

LESSON 6: Signs, Symbols, and Sacraments



REFERENCE

Page 190 -192 [FOUNDATION WORK]



WHAT YOU NEED

- (1) A collection of signs and symbols
- (5) LSM: 'Some Definitions of Sacrament'

AIMS

- To clarify the terms 'signs', 'symbols', and 'sacraments'
- To sensitise learners to the symbolic meaning of actions and objects

OUTCOMES

- KUI Learners have a clear understanding of the concepts of 'signs', 'symbols', and 'sacraments'

TEACHER'S NOTE

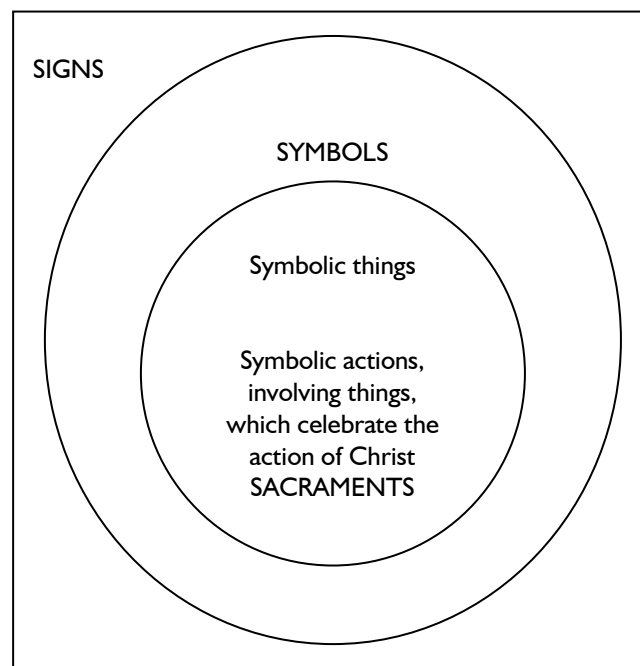
Liturgy is the Church's official public worship. Liturgy makes use of many signs and symbols, and in this lesson we clarify their meaning. You will need to draw or collect pictures of signs and symbols relevant to your class for this lesson. Examples of both are listed in (1) of the Lesson Outline., and in CORD p 190.

LESSON OUTLINE

I Signs

Display a collection of signs on the board, newsprint or wall. Here are some examples: road signs; pictures of a heart, roses, flight of swallows, ladies and gents toilets, cartoons with speech and thought bubbles, word cards (e.g. cat, dog, horse, punctuation marks etc.). Other examples can be found in CORD p 190. Include a number of symbols in this collection. Elicit from the learners

- what the signs signify and how they know.
- what all these signs have in common. (*They all signify something outside themselves and we usually have to be taught what they signify.*)



As in the previous lesson, build up the diagram stepwise.

2 Symbols

- i. Offer a definition of 'symbol' as 'a special kind of sign that we *care about* or have some sort of feelings about because of its *real link* with what it signifies'.
- ii. Invite learners to suggest which items in the collection of signs, which you have presented, are symbols. They will need some help with this. You might stress that only human beings can respond to symbols; animals respond to signs, but never to symbols. Symbols can be *things* or *actions*.

3 Symbolic Actions

- i. Ask learners to identify the symbolic actions in the following scene: 'Making a face and throwing the books.'

Frank comes to class in a crabby mood and throws his books down on the desk. What he doesn't realise until too late is that the teacher is also in a crabby mood. She yells at him to pick up the books and put them down quietly. Then she turns to write something at the board and when her back is turned, Frank makes a face at her.

For each symbolic action ask the learners to discuss:

- What experience does it externalise? (*Anger*)
- How does it deepen the experience of anger?

(Kieran Sawyer. 1978. *Developing Faith*. Notre Dame: Ave Maria Press, p 36)

- ii. Ask learners to consider the following symbolic actions: handshake, kiss, (friendly) punch, cheering at a game. What does each symbol externalise, and how does it deepen the experience externalised?

4 Sacrament

Now offer a definition of 'sacrament' as 'a symbolic action that externalises an inner experience while deepening and intensifying that inner experience'. In small groups, ask learners to explore any sacraments they are familiar with in the light of this definition. In Baptism, for instance, the symbolic action of immersion in water externalises the experience of beginning a new life in Christ.

5 Conclusion

Distribute the Lesson Materials Page 'Some Definitions of Sacrament'. Stress the idea that sacraments are mysteries in the sense that they are many-faceted, and no definition can exhaust their meaning. In fact, the Greek word *mysterion* is translated *sacramentum* in Latin, from which our word comes. So, for Catholics (and many Christians) a sacrament is

- a sign, instituted by Christ,
- which gives grace,
- commemorates what happened in the past,
- celebrates the Paschal Mystery,
- demonstrates in the present that Jesus Christ lives,
- and prefigures our glorious future with Christ at the end of time.

OTHER IDEAS

6 Seven Sacraments

Ask learners to list the Seven Sacraments without getting help from a classmate. Then, ask the learners who could remember all 7 to raise their hands, then those who remembered 6, those who remembered 5, and so on. Write the names of the Seven Sacraments on the board, giving

GRADE 8 Worship

the various alternative names, and ask learners to correct their list. Homework will be to learn the names of those that they couldn't remember.

MATERIALS



LEARNER

- Michael Burke. 1991. 'Some Definitions of Sacrament' 148 in *Connections*. Pietermaritzburg: Centaur Publications, p 136

Lesson Materials



Some Definitions of Sacrament

- ✚ A Sacrament is a celebration of Christ's action in our lives.
- ✚ A Sacrament is a symbol embodying the inner reality of an encounter with the Risen Christ.
- ✚ In a Sacrament God shows us what he does, and does what he shows us. (from Herbert McCabe)
- ✚ A Sacrament brings about the reality it suggests.
- ✚ A Sacrament is a ceremony which symbolises and makes real one or other aspect of God's love.
- ✚ The sacraments are God's kisses.
- ✚ A Sacrament is an outward sign of inward grace. (from the traditional Catechism)

LESSON 7: The Eucharist in Scripture



REFERENCE

Page 192 [REGULAR SACRAMENTS]



WHAT YOU NEED

- (1) LSM: 'Eucharist in Scripture'
- (2) (3) (4) Bibles
- (3) TSM: 'New Testament Accounts'

AIM

- To develop an understanding of what the Scriptures say about the Eucharist

OUTCOMES

- KUI Learners understand the origins of the Eucharist.
- SKL Learners identify the origins of the Eucharist in Scripture passages.

TEACHER'S NOTE

Ensure that the input given to help learners contextualise the Passover Supper (Lesson Materials page 'New Testament Accounts') relates to their own context. Reference to the Fourth of July celebration (American Independence) needs to be replaced with a suitable South African celebration, such as Freedom Day (27 April).

It is always recommended that the learners use the Bible when they are referring to Scriptural texts, as this helps learners to develop familiarity with the Bible. However, if Bibles are not available, type or write out the recommended texts for the learners to use.

LESSON OUTLINE

1 Introduction

Ask learners to name or list the seven sacraments. Explain that the Eucharist is central to the Christian faith. The diagram on the Lesson Materials page 'Eucharist in Scripture' illustrates this.

2 Words of Jesus

Learners in groups read the account [John 6:22-71] or a shorter version [John 6:22-35, 49-63] where Jesus describes himself as the bread of life. The people did not understand what he meant by these words. Ask the groups to share what they think he meant. Note the reference to 'the place where the bread had been eaten in verse 23. The discussion between Jesus and the people took place shortly after the miracle of the loaves [John 6:1-13].

