling around Chipping – and other parishes – he's known and famed for has been by his electric scooter, 'Silver Mark 2.'

The day before he left, he was out on it visiting Mrs Dugdale who had just returned home from hospital.

So it's obvious that Chipping folk will miss that familiar sight.

The Clitheroe Advertiser and Times – 20 December 2015

**In Memory of
Rev Fr Anthony Grimshaw**

who died suddenly on August 13th 2016.

Fortified by Rites of Holy Mother Church, Fr Anthony, was aged 79 and in his 55th year of secular priesthood. He was a much-loved uncle, great-uncle and cousin, who will be fondly remembered by his family, the parish communities he served, and many friends.

A Requiem Mass was held at St John's Cathedral, Salford, on Wednesday, August 31st at 12.10pm and he was laid to rest at St Mary's Cemetery, Wardley.

<https://funeral-notice.co.uk/North+West+Greater+Manchester-Manchester/death-notice/notice/GRIMSHAW/1735817> [accessed 8 January 2020]



Fr Anthony was for a short time a resident of the retired priests' accommodation in the newly-refurbished Cathedral House. He was a musician himself, having directed the music at the English College in Rome, and at St Bede's College in Manchester, and we often chatted after Mass on a Sunday about the day's music. For his funeral Masses we had a mix of new and (mainly) old, and choral and (mainly) congregational. Raising a choir for weekday services in August is something of a challenge, and this was as much the explanation for the simple, chant-based musical fare as the inkling that that might have been Fr Anthony's preference. I thought we did a good job of bringing out the noble simplicity of the Roman Rite. 31st August 2016

<http://salfordcathedralmusic.blogspot.com/2016/09/funeral-masses-for-fr-anthony-grimshaw.html>
[accessed 7th January 2020]

TRIBUTE TO FR ANTHONY GRIMSHAW RIP

28 November 1936—13 August 2016

"From the day of his ordination , a priest can never forget that he has been called by God Himself
to be

A SERVANT - A VICTIM - A BROTHER - A FRIEND"

(Terence Cardinal Cooke The late Archbishop of New York)

When I was asked to write a few words about the late Fr Anthony Grimshaw I felt the word "few" greatly limited me but I can only write from my brief knowledge of knowing Fr Tony at Palazzola for two short years.

In March 1988 Fr Tony arrived at Palazzola to replace Fr Philip Holroyd as Chaplain and Director. It was a cold winter's day when Tony arrived like a pending tsunami and took us by storm and surprise following Fr Philip's quiet pensive, reflective approach. Tony had been under the impression that the resident community were the Elizabethine Sisters who only spoke Italian and confined their activities to the kitchen area.

It was a sharp learning curve for Tony to know that the Sisters of Mercy were in residence for the sole purpose of prayer and hospitality. Tony was a quick learner and he threw himself into the situation with enthusiasm, energy and a sense of collaboration.

The quotation from Cardinal Cooke epitomises Tony's living out of his priesthood. He was most faithful to the daily celebration of the Eucharist, the Liturgy of the Hours and the Salve Regina at night. Punctuality was a strong trait in his character and he was exact about detail. We had some very meaningful celebrations such as weekly Eucharistic Adoration and a healing service if there was a retreat in the house.

On the practical level Tony was a DIY person with a ready set of tools to remedy the different mishaps that occur daily in a large building. One of his strong dislikes was the smell of cigarette smoke always telling me that he was only one cigarette away from returning to being a chain smoker.

(D) (EAL) (SEN)



Tony worked hard to raise money to develop the swimming pool, to purchase a mini bus and to upgrade the church. He was most hospitable and generous to all visitors and carried on some of the special ministries that Fr Philip had initiated such as the Priests' Sabbatical; a Retreat for Religious as well as the Mercy Jubilarians holiday.

Tony loved outings and on a slack day he would say to us "Let's go to Rome or Anzio or Nettuno or indeed Assisi" where we would stay overnight and celebrate Mass in one of its historical chapels. These were occasions of great excitement for us as living at Palazzola was quite restrictive in terms of travel . On our special Feast Day he would take us to a place of significance and he knew I liked the Shrine of Divino Amore so that was a regular pilgrimage.

All visitors to the Villa engaged well with Tony and they valued his outgoing manner, his listening ear and his warm and sincere welcome. His lovely genial Dad, who was a widower, came and spent Christmas 1988 with us and we learned very quickly that many of Tony's characteristics were inherited from his father.

Tony worked well with the Piacentini Family whom we all loved and respected and who were the heart and soul of Palazzola and without whom those early years would have been a time of hardship. I cannot remember Fr Tony without paying tribute to Fernanda and Alfredo and I pray that all three are together in their heavenly home awaiting those of us who knew and loved them.

Sr Assumpta Walsh

(21/8/2016)

Venerable View published by The Friends of The English College Rome - Autumn 2016



Villa Palazzola



Eulogy :Fr. Anthony James Grimshaw

Listen! We don't want you to go from here with the idea that having a priest in the family is a solo effort on his part. It involves the whole family. That includes the alarm clock, tinsplate, pan and electric buzzer that woke us, the whole street, and eventually him, to send him to early morning Mass when the Lord's vocational call came to him after the tragic death post birth of our second sister Mary.

Anthony James never wavered in his vocation for the rest of his life, it sat squarely on his shoulders and anyone who met him was assured of it too.

He taught his brothers the Latin responses to the Mass and woe betide the brother who got the pronunciation wrong. He policed this with the same rigour that he oversaw the running of the clockwork railway from room to room, stationing sibling at this place, and that, to wind the engine at just the precise moment to keep the network running 'on time'. Everything must be done properly and in the correct order; once, appearing at our house for lunch with bandaged hands when questioned stated, "been beating an altar boy out" to which we questioned " he started lighting the candles from the front?". At Quarantore with 100 candles to light you must start from the altar and work backwards. Start from the front and light forwards, leaves lighter alight.

Becoming a Parish Priest both delighted him and released him to new heights. He had previously worked in London for CAFOD and thus made many new friends from all over the world. A phone call from him at 9pm one November evening might go like this:

"Pete, can you meet a Peruvian Jesuit at London Road Station off the London Train at 11.15 tonight and bring him here I've got a sick call".

Me, " Ok, what's his name and how will I recognise him?"

Anthony, "Manuel something, You'll recognise him,"

This finds me at Piccadily Station at 11.15pm approaching a six feet four inch pencil thin skin head wearing a poncho and rope sandals with no socks and saying, "Fr Manuel?, Fr Tony has asked me to meet you and take you to his parish. There were to be many such errands over the years ...

Every Parish was a new delight, getting to know his parishioners, and dare I say lightening the place up. But never in all this did he forget his family, visiting Mum and Dad on his days off and latterly his brothers and sister sharing his boisterous humour, remembering birthdays and Christmases with cards and 'unusual' presents. Delighting his nephews and nieces with scooter rides, organ lofts, and presbyteries to play hide and seek in. We never had to drag the children out to visit Uncle Anthony. Not only was his concerns for his parishioners but also for those who worked with him. Once in Kenya driving the Mission car we ran into a running flock of Guinea Fowl, his response, "Quick run one down we'll have it for tea! ... on second thoughts get two and we'll give one to the sisters". His friends were legion and he never explained where or why he knew them, they were a bus driver, a doctor, a croupier in a Casino, a student and many others some of whom I am sure are here today to pay respects to a priest who cared deeply for them and their concerns.



Amongst his papers and in his breviary, prayer cards, notes of thanks and good wishes, including one from Princess Margaret thanking him for a visit to Palazzola and for afternoon tea on the Terrace. The conversation is reputed to have gone like this:

Princess Margaret: Thank you for a lovely afternoon, and especially for your loyal toast for my sister, I have only one sister you know”!

Anthony: “Have you, so have I”.

Also a Christmas greeting on a picture of the Holy Family at Bethlehem signed Joannes Paulus PP 2 in rather shaky handwriting.

A Man of Faith and faithful to his friends and those that assisted him. At least once a month on his day off he would visit Agnes Garrett now in a nursing home in her nineties, gently lost to reality, he would visit her and say with her the prayers of their childhood, the connection? She pushed him in his pram around Ancoats when he was a baby.

Now we have sent him home to where he longed to be, using the Luo Language which he mastered so well in Kenya a country which once visited, not all of you comes back from ...

Oriti Omera maduong, ero komano ahinya Goodbye big brother, a big thank you

Peter Grimshaw

Venerable View published by The Friends of The English College Rome - Autumn 2016



CATHOLICS - CHILDREN

Fr Anthony Grimshaw (1936-2016)



FR ANTHONY GRIMSHAW



- Read through the resource sheet of articles about Fr Anthony and tributes to him.
 - Note down what you consider to be the key events of his life and work.
 - Check these and add to them from what you have seen in the film.
 - Write a biography of him, explaining how you think he might have helped and influenced people during his life.
 - To what extent do you think he represented what a Catholic Priest should be?

Reviews



BBC Four's 'Catholics' Series

'Children'

'Show me the child of seven and I'll show you the man,' goes the Jesuit proverb. The ... film *Children*, to be shown on Tuesday February 28 at 9pm, observes the truth of this famous saying in a film about children becoming Catholic.

Filmed throughout the period of Lent and into the summer of 2011, it focuses on the children of St Mary's Roman Catholic Primary School in the village of Chipping, Lancashire. Sitting at the foot of the dramatic Bowland Fells, this is an area rich in Catholic history where Catholic identity remains strong. The tiny school has just 33 pupils, six of whom are preparing to make their First Holy Communion.

Richard Alwyn's film observes the essence of Catholicism being distilled into young children's hearts and minds. Encouraged on the one hand to celebrate the riches of the natural world that surround them and to remember those less fortunate than themselves, the children are also required to reflect on Christ's death and resurrection.

Commendation

"Not to be missed," says the Archbishop of Westminster, Vincent Nichols. "A call to the priesthood is a wonderful gift of God for a Catholic man today. This truth is explored, and beautifully portrayed. It is not to be missed. Each of the three documentaries has been made with great sensitivity and real beauty. I recommend them."

Production

'Catholics' a Wingspan Production in association with Jerusalem Productions.

Source: Archbishops House

Independent Catholic News Feb 2nd, 2012

<https://www.indcatholicnews.com/news/19767> [accessed 3 January 2020]

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Alwyn's lyrical, poignant film observes the essence of Catholicism being distilled into young children. Encouraged to celebrate the riches of the natural world and to remember those less fortunate than themselves, the children are also required to reflect on Christ's brutal death and resurrection. Occasionally, this graphic story of suffering might seem to threaten the children's infectious charm and innocence.

The local parish priest, Fr Anthony Grimshaw, now in his 70s, has a strong presence in the children's lives. To the younger ones he's the avuncular character who comes into school to read *Winnie the Pooh*. To the older ones, he is more 'on message', talking with them about faith and fielding questions about his belief in the existence of Satan in this world.

Around this observation of the Catholic life of the children and the school is the story of a handful of its pupils, aged seven and eight, preparing for their First Holy Communion. Here, the children are introduced to the bewildering mystery at the heart of the Catholic faith – when they believe bread and wine actually become the body and blood of Jesus Christ.

