

Human Degradation and Spirituality for a New Humanity

Calendar of Lessons

For Liturgical Year 2016-2017, the lessons are subdivided into these four scopes and strands:

- Scope 1: **Rootedness**
Strand 1: ***Jesus' Encounters with Human Degradation and its Transformations***
 - Advent and Christmastide (27 November 2016 – 1 January 2017)
 - Epiphany (8 January – 26 February 2017)
- Scope 2: **Identity: On Being and Becoming**
Strand 2: ***Jesus' Choice of the Kind of Messiah***
 - Lent (5 March – 9 April 2017)
 - Eastertide (16 April – 28 May 2017)
- Scope 3: **Unity and Solidarity**
Strand 3: ***The Church United to Respond to Human Degradation***
 - ***Pentecost (4 June – 20 August 2017)***
- Scope 4: **Fruitful Lifeworks**
Strand 4: ***The Church Manifesting the Marks of a Christ-like Life***
 - Kingdomtide (27 August – 26 November 2017)



Quadrennial Theme: Spirituality for These Critical TimesYear 3 Theme: **Human Degradation and Spirituality for a New Humanity 2016-2017**Scope 1: **Rootedness**Strand 1: ***Jesus' Encounters with Human Degradation and its Transformations***

Included Sundays for Advent and Christmastide Season (6 lessons)	Celebration	Lectionary Title	Scriptural References	General Concept
(1) November 27, 2016	First Sunday of Advent	Liberating Cultural Breakthroughs	1 Samuel 25:13-34 Matthew 1:18-24	There are cultural practices and beliefs that cause human suffering and degradation, thus, the church should make a cultural breakthrough in the transformation towards a new humanity.
(2) December 4, 2016	Second Sunday of Advent/Family Sunday	Seeds of New Humanity	Isaiah. 7:14 Luke 1:26-35	Like the enslaved people in Egypt, the new humanity emerges from among the victims who long for freedom and wholeness.
(3) December 11, 2016	Third Sunday of Advent/Human Rights Sunday	Challenging Oppressive State Powers	1 Kings 12:1-16 Luke 2:1-6	The church has the duty to expose and challenge state policies that violate human rights.
(4) December 18, 2016	Fourth Sunday of Advent	Jesus as God's Love Incarnate	Isaiah 49:1-3 John 3:11-17	In the midst of a broken humanity, God came in Jesus

				to mend it and make it whole.
(5) December 25, 2016	First Sunday after Christmas	The Birth of Jesus	Psalms 91:11 Luke 2:7-18 John 1:14	We joyfully celebrate the birth of Jesus in a world that longs for fullness.
(6) January 1, 2017	First Sunday after Christmas	Defending Children, Symbols of a New Beginning	Isaiah 43:18-19 Matthew 2:1-16	Upholding the rights and welfare of children makes a just and compassionate society now and in the future.
Included Sundays for Epiphany Season (8 lessons)	Celebration	Lectionary Title	Scriptural References	General Concept
(7) January 8, 2017	Epiphany Sunday	Channels of God's Healing	2 Kings 7:1-16 John 9:1-41	We are all healers to one another.
(8) January 15, 2017	First Sunday after Epiphany/Christian Unity	The Inclusive Healing Ministry of the Church	2 Kings 5:1-19 Mark 1:29-31	"The kingdom of God is present...where healing is given to the sick." (UCCP Statement of Faith)
(9) January 22, 2017	Second Sunday after Epiphany/National Bible Sunday	Healing of Animosity	Isaiah 11:1-9 Galatians 3:28	Respecting and appreciating differences is a condition for creative unity and harmony.
(10) January 29, 2017	Third Sunday after Epiphany	Healing as a Message of Salvation	2 Kings 4:8-37 Luke 8:41-56	Salvation comes whenever healing happens.
(11) February 5, 2017	Fourth Sunday after Epiphany	Healing of Social Divides	Ruth 1:1-21 Luke 13:10-17	Social division is eradicated when human fellowship, care, respect,

				and dignity are restored.
(12) February 12, 2017	Fifth Sunday after Epiphany	Healing of Broken Relationships	Genesis 32:1-32, 33:1-4 Matthew 5:24	Where there are broken relationships, it is the duty of the church to bring about reconciliation through forgiveness and repentance.
(13) February 19, 2017	Sixth Sunday after Epiphany	Healing from Demon Possession	1 Samuel 16:14-23 Mark 5:1-20	The Spirit of God drives away the demons of envy, fear, and greed for the Spirit to dwell in.
(14) February 26, 2017	Seventh Sunday after Epiphany/Transfiguration Sunday	Healing towards Transformation	Exodus 34:29-35 Mark 9:2-8	The transfiguration of Jesus is a preview of his resurrection which is our hope and destiny.

Scope 2: **Identity: On Being and Becoming**
 Strand 2: ***Jesus' Choice of the Kind of Messiah***

Included Sundays for Lent (6 lessons)	Celebration	Lectionary Title	Scriptural References	General Concept
(15) March 5, 2017	First Sunday in Lent	Choosing our Destiny	Jeremiah 1:4-10 Matthew 16:21-23	Jesus chose to obey God's will and it became his destiny. When we make a choice to follow Jesus, it becomes our destiny.

(16) March 12, 2017	Second Sunday in Lent	Servant Messiah	Isaiah 53:4-6 Mark 10:42-45	As a servant messiah, Jesus served the suffering ones. As a result, he suffered with them. When we serve the suffering ones, we also suffer with them.
(17) March 19, 2017	Third Sunday in Lent	Loyalty to God	Ruth 1:16-17 Luke 7:1-10	The love for God is the basis of our unwavering loyalty to God.
(18) March 26, 2017	Fourth Sunday in Lent	Peace-building	Jeremiah 1:9-10 Matthew 10:34	Building peace, as a messianic mission, requires forcible removal of obstacles to peace—inequitable distribution of resources, abusive relationships, and injustice.
(19) April 2, 2017	Fifth Sunday in Lent	Marks of the True Messiah	Isaiah 42:1-7 Matthew 11:2-6	The true messiah is known through his healing, liberating, and restoring deeds.
(20) April 9, 2017	Sixth Sunday in Lent/Palm Sunday	Jesus Encountering the Powers	Zechariah 9:9-10 John 12:12-19	Jesus enters Jerusalem to challenge the powers-that-be that cause human misery.

Included Sundays for Eastertide (7 lessons)	Celebration	Lectionary Title	Scriptural References	General Concept
(21) April 16, 2017	Resurrection Sunday	Resurrection of the Righteous	Daniel 12:1-3 John 11:25-27 Romans 6:5	Those who remain faithful to the end will not perish but have eternal life.
(22) April 23, 2017	First Sunday after Resurrection	Suppressing the Truth of the Resurrection	Jeremiah 28:15-17 Matthew 28:11-15	The response of the powers-that-be to the resurrection was to cover up the truth with a lie and criminalize those who believe.
(23) April 30, 2017	Second Sunday after Resurrection	Moment of Human Frailties	2 Samuel 21:10 Mark 16:1-8	After Jesus died, the disciples experienced a lacuna moment of mourning, confusion, fear, depression, and disbelief. This experience is not sin but needs to be accepted and brought to the Lord.
(24) May 7, 2017	Third Sunday after Resurrection	Appearance of Jesus to Mary Magdalene	2 Kings 7:7-20 Mark 16:9-11	The testimony of those who speak the truth are often discredited on account of their status in society.
(25) May 14, 2017	Fourth Sunday after Resurrection	Failure to Recognize the Appearance of Jesus	Genesis 18:1-15 Mark 16:12-13	Due to their extreme grief, the disciples were not able

				to apprehend the risen Lord. But Jesus overcomes our failure to discern and communes with us.
(26) May 21, 2017	Fifth Sunday after Resurrection/UC CP Sunday	Celebrating the Resurrection	Exodus 16:1-26 Luke 24:36-46	Jesus comes to commune with us in ordinary, basic, and common activities and struggles.
(27) May 28, 2017	Sixth Sunday after Resurrection/Ascension Sunday	Anticipating the Fullness of God's Reign on Earth	Daniel 12:13 Mark 16:15-20	Jesus ascends to heaven to receive God's authority to realize God's reign in its fullness.

Scope 3: **Unity and Solidarity**Strand 3: ***The Church United to Respond to Human Degradation***

Included Sundays for Pentecost Season (12 lessons)	Celebration	Lectionary Title	Scriptural References	General Concept
(28) June 4, 2017	Pentecost Sunday	The Spirit Breaking through Cultural Captivity	Joel 2:28-29 Acts 2:1-12	The Spirit enables the Gospel to be communicated in the languages and cultures of the people.
(29) June 11, 2017	First Sunday after Pentecost/Trinity Sunday	The Holy Trinity in the Faith of the Church	Genesis 1:26-27 Jude vv. 19:21	God is a community of the Father, the Son, and the Holy Spirit. This is the source and basis of the

				church as community.
(30) June 18, 2017	Second Sunday after Pentecost	The Holy Spirit Sustaining the Church	Jeremiah 7:1-11 Matthew 23:13-28	The Holy Spirit bids the church to unite with the people to confront the oppressive powers.
(31) June 25, 2017	Third Sunday after Pentecost	Defending the Powerless	Psalms 82:3-4; 146:5-9 Proverbs 31:8-9 James 1:27	The Holy Spirit sustains the church in its ministry of protecting the oppressed and the helpless and upholding their rights.
(32) July 2, 2017	Fourth Sunday after Pentecost	Breaking Down Walls that Divide	Isaiah 56:3-8 Amos 9:7 Luke 14:12-14	The church, by nature, is inclusive. It embraces differences and does not harbor animosities.
(33) July 9, 2017	Fifth Sunday after Pentecost	Confronting Human Greed	Deuteronomy 5:21 Acts 2:44-47; 4:33-35	The church confronts the issue of human greed which is the root of many evils and broken relationships.
(34) July 16, 2017	Sixth Sunday after Pentecost	Casting Out Demonic Powers	Psalms 103:2-5 Mark 1:23-27; 7:24-30	The church's ministry of healing requires the driving out of demonic powers that hold people in their sway.
(35) July 23, 2017	Seventh Sunday after Pentecost	Being Present	Deuteronomy 31:8 Psalm 40:1-3 Revelation 21:3-4	The church embraces the ministry of presence to embody God who is Immanuel.

(36) July 30, 2017	Eighth Sunday after Pentecost	Nurturing Hope	Job 5:15-16 Psalm 34:17-20 Matthew 11:28-30	The church journeys with people in the darkness of despair, reviving the hope and keeping it alive.
(37) August 6, 2017	Ninth Sunday after Pentecost	Reaching Out to Victims of Abuse and Social Evils	Isaiah 25:4 Matthew 18:21-35	The church is a community that provides comfort, assistance, shelter, and intervention to victims in their needs.
(38) August 13, 2017	Tenth Sunday after Pentecost	Pursuing and Building Peace	Psalm 34:11-14 1Peter 3:8-12	The church plants peace in a world rocked by conflict, violence, and wars.
(39) August 20, 2017	Eleventh Sunday after Pentecost	The Church Awakened to Do Mission	Isaiah 59:17 Ephesians 6:14	An awakened church girds up and equips itself for mission.

Scope 4: **Fruitful Lifeworks**Strand 4: ***The Church Manifesting the Marks of a Christ-like Life***

Included Sundays for Kingdomtide Season (14 lessons)	Celebration	Lectionary Title	Scriptural References	General Concept
(40) August 27, 2017	First Sunday in Kingdomtide/ Mission Sunday	Leaving Everything to Follow Christ	Isaiah 6:1-8 Luke 5:1-11	Obedience to Jesus means letting go of those cares that keep us from following him.
(41) September 3, 2017	Second Sunday in Kingdomtide/ CEN Sunday	Mission to the Periphery	1 Samuel 18:1-5 Philippians 2:5-8 2 Corinthians 8:9	Removing our self from the center of our life so that we can put others in its place.
(42) September 10, 2017	Third Sunday in Kingdomtide/ Children' Sunday	Humility-Powered Mission	Proverbs 15:33, 11:2 Luke 18:9-14	Behind genuine mission is a humble heart that seeks the well-being of others.
(43) September 17, 2017	Fourth Sunday in Kingdomtide/ Youth Sunday	Accountability in the Kingdom	2 Samuel 12:1-13 Luke 15:11-24	Being created in the image of God, we are responsible and accountable to each other.
(44) September 24, 2017	Fifth Sunday in Kingdomtide/ Fellowship of the Least Coin Sunday	The Kingdom as a Forgiving Community	Genesis 45:1-5 Acts 7:59-60	Being forgiving is a quality of those who belong to the Kingdom of God.
(45) October 1, 2017	Sixth Sunday in Kingdomtide/ Worldwide Communion Sunday/CYAP Sunday	Towards a Reconciled Community	Genesis 45:9-15 Philemon 1:10-20	True reconciliation moves relationships to a higher plane.
(46) October 8, 2017	Seventh Sunday in Kingdomtide/ Peace Sunday	Living the Faith	Esther 4:13-16 James 1:27	Forgiven and reconciled, we

				are freed to do good.
(47) October 15, 2017	Eighth Sunday in Kingdomtide/ UCM Sunday	Being Accepted in the Kingdom of God	Hosea 1: 1-3, 3:1 John 4:7-15	The Christian community is accepting of others unmindful of any advantage.
(48) October 22, 2017	Ninth Sunday in Kingdomtide/Solidarity with Indigenous People Sunday	Reverence for Life	Exodus 2:1-10 Luke 7:1-10	Life is respected beyond social class, ethnicity, and religion.
(49) October 29, 2017	Tenth Sunday in Kingdomtide/ Reformation Sunday	Discerning God's Ways through Jesus	Job 42:1-6 John 14:5-11	To know Jesus is to know God. The gospel makes faith simple to everyone.
November 5, 2017 (50)	Eleventh Sunday in Kingdomtide/ Church Workers Sunday	Prayerful Life	Daniel 6:6-23 Mark 14:32-38	Communing with God through prayers encompasses all of life.
(51) November 12, 2017	Twelfth Sunday in Kingdomtide/ Theological Education Sunday	Audacious Compassion	1 Kings 17:8-16 Luke 10:25-37	Those who have less in life or regarded low are the most compassionate.
(52) November 19, 2017	Thirteenth Sunday in Kingdomtide/ Migrant Workers Sunday	Learning from the Faith and Witness of Migrants	Psalms 137:1-6 1 Peter 1:1 James 1:1-4	Being steadfast in the faith makes us complete and whole.
(53) November 26, 2017	Fourteenth Sunday in Kingdomtide/ Stewardship Sunday	Service Motivated by Love	Judges 5:6-13 Mark 2:1-12	Stewardship is manifested through the collective response of the faith community.

Quadrennial Theme: **SPIRITUALITY FOR THESE CRITICAL TIMES**Year 3 Theme: **Human Degradation and Spirituality for a New Humanity CC 2016-2017**Scope 1: ***Identity: On Being and Becoming***Strand 1: ***Jesus' Choice of the Kind of Messiah***Season: ***Lent***Age Level: ***Middle and Older Elementary*****March 5, 2017**First Sunday in Lent: **Choosing our Destiny*****Old Testament: Jeremiah 1:4-10***

4 Now the word of the Lord came to me saying, 'Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.'

⁶Then I said, 'Ah, Lord God! Truly I do not know how to speak, for I am only a boy.' ⁷But the Lord said to me, 'Do not say, "I am only a boy"; for you shall go to all to whom I send you, and you shall speak whatever I command you.'

⁸ Do not be afraid of them, for I am with you to deliver you, says the Lord.'

⁹Then the Lord put out his hand and touched my mouth; and the Lord said to me, 'Now I have put my words in your mouth.'

¹⁰ See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.'

New Testament: Matthew 16:21-23

21 From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised.²² And Peter took him aside and began to rebuke him, saying, 'God forbid it, Lord! This must never happen to you.' ²³But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you are setting your mind not on divine things but on human things.'

General Concept: Jesus chose to obey God's will and it became his destiny. When we make a choice to follow Jesus, it becomes our destiny.

Key Concept:

ME/OE: Jesus obeyed God's will to die on the cross and be raised from the dead to become our Savior.

Exegesis of the Biblical References

The Book of Jeremiah is a book about a prophet who was strongly conscious of his call from the Lord to be a prophet. As such, he proclaimed the word given him by God. Jeremiah began prophesying halfway through the reign of King Josiah (640-609 BC), and continued towards the reign of Jehoiakim (609-598), Jehoiachin (598-597) and Zedekiah (597-586). It was a period of storm and stress when the doom of entire nations, including Judah itself, was being sealed.

Jeremiah 1:4-10 is a narrative of the event of Jeremiah's call. Here in the first few verses, God is so clear about God's intention for Jeremiah even if he was still in the womb of his mother, as

indicated when God said to the prophet: "Before I formed you, I knew you." This gives the sense of making Jeremiah the object of God's choice. The Hebrew verb used here is translated "chosen" in Gen. 18:19 and Amos 3:2. Because he was the object of God's choice, God set him apart or consecrated him and appointed him prophet, literally "the one who has been called" to be God's spokesperson to the nations which includes Judah. But Jeremiah made some excuses. He claimed inability to be a prophet owing to his youth, yet his objection was denied immediately by the Lord. Youth and inexperience do not disqualify the person when God calls. God equips and sustains those God commissions no matter what level of preparation or qualification a person may have. Therefore, "Do not be afraid, I am with you," says the Lord, is God's promise of continuing presence that calms the fears and anxiety of the most reluctant prophet. The Lord does not promise that Jeremiah will not be persecuted nor imprisoned, nor that no physical harm will come to him. The accompanying presence of the Lord is enough to empower and embolden the prophet to proceed with his calling whatever may be the prospects and the price of obedience waiting ahead. Finally in verse 10, God gave four pairs of strong verbs that define Jeremiah's task ahead. The first two pairs of verbs: "uproot" and "tear down" and "destroy" and "overthrow" are strongly negative, stressing the fact that Jeremiah is primarily to be a prophet of doom. The prophet is to pronounce a grim prophecy of judgment that will bring to an end a highly despised set of rulers and their kind of rule marked by oppression and much injustice. The last pair of positive verbs however, "to build and to plant" clearly indicates that he is also to be a prophet of restoration even if only secondarily. Upon the ruins of the old that was condemned by God there will arise a completely new community of a restored and cleansed and forgiven community of God's people. The message of the prophet always has this double aspect of judgment and salvation, doom and hope, destruction and revival. This will always have to be pattern of every prophetic proclamation of the word of God.

The main purpose of the Gospel according to Matthew is to prove to the readers that Jesus is their Messiah prophesied in the Old Testament. Matthew, whose name means "gift of the Lord", was a tax collector who left his work to follow Jesus. In Mark and Luke, he is called by his other name, Levi.

The text in Matthew 16:21-23 tells of Jesus' prediction of his coming suffering and death in the hands of Jerusalem's elders, chief priest and teachers of the law. Jesus is somehow preparing His disciples for these coming events in His life. But here we see Peter rebuking Jesus for what he was saying and so Jesus rebuked him as well and even called him "satan" because he was intervening with the will of the One who sent Him. Thus, calling him a person who does not have in mind the things of God but the things of humans.

These passages give us an idea that fulfilling the destiny set for us starts with obedience, the willingness to do the task that sets the end goal of our journey. There could however be instances when even the most well-intentioned followers may unconsciously take a stand and speak more on things of this world, the values and ways of this age, the normal drive and urge towards material success, position, and possessions and the avoidance of sacrifice and the neglect of what is essential in the calling of a disciple-prophet. This is where Jesus may rebuke us for falling into things "satanic" rather than for things of God. This is why we need to be guided always with the consciousness of the promise given to all those called by God of the Lord's continuing empowering presence as we accept our chosen destiny.

Companion Guide for the Teachers and Other Users

Entering Jerusalem, Jesus stepped on the edge of realizing his destiny. Looking back, each step that he took was a deliberate act of his freedom to respond to the challenges that were

thrown his way. But at this point, the realization dawned on him that he was led to this course according to a plan that God had prepared for him from the very beginning. Early on, Jesus went about preaching the imminent establishment of God's reign on earth, healing disease, exorcising demons, comforting the despairing and challenging the powers-that-be. Late in his journey, he began talking about his impending suffering and death. There was no turning back because it was his destiny.

It is not consistent with God's ways in creation to think of Jesus as a passive actor who simply followed a preconceived script handed to him by an autocratic God. God works out the divine plan while preserving and enhancing human freedom rather than overriding and in effect destroying it. Submission to God's will ("Not my will but yours be done.") was not forced on Jesus but came out of a prayerful struggle with God. His prayer to "let the cup pass" from him was an expression of his freedom to refuse or to yield to God's will. In the end, he surrendered himself completely to God. Destiny is when personal freedom and calling or vocation meet. This is the road to a realized human existence under God. Jesus has completed his journey, and he bids each one of us to follow him. Human beings, and all creatures, are made for freedom. This is God's design for creation. Jesus was sent by God to show us the way of freedom which runs alongside God's ultimate intention for us. It is the Devil's work to test our freedom into using it contrary to God's purpose, thus preventing us from realizing our destiny. Failure to realize our true destiny is pictured as being thrown into the abyss of hell. Being in hell represents a state of being that has missed the goal of living "in community with God, with other persons and with all creation" (UCCP Statement of Faith).

On the one hand, we choose our destiny; on the other we yield to it. But accepting one's destiny is not likely to be accomplished at the beginning of one's consciousness. Learning from Jesus' example, it starts from a recognition of our innate creaturely freedom and an awareness of God's benevolent and purposive will for our lives. Our journey in life and of faith makes progress through the decisions that we make wherein freedom and submission to God interact. It is in the face of making fateful decisions in life that we begin to grasp more firmly that we are moving closer to the destiny prepared by God or drifting away from it. What matters most at any point is that we are moving on at the right direction.

I. Objectives:

At the end of the lesson, the learners are expected to:

1. Tell the meaning of obedience
2. Make Jesus as the model of obedience when called by God
3. List ways by which one may follow Jesus
4. Express appreciation and thanks for being called by God

II. Concept: Jesus obeyed God's will to die on the cross and be raised from the dead to become our Savior.

Materials: *The Holy Bible* (NRSV), pens and journals/notebooks

III. Learning Experiences

A. Opening Worship

1. Welcome time: Warmly welcome each child as they arrive. Ask them about their week.
2. Opening prayer: Dear God, thank you for bringing us to church to worship you and to learn more about obeying you. Help us to open our hearts and minds to understand more of you, and to listen and obey when you call. Bless us and our friends who are

not with us today. All this we are thankful for in Jesus' wonderful name. Amen.

3. Songs

"This is the Day"

"I've Got the Joy (Down in My Heart)"

I've got the joy, joy, joy, joy down in my heart (Where?)

Down in my heart! (Where?) Down in my heart!

I've got the joy, joy, joy, joy down in my heart; down in my heart to stay.

And I'm so happy, so very happy; I've got the love of Jesus in my heart

And I'm so happy So very happy; I've got the love of Jesus in my heart.

"Jesus Went About Doing Good"

Jesus went about doing good, the Bible tells us so

He healed the sick and healed the blind, to little children he was kind

He gave some hungry people food, He said to all, "Be kind and good."

Jesus went about doing good, the Bible tells us so.

B. Getting Ready

Ask the children the following questions:

1. What is obedience?
2. Are you willing to obey your parents, teachers, lolo/lola, friends?
3. What are the things that they ask you to do?
4. Why should you obey? What do you feel when you obey?
5. Are you willing to obey God?
6. What are the things that you think God asks you to do?
7. Why should you obey? What do you feel when you obey?

C. Learning Time

Tell the story

Obeying God's Will

Jesus went from village to village doing good. He healed the sick, the lame, the blind. He fed hungry people. He even raised some from the dead. He taught them how God loves and cares for them.

Alone with his closest friends, he told them that he was going to Jerusalem where his enemies were planning to arrest and kill him. Hearing this, Peter, fearing for Jesus' life, said, "No, Lord, do not go for they will surely bring harm to you. Just stay here. You will be safe."

Jesus looked at Peter and said, "Do not keep me from doing my work which my Father has sent me to do. I will obey his will. I must go to Jerusalem." Jesus went and his friends went with him.

D. Deepening Activity/ Sharing Time

Ask:

1. How did Jesus obey God's will?
2. What were the things God did when he went from village to village?
3. Why did Jesus have to go to Jerusalem?
4. Why did Peter try to stop him from going?

E. Discovering the Biblical Truth

In the Bible a young boy named Jeremiah was called by God to be God's prophet—a messenger of God. Jeremiah refused at first. He did not want to obey God. He was afraid because he was young and afraid to face the people. "What will I tell the people?"

But God said to Jeremiah “Do not be afraid of them, for I will be with you to protect you.” What did God say? Recite Jeremiah 1:8 as the Memory Verse. Because of God’s promise, Jeremiah became bold, brave and strong. Jeremiah obeyed God and gave God’s message to the people. Jesus obeyed God and did many good and wonderful acts of healing the sick, feeding the hungry, and teaching people about God.

Will you follow Jesus?

F. Applying the Biblical Truth

Have the children write in their journals ways by which they may follow Jesus.

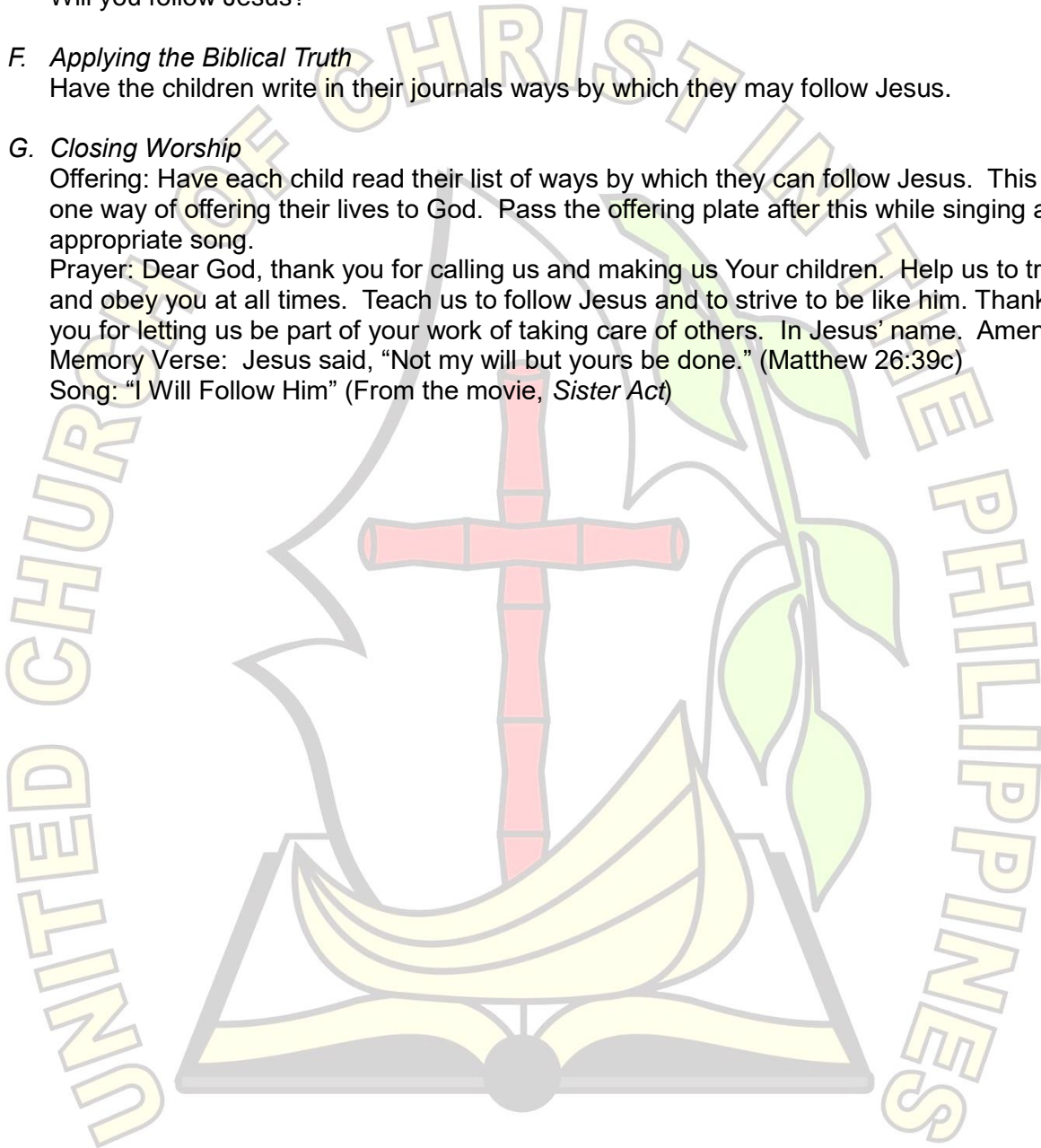
G. Closing Worship

Offering: Have each child read their list of ways by which they can follow Jesus. This is one way of offering their lives to God. Pass the offering plate after this while singing an appropriate song.

Prayer: Dear God, thank you for calling us and making us Your children. Help us to trust and obey you at all times. Teach us to follow Jesus and to strive to be like him. Thank you for letting us be part of your work of taking care of others. In Jesus’ name. Amen.

Memory Verse: Jesus said, “Not my will but yours be done.” (Matthew 26:39c)

Song: “I Will Follow Him” (From the movie, *Sister Act*)



March 12, 2017Second Sunday in Lent: **Servant Messiah***Old Testament: Isaiah 53:4-6*

⁴ Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.

⁵ But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

⁶ All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.

New Testament: Mark 10:42-45

⁴² So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. ⁴³ But it is

not so among you; but whoever wishes to become great among you must be your servant, ⁴⁴ and whoever wishes to be first among you must be slave of all. ⁴⁵ For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

General Concept: As a servant messiah, Jesus served the suffering ones. As a result, he suffered with them. When we serve the suffering ones, we also suffer with them.

*Key Concept:***ME/OE: Jesus decided to be a suffering messiah.****Exegesis of the Biblical References**

Isaiah is a book that unveils the full dimensions of God's judgment and salvation. God is "the Holy One of Israel" (1:4; 6:1) who must punish the rebellious people (1:2) but will afterward redeem them also (41:14, 16). Israel is a nation who has become so blind and so deaf to God's instructions especially on matters concerning social justice and responsibility to the neighbor. Because of all these, they have experienced the awful judgment of God. Yet God still has compassion on God's people, and will rescue them from both their political and spiritual oppression. Their restoration is like a new exodus as God redeems them and rescues them. This day is marked by peace and safety when a king will descend from the line of David who will reign in righteousness, God's people will no longer be oppressed by rulers, and Jerusalem will truly be a "City of the Lord" (32:1-2; 60:14). Isaiah's idea of peace is like the rest of the prophets', when justice is served to the needy and the oppressed and the wicked are punished and destroyed (1:10-17).

Chapter 53 of the book of Isaiah actually belongs to the second book of Isaiah, "The Book of Comfort" wherein we learn the sufferings and glories of the Lord's righteous servant. Verses 4-6 tells us of the righteous servant of God, who suffered for the iniquities and infirmities of the people whom he served. Here, instead of the people, it was the servant—the righteous one of God, who shows that he was with the people in their suffering and can do everything on their behalf. Verse 4 is quoted in part in Matthew 8:17 with reference to Jesus' healing ministry. Infirmities refer to diseases that often result from sinful living and are ultimately consequences of "original sin". People generally believed that the person who was stricken by God could only be being punished for her/his own sinfulness. Here, such traditional theological assumption is

changed by the prophet of the Lord. The righteous one of God actually took upon himself all those painful fruits of the sinfulness of the people in order that they may be cleansed of such sins and be forgiven and restored by God. Indeed, suffering happens even to the righteous one not because of her/his sins, but because she/he took upon herself/himself the suffering intended for others who were supposed to receive and endure them. Here, we see the essence of what it means to be a true messiah sent by the Lord. The messiah is one who saves not with the use of power and might but only with the willing spirit, capacity and love to suffer for her/his own people. The true messiah is one who saves her/his people as a suffering servant, not as a conquering, mighty and dominating ruler.

The Gospel According to Mark has special characteristics that we can actually discover. This Gospel is a simple, concise, unadorned yet vivid account of Jesus' ministry, emphasizing more on what Jesus did than what He said. Mark moves quickly from one episode in Jesus' life and ministry to another often using the adverb "immediately". The book as a whole is characterized as "The Beginning of the gospel" (1:1). The life, death and resurrection of Christ comprise the "beginning," of which the apostolic preaching in Acts is the continuation.

The text in Mark 10:42-45 tells us of how Jesus himself overturn the value structure of this world. Thus, Jesus is telling the disciples that discipleship is actually characterized by humble and loving service. Verse 45 may have been the key verse here, wherein Jesus introduces Himself as a servant to the world—he came to serve and not to be served. A servant who is willing to suffer and die for the redemption of the world just as Isaiah stipulated in his book. This represents a very radical reversal of the prevailing value system and structures in that old Greco-Roman civilization, where the quest for power, wealth, secular knowledge and elitist privileges become a foremost value to uphold, fight and even die for. Such quest has been the reason for the various conflicts and wars that are still being fought even today. People just want to possess more and acquire and control more. What Jesus teaches to his own disciples is very much in contrast to the normal cultural norms and expectations of the time. This is why he and his teachings will always be received with alarm and a sense of being threatened by this kind of new teaching. It is a teaching that is indeed turning the world of values upside down. Jesus himself lives by such teaching, with total humility and uncompromising devotion to serve the least, the last, and the lost. This is why he was looked upon as a real threat by those who rule, dominate, and benefit from the prevailing value system of the world. Jesus as messiah taught by example, even to the point of laying down his own life, sacrificing himself for the sake of upholding such a sacred mission entrusted to him by his father. These verses really aim to enlighten and transform our own perspective and value systems in life, if we hope to be Christ's disciples. Meaning, if we say that we are Christ's disciples we should be, like Jesus, willing to serve with total humility and even suffer with those who suffer.

Companion Guide for the Teachers and Other Users

It is customary in the church's rituals and prayers to address Jesus as king. Our hymns and prayers routinely attribute to him royal titles. We need to be reminded that the only time he was addressed king was when he was tortured by Roman soldiers to mock rather than to honor him. During his ministry the disciples preferred to address him as rabbi or teacher. This was because they received Jesus as one who taught them the way rather than as ruler over them. Following the resurrection, his followers began to call him Lord, the very title of God in the Hebrew Bible and just as significantly the title of the Roman Emperor. Even at that time, the terms "lord" and "king" were not necessarily associated with one another. The title Lord ascribed to Jesus connotes singular loyalty and obedience to Jesus rather than to any other deity or to the emperor himself. It was during the period of the church's incorporation to the Roman Empire

when bishops acquired the status of secular princes that the church also devoted images of Jesus that corresponded with the imperial and kingly rulers. The church, of course, followed the path pursued by Israel when it turned into a kingdom not different from the kingdoms around it. Christians today need to be reminded that Jesus preferred to be considered a servant: God's servant who was sent by God to serve people who had the status of servants imposed on them by society. Jesus served people who lived as the doormats of history. The moment the church forgets this apostolic memory, it tends to lose the right perspective to the ministry. Leaders would tend to give inordinate importance to their power and authority to rule rather than teaching the faithful and serving their spiritual needs. The title bishop had gained greater political than theological meaning. This is emphasized by wearing vestments harking back to the Middle Ages. Fortunately, much of the UCCP's heritage has been passed on to it by the Reformation (Reformed and independent varieties) that was largely bishop-free.

By recovering the servant-perspective, the UCCP would be poised to regain the true meaning of Christian witness, which means faithful witness to Jesus to the point of suffering and even martyrdom. The church is called to witness to Jesus' undiluted commitment to serve the lowly whereby releasing them from an oppressive social bondage that degrades human dignity. This kind of world is unfriendly, in fact, hateful of its victims and hostile to those who take up their cause. Just as the world has condemned Jesus, the church that is faithful to him shall suffer likewise.

I. Objectives:

At the end of the lesson, the learners are expected to:

1. Give the meaning of a suffering messiah
2. Describe the purpose of the coming of Jesus
3. Explain why Jesus came to serve those who suffer
4. List ways of serving others especially those that suffer

II. Concept: Jesus decided to be a suffering messiah.

Materials: *The Holy Bible* (NRSV), picture of Jesus washing the disciples' feet, big towel, basin, pail of water, dipper, popsicle sticks, glue, assorted construction paper/bond paper or newsprint, pencils, scissors

III. Learning Experiences

A. Opening Worship

1. Welcome time. Greet each child with a warm smile and ask them how they are.

2. Sing these songs:

"Alleluia, Praise Ye the Lord"

Allelu, allelu, allelu, alleluia, praise ye the Lord! (2x)

Praise ye the Lord, alleluia! (3x) Praise ye the Lord!

"It's A Great Thing to Praise the Lord"

It's a great thing to praise the Lord (3x)

Walking in the light of God

Walk, walk, walk, walk in the light (3x)

Walking in the light of God!

(Repeat the song using "serve" instead of praise.)

"Make Me a Servant"

Make me a servant, humble and meek

Lord, let me lift up those who are weak

And may the prayer of my heart always be

Make me a servant, make me a servant, make me a servant today.

3. Opening prayer: Almighty and ever loving God, thank you for this new day. Thank you for our family, our friends, our teachers, and for bringing us to Sunday School. Help us today to listen and learn more of you, especially as our suffering messiah. Teach us to be more like you. This we pray in Jesus' mighty name. Amen.

B. Getting Ready

Sing: "Tell Me the Stories of Jesus"

Tell me the stories of Jesus I love to hear
Things I would like him to tell me if he were here
Scenes by the wayside, tales of the sea
Stories of Jesus tell them to me.

C. Learning Time

Tell the story

Jesus Shows How to Serve

Jesus taught his followers the true meaning of service. Jesus wanted to show how much He loved his disciples who were his friends. To show them, he set an example. They had gathered in an upper room. Jesus took off his coat. Then he got a bowl of water and tied a towel around his waist (teacher may do the same). Kneeling down he started to wash his friends' feet and dried them with the towel (teacher may also wash a child's feet).

He did this to teach them to serve one another in the most humble way: by washing their feet. As his followers, Jesus wants us to serve others willingly and humbly, especially those in need. "For the Son of Man came not to be served, but to serve." Even if Jesus is God's beloved Son, he came to serve God's people, especially the suffering ones. He served them and suffered with them so that they too may know God's love. God's chosen one suffered with the people he served, thus he is the suffering messiah.

D. Deepening Activity/ Sharing Time

Ask these questions (have the children respond before suggesting the answers):

1. Why did Jesus wash the disciples' feet? (To teach them to serve one another)
2. How else did Jesus serve the people, especially those who suffered? (By healing the sick, feeding the hungry, teaching the good news to the poor)
3. How must we serve others?

E. Discovering the Biblical Truth

Ask (Let the children respond before suggesting answers.):

1. What does suffering messiah mean? (God's chosen one [messiah] suffered with the people he served)
2. Why did Jesus come to live with the people? ("The Son of Man came not to be served, but to serve.")
3. Who did Jesus serve? (The sick, the hungry, the poor—the people who are suffering)
4. Why did Jesus serve those who suffered? (So that they may also know God's love)
5. Should we serve others too?

F. Applying the Biblical Truth

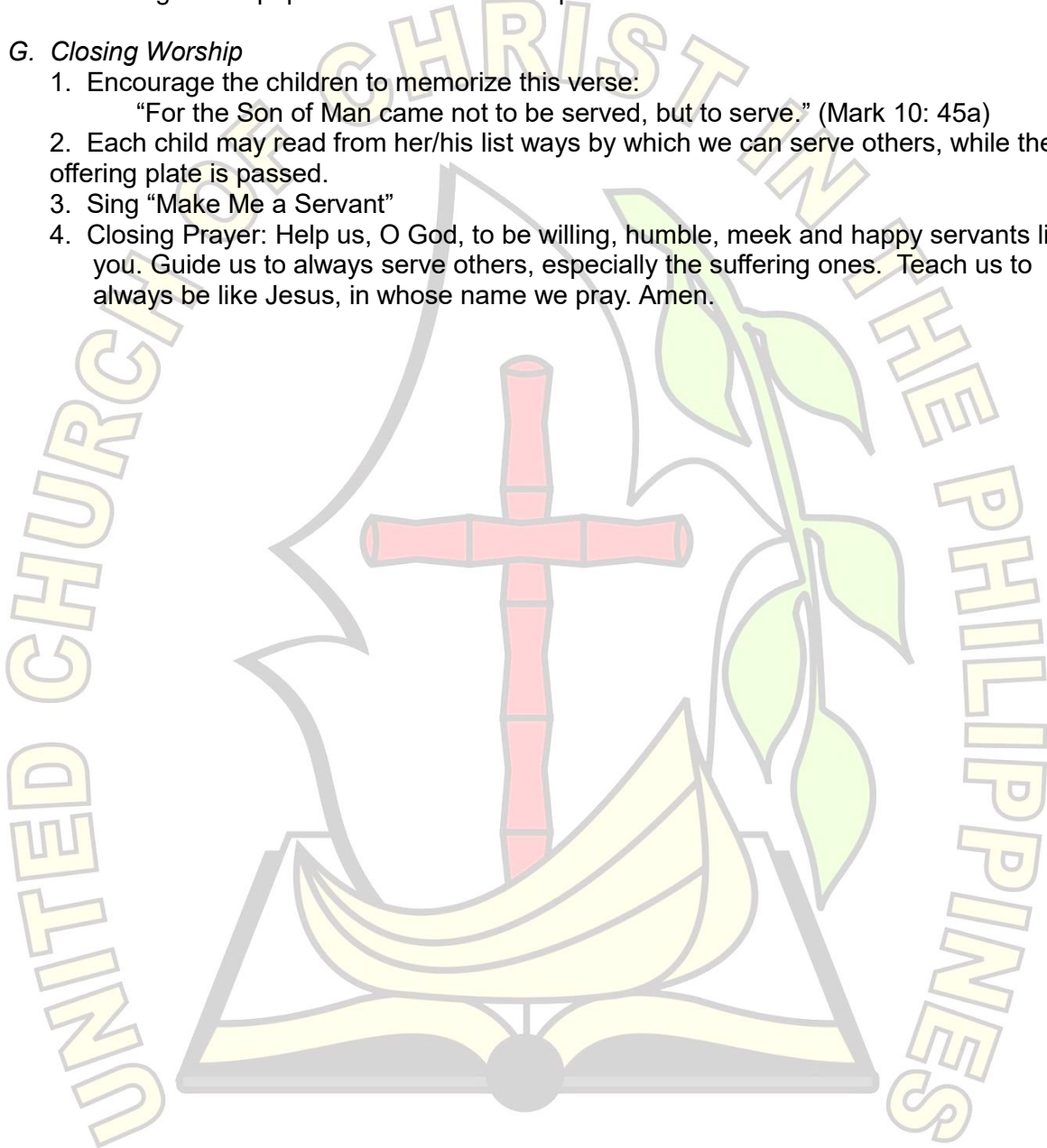
1. Have the children list ways by which we can serve others, especially the suffering ones.

2. Have the children wash each other's feet. The child who teacher washed her/his feet may start washing others' feet. Those whose feet have been washed may wash another's feet, and so on down the line.

Art Activity: Let each child trace his left or right hand on a colored construction paper. Help the child cut the traced hand. On it write the following "Happy to Serve Others." Paste or glue the popsicle stick at the back portion.

G. Closing Worship

1. Encourage the children to memorize this verse:
"For the Son of Man came not to be served, but to serve." (Mark 10: 45a)
2. Each child may read from her/his list ways by which we can serve others, while the offering plate is passed.
3. Sing "Make Me a Servant"
4. Closing Prayer: Help us, O God, to be willing, humble, meek and happy servants like you. Guide us to always serve others, especially the suffering ones. Teach us to always be like Jesus, in whose name we pray. Amen.



March 19, 2017Third Sunday in Lent: **Loyalty to God***Old Testament: Ruth 1:16-17*

¹⁶But Ruth said, “Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God.

¹⁷ Where you die, I will die— there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!”

New Testament: Luke 7:1-10

⁷After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum.

²A centurion there had a slave whom he valued highly, and who was ill and close to death.

³When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. ⁴When they came to Jesus, they appealed to him earnestly, saying, “He is worthy of having you do this for him, ⁵for he loves our people, and it is he who built our synagogue for us.” ⁶And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof; ⁷therefore I did not presume to come to you. But only speak the word, and let my servant be healed. ⁸For I also am a man set under authority, with soldiers under me; and I say to one, ‘Go’, and he goes, and to another, ‘Come’, and he comes, and to my slave, ‘Do this’, and the slave does it.” ⁹When Jesus heard this he was amazed at him, and turning to the crowd that followed him, he said, “I tell you, not even in Israel have I found such faith.” ¹⁰When those who had been sent returned to the house, they found the slave in good health.

General Concept: The love for God is the basis of our unwavering loyalty to God.

Key Concept:

ME/OE: Our love for God is the basis of our loyalty to God.

Exegesis of the Biblical References

The Book of Ruth powerfully underscores the importance of faithful love in human relationships among God’s people. The author somewhat focuses on Ruth’s unswerving and selfless devotion to desolate and barren Naomi as well as Boaz’s kindness to these two widows. Ruth 1:16-17 tell us of Ruth’s confession of total devotion and loyalty to Naomi even if Naomi urged Ruth to just leave her and return to her home in Moab. Here, it may seem surprising that the one who reflects God’s love so clearly is a Moabite, a non-Jewish, non-Israelite. Yet, her complete loyalty to an Israelite family into which she has been received through marriage and her total devotion to her desolate mother-in-law marks her as a true daughter of Israel and a worthy ancestress of David. She strikingly exemplifies the truth that participation in the coming reign of God is decided not by blood and birth, but by the conformity of one’s life to the will of God through the “obedience that comes from faith” (Romans 1:5). Her example of unconditional loyalty becomes a mirror, a reflection, of the kind of loyalty (steadfast love) shown by God to God’s own people throughout history. At the same time, this kind of loyalty is also the one virtue being asked of those who would decide to follow their Lord Jesus Christ, as the only one they will follow and whose teachings they will obey all the way.

The Gospel according to Luke, the third gospel in the canonical order, presents the works and teachings of Jesus that are especially important for understanding the way of salvation. Its

scope is complete from the birth of Christ to His ascension. Its arrangement is orderly, and it appeals to both Jews and Gentiles. It was written to strengthen the faith of all believers and to answer the attacks of unbelievers. Luke wanted to show that the place of the Gentile Christians in God's reign is based on the teaching of Jesus. He wanted to commend the preaching of the Gospel to the whole world.

Luke 7:1-10 tells a narrative about the faith of the centurion that made his servant whole again from being so ill. Here, the centurion, out of his sense of shame and humble acceptance that he is not worthy to even face Jesus because of his sinfulness, sent out his servants to Jesus to tell him that his valued servant is about to die but can be healed if only Jesus would say so. This faith, with such unwavering degree of trust and belief in his power to heal amazes Jesus that he made well the sick servant.

These passages gives us glimpses of how our God responds to our unwavering trust and faithfulness despite what may be considered as discouraging circumstances around us. May these passages give us more encouragement in our daily Christian endeavor to remain faithful to God by bringing and showing our loving relationship with God through our living and dealing with one another. Let us be reminded as always that our love for God is the foundation of our untiring loyalty to God and all that gives glory to God and the very reason why we respond in earnest and humble service to the least of our sisters and brothers.

Companion Guide for the Teachers and Other Users

Jesus affirmed the Hebrew Scriptures regarding the greatest commandment: "You shall love the LORD your God with all your heart, and with all your soul, and with all your might" (Deuteronomy 6:5). The Hebrew word for the Law is Torah, the basic meaning of which is "teaching." In that understanding, loving God is more of a teaching than law since at the practical level love cannot be commanded but instead learned. But this nuance does not erase the truth that the true and lasting basis of loyalty is love.

This fine point makes it clear that in fact loyalty can be bought or forced. God does not desire loyalty that is either bought or forced because the kind of loyalty that is worthy as an offering to God is one that is untainted with self-interest. Loyalty that is reserved for God is above all kinds of loyalty which are subject to human deceit and manipulation. Believers must therefore approach God not with the intent of bribing God with favors or manipulating the divine will but unconditionally from a point of utter poverty and helplessness.

It does not mean that we do not make requests and petitions to God in our hour of dire need and threat. On the contrary, the prayer that Jesus taught the disciples encourages us to bring to God our cares in life: food to sustain life, forgiveness of sins and deliverance from evil and the lure of temptation. But Jesus taught us that prayers to God is not based on what we are and have in order to impress God that we deserve more than the others. If we have confidence in those things, it is not really love for God. Unless it is motivated by love, loyalty fails under severe conditions in life. It is not that God will not hear us because our motives are impure. Rather, we would be unable to sustain a genuine relationship with God because our loyalty is founded on shaky ground that shifts whenever circumstances are unfavorable. The result is a self-imposed alienation from God rather than God distancing the divine being from us. God is not like us who gets offended when we fail to measure up to the divine standard of loyalty. Trusting in God's mercy and forgiving love, we pledge loyalty to our Lord Jesus unencumbered with fear and guilt.

I. Objectives:

At the end of the lesson, the learners are expected to:

1. Tell the story of how Jesus healed the sick servant of a Roman officer
2. Describe how the faith of the Roman officer is rewarded
3. Demonstrate one's faithfulness to God through creative activities

II. Concept: Our love for God is the basis of our loyalty to God.

Materials: *The Holy Bible* (NRSV), paper, pencils, crayons

III. Learning Experiences

A. Opening Worship

1. Welcome time.
2. Sing these songs:

“The Love of Jesus, Sweet and Marvelous”

The love of Jesus, sweet and marvelous (3x)

Oh, oh, wonderful love

Higher than the mountains, deeper than the ocean

Wider than the universe, oh, oh, wonderful love!

“I Would Be True”

I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness;

I would look up, and laugh, and love, and lift.

I would look up, and laugh, and love, and lift.

Who is so low that I am not his brother?

Who is so high that I've no path to her?

Who is so poor I may not feel her hunger?

Who is so rich I may not pity him?

Who is so rich I may not pity him?

May none, then, call on me for understanding,

May none, then, turn to me for help in pain,

And drain alone his bitter cup of sorrow,

Or find she knocks upon my heart in vain.

Or find she knocks upon my heart in vain.

I would be faithful through each passing moment;

I would be constantly in touch with God;

I would be strong to follow where God leads me;

I would have faith to keep the path Christ trod.

I would have faith to keep the path Christ trod.

3. Opening prayer: Ever loving God, we thank you so much for this beautiful morning, for

this new light of day. We pray that through this light, we may see the ray of sunshine to enlighten our hearts and minds as we come to study more of you. Teach us how to love you more and more each day and how to live in your great love. Make us a blessing to other children too. This we pray in Jesus' mighty name. Amen.

B. Getting Ready

Have the children read the Biblical texts.

C. Learning Time

Tell the following stories

"A Stranger No More"

Two women were walking slowly down the dusty road to Bethlehem. They were both widows: Naomi, the elder and Ruth, her daughter-in-law (whose husbands have both died). Several years earlier, Naomi, a Jew had settled in Moab with her husband and two sons. When the men in her household died, Naomi decided to go back to her hometown, Bethlehem. She told her daughters-in-law, Orpah and Ruth, both Moabites, to go back to their families. Orpah left but Ruth begged to go with Naomi saying, "Do not ask me to leave you. Where you go, I will go. Your people will be my people, your God my God." Naomi said to Ruth, "Look, Orpah has gone back to her family already. You should go too. You will miss your family and friends."

When Ruth persisted, finally Naomi allowed her to go with her. They arrived in Bethlehem where they were welcomed by Naomi's people. It was harvest time and Ruth asked to be allowed to glean barley in a nearby field so they could have something to eat. Naomi told her to glean in the field of her relative, Boaz so she could be treated fairly.

Ruth found favor in the eyes of Boaz who told his laborers to leave plenty of barley for Ruth to gather. Boaz saw Ruth's loyalty and kindness to Naomi.

Soon Boaz fell in love with Ruth and asked her to marry him. They got married. Ruth lived happily with Boaz in the land which now has become her very own. Naomi was happy too for soon she had her own grandson

"A Foreigner's Faith"

In his travels in the villages, Jesus and his friends came to a place called Capernaum. There lived a Roman soldier, a captain, whose favorite servant was so ill and dying. Having heard that Jesus was in town, he sent some friends to ask Jesus to come and heal his servant. But when they neared his house, the captain sent a servant to tell Jesus, "Lord, my master sent me to tell you not to bother coming to his house. He has power over all his servants who would do whatever he tells them to do. But he is not worthy to receive you into his house. Just say the word and his servant will be healed."

Jesus, turning to his friends said, "Truly, I tell you. Nowhere in Israel have I seen someone of such great faith."

From that very moment, the servant was well again.

D. Deepening Activity/ Sharing Time

Ask:

1. Do you think Ruth loved Naomi?

2. What do you think made Ruth faithful to Naomi?
3. Because the Roman captain had faith in Jesus, what happened to his beloved servant?
2. Say: When we love one another, we have faith in one another.
3. Ask: Do you love God?

E. Discovering the Biblical Truth

1. Say: Our love for God makes us faithful to God.
2. Ask:
 - Have you been faithful to God?
 - How do you show your love and faithfulness to God?

F. Applying the Biblical Truth

Have the children draw ways to show their faithfulness to God through their love for the:

- Environment
- Community
- Family and friends

G. Closing Worship

1. Encourage the children to memorize this verse: "Nowhere in Israel have I seen someone of such great faith." (Luke 7:9)
2. Closing song: "I Would Be True"
3. Closing prayer: Dear God, thank you for being always true to your promise to us. Help us to be more faithful to you. Help us to be strong and to trust you for your guidance and care so that we may show our love for others more strongly. This we pray in Jesus' name. Amen.

March 26, 2017Fourth Sunday in Lent: **Peace-building***Old Testament: Jeremiah 1:9-10*

⁹Then the Lord put out his hand and touched my mouth; and the Lord said to me, “Now I have put my words in your mouth.

¹⁰ See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.”

New Testament: Matthew 10:34

34 ‘Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

General Concept: **Building peace, as a messianic mission, requires forcible removal of obstacles to peace—inequitable distribution of resources, abusive relationships, and injustice.**

Key Concept:

ME/OE: **Peace building is the removal of abusive relationships.**

Exegesis of the Biblical References

The Book of Jeremiah actually preserves an account of the prophetic ministry of Jeremiah starting with the report on his call. Jeremiah was a member of the priestly household of Hilkiyah, from the small town of Anathoth, so he may have been a descendant of Abiathar, a priest during the time of Solomon. The Lord commanded Jeremiah not to marry and raise children because the impending divine judgment on Judah would sweep away the next generation.

Jeremiah 1:9-10 is God’s utterance of the purpose of Jeremiah’s call containing very strong and vivid instructions in doing the prophet’s task. Here we can find pairs of verbs wherein we can discern a negative indication of his call. This somehow stresses the fact that Jeremiah is to be primarily a prophet of doom, while the last pair is positive, indicating that he too is to be a prophet of restoration even if only secondarily. The first verb “uproot” is the opposite of the last “plant”, and fully half of the verbs “tear down,” “destroy,” “overthrow” are the opposite of build. Even though it may appear that the prophetic task is predominantly that of destroying and demolishing the old structures and systems that were at the root of the basic inequality and injustice in society, very critical and decisive also for the task of the prophet to be complete is the building of a new community based on the foundations of the covenant given by God to God’s own people. This is where the values of shalom which includes peace, justice, love for one’s own people and solidarity with the least will be at the core of the alternative society that will be set up. Here the prophet and all those who are being called to carry on the prophetic task will have to embrace and get engaged with the very demanding task of building new structures that will give no more room for the old to re-emerge, as the all-embracing concept of Shalom (holistic peace) becomes the dominant reality that will be upheld, enjoyed and defended by all the people.

Matthew’s main purpose is to prove to his Jewish readers that Jesus is their Messiah. He does this primarily by showing how Jesus in his life and ministry fulfilled the Old Testament Scriptures. Although all the Gospel writers quote the OT, Matthew includes nine proof texts

unique to his Gospel (1:22-23; 2:15; 2:17-18; 2:23; 4:14-16; 8:17; 12:17-21; 13:35; 27:9-10) to drive home his basic theme: Jesus is the fulfillment of the Old Testament's predictions of Messiah. To accomplish his purpose, Matthew also emphasizes Jesus' Davidic lineage right from the very first chapter of the Gospel.

Matthew 10:34, at first glance, somehow sounds like a contradiction of Isaiah's prophecy about the "Prince of Peace" who will come to bring peace to the world. Yes, it is true that Christ came to bring peace—peace between the believer and God, and peace among humans. Yet the unavoidable result of Christ's coming is conflict—between Christ and the antichrist, between light and darkness, between Christ's children and the devil's children. This conflict can occur even between members of the same family. This only shows that the task of obeying and following the mandate of our Lord will never be easy. It will even invite and ignite serious division within the community and among and within the family.

These above-mentioned passages are guiding us to an understanding that to truly gain real peace or shalom is to combat first those that have contributed to the prevailing unpeace and chaos in the kingdom of God. This would only mean that passivity does not have room in achieving the goal of real peace. Jeremiah was called to proclaim the message of doom for the people to realize that they have been deviating from the will of God, yet there was also the proclamation of the task of rebuilding and restoration from the ruins of what has been demolished and done away with. The experience of rebuilding together as a community united by a common faith and unity in spirit becomes the prelude in itself to experiencing real shalom. Utmost devotion to this task of shalom-building is the key to initiating meaningful change and transformation in the lives of people and in the structures of our society and of the world.

Companion Guide for the Teachers and Other Users

Peace-building is like building a new house on the same lot where an old house stands. Not only that the old house is really old, its design is quite unfriendly to children and elderly occupants. The owner has decided to demolish the old house and build a new one that is strong and safe. Similarly, violent conflicts and insecurity plague a nation because it rests on unjust social relations that: allow a few to accumulate excessive wealth while leaving so many others without food; employ guns to silence dissenters; threaten the environment's sustainability, and; abuse basic human rights with impunity. Peace that is genuine and sustainable cannot be built on top of injustice. These bases of unpeace have to be demolished and removed to clear the ground where seeds of peace may grow and flourish.

Unjust social relations are not ordained by God, nor are they extensions of the human being as created by God. They grow from seeds planted by the Devil and cultivated by evil people who have no respect for God. But the prophet Jeremiah's anguished cry to God, "Why do the wicked prosper?" can't be answered simply by looking into the heart of the wicked. Today, it requires employing tools of scientific analysis to discover the social dynamics and institutional mechanisms behind concrete experience of unjust suffering.

What are vital links in the chain of injustice that fetters the people? First, the unlimited and unrestrained control of the means to sustain life and social well-being by only a few families; second, the concentration of the power to govern in the hands of those who have monopoly ownership of social wealth; third, security apparatuses to suppress dissenting voices and protest actions; and fourth, cultural, educational and religious institutions that create a false consciousness.

Breaking the chain of injustice begins with the fourth among the links. It is the weakest and the

most vital link in the whole chain of injustice. Enforced human degradation is being legitimized (accepted as legal, moral, necessary, natural) through a sustained and “full-spectrum” process of deception, propaganda and mis-education. Cruel domination is by itself repulsive to the human conscience, but when it is masked as natural, even beneficial or unavoidable and unstoppable the tendency of its victims is to acquiesce and live with it. Jesus’ message and good works were meant to convince and show to the victims that it is a mental and spiritual captivity by the Devil, that the Devil has no real power over them and that God’s reign of freedom and justice is about to break in. Truth is a weapon over which injustice cannot prevail. Deprived of legitimacy the tools and structures of domination will shake and tumble down like the walls of Jericho in the face of an enlightened people who are determined to reclaim their freedom and right to enjoy the abundance of nature and the fruits of their labor. Justice is an essential mark of a good and benevolent human regime and a necessary condition for the establishment of God’s reign on earth, but the two are not one and the same. When “justice rolls down like waters and righteousness like an ever-flowing stream” then all people will breathe in peace like air.

I. Objectives:

At the end of the lesson, the learners are expected to:

1. Define peace and justice
2. Describe abusive relationships seen at home and in the community
3. List ways by which one can participate in resolving abusive relationships
4. Commit and participate in the community’s efforts in building peace

II. Concept: Peace-building is the removal of abusive relationships.

Materials: *The Holy Bible* (NRSV), journals or notebooks and pens

III. Learning Experiences

A. Opening Worship

1. Welcome time.

2. Sing these songs:

“I’ve Got Peace Like a River”

I’ve got peace like a river (3x) in my soul, halleluiah!

I’ve got peace like a river (3x) in my soul!

“Friends, Friends, Friends”

Friends, friends, friends

I have some friends I love

I love my friends and they love me

I help my friends and they help me

Friends, friends, friends

I have some friends I love

“We Want to Learn to Live in Love” (tune: Cannonbury)

When others are unkind to us

And make us want to cry or fight

We can reach out to be good friends

And help them know that love is right

“It’s Love, Peace, Joy that Makes the World Go Round”

It’s love, it’s love, it’s love that makes the world go round (3x)

It’s love that makes the world go round.

Roll over the ocean, roll over the sea, roll over the ocean and the deep blue sea (2x)

3. Opening prayer: Our God of Love, Peace and Justice, we are thankful always to you

for bringing us together here in Sunday School. Thank you for our parents, our family, our teachers and our friends. Bless us as we study, work and play. Teach us about your ways of peace and how we can be peacemakers. This we ask in the name of Jesus, the Prince of Peace. Amen.

B. Getting Ready

Ask:

1. What do you understand of the word "peace"?
2. What do you understand of the word "justice"?

Say: Let us listen to a story that will help us understand about peace and justice.

C. Learning Time

Tell this story

Peanut-Butter Sandwich

It was the first day of school. Mark was so excited. After a long summer break, he could hardly wait to see his classmates and friends. He is now in third grade.

At recess time, he ran to his favorite spot under the acacia tree to eat his snack. He was about to take a bite of his peanut-butter sandwich when he heard crying behind him. He turned and saw a little boy sitting on the grass, sobbing.

"Hi!" Mark said. "What's wrong? Why are you crying?" The little boy didn't answer but continued sobbing.

"Hello, I am Mark. You're new here in school, aren't you?" The boy nodded. "I'm in the Kinder class. I was about to eat my baon when a big boy came along and grabbed it. He ate it and told me that I have to give my baon to him every day or else he would hurt me. He is bigger...and mean."

"Oh, let's share my sandwich." Mark offered. "I have more than enough for both of us. It's peanut-butter, it's my favorite flavor. Do you like peanut-butter?" The boy nodded and said, "Thank you. My name is Billy."

"As in Billy goat?" Mark said jokingly. "I know who took your baon. He's Ricky, the bully. He's in my class, Grade 3. He did that to me too when I was new in school. Don't worry I'll take care of you."

The next day the two boys met at the same spot. Soon, they saw Ricky coming their way. Billy moved closer to Mark and gripped his lunchbox tighter. "Hi, Ricky. Come, join us, we're having a peanut-butter party. This is my new friend, Billy. He likes peanut-butter too. I remember you do, too," Mark said as he handed a sandwich to Ricky who stood with a look of surprise on his face. "Mother packed an extra one for you," Mark continued. He had told his mother what had happened. She made an extra one for Ricky so he wouldn't get the little boy's baon again.

For the rest of that week, the three boys met at the same spot, with Mark giving Ricky the extra share. Ricky said to Billy, "I'm sorry for taking away your baon. I want to be your friend too." Then he said to Mark, "Thank you for sharing your sandwiches with me. Now, I know it's more fun to have friends to share with. Peanut-butter sandwich is the best in the world."

D. Deepening Activity/ Sharing Time

Ask:

1. Can you identify the abusive situation in the story?
2. What were the steps taken to resolve the abusive situation? Who helped resolve it?
3. Do you think this is an example of bringing justice?

4. Can you say that when there is justice, there is also peace?

E. Discovering the Biblical Truth

Say: In order to have peace, we must first remove the things that can bring un-peace at home, in school and in church. As children, we should be bringers of justice and be peacemakers wherever we are.

F. Applying the Biblical Truth

1. Have the children describe abusive relationships that they see at home, in school and in the community.
2. Have them list down ways by which they can participate in resolving these abusive relationships.
3. From the list above, have them choose some situations that they can role-play showing what they can do to bring justice and peace in those abusive situations.
4. Have the children write down in their journals a prayer of commitment stating how they might participate in the work of peacemaking.

G. Closing Worship

1. Encourage the children to memorize this verse: "Blessed are the peacemakers for they shall be called children of God." (Matthew 5:9)
2. As the offering plate is passed, have the children read their prayers of commitment to peacemaking.
3. Closing prayer song: "Let There Be Peace on Earth"
Let there be peace on earth and let it begin with me
Let there be peace on earth, the peace that was meant to be
With God as our Parent, children all are we
Let us walk with each other in perfect harmony.
Let there be peace on earth, let this be the moment now
With every step I take, let this be my solemn vow
To take each moment and live each moment in peace eternally
Let there be peace on earth and let it begin with me. Amen.

April 2, 2017Fifth Sunday in Lent: **Marks of the True Messiah***Old Testament: Isaiah 42:1-7*

42 Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him;

he will bring forth justice to the nations.

² He will not cry or lift up his voice, or make it heard in the street;

³ a bruised reed he will not break, and a dimly burning wick he will not quench; he will faithfully bring forth justice.

⁴ He will not grow faint or be crushed until he has established justice in the earth; and the coastlands wait for his teaching.

⁵ Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it,

who gives breath to the people upon it and spirit to those who walk in it:

⁶ I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.

New Testament: Matthew 11:2-6

2 When John heard in prison what the Messiah was doing, he sent word by his disciples ³and said to him, "Are you the one who is to come, or are we to wait for another?" ⁴Jesus answered them, "Go and tell John what you hear and see: ⁵the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. ⁶And blessed is anyone who takes no offence at me."

General Concept: The true messiah is known through his healing, liberating, and restoring deeds.

Key Concept:

ME/OE: Christ is the true messiah. He is known by what he does not do and what he does.

Exegesis of the Biblical References

The book of Isaiah may have been written in the stormy period marking the expansion of the Assyrian empire and the decline of Israel, but this book unveils the full dimension of God's judgment and salvation. Peace and safety marks the new Messianic age wherein a righteous king will descend from David. God's people then, will no longer be oppressed by wicked rulers and Jerusalem will truly be the "City of God". The Lord calls the Messianic King "my servant" in chapters 42-53, a term also applied to Israel as a nation. It is through the suffering of the servant that salvation in its fullest sense is achieved. Cyrus was God's instrument to deliver Israel from Babylon, but Christ delivered humankind from the prison of sin. He became the "light for the Gentiles" (42:6), so that those nations that faced judgment could find salvation. These Gentiles also became "servants of the Lord".

Isaiah 42: 1-7 tells us of the kind of servant God wants for God's people. Servant here meant something like a trusted envoy or confidential representative of the One who sent him or her. The one who will bring about order in this world will not shout nor cry out but will bring

peace; is weak but will mend broken lives; is a servant that will be a new Moses that would free God's people and bring about order through justice and peace.

The writing of the Gospel according to Matthew aims to introduce to the audience the fulfillment of the prophecy and introduces Jesus Christ as the fulfillment of that prophecy.

Reading Matthew 11:2-6, we can fully understand that it is Jesus the Christ who embodies the kind of servant God wants for God's people. Here, we learn that Jesus may not have directly answered the disciples' question, but what he revealed about what he was doing here were clear manifestations of the Messiah the people were longing for.

For us Christians of today, as followers of Christ, we too are given the opportunity and the accountability to be God's suffering servants of today. As mentioned above, we are also urged to be servants to do what is expected of us as the Lord wills. May we truly embody that servant character in all that we do as we continue to journey through life.

Companion Guide for the Teachers and Other Users

Demagogues rise only to lead people to damnation in the end. They succeed in deceiving people who long for liberation and vindication. They prey on people who have suffered degradation and humiliation and are waiting for a messiah, like the German people during the Nazi rule. Hitler aroused the people not only for the promise of national vindication but also for the vision of the Third Reich, an empire that would rule Europe and then the whole world. Their crushing failure to conquer Russia and the arrival of the American forces at the tail-end of World War II sealed the end of the dream.

False messiahs promise power to dominate, as Jesus said of Gentiles. Jesus, the true messiah walks among humble folk to teach them God's ways, to heal them of their infirmities, to comfort and rescue them from despair, to restore their honor and dignity as human beings. This was Jesus' response to John the Baptist's emissaries who asked him if he was The One.

Jesus is God's model of a true messiah. Jesus did give an inspiring message of the coming of God's reign on earth. But he made it clear by example that God's dominion is not to be won in the way human kingdoms are won, which is by violent force. Rather, it will emerge from among the people who are poor in spirit, meek, merciful, peace-makers, victims of violence, who thirst for justice and are persecuted for the cause of justice (Matthew 5: 3-10). Jesus was sent as the messiah who would "save the people from their sins" (Matthew 1:21). Those who have broken out of their captivity to the power of sin will compose the people of God's dominion.

Jesus is proclaimed to the world as God's true messiah by witness of the church with its message and good deeds. It is not enough to simply introduce the name of Jesus to people for them to accept him as their personal Lord and Savior. Nor is it enough to tell them of Jesus' death and resurrection and the promise of their own resurrection by faith in him. That in itself is not genuine and effective witnessing to Christ. It was because people saw him heal the blind, feed the hungry, exorcise demons and challenge the self-righteous but uncaring religious authorities that they accepted him as the messiah. People would believe the church's witness if they actually experience the benefits of God's care for their needs.

I. Objectives:

At the end of the lesson, the learners are expected to:

1. Declare that Jesus is Christ, the savior

2. Describe what the true messiah does not do
3. Describe what the true messiah does
4. Express appreciation and gratitude to Christ for being the true messiah

II. Concept: Christ is the true messiah He is known by what he does not do and what he does.

Materials: *The Holy Bible* (NRSV); pictures of Jesus as Healer, Preacher, Teacher; paper pencils and crayons

III. Learning Experiences

A. Opening Worship

1. Welcome time. Greet each child with a warm smile as she/he comes into the room. Ask them how she/he is.
2. Sing these songs:
 "Jesus Went About Doing Good"
 "Jesus Is My Best Friend"
 "I Want To Be Like Jesus"
3. Opening prayer: Dear God our Parent, thank you for this beautiful Sunday. Thank you for bringing us together once again here in Sunday School. We also pray for our friends who are not with us; be with them as you are with us. Thank you for your love for us and for sending Jesus to be our Savior. In His name we pray. Amen.

B. Getting Ready

Ask:

1. What does "savior" mean?
2. Who is our Savior?

Say: Jesus is not only our Savior, he is also the Messiah. A messiah is someone who God sends to lead God's people and be with them. Let us listen to three stories about what a Messiah does.

C. Learning Time

Tell the following stories

A Blind Man Sees

Bartimaeus was born blind. He could not work. So when he was old enough, he went begging at the temple gate. He heard about Jesus healing the sick. One day he learned that Jesus was walking by on his way to the temple. He cried out in a loud voice, "Jesus, please help me!" The people near him told him to be quiet but he cried again louder, "Jesus, please help me!" Jesus had heard him and said, "What do you want me to do for you?" Bartimaeus replied, "Please help me. I want to see again!"

Then Jesus touched his eyes. Lo and behold! His eyes were opened. He could see again! He went away jumping with joy and shouting, "I can see! I can see!"

A Little Girl Lives

Jairus' beloved daughter was very, very sick. He went to Jesus and begged him to make her well again. But before Jesus could get to the little girl, Jairus' servant came and told them that she had died. Jesus went to their house anyway. Going to the bed where the child lay, Jesus took her hand and said, "Little girl, stand up." And she did. She was alive again.

A Little Boy Shares

Many people follow Jesus everywhere. They like to listen to Jesus teach them about God's love and care.

One day, a big crowd of men, women and children followed Jesus out of town. It was quite late in the afternoon and they were getting hungry. Jesus' friends couldn't find a way to buy food enough for everybody. One boy offered food: five loaves and two fishes. Jesus blessed the food. His friends gave it to the people. Everyone had plenty to eat and there were even twelve baskets of left overs.

D. Deepening Activity/ Sharing Time

1. What is a messiah? (the one sent by God)
2. What do you think a messiah does not do?
3. What does a messiah do?
3. Who is our messiah?

E. Discovering the Biblical Truth

Say: Jesus is our Messiah. God sent him to be with us. Jesus did many wonderful things for us. We know God loves us because of Jesus. Because of what Jesus taught the people, they too were able to do good things for others. We too must do good things for others just like what Jesus did so that other people may know that God loves them too.

F. Applying the Biblical Truth

Let the children draw a picture showing their thankfulness to Jesus for being our Messiah.

G. Closing Worship

1. Sing the songs

"Nobody is Too Young"

Nobody is too young
 Nobody is too small
 To be a helper in the home (...school...church)
 There's work enough for all

"Sunbeam"

Jesus wants me for a sunbeam
 To shine for him each day
 In every way try to please him
 At home, at school, at play
 A sunbeam, a sunbeam
 Jesus wants me for a sunbeam
 A sunbeam, a sunbeam
 I'll be a sunbeam for him
2. Have the children offer their thankfulness to Jesus drawings. Pass the offering plate while an appropriate song is sung.
3. Closing prayer: Have each one say a sentence prayer.

April 9, 2017Sixth Sunday in Lent/Palm Sunday: **Jesus Encountering the Powers***Old Testament: Zechariah 9:9-10*

⁹ Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.

¹⁰ He will cut off the chariot from Ephraim and the warhorse from Jerusalem; and the battle-bow shall be cut off,

and he shall command peace to the nations; his dominion shall be from sea to sea, and from the River to the ends of the earth.

New Testament: John 12:12-19

¹² The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. ¹³ So they took branches of palm trees and went out to meet him, shouting, "Hosanna! Blessed is the one who comes in the name of the Lord—the King of Israel!"

¹⁴ Jesus found a young donkey and sat on it; as it is written: ¹⁵ "Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey's colt!" ¹⁶ His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. ¹⁷ So the crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to testify. ¹⁸ It was also because they heard that he had performed this sign that the crowd went to meet him. ¹⁹ The Pharisees then said to one another, "You see, you can do nothing. Look, the world has gone after him!"

General Concept: **Jesus enters Jerusalem to challenge the powers-that-be that cause human misery.**

Key Concept:

ME/OE: Jesus enters Jerusalem courageously to announce his earthly mission—to save his people.

Exegesis of the Biblical References

Zechariah's prophetic ministry took place in the post-exilic period which according to scholars was the time of Jewish restoration from Babylonian captivity. The theology of Zechariah's prophecy matches his name, which means "The Lord (Yahweh) remembers." "The Lord", is the personal, covenant name of God and is a perpetual testimony to God's faithfulness to God's promises. God "remembers" God's covenant promises and takes action to fulfill them. In the book of Zechariah, God's promised deliverance from Babylonian exile, including a restored kingdom community and a functioning temple, leads to even grander pictures of the salvation and restoration to come through the Messiah. The book as a whole also teaches the sovereignty of God in history over people and nations: past, present and future.

The passage in Zechariah 9:9-10 is a very familiar passage happening in Jesus' time, particularly Jesus' Triumphant Entry to Jerusalem as king riding not on a chariot but on a donkey. This would tell us of Jesus' humble confrontation of the powers-that-be; a total contrast to what people perceived. A sharp contrast to Alexander's empire, which was founded on bloodshed, the Messianic King will establish a universal kingdom of peace as the ultimate fulfillment of the Abrahamic covenant. Therefore, all daughters of Zion and Jerusalem were called to shout and

rejoice for their rightful king, who conforms to the divine standard of morality and ethics, has finally come to them.

John's gospel is rather different from the other three. In any event, his witness to Jesus goes its own way, highlighting matters that in the other Gospels remain implicit and underdeveloped. Here, the focus is on the "signs" of Jesus' identity and mission and on lengthy, theologically-rich discourses/discussions. John begins with the profound announcement that Jesus is "in the beginning" as the creative Word of God who has become incarnated as a human being to be the light of life for the world. After this, comes the proclamation that this Jesus is the Son of God sent from the Father to finish the Father's work in the world. God's own glory is made visible in Him.

The event in John 12:12-19 is the actualization of Zechariah's prophecy where Jesus made His way to Jerusalem to confront the powers-that-be. This time, we see addenda to that prophecy: the use of palm branches that were used to celebrate victory; the shouts of the people who welcomed Him and called Him "King of Israel" that eventually ignited fear in the Pharisees.

These passages are telling us that if we have Christ with us, even though how small we think we are, as long as we remain true and in conformation to the divine standard of morality and ethics; as long as we remain humble like Jesus, we can successfully confront the powers-that-be in our times. Let us remain humble in the service of the Lord who gives us the strength and the power to fulfill God's mission even as we continue to reflect and seek God's purpose in this season of Lent.

Companion Guide for the Teachers and Other Users

Jesus' final act of going to the nation's seat of power was the culmination of his messianic mission. He realized that the people's miseries were imposed on them by the Jerusalem authorities in collusion with the Roman Empire. In the end, his messianic path led him to a fateful confrontation with the world's earthly powers. In his mind, this was both inevitable and necessary.

This crucial point in Jesus' life debunks the idea of entirely and exclusively spiritualizing Jesus' mission. If his mission had nothing to do with earthly rule, there was no need for him to go down to Jerusalem since he had already won a large following among the peasant masses of Galilee. The urbanized population of Jerusalem was not likely inclined to listen to a rural prophet who lacked proper rabbinical credentials. Perhaps some of them had heard of him and were impressed but they preferred to remain midnight visitors like Nicodemus or anonymous donors like Joseph of Arimathea.

But he came to realize that the people were not to blame for their miserable condition. He did not believe that they were sick, poor, demon-possessed, etc., because they were sinners and rightly deserved God's punishment. Rather, they were neglected and exploited by the Jerusalem authorities who cared only to maintain their political connection with Rome and gain from the heavy taxes imposed on the people. Jesus stormed the temple to remove the apparatuses of exploitation not without a degree of violence. He knew all too well what the authorities would do to him. But he thought he would rather bear the consequences than hide in his comfort zone in Galilee.

For him, entering the gates of Jerusalem was his moment of triumph, to his total dedication

to his mission regardless of the cost. His decision to confront the powers of Jerusalem and Rome was the final piece of his messianic calling. He voluntarily embraced death to announce God's judgment on the moral and spiritual culpability of the world's ruling powers for the people's suffering. In having a just and innocent person executed by crucifixion, the authorities showed their defiance of God's justice, thereby losing their moral and spiritual legitimacy. It was a trap that the Devil took hook, line and sinker. Wicked authorities may rule by sheer power of violence but they can no longer wear the mask of God.

Today, the church's continuing witness to God's justice particularly in regards to the killing of the just and innocent has made the ruling powers' mask of legitimacy and justice more transparent, revealing their true nature—corrupt, abusive, oppressive and deceitful. It is only a matter time, in God's own time, when God would realize Mary's song:

His mercy is for those who fear him from generation to generation. He has shown strength with his arm; he has scattered the proud in the thoughts of their hearts. He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty. (Luke 1:52)

I. Objectives:

At the end of the lesson, the learners are expected to:

1. Recall the triumphal entry of Jerusalem
2. Analyze the earthly mission of Jesus in saving his people from human misery
3. List ways by which one can help in alleviating human misery

II. Concept: Jesus enters Jerusalem courageously to announce his earthly mission—to save his people.

Materials: *The Holy Bible* (NRSV), fresh palm leaves (or whatever leaves are available), journal/notebook, pens, cut pieces of cartolina, markers

III. Learning