(The apostles did not understand Christ's words about eating his flesh and drinking his blood. But they stayed with him anyway. Not until the Last Supper did they see what he meant, and they did not really understand until after the Resurrection. The key to understanding Jesus' words can be found in verse 63: "The words I have spoken to you are spirit and they are life.")

3 The Last Supper

Invite the learners to read the short account of the Last Supper [Mt26:26-29]. Using the Lesson Materials page 'New Testament Accounts', explain the significant words and phrases in the text.

4 Stories that shed light

Divide class into small groups of four or five learners. Give each group one of the following Scriptural text to read: [Lk 9:10-17, Lk 24:13-35, Jn 21:1-14]. Ask the learners to discuss what light the text sheds on the Eucharist. Each group provides feedback to the class about their findings.

OTHER IDEAS

5 Comparing Accounts

Learners study the four accounts of the Last Supper. References are given on the Lesson Materials Page 'Eucharist in Scripture'. Ask them to note similarities and differences.

6 Other Texts

Other texts dealing with the Eucharist are: Jn 2:1-12, Mt 15:32-39 and 16:5-11, Mk 6:30-52 and 8:1-10, Jn 15:1-11.

MATERIALS

TEACHER

- Kieran Sawyer. 1978. 'New Testament Accounts' Unit 5, Sessions 7A in *Developing Faith*. Notre Dame: Ave Maria Press, p 62-63

LEARNER

- Tad Guzie. 1981. *The Book of Sacramental Basics*. New York: Paulist Press, p 66 (illustration)
- Michael Burke. 1991. 'Scripture on Eucharist' 149 in *Connections*. Pietermaritzburg: Centaur Publications, p 136



Lesson Materials

Eucharist in Scripture



© Tad Guzie. 1981. *The Book of Sacramental Basics*. New York: Paulist Press, p 66

- the four accounts of the Last Supper:

Mt 26:26-29
Mark 14:22-25
Luke 22:14-20
1Cor 11:23-25

- words of Jesus:

Jn 6:22-71
Jn 15:1-11

- stories that shed light on Eucharist:

Lk 9:10-18
Lk 24:13-35
Jn 21:1-14

© Michael Burke. 1991. 'Scripture on Eucharist' 149 in *Connections*. Pietermaritzburg: Centaur Publications, p 136

Lesson Materials



New Testament Accounts

Explain: The apostles did not understand Christ's words about eating his flesh and drinking his blood. But they stayed with him anyway. Not until the last supper did they see what he meant, and they did not really understand until after the resurrection. Tell the students to open to the Last Supper account in Matthew 26:26-29. Explain that this little paragraph contains many words and phrases that we will not understand unless we hear them with the ears of a Palestinian Jew. Explain what a Hebrew would have understood by:

- (a) Gave thanks - the great prayer of the chosen people was thanksgiving to God for all the great things he had done for them. The word "eucharist" itself means "Thanksgiving."
- (b) Broke the bread - breaking bread was a symbol of love and friendship to the Jews. To break bread with someone was to show that you loved him like a member of your own family.
- (c) Body - this was not a biological term to the Jews, but a personal term. A man was his body. When Jesus said, "This is my body" it meant: "This is me, my Person."
- (d) Blood - blood to the Jew meant life. It had much the same sense to them that the word "heart" has to us today. (What does "heart" mean in the phrase: I love you with all my heart? It would have made sense for a person in Jesus' time to say, "I love you with all my blood.")
- (e) New Covenant - the Jews had a covenant with God: he would be their God and protect them and they would be his people and obey his laws. Jesus is making a new Covenant: God will love us as a Father and we will love and serve him as sons and daughters.
- (f) Sealed with my blood - solemn agreements were sealed in blood, the blood of a lamb was sprinkled on both parties of the agreement as a sign that they were entrusting their lives to one another. Jesus offers his blood to seal the new contract between God and us. (If you are familiar with the story, remind class of the scene in *Tom Sawyer* when Tom and Huck seal an agreement with their blood.)
- (g) This new Passover - Passover to the Jews meant much the same as our Fourth of July. Had Jesus been talking to us he would have said "This is a new Fourth of July." What would that mean?
- (h) Do this in memory of me – the Jews believed that after death a person stayed alive in the underworld as long as someone on earth remembered him. That's why they recited the names of their ancestors as part of their religious feasts. (Cite genealogies in the bible.) What, then did they hear when Jesus said, "Do this to remember me?"

LESSON 8: The Eucharistic Celebration



REFERENCE

Page 194 - 195 [REGULAR SACRAMENTS]



WHAT YOU NEED

- (1) LSM: 'The Organisation of the Mass'
- (2) Objects or pictures
- (2) LSM: 'What We See at Mass'

AIM

- To familiarise learners with the structure of the Eucharist and the externals that are used in the celebration

OUTCOMES

- KUI Learners are familiar with the structure of the Eucharistic celebration.
- *KUI Learners can name the various external used in the Mass, and understand their significance.*

TEACHER'S NOTE

In this lesson, learners' memories are refreshed concerning the Eucharistic rite and its various components. It will consolidate basic knowledge gained in earlier grades, while forming a good preparation for times where the class will prepare and celebrate a Eucharist together.

LESSON OUTLINE

1 Structure of the Eucharist

- i. Brainstorm the different things that happen during a Mass, adding elements that the learners may have forgotten.
- ii. Challenge them now, in groups, to arrange the items of the brainstorm in chronological order, that is, in the order in which they happen.
- iii. Distribute the Lesson Materials page 'The Organisation of the Mass', and ask learners to compare the main items with their chronological list.
- iv. Conclude this exercise by clarifying any questions or misconception that may have arisen.

2 Externals

- i. The word 'externals' refers to visible things such as clothing, vessels, furniture, gestures, signs, symbols, and sacramentals used during the eucharistic celebration. Ask the learners to list as many of these they can think of.
- ii. If you do not have the opportunity to visit a church, have as many of these things available to show the learners. You could display them, one at a time, and ask learners to give their names and describe their functions. (Alternatively, use pictures of these objects.)
- iii. Distribute the Lesson Materials page 'What We See at Mass'. Learners match names with descriptions as an exercise in familiarising themselves with these things.

OTHER IDEAS

3 Reserving the Blessed Sacrament

Explain the practice of reserving the Blessed Sacrament. The following extract gives the reasons.

The celebration of the Eucharist in the Sacrifice of the Mass is truly the origin and end of the worship given to the Eucharist outside the Mass. Furthermore the sacred species are reserved after Mass principally so that the faithful who cannot be present at Mass, above all the sick and those advanced in age, may be united by sacramental Communion to Christ and his Sacrifice which is offered in the Mass." In addition, this reservation also permits the practice of adoring this great Sacrament and offering it the worship due to God. Accordingly, forms of adoration that are not only private but also public and communitarian in nature, as established or approved by the Church herself, must be greatly promoted.

(Congregation For Divine Worship. 2004. INSTRUCTION *Redemptionis Sacramentum*, par 129)

4 Receiving Communion

Explain the Church's discipline about receiving Communion. The ordinary conditions are: (i) a state of grace; (ii) a baptised Catholic; and (iii) a preparatory hour's fast

Why can't other Christians receive Communion in a Catholic Church? Scripture is clear that partaking of the Eucharist is among the highest signs of Christian unity: "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:17). For this reason, it is normally impossible for non-Catholic Christians to receive Holy Communion, for to do so would be to proclaim a unity to exist that, regrettably, does not.

5 Structure of the Eucharist

Instead of the brainstorm suggested above, you could prepare sets of flashcards for groups to arrange. A correct arrangement would look as follows:

INTRODUCTORY RITES

Entrance
Penitential Rite
Lord Have Mercy
Glory to God
Opening Prayer

LITURGY OF THE WORD

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Gospel
Homily
Creed
Prayer of the Faithful

LITURGY OF THE EUCHARIST

Preparation of the Gifts
Prayer over the Gifts
Preface
Eucharistic Prayer
Memorial Acclamation

RITE OF COMMUNION

Lord's Prayer
Sign of Peace
Lamb of God
Communion
Prayer after Communion

CONCLUDING RITE

Blessing
Dismissal

MATERIALS

LEARNER

- Michael Pennock. 'The Organisation of the Mass' in *The Sacraments and You*. Notre Dame: Ave Maria Press, p 144-146
- CIE. 2005. 'What We See at Mass'



Lesson Materials



The Organisation of the Mass

	The actions of the Mass	Significance of the actions
Beginning of the Mass The Lord is present to those gathered in his name.	<ol style="list-style-type: none"> 1. Entrance and entrance song 2. Kissing and bowing to the altar 3. Penitential rite, "Lord have mercy" 4. Gloria (not always part of the Mass) 5. Prayer of the day 	<ol style="list-style-type: none"> 1. Calls the people into community and prepares for the celebration 2. A sign of respect and affection for Jesus, the true Lord and Priest of the community; a symbol of peace and love 3. As a community of sinners, the people beg God's forgiveness so that worship can take place with pure hearts 4. The community praises the Trinity 5. Recalls the mystery of salvation proper to the day or feast
LITURGY OF THE WORD The Lord is present to the community in his word.	<ol style="list-style-type: none"> 1. First reading and responsorial psalm 2. Second reading, verse or Alleluia 3. Gospel 4. Homily 5. Creed (not always part of Mass) 6. Intercession 	<ol style="list-style-type: none"> 1. The Lord comes in his word 2. With faith and reflection, the community receives God's word 3. The good news is heard (our link to the past) 4. The proclaimer of the word relates it to everyday life (priest relates the good news to the present) 5. and 6. The community assents to the word by proclaiming its faith and asking for God's blessings and the salvation of the world (Community looks to <i>future</i>—its hopes)
LITURGY OF THE EUCHARIST, Part 1 A memorial meal and a real sacrifice	<p><i>Preparing the gifts</i></p> <ol style="list-style-type: none"> 1. Procession with the gifts 2. Presentation of the gifts on the altar 3. Private prayer of the priest; washing of the hands 4. Prayer over the gifts—asking the Spirit to make holy 	<ol style="list-style-type: none"> 1. A symbol of the community's willingness to give of itself 2. These gifts are a symbol of God's gift, and are the result of human labor 3. Humility and purity are required for self-giving so that the gifts of bread and wine may become Christ's body and blood 4. "Holy things to the holy"

LITURGY OF THE EUCHARIST Part 2/...

Lesson Materials

THE ORGANISATION OF THE MASS (cont)

	The actions of the Mass	Significance of the actions	
LITURGY OF THE EUCHARIST, Part 2 Jesus Christ is sacramentally present in the form of bread and wine.	<i>Eucharistic prayer</i> 5. Dialogue with Preface and Holy, Holy, Holy 6. Invocation of the Spirit 7. Account of institution 8. Remembering and prayer of offering 9. Union with the Holy Spirit 10. Intercessions 11. Concluding doxology	5. Praises God as Creator and Lord of history 6. Acknowledges the power of the Spirit 7. Remembers and makes present Christ's sacrifice of his body and blood 8. Christ takes the church into his once-for-all sacrifice 9. Christ gives himself through the power of the Spirit in the sacred meal 10. The community prays for the salvation of all, both living and dead 11. Concludes thanksgiving with praise to the Trinity	
	<i>Communion</i> 12. Our Father 13. Prayer for peace 14. Breaking of the bread 15. Reception of Communion 16. Concluding prayer	12. Asks for daily bread and forgiveness 13. Desires love and peace of Christ 14. Breaks one bread—symbol of unity—so all may share in same body 15. Food of salvation. We become one in the Lord so that we can be one in loving others. 16. Petitions the Lord that union with him will bear fruit in daily life	
	Conclusion	1. Final blessing 2. Dismissal	1. Blessing to celebrate our participation 2. Go and live the Eucharist every day

Lesson Materials



What We See at Mass

Colours

Fill in the correct colours: GREEN, RED, GOLD, WHITE, PURPLE.

	Major Feast of Christmas and Easter
	Important feasts and Marian feasts, Masses of the Dead
	Ordinary Time and less important feasts
	The penitential seasons of Advent and Lent
	Feasts of the Holy Spirit, of the Sacred Heart, of Apostles and Martyrs

Vestments & Vessels

Match the items with the correct description: ALB CHALICE CHASUBLE CIBORIUM CINCTURE CORPORAL CRUET PATEN PURIFICATOR STOLE

	A narrow 'scarf' placed round the priest's neck
	The white robe worn by the priest
	The coloured robe worn over the alb
	A 'rope' worn round the priest's waist
	Cup from which the wine is drunk during Mass
	The container in which the Eucharistic bread is placed
	The silver plate the bread is placed on
	Small (glass) containers from which the priest pours the wine and water into the chalice
	Square of white cloth on which the ciborium and chalice are placed during the consecration
	The small rectangular cloth used to wipe the lip of the chalice after each communicant has partaken of the blood of Christ

'Furniture' / ...

Lesson Materials



WHAT WE SEE AT MASS (cont)

'Furniture'

Match the items with the correct description: ALTAR SACRISTY SANCTUARY
TABERNACLE

	Area around the altar, often on a raised 'platform'
	'Box' / 'cupboard' in which the Host is kept between Masses
	Room to the side of the sanctuary in which the priest dresses and the vestments etc are stored
	Table in the front of the church on which the Eucharist is prepared

LESSON 9: The Sacrament of Reconciliation



REFERENCE

Page 197-8 [REGULAR SACRAMENTS]



WHAT YOU NEED

- (1) LSM: 'The Rite of Reconciliation'
- (3) LSM: 'Signs, Symbols, Effects'

AIM

- To clarify the general structure and forms of the Sacrament of Penance, and to familiarise learners with the various signs and symbols present in the sacrament

OUTCOMES

- KUI Learners know the four elements of the Rite of Reconciliation.
- KUI Learners understand the three different forms of the Rite.
- KUI Learners understand the signs, symbols, and effects of the Sacrament.

TEACHER'S NOTE

In this lesson we look closely at the Sacrament of Reconciliation in order to understand its various aspects.

LESSON OUTLINE

1 Rite of Reconciliation

Distribute the Lesson Materials page 'The Rite of Reconciliation' to each learner. Give learners enough time to study the format of the Rite and then discuss it with them. Give them an opportunity to ask questions, and address any misconceptions.

2 The elements of the Rite

Can they name and identify the four traditional elements within the Rite? Ensure that they understand each of these ideas:

- CONTRITION (a desire to return to God; genuine heartfelt sorrow for offending God through hurting others, themselves, or God directly)
- CONFESSION (self-accusation; the sign of the penitent's genuine sorrow)
- ACT OF PENANCE (symbolising the penitent's intention not to commit this sin again and /or reparation to those whom he/she has sinned against)
- ABSOLUTION (the sign of God's pardon and the community's accepting fully the penitent back into the group)

3 Signs and Symbols

Ask the learners to think their way through the Rite.

- What signs or symbols are present?
- What do these signs and symbols bring about? (Remember the definition of sacrament developed in Lesson 2 - as 'a symbolic action that externalises an inner experience while deepening and intensifying that inner experience')

- Distribute the Lesson Materials page ‘Signs, Symbols, Effects’ as a means of confirming the class-generated list, and clarifying the meaning of the symbols.

4 Different forms of the Rite

Ask the learners what forms of penance they have experienced.

Make sure that they know that the Sacrament can be celebrated in 3 different ways:

- individually (faceless or face-to-face confession);
- communally with individual confession and absolution (often used in a penitential service);
- communally without individual confession (the bishop can give permission for this third option in special circumstances).

OTHER IDEAS

5 Example Confession

- Divide learners into small groups of 6 learners. Each group must have a facilitator and a spokesperson.
- Ask them in their small groups to study the following ‘Example Confession’ and discuss whether or not it is a ‘good’ confession or how it could be ‘improved’.
- Ask spokespersons from each group to give feedback from their groups.

EXAMPLE CONFESSION

Here is a sample confession of a 16-year-old adolescent. Discuss whether you think it is a good confession. Assume that the young man has true sorrow and has examined his conscience.

Forgive me, Father. I'm a high school student and it has been six weeks since my last confession. What I really notice about myself, Father, is that I can't seem to stand on my own two feet. When the guys go out on weekends, I always seem to drink with them. Sometimes it has gotten out of hand and I know I have said things and done things I wouldn't normally do. I get terribly nasty and later lie to my parents when they ask where I've been and what I've done.

(Michael Pennock. 1981. ‘Confessions’ in *The Sacraments & You*. Notre Dame: Ave Maria Press, p 181)

6 Song

Here are some suggestions: *I, the Lord of Sea and Sky*, or *God forgave my sins/Freely, freely*.

MATERIALS



LEARNER

- Pennock Michael. 1981. ‘Rite of Reconciliation for One Penitent’ in *The Sacraments and You*. Notre Dame, Indiana: Ave Maria Press, pp. 180 – 181
- Michael Burke. 1991. ‘Sacrament of Reconciliation – signs, symbols, effects’ 152 in *Connections*. Pietermaritzburg: Centaur Publications, p 137

Lesson Materials



The Rite of Reconciliation

1. The priest welcomes the penitent.
2. The penitent (sometimes with the priest) begins with the Sign of the Cross.
3. The priest warmly encourages the penitent to trust God. He has a choice of texts to which the penitent answers "Amen."
4. *Reading the Word of God* (optional). The theme of the reading is God's mercy and the call to conversion. Here are some sample readings: Mt 6:14-15; Mk 1:14-15; Lk 15: 1-7; Lk 6: 3 1-38; Rom 5: 8-9 ; Col 3: 8-10 and 12-17 ; 1 Jn 1: 6-7,9.
5. *Confession of sin*. If it is customary, the penitent can use a general formula for confession of sin. If necessary, the priest can help the penitent make a good confession and can help with suitable counsel. He encourages the penitent to true sorrow and brings to mind the need for the penitent to join in our Lord's death and resurrection. The priest assigns a penance which he judges will help the sinner.
6. *Act of Contrition*. The priest now asks the penitent to express externally the sorrow which is already present in the penitent's heart. This act of contrition can be expressed in any way or can be the traditional one given here:

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Savior Jesus Christ suffered and died for us. In his name, my God, have mercy.

7. *Absolution*. The words of absolution emphasise the action of the Trinity: (The priest extends his hands over the penitent's head or extends his right hand):
God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.
Penitent: Amen.
8. *Proclaiming God's Praise*. After the absolution, the priest continues:
Give thanks to the Lord, for he is good.
Penitent: His mercy endures for ever.
9. *Dismissal*. The priest concludes the rite by dismissing the sinner with words like these: The Lord has freed you from your sins. Go in peace.

Lesson Materials



Signs, Symbols, Effects

- the Priest (symbolizing God's forgiveness, and reconciliation with the community)
- the Stole the Priest generally wears, and its Purple colour
- the greeting of the Penitent
- the Scripture-reading (symbolising, in this context, God's initiative in the relationship)
- the confession of sin (symbolising our humility)
- the Penitent's acceptance of a token-penance
- the Act of Contrition
- the Sacramental absolution (symbolising God's forgiveness)
- the Priest's extended hands during absolution
- the Sign of the Cross accompanying the absolution (symbolising the pattern of Christian life)
- the token-penance itself