This beautiful film is full of the spirit of childhood and shows how being Catholic is a complex identity that can bring both agony and ecstasy.

Congregation of the Blessed Sacrament

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Congregation of the Blessed Sacrament

CATHOLICS - CHILDREN

Reviews



REVIEWS



- The children in the film appear to be happy in their school and also with their involvement in the local Catholic Church.
- One of the reviews says:

Alwyn's lyrical, poignant film observes the essence of Catholicism being distilled into young children. Encouraged to celebrate the riches of the natural world and to remember those less fortunate than themselves, the children are also required to reflect on Christ's brutal death and resurrection. Occasionally, this graphic story of suffering might seem to threaten the children's infectious charm and innocence.

REVIEWS



- It also says:

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REVIEWS



- Discussion
- Do you think it is a good idea to bring young children up in their parents' faith at school?
- Give reasons for and against this idea.

Challenge 1



The Magnificat

My soul glorifies the Lord,
My spirit rejoices in God my Saviour.
He looks on his servant in her lowliness;
Henceforth all generations will call me blessed.
The Almighty works marvels for me.
Holy his name!
His mercy is from age to age,
on those who fear him.
He puts forth his arm in strength
And scatters the proud hearted.
He casts the mighty from their thrones
And raises the lowly.
He fills the starving with good things,
Sends the rich away empty.
He protects Israel, his servant,
remembering his mercy,
the mercy promised to our fathers,
to Abraham and his sons for ever.
Glory be to the Father and to the Son
and to the Holy Spirit,
as it was in the beginning, is now,
and ever shall be, world without end.
Amen.

(Compendium of the Catechism of the Catholic Church)

Mary's song of praise was first sung to her cousin Elizabeth (Luke 1:46-55). It is sung daily at Evening Prayer.



- (a) Analyse the words and ideas found in the *Magnificat* and explain their meaning.
- (b) What do you think can be learnt about Mary from this song?



Challenge 1



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CATHOLICS - CHILDREN

Challenge 1



CHALLENGE 1



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CHALLENGE 1



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Challenge 2

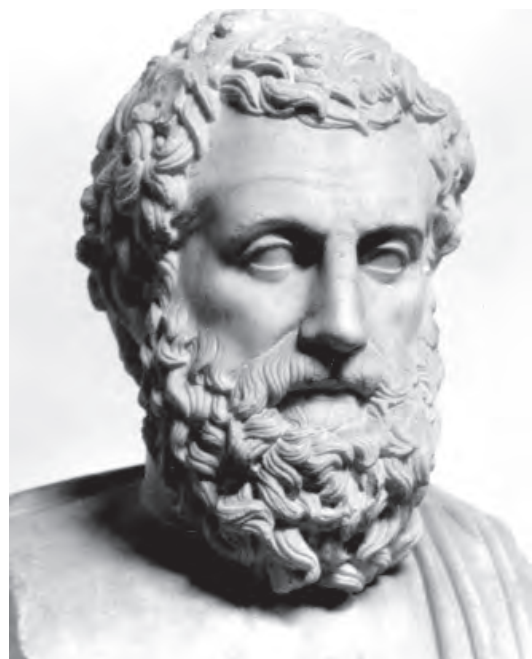


Jesuit Proverb

'Show me the child of seven and I'll show you the man.'

- What does this proverb mean?
- Discuss with a partner and then take your ideas to a group.

Note: this proverb is attributed to St Ignatius of Loyola S.J. (1491-1556), the founder of the Society of Jesus (Jesuits). However, it is also said to have been written by Aristotle (384-322BCE).



Challenge 2

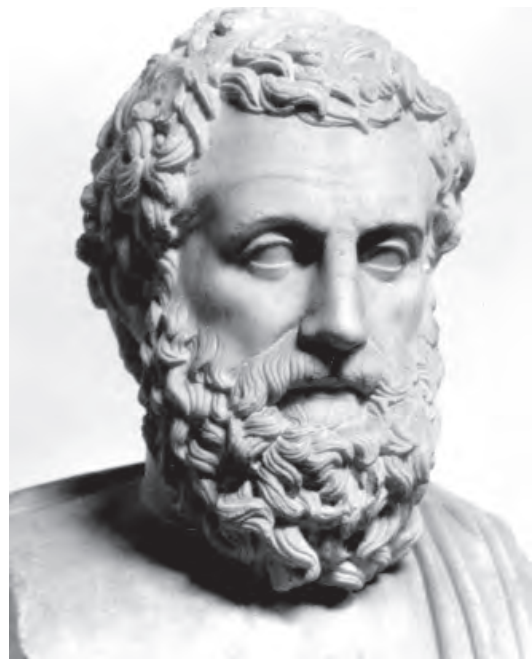


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CATHOLICS - CHILDREN

Challenge 2



CHALLENGE 2



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Challenge 3



Poster of Thanks

Create a poster showing all the things in life for which you are thankful.

You can use pictures / words or both.



Challenge 3



Poster of Thanks

Create a poster showing all the things in life for which you are thankful.
You can use pictures / words or both.



CATHOLICS - CHILDREN

Challenge 3



CHALLENGE 3



Poster of Thanks

- Create a poster showing all the things in life for which you are thankful.
- You can use pictures / words or both.

Challenge 4



Write a Prayer

Write a prayer thanking God for a particular blessing which you or someone else have received.



Challenge 4



Write a Prayer

Write a prayer thanking God for a particular blessing which you or someone else have received.



CATHOLICS - CHILDREN

Challenge 4



CHALLENGE 4



Write a Prayer

- Write a prayer thanking God for a particular blessing which you or someone else have received.

Challenge 5

The role of a Catholic Priest

Write an article about the role of a Catholic Priest in Church and the Community.



Challenge 5



The role of a Catholic Priest

Write an article about the role of a Catholic Priest in Church and the Community.



CATHOLICS - CHILDREN

Challenge 5



CHALLENGE 5



Article

- Write an article about the role of a Catholic Priest in Church and the Community.

Challenge 6

Essay

Is the Catholic Church still relevant for young people in the 21st century?



Challenge 6



Essay

Is the Catholic Church still relevant for young people in the 21st century?



CATHOLICS - CHILDREN

Challenge 6



CHALLENGE 6



Essay

- Is the Catholic Church still relevant for young people in the 21st century?

Challenge 7



Life of Jesus

Create a storyboard about the life of Jesus: birth, life, death ...

Challenge 7



Life of Jesus

Create a storyboard about the life of Jesus: birth, life, death ...

CATHOLICS - CHILDREN

Challenge 7



CHALLENGE 7



Life of Jesus

- Create a storyboard about the life of Jesus: birth, life, death ...

Challenge 8



Are Lenten traditions still relevant? (e.g. Lenten Array, Ashing.)

Arrange this as a class debate with two teams: one agreeing and one disagreeing.



Challenge 8



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CATHOLICS - CHILDREN

Challenge 8



CHALLENGE 8



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(e.g. Lenten Array, Ashing.)

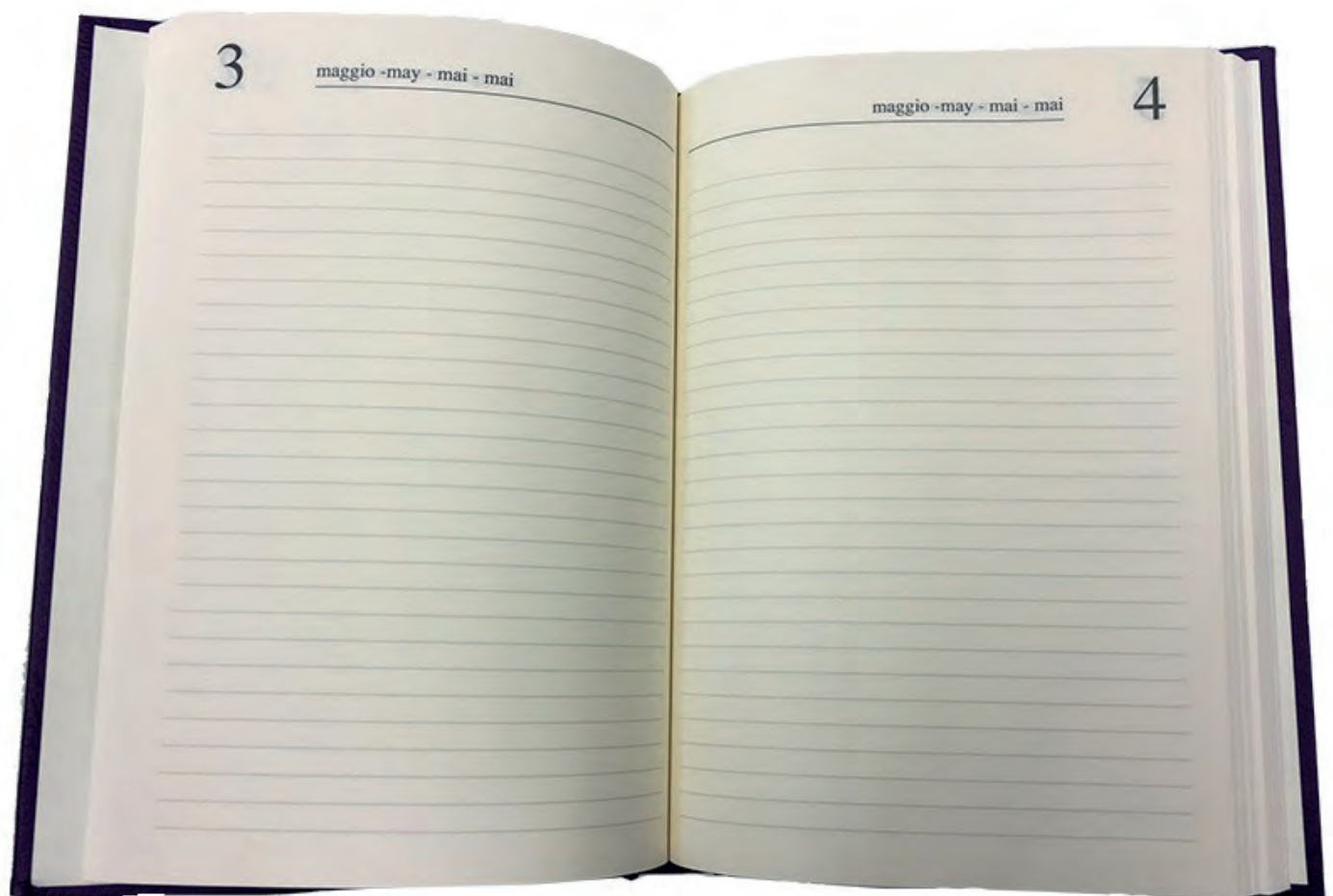
- Arrange this as a class debate with two teams: one agreeing and one disagreeing.

Challenge 9



Create a five day journal

Create a five day journal of things you have done which have had a positive impact on other people.

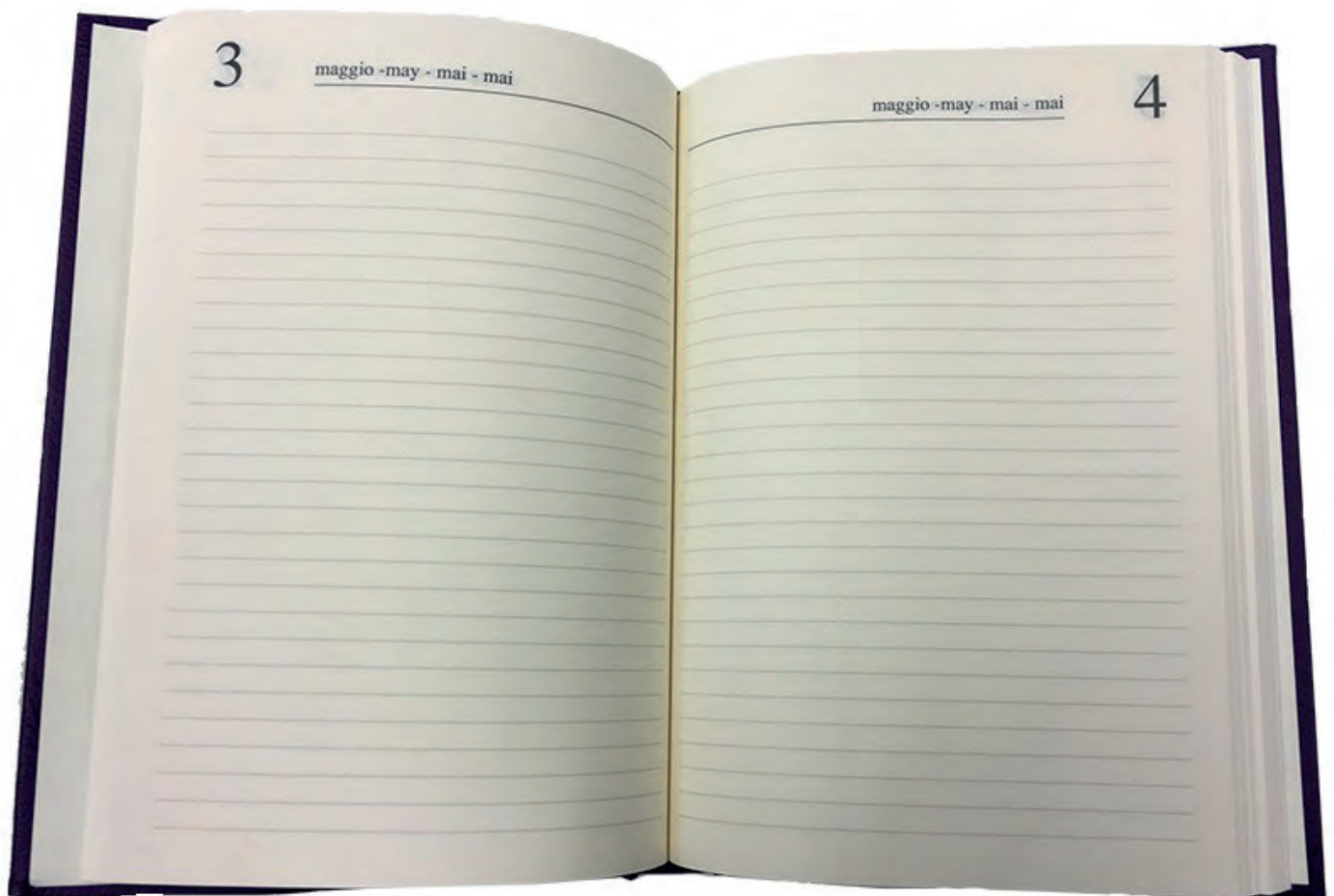


Challenge 9



Create a five day journal

Create a five day journal of things you have done which have had a positive impact on other people.



CATHOLICS - CHILDREN

Challenge 9



CHALLENGE 9



Create a five day journal

- Create a five day journal of things which you have done which have had a positive impact on other people.

Challenge 10



What is prayer?

Discussion:

- What is prayer?
- Is prayer important?
- Why are some prayers unanswered?
- Why are some prayers answered?
- Why do some people pray to Mary and other saints?
- Is it right to pray to anyone other than God?



Challenge 10



What is prayer?

Discussion:

- What is prayer?
- Is prayer important?
- Why are some prayers unanswered?
- Why are some prayers answered?
- Why do some people pray to Mary and other saints?
- Is it right to pray to anyone other than God?



CATHOLICS - CHILDREN

Challenge 10



CHALLENGE 10



What is prayer?

- Discussion:
 - What is prayer?
 - Is prayer important?
 - Why are some prayers unanswered?
 - Why are some prayers answered?
 - Why do some people pray to Mary and other saints?
 - Is it right to pray to anyone other than God?

Challenge 11



Importance of the eucharist

- Create a poster about the eucharist:
 - Explain its importance for almost all Christians including e.g. the sick, the elderly etc.
 - Explain why some Christians do not celebrate the eucharist and who these are.



Challenge 11



Importance of the eucharist

- Create a poster about the eucharist:
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CATHOLICS - CHILDREN

Challenge 11



CHALLENGE 11



Importance of the eucharist

- Create a poster about the eucharist:
 - Explain its importance for almost all Christians including e.g. the sick, the elderly etc.
 - Explain why some Christians do not celebrate the eucharist and who these are.

Challenge 12



Importance of women in the Church

- Make a table which shows:
 - The importance of women in the Church today
 - The role of Mary in Christianity.



(SEN)

Challenge 12



Importance of women in the Church

- Make a table which shows:
 - The importance of women in the Church today
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(D) (SEN)

CATHOLICS - CHILDREN

Challenge 12



CHALLENGE 12



Importance of women in the Church

- Make a table which shows:
 - The importance of women in the Church today.
 - The role of Mary in Christianity.

Challenge 13



Should women have the same roles as men?

- Write a paragraph about:
 - Women play a vital role in the lives and teaching of children, should they also be allowed to become priests in the Catholic Church?



Challenge 13



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CATHOLICS - CHILDREN

Challenge 13



CHALLENGE 13



Should women have the same roles as men?

- Write a paragraph about:
 - Women play a vital role in the lives and teaching of children, should they also be allowed to become priests in the Catholic Church?

Challenge 14



Key terms - Lent and Easter

- How many of these key terms and names can you define?

Ash Wednesday

Ashes

Bethany

Bread

Caiaphas

Centurion

Centurion

Cleansing the Temple

Cross

Crown of Thorns

Crucifixion

Donkey

Easter

Easter Vigil

Fasting

First fire

Gethsemane

Golgotha

Good Friday

Herod

High Priest

Judas

King of the Jews

Last Supper

Lent

Lenten Array

Liturgy

Martha

Mary

Mount of Olives

Palm Sunday

Paschal candle

Passion

Passover

Pilate

Potter's Field

Resurrection

Satan

Shrove Tuesday

Silver

Stripping the altars

Temptations

Thief

Upper room

Whipping

Wilderness

Wine

Challenge 14



Key terms - Lent and Easter

- How many of these key terms and names can you define?

Ash Wednesday

Ashes

Bethany

Bread

Caiaphas

Centurion

Centurion

Cleansing the Temple

Cross

Crown of Thorns

Crucifixion

Donkey

Easter

Easter Vigil

Fasting

First fire

Gethsemane

Golgotha

Good Friday

Herod

High Priest

Judas

King of the Jews

Last Supper

Lent

Lenten Array

Liturgy

Martha

Mary

Mount of Olives

Palm Sunday

Paschal candle

Passion

Passover

Pilate

Potter's Field

Resurrection

Satan

Shrove Tuesday

Silver

Stripping the altars

Temptations

Thief

Upper room

Whipping

Wilderness

Wine

CATHOLICS - CHILDREN

Challenge 14



CHALLENGE 14

Key terms – Lent and Easter

- How many of these key terms and names can you define:



KEY TERMS



- Ash Wednesday
- Ashes
- Bethany
- Bread
- Caiaphas
- Centurion
- Cleansing the Temple
- Cross
- Crown of Thorns
- Crucifixion
- Donkey
- Easter
- Easter Vigil
- Fasting
- First fire
- Gethsemane
- Golgotha
- Good Friday
- Herod
- High Priest
- Judas
- King of the Jews
- Last Supper
- Lent
- Lenten Array
- Liturgy
- Martha Mary
- Mount of Olives
- Palm Sunday
- Paschal candle
- Passion
- Passover
- Pilate
- Potter's Field
- Resurrection
- Satan
- Shrove Tuesday
- Silver
- Stripping the altars
- Temptations
- Thief
- Upper room
- Whipping
- Wilderness
- Wine

Challenge 15



Poem

- Choose some of the key terms which you defined in Challenge 14 and use them in writing a poem.
- Make clear links to Lent and Easter and be very specific.
- You could try writing a 'shape poem' like the one below.

In a twist
We felt the rain, wind, and hail, and
Then the thunder and lightning came.
The winds gathered up and began to spin
Like a spinning top, sucking up dust like a vacuum cleaner.
The twister went around and around, like a merry-go-round.
The gusts of air were picking up dust.
It continued to roar loudly,
Destroying everything
Along the way.
Soon it was
Gone.

Challenge 15



Poem

- Choose some of the key terms which you defined in Challenge 14 and use them in writing a poem.
- Make clear links to Lent and Easter and be very specific.
- You could try writing a 'shape poem' like the one below.

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CATHOLICS - CHILDREN

Challenge 15



CHALLENGE 15



Poem

- Choose some of the key terms which you defined in Challenge 14 and use them in writing a poem.
- Make clear links to Lent and Easter and be very specific.
- You could try writing a 'shape poem' like the one on the next slide.

CHALLENGE 15



In a twist

We felt the rain, wind, and hail, and
Then the thunder and lightning came.
The winds gathered up and began to spin
Like a spinning top, sucking up dust like a vacuum cleaner.
The twister went around and around, like a merry-go-round.
The gusts of air were picking up dust.
It continued to roar loudly.
Destroying everything
Along the way.
Soon it was
Gone.

Challenge 16



Crown of Thorns

- Make a Crown of Thorns out of whatever materials you can find.
- Write an explanation of your chosen design.
- What does it represent?



Challenge 16



Crown of Thorns

- Make a Crown of Thorns out of whatever materials you can find.
- Write an explanation of your chosen design.
- What does it represent?



CATHOLICS - CHILDREN

Challenge 16



CHALLENGE 16



Crown of Thorns

- Make a Crown of Thorns out of whatever materials you can find.
- Write an explanation of your chosen design.
- What does it represent?

CHALLENGE 16



Challenge 17



Stations of the Cross

- Create your own storyboard for the Stations of the Cross
- Explain the importance of the events which took place in the last days of Jesus' life.

Challenge 17



Stations of the Cross

- Create your own storyboard for the Stations of the Cross
- Explain the importance of the events which took place in the last days of *Jesus'* life.

CATHOLICS - CHILDREN

Challenge 17



CHALLENGE 17



Stations of the Cross

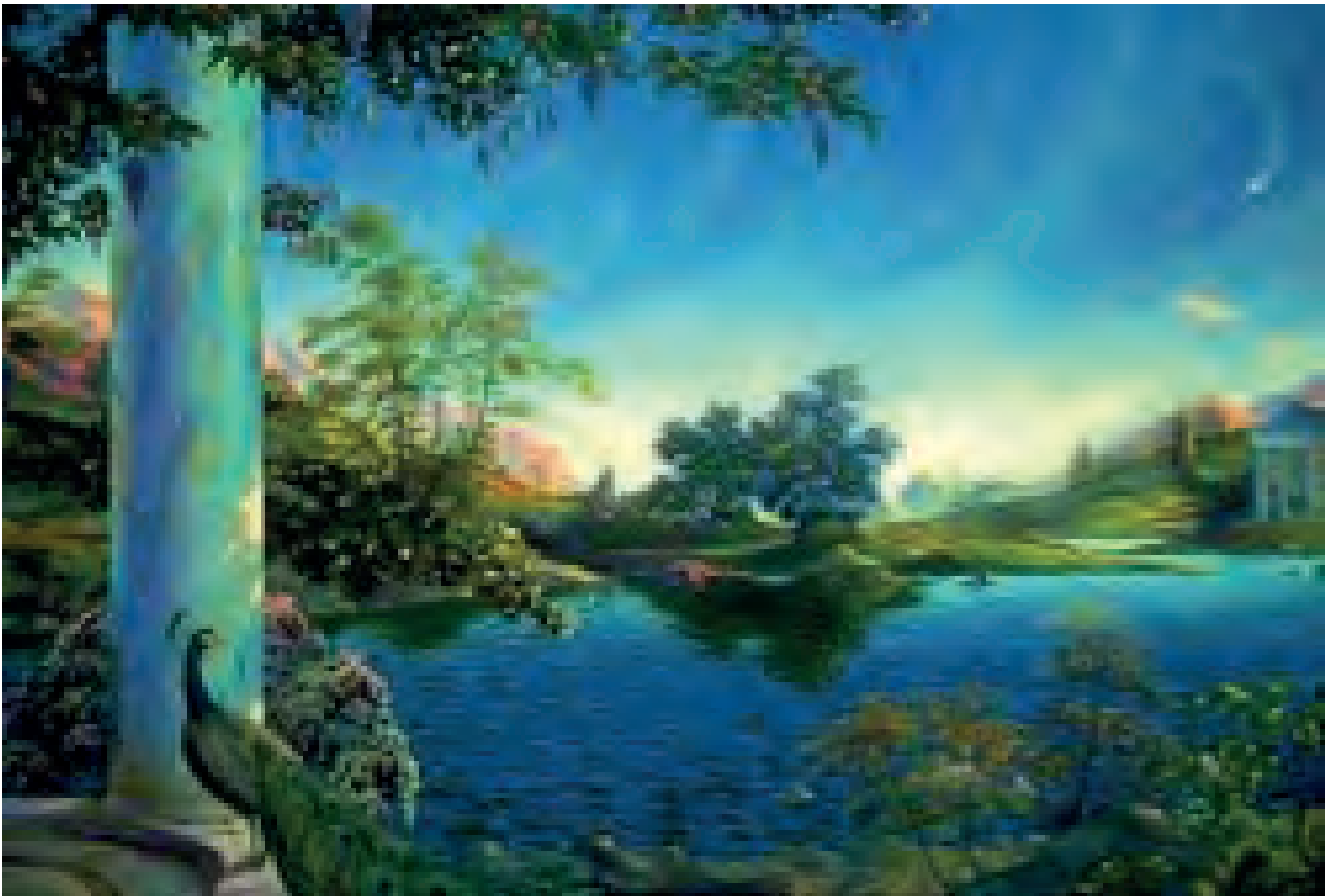
- Create your own storyboard for the Stations of the Cross
- Explain the importance of the events which took place in the last days of Jesus' life.

Challenge 18



A perfect world

- Debate
 - God should have created everything to be perfect so that Jesus did not have to die a painful death to restore the relationship between God and humanity.

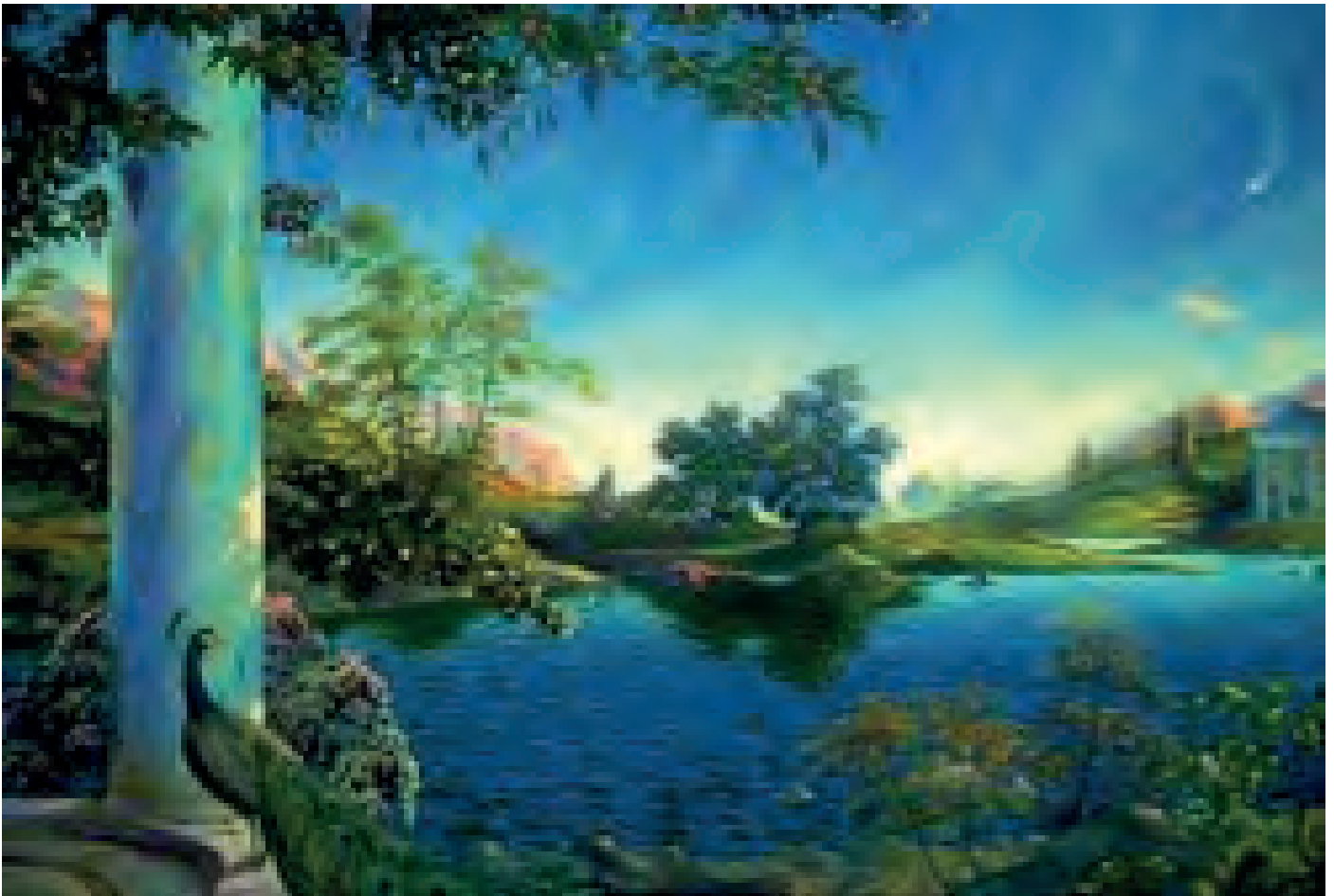


Challenge 18



A perfect world

- Debate
 - God should have created everything to be perfect so that Jesus did not have to die a painful death to restore the relationship between God and humanity.



CATHOLICS - CHILDREN

Challenge 18



CHALLENGE 18



A perfect world

- Debate
 - God should have created everything to be perfect so that Jesus did not have to die a painful death to restore the relationship between God and humanity.

Challenge 19



Create a charity

- In groups, create your own charity
- State its aims, vision and the people it is trying to help



Challenge 19



Create a charity

- In groups, create your own charity
- State its aims, vision and the people it is trying to help



CATHOLICS - CHILDREN

Challenge 19



CHALLENGE 19



Create a charity

- In groups, create your own charity
- State its aims, vision and the people it is trying to help.

Challenge 20



The Pelican

- Research the link between the Pelican and the Eucharist
- Explain why this link is made.



Challenge 20



The Pelican

- Research the link between the Pelican and the Eucharist
- Explain why this link is made.



CATHOLICS - CHILDREN

Challenge 20



CHALLENGE 20



The Pelican

- Research the link between the Pelican and the Eucharist
- Explain why this link is made.

Challenge 21



Acronym of Faith

- Create your own acronym of faith
- Look at the example below

F = Forsaking

A = All

I = I

T = Trust

H = Him

Challenge 21



Acronym of Faith

- Create your own acronym of faith
- Look at the example below

F = Forsaking

A = All

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H = Him

CATHOLICS - CHILDREN

Challenge 21



CHALLENGE 21



Acronym of Faith

- Create your own acronym of faith
- Look at the example below

F = Forsaking

A = All

I = I

T = Trust

H = Him

Challenge 22



Jesus and Satan

- Create a poster which shows your understanding of Jesus and Satan.



Challenge 22



Jesus and Satan

- Create a poster which shows your understanding of Jesus and Satan.



CATHOLICS - CHILDREN

Challenge 22



CHALLENGE 22



Jesus and Satan

- Create a poster which shows your understanding of Jesus and Satan.



Challenge 23



First Communion

- If you could change anything about a child's First Communion, what would it be and why?



Challenge 23



First Communion

- If you could change anything about a child's First Communion, what would it be and why?



CATHOLICS - CHILDREN

Challenge 23



CHALLENGE 23



First Communion

- If you could change anything about a child's First Communion, what would it be and why?

Challenge 24



Receiving Communion

- Try to explain how receiving Communion might help a person understand what Jesus accomplished.
- Present your ideas in an essay or a poster.



Challenge 24



Receiving Communion

- Try to explain how receiving Communion might help a person understand what Jesus accomplished.
- Present your ideas in an essay or a poster.



CATHOLICS - CHILDREN

Challenge 24



CHALLENGE 24



Receiving Communion

- Try to explain how receiving Communion might help a person understand what Jesus accomplished.
- Present your ideas in an essay or a poster.

Challenge 25



Why 'white'?

- Research
 - What is the symbolism of wearing white for a first communion?



Challenge 25



Why 'white'?

- Research
 - What is the symbolism of wearing white for a first communion?



CATHOLICS - CHILDREN

Challenge 25



CHALLENGE 25



Why 'white'?

- Research
 - What is the symbolism of wearing white for a first communion?