

Faith Works for Junior High



**Scripture- and Tradition-Based Sessions
for Faith Formation**

by Lisa-Marie Calderone-Stewart

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*I dedicate this book to my niece and goddaughter:
Bernadette Rose Calderone.
May your life be filled with abundant joy and love;
and as you grow up,
may we, the church,
do our best to make this world
a more healthy, a more happy,
and a more peaceful place
for you and for your global brothers and sisters.*

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◆ Introduction

User-Friendly *Faith Works for Junior High* is designed to help junior high young people learn more about their faith and to do something with that knowledge. Although the sessions are numbered, you can use them in the order that works best for your group. Each session, for the most part, is laid out for you. The directions tell you what to do, why, and what outcomes to expect. They even suggest what you might eat at your break! (Hey, we all know it—food is important!)

I say the sessions are “for the most part” laid out for you because one part of each session, the *faith works project*, is not as mapped out as the rest. Your young people will have a hand in deciding and planning what is to be done for the faith works project. This section will challenge the young people to plan a social event, a service project, or some other kind of activity that reflects what they learned in the session. And the faith works project challenges you, their leader, to be creative and flexible, and to give the young people as much space and responsibility as they can reasonably handle. I will explain more about this later. (But trust me, it really works! So keep reading.)

Group Size *Faith Works for Junior High* is designed for an average group size of ten to fifteen. However, groups a little smaller than ten or larger than fifteen are fine. If you have a group that is much larger—over twenty-five young people—then you need to divide that large group into smaller groups and find an adult to facilitate the activities of each of the small groups. You (or whoever is leading the large group) will still do most of the directing, storytelling, and instruction giving, but the sharing and small-group activities will be facilitated by the small-group leaders. (Still sounds pretty easy, doesn’t it? Good! Keep reading.)

Music Some youth workers love to use music with their groups; others do not. Either way is fine with *Faith Works for Junior High*. I have not built songs into any of the sessions, because if I were to suggest some popular songs, they might no longer be popular by the time this book is published. You would be stuck with a list of songs that were rocking the charts about two years ago. So if you’re into music, I suggest you find out what young people are listening to now and choose songs that are appropriate to whatever session you are using. For help in choosing songs, you might want to consult *Top Music Countdown*, published by Cornerstone Media. If you would like a subscription to keep up with the tunes (they publish it quarterly), here’s the address and phone number of the publisher:

Cornerstone Media
P.O. Box 6236
Santa Rosa, CA 95406
Phone: 707-542-8273

Music can be inserted before snack, after snack, at the beginning or end of the closing prayer, or as a winding-down period before prayer. Your choice. (See how easy it is? Good! Keep on reading.)

Icebreakers Some people love icebreakers, some hate them, and many others' feelings are in-between. So guess what? *Faith Works for Junior High* does not include any icebreakers. Add them if you wish. But before you do, remember that each youth group has its own unique personality. Thus, not all groups will have the same response to the same icebreakers. You are the best judge of what fits whom. Groups with boundless energy need to have any excess energy released in an icebreaker so that it does not interfere with the process, the activities, and the sharing of the session. People who are nervous and do not know one another well tend to resist an icebreaker that requires them to do anything too silly. Groups that are fairly flexible but have a lot of sleepyheads may need some kind of energizer to jump-start their brains and hearts. If you sense any of these characteristics and are in search of the perfect icebreaker, try looking in *Creative Crowd-Breakers, Mixers, and Games*, compiled by Wayne Rice and Mike Yaconelli (Winona, MN: Saint Mary's Press, 1991). For a group of young people who know one another fairly well and have been with you awhile, all you need to do is ask them about their past week and let them openly socialize until they have reached their own comfort level. Then they will be ready for *Faith Works*. More about this later. (See why you have to keep on reading?)

Sessions Up Close Each one-hour session in *Faith Works for Junior High* has the same format, so once you get the pattern down, you are ready for action. I will briefly go through each section now so that you will know what to expect when you get to the sessions.

What's the Point?

No need to answer that—it's a rhetorical question! Actually, this is the first heading you will see under the title of every *Faith Works for Junior High* session. In just a few sentences, I tell you what the session is all about and why you might want to use it with your young people.

Background Information

Sometimes the background information is short, sometimes it's long. Its length depends on what the session is about and how much information I thought you might want to know about the session's topic. There is no need to tell your young people everything that is written in this section. The information is offered to give you further knowledge of the topic or to help you answer questions the group members might ask. I highly recommend this section. Please do not do a session without having read it.

Materials Needed

The materials needed section lists everything you will need for the session. One exception is the optional activity at the end of each session. Any additional materials needed for that activity are listed in the "In Case You Have More Time" section of the session. Remember to have all the materials for a particular session ready before the young people arrive.

Attention Grabber

Remember when I told you there would be more later about icebreakers? Well, the "attention grabber" is the closest thing to an icebreaker that *Faith Works for Junior High* offers. Each session asks you to find a particular item and to use it as part of the opening of the session and also during the closing prayer. The item has been especially chosen for the session's topic and scriptural lesson, so it is important to have the item when you do the session with the young people.

The attention grabber is a prop. The group should be able to see it as soon as they enter the meeting area. You can highlight the object by putting it on a small table in the center of the gathering space so that it is really visible. Or if your group gathers around a large table, you could place it in the middle of the table. Before long, the young people will try to guess what each session is about, using the attention grabber as their clue.

To open the session, you hold up the attention grabber and start the conversation based on what it is—a telephone, a leaf, a dinosaur, a hammer—and what it has to do with faith. (Do I have your attention? See how well it works? If you really want to know what these items have to do with faith, you'll have to keep on reading.)

Opening

The opening suggests what you might say about the attention grabber and how you might use it to introduce the session. Sometimes the opening includes a story to tell, some questions to ask, or a scriptural passage to read. It's easy. You just do it. (Nothing you can't handle, right?)

Learning Experiences

The learning experiences will vary each time. Sometimes there is a handout for the young people to do. Sometimes there are scriptural passages to look up, discuss, or answer questions on. Sometimes there is a role-play. But do not fear. If any questions in these activities have definite right or wrong answers, I give you the correct answers.

Snack

You may ask, What's the point of having a whole section just on snacking? Well, it's kind of fun to come up with a snack that corresponds to the theme of the session. You might even ask the group to guess what the snack will be. The young people may surprise you by guessing correctly.

Faith Works Project

At last! You have finally come to the section that has inspired the name for this whole program. (Good for you! You kept on reading.)

In the faith works part of the session, your group is asked to plan and carry out a social event, a service project, or some other kind of activity based on the theme and content of the session. I offer some suggestions, but do not limit the young people to these options. Let them use their imagination to come up with their own ideas.

However, in this part of the session, you do have to be the voice of reality when the young people are planning activities that involve other people. For example, a parish dance or social is not possible unless the date has been cleared through the parish office and the social hall is free; a group cannot count on doing a Gospel skit at a particular Mass unless the pastor says it is okay.

A faith works project planning sheet is provided at the end of this introduction to assist the young people in their planning. The amount of planning involved will depend on how big a project the group decides to do. Volunteering to show up one afternoon at a nursing home to play bingo at an already established weekly bingo game will take much less time to plan than deciding to go on a weekend camping trip at a state park one hundred miles away. Both activities are possible, but one requires much more organization, planning, and lead time.

Because of all the variables, the timing of this part of the session will vary. Simple events can be planned in about thirty minutes. Larger, more extensive events can take several sessions to plan, with different committees doing independent work and reporting back to the large group. So if your group meets once a week, do not expect to complete an entire faith works project every week. The first week you might go through the session content and begin to plan the related project. During the second and even third weeks of that month, you may still be planning, coordinating, or carrying out the project. When this is the case, you might delay the start of a new session until you finish the project. However, it is not necessary to do a new faith works project with each session. It is okay to begin a new session while a previous project is still being carried out.

If you question the value of actually doing these projects, remember that doing is the most effective way to learn. Besides, hearing the word of God is great, but if we just listen to it and walk away without ever doing anything about it, without changing our life or making a difference in the world, what good is that? Here's another way to look at it. If you intend to carry out a total youth ministry approach in your parish, look at all the youth ministry components a faith works project can provide:

- word (evangelization and catechesis)
- worship (prayer and liturgy)
- justice and service (social action and outreach)
- guidance and healing (tough issues that young people face)
- building community (social activities)
- enablement (leadership training and practice)
- advocacy (making young people and their needs known to others)

If you are concerned about teens having the needed skills to plan and carry out their own events, start small. Use the first few projects as learning experiences. Remember to use the faith works project planning sheet so that you don't leave out important details. You'll find that the projects will be successful.

If you feel that you need to know more about directing teen leadership and peer ministry before attempting a project with your group, check out these resources: *A Chance to Serve*, by Brian Reynolds (Winona, MN: Saint Mary's Press, 1984), and *Training Teenagers for Peer Ministry*, by Dr. Barbara B. Varenhorst (Loveland, CO: Group Books, 1988).

Are you still with me? Terrific! We are finished with the hardest part. Keep reading.

Closing Prayer

The closing prayer is usually a simple experience. The same item used as the attention grabber is called back into duty as a prop for the prayer. All the closing prayers follow a similar pattern. To begin the prayer, invite the group to gather in a circle. (You might want to dim the lights or shut them off and light some candles.) Wait until everyone is quiet before proceeding. Then read or have one of the young people read the scriptural passage or poem. Next, pose a question for the group to respond to or model a prayer for the group to share. Pass the prop around the circle, giving everyone the chance to respond or share; each person should hold the item while sharing and then pass it to the next person. The leader of the group begins and ends the sharing.

When the closing prayer is over, the session is finished. The young people may leave, help with cleanup, or do whatever you usually do at the end of your meetings or classes.

In Case You Have More Time

Are you concerned about how to time the sessions when the faith works planning section can vary so much? Well, there are three possible outcomes when it comes to timing:

1. You plan it just right—the amount of time you have matches the time it takes your group to go through the session and plan the faith works project. Pat yourself on the back!
2. You run out of time—your group is planning a more ambitious project, and you could not finish all the details of the event. You decide to work on it again at your next meeting. No problem. Keep up the good work!
3. You have decided to plan a simple event, and you still have thirty minutes left before it's time to go. . . . Or this is your second planning session for an event, and you have most of the details worked out. However, there is still time left in the session, and you cannot do any more planning until some outside independent work is done. So what do you do?

You do not panic, because you have already discovered the "In Case You Have More Time" activity, and that means you are prepared to

fill extra time with a meaningful activity that is related to the topic of the session. Isn't life grand?

Well, there it is—*Faith Works* in a nutshell.
I hope it's all you expected and more!
And I know it works.
Faith Works can put *meat* in your *meetings*.
Faith Works can connect your faith to your works
and your works to your faith.
Faith works. It really does.

Faith Works Project Planning Sheet

Overview of the Project

Name of the event: _____

Theme: _____

Purpose: (Why are we doing this? How does this reflect our theme?)

Date: _____ Place: _____

Starting time: _____ Ending time: _____

Setup time: _____ Cleanup time: _____

Food and drink: _____

Supplies each participant will bring: _____

Supplies the group will provide: _____

Transportation: _____

Chaperones and adult support: _____

Cost: _____

Publicity (Invitations? Flyers? Permission slips? Posters?):

RSVP date (Phone calls? Permission slips due?):

Other important information: _____



Specific Tasks to Be Delegated

Individuals or committees must take responsibility for doing specific tasks based on the needs that surface in all the categories on this sheet. List the delegated tasks and the people responsible for them on the chart below.

	Specific task(s) needed	Person responsible	Date delegated	Scheduled completion date
Food and drink				
Supplies				
Transportation				
Chaperones and adult support				
Publicity				
RSVP date				
Other				

◆ 1

Five Alive: Stories from the Pentateuch

What's the Point? “Five Alive” is based on the first five books of the Bible, which are collectively called the Pentateuch. While getting an overview of the Pentateuch and a closer look at some of its big-name characters, the young people will gain an appreciation of their own “genesis.”

Background Information Old traditions say that Moses was the “author” of the first five books of the Bible, which are also called the Torah, or the Law. But modern historians and biblical scholars know better than to think that Moses himself actually wrote down all the words in these books—including the account of his own death and burial (chapter 34 of Deuteronomy). Rather, because Moses was the great law-giver during Israel’s beginnings, and because he was the only one who saw God face to face (Num. 12:6–8), any accounts of laws or stories about the beginnings of Israel were attributed to Moses. Attributing authorship to a person in whose spirit and character something was written was quite acceptable in



Moses' time. Modern authors can't get away with such a loose notion of authorship.

The stories in the first five books of the Bible are not to be taken as literal, factual history. They are tales that were told orally for generations before anyone ever wrote them down. And once they were written down by at least four different writers, the inconsistencies among the stories were not edited out. In other words, different versions of the same story—with contradictory details—can be found throughout the Bible.

Catholic tradition does not claim that every word of the Bible contains literal and factual truth. Rather, the truths in the Bible are truths of faith that can usually be found in the point being made whether it is through a story, a history, a parable, or any other literary form in the Bible. For example, whether God created the world in seven days, or whether the first woman came into existence before or after the first animal, is unimportant. The point of the creation story is the belief that all creation was made by a God who is awesome and powerful, creative and loving, and whose magnificence we can only marvel at.

Most young people are familiar with comic strips. They probably know all about the dog who dances on top of his dog house (Snoopy), or the cat who throws his alarm clock across the room because he hates mornings (Garfield). It's quite possible to read such comics and laugh and say, "This is so true! Life is really like that! Boy, can I relate to this!" and yet not truly believe that such a dog or cat actually exists somewhere in the United States. Somehow we can recognize the truth a comic strip is revealing, and, at the same time, realize which parts are fictionally presented to help reveal that truth. The same is true of the Bible.

Now a little about each book of the Pentateuch:

Genesis, the name of the first book, means "the beginning." Genesis contains the stories of creation and of the formation of the people of Israel.

Exodus, the name of the second book, means "the exit." Exodus is mainly about Moses, and the Egyptians' enslavement of the Israelites. It includes the stories of the ten plagues, the Passover, the crossing of the Red Sea, and the giving of the Ten Commandments.

Leviticus, the name of the third book, means "the law." This book contains laws and procedures for celebrating feasts and performing certain rituals and sacrifices. It was written primarily with the Israelite priests in mind.

Numbers, the name of the fourth book, actually means "numbers." This book is like a census. It's a record of the people of Israel, and it describes their wandering in the desert on the way to the Promised Land. Numbers also contains some additional laws.

Deuteronomy, the name of the fifth book, means "the second law." Deuteronomy is another set of laws, but its laws aren't especially for priests. Rather, they govern all the people and are concerned with obedience and loyalty to God. Deuteronomy also includes three of Moses' long speeches and a few other stories.

- Materials Needed**
- an apple
 - pens or pencils for the young people
 - handout 1–A, "Pentateuch Trivia: Who Am I?" one copy for each person
 - Bibles for the young people
 - food and drink for snack
 - a faith works project planning sheet (located at the end of the introduction)

Attention Grabber An Apple

Bring an apple to the session. The apple you use can be real, wooden, or plastic; it doesn't matter as long as it is easily identifiable. An apple is a long-standing symbol of Adam and Eve's "fall from grace," even though the Bible only mentions a "fruit" and doesn't specify which kind.

Opening (10 minutes)

Hold up the apple and ask the group members if it reminds them of a particular Bible story. Hopefully they will recall the story of Adam and Eve. If not, tell them that the apple is a common symbol for the story of Adam and Eve. Then call for one volunteer to tell the group what he or she remembers about that story.

- After the volunteer's summary, pose this question to the group:
- In what order did God create people and animals? Was it animals first and then man and woman? Or was it man first, animals second, and woman third?

Instruct the young people to answer by standing on the left side of the room if they agree with the first order, and on the right side of the room if they agree with the second order.

Turn to the side where the least number of people are standing and say to them, "Congratulations, you are correct!" Then turn to the other side and say to them, "Congratulations, you are also correct!"

Next, turn to the group on the left side of the room and tell them, "You are obviously experts on the first chapter of the Bible." Then turn to the group on the right side of the room and tell them, "You are obviously experts on the second chapter of the Bible."

Bring the two groups back together and tell them that the Bible is a set of books filled with history, poetry, stories, myths, advice, and laws. Explain that not everything written in the Bible is factual or accurate history, but everything the Bible contains is important in revealing the truths of Christian faith.

Ask the young people what they think the point of the creation story is. Look for an answer that reflects the belief that God is a magnificent and glorious being who created all things—including people and animals—as good, and that God created them out of love.

Summarize by saying that it does not matter what order we were created in. What's important is that God is glorious; God created us; God loves us; and we are wonderfully made in God's own image.

Pentateuch Trivia Learning Experience (20 minutes)

“Pentateuch Trivia” is meant to encourage the group members to do a little Bible reading once in a while, or at least to pay closer attention to the readings at Mass. Begin by asking the group members if they can name any or all of the first five books of the Bible. You are looking for these answers: Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

Don’t make the young people sweat it out. If they have no idea, just list the names of the first five books for them. Then tell them that these special books make up a set called the Pentateuch, or Torah. Go on to say that these books contain the earliest stories of the people of Israel and how they came to be the Chosen People. Then mention that today’s session will be about these five books and how they can come alive for us.

Distribute Bibles and handout 1–A, “Pentateuch Trivia: Who Am I?” to the group members. Invite them to glance through the handout to see if they recognize any of the names on it. If they don’t recognize any names, reassure them by saying that we often know more than we think we know.

Then divide your group into small groups of three or four. Instruct the small groups to look over the handout and match names with descriptions. Advise the young people to match the ones they are sure of first. Encourage them to check with their fellow small-group members to see which ones they have answered without having to look in the Bible. Then direct them to divvy up the unmatched items among the members of their small group so that everyone doesn’t have to look up all of the answers in the Bible.

Be sure to circulate, checking on how everyone is doing. Some young people in your group might not know how to look up scriptural references. This would be a good time to show them.

After no more than ten minutes, instruct the groups to come back together. Quickly go over each answer in the large group. Encourage the young people to fill in any answers they left blank or matched incorrectly. The correct answers are the following:

- | | | | |
|------|-------|-------|-------|
| 1. b | 7. c | 13. r | 19. a |
| 2. q | 8. h | 14. f | 20. k |
| 3. i | 9. d | 15. s | 21. m |
| 4. j | 10. e | 16. v | 22. u |
| 5. n | 11. l | 17. p | |
| 6. o | 12. g | 18. t | |

Ask the young people if any of the answers surprised them at all, or if they came across any characters, places, or situations they had never heard of. Summarize by saying that the Bible is full of characters and stories that are funny, sad, inspiring, and surprising.

Snack

Take a break for some food and drink. Anything related to apples would be a good idea—apples, apple juice, apple tarts, apple pie, and so on. If you live in an area where you can get matzo, that would be a great food to include also. Matzo is the modern version of the unleavened bread described in the Passover story. (See Exod. 12:8.)

Pondering the Pentateuch Faith Works (20 minutes)

Explain that the group is to plan some kind of service activity or social event that further enriches their experience of the Pentateuch. Here are some suggestions:

- Have a simple party and watch the movie *The Ten Commandments*.
- Go see the musical *Joseph and the Amazing Technicolor Dreamcoat* or get the album and listen to the songs.
- Plan and share in an authentic seder meal like the ones Jewish families eat when they are celebrating Passover. (Passover often coincides with our Holy Week). Perhaps a Jewish family could come in and help you prepare the meal and tell you about its history and rituals.
- Invite a rabbi from a nearby synagogue to come speak to your group about Rosh Hashanah and Yom Kippur, the high holy days of the Jewish faith. Both take place in early autumn.

An Ancestral Blessing Closing Prayer (10 minutes)

Have the apple ready and open a Bible to Num. 6:24–26. Invite the young people to sit in a circle on the floor. Hold up the apple and tell them that they are going to think about their genesis, their beginnings. Explain that everyone will have a chance to pray for their grandparents, great-grandparents, or the earliest ancestor they know of in their family history. Some young people will only know of their parents; others may know of the first member of their family to come to the United States generations ago.

Instruct the group members to think of the name of the earliest ancestor they know of and to recall what their relationship to that person is. If they don’t know this information, they might know the country one of their ancestors came from. Or they can think of any treasured older relative.

Explain that as the apple comes around, everyone is to hold it and mention the person, the relationship, the country, or whatever they know about their ancestry in a word, a phrase, or a sentence. Start off with your own sharing and then pass the apple to the next person.

When the apple returns to you, thank God for all of the wonderful ancestors who have made it possible for everyone in the room to have been given life and to be gathered together at this moment. Then pick up the open Bible and tell the group members that they will be blessing one another with a blessing that Yahweh told Moses to teach his brother Aaron. This blessing was to be used for all Israelites and their descendants.

Extend your hand (palm facing downward) and ask the group members to do the same thing. Explain that you will say each line of the blessing, and they should repeat it after you:

- May Yahweh bless you and keep you.
 May Yahweh’s face be uncovered and shine upon you.
 May Yahweh be gracious to you and bring you peace.
 (Adapted from Num. 6:24–26, NJB)

The Genesis of My Family Tree

In Case You Have More Time
Tell the group that each person has a family history that can be plotted out in the form of a family tree. Some family trees are complicated, and others are relatively simple. The more marriages and siblings a family has, the more complicated its tree is to draw.

Distribute handout 1–B, “My Own Genesis,” to all of the group members. Then explain the family trees of Adam and Eve, and Jacob and his wives.

Next, direct the young people to turn to page 2 of the handout and attempt to draw their own family tree, going back as far as they can or want and including whomever they wish. Some early adolescents may feel uncomfortable revealing details about family relationships that are not considered “traditional.” They need to know they have the freedom to “edit” their pictures in any way they wish. Other early adolescents will not feel uncomfortable at all and will proceed to tell you everything about their family past.

After the young people are done drawing, direct them to take turns holding up their picture for a moment and telling the group about any one relative they choose.

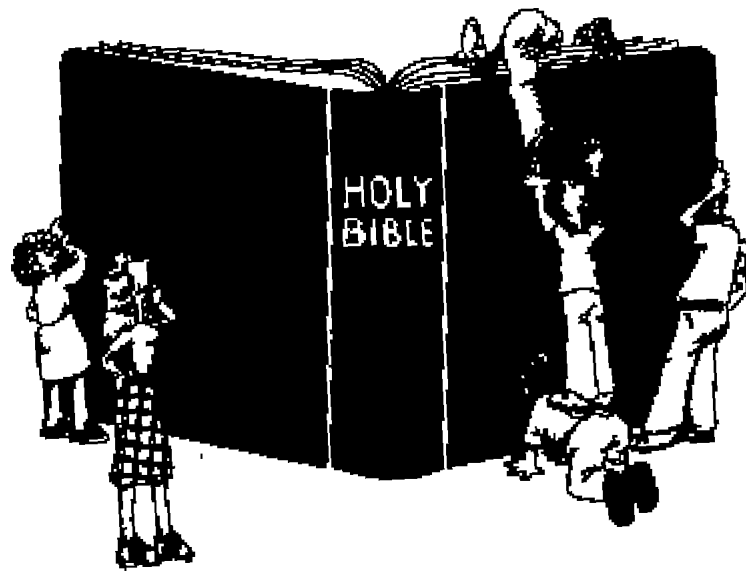
Finally, encourage the young people to go home and ask their parents about details of their family heritage they are curious about.

Pentateuch Trivia: Who Am I?

- | | | | |
|-----------|--|----------------------|-------------------------|
| a. Balak | g. Joshua | m. Dathan and Abiram | r. Ham, Shem, Japheth |
| b. Noah | h. Moses | n. Adam and Eve | s. the Ten Commandments |
| c. Lot | i. Balaam | o. Nadab and Abihu | t. Sodom and Gomorrah |
| d. Aaron | j. Miriam | p. the scapegoat | u. Abraham and Sarah |
| e. Jacob | k. Joseph | q. Esau and Jacob | v. Cain, Abel, Seth |
| f. Jethro | l. animals who are both cloven-hoofed and chew their cud | | |

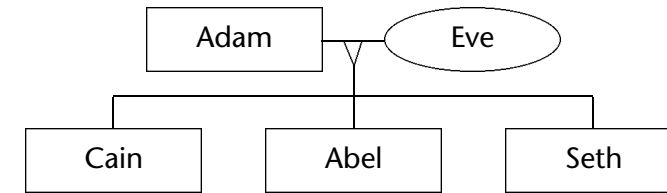
- _____ I built an ark so my family (and a lot of animals) could survive the great flood. (Genesis 6:13–20)
- _____ We are the twin sons of Isaac and Rebekah. One of us has lots of hair on our body, and the other does not. (Genesis 25:19–26)
- _____ My talking donkey saved my life. I was trying to pass between two stone walls, and I didn’t see the angel there with a sword drawn to strike me. My donkey wouldn’t pass, even though I beat her. My donkey finally spoke up and asked me why I was beating her. (Numbers 22:23–33)
- _____ I watched my brother Moses when he was a baby hidden by my mother in the reeds of the river. And when we finally crossed the Red Sea, I was the prophetess who led all the women in the singing and dancing. (Exodus 2:3–4; 15:20–21)
- _____ We are the first man and the first woman created by God. (Genesis 1:27; 2:7,21–23; 5:1)
- _____ We are two of Aaron’s sons. We were trying to offer incense to the Lord, but we did it incorrectly, and we ended up getting burned to death. (Leviticus 10:1–2)
- _____ I am Abraham’s nephew. My wife turned into a pillar of salt. (Genesis 14:12; 19:26)
- _____ I am the only holy man that Yahweh would speak to face-to-face. All of the other prophets and leaders were spoken to in dreams and visions. (Numbers 12:6–8)
- _____ My staff did miraculous things: It turned into a snake that swallowed other snakes; it turned all the water in Egypt into blood; and it brought on a swarm of frogs. (Exodus 7:10–12,20; 8:2)
- _____ I had twelve sons who became the patriarchs of the twelve tribes of Israel. (Genesis 35:22–26)
- _____ We are the only kinds of animals that the Israelites were allowed to eat. (Leviticus 11:2–3)
- _____ I was summoned by Moses before all of Israel and told that I would be the one to lead these people into the land God promised us. (Deuteronomy 31:7)
- _____ We are the sons of Noah. (Genesis 6:9–10)
- _____ My son-in-law, Moses, was tending my flocks when he ap-

- proached the burning bush and Yahweh spoke to him. (Exodus 3:1–6)
15. ____ We are the special laws Yahweh made known to Moses on Mount Horeb. (Deuteronomy 5:1–21)
 16. ____ We are the sons of Adam and Eve. (Genesis 4:2,25)
 17. ____ Aaron was instructed to lay his hands on my head and confess all the sins of Israel so that they were put on my head. Then I was to go off into the desert and die. (Leviticus 16:20–22)
 18. ____ We are the cities destroyed by God because of our sinfulness. (Genesis 18:20; 19:23–25)
 19. ____ I am the King of Moab. I tried to get Balaam to curse the Israelites, but he kept blessing them instead. (Numbers 23:11–12)
 20. ____ I am one of Jacob’s sons. I was sold as a slave, ended up in Egypt, and became famous for my ability to interpret dreams. (Genesis 37:27–28; 41:12)
 21. ____ We were evil, and we tried to rebel against Moses and God’s people. So the ground opened up and swallowed us whole. (Numbers 16:27–33)
 22. ____ We are the parents of Isaac. (Genesis 21:2–3)

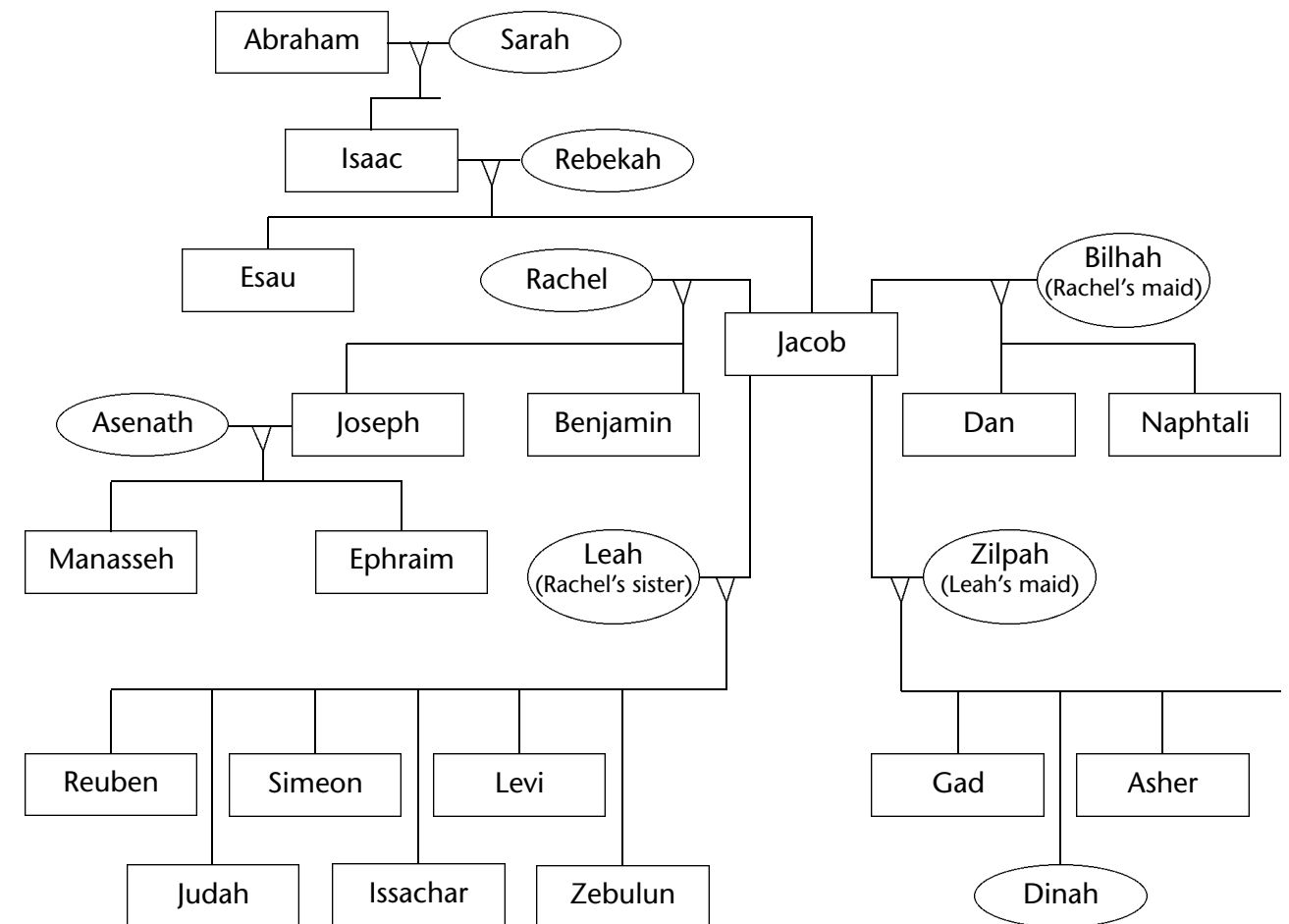


My Own Genesis

Some families have a simple family tree, such as Adam and Eve:



Some families have a more complicated family tree, such as Jacob and his two wives, their maids, his parents and grandparents, and his children:



Draw as much of your family tree as you know about or as you wish to draw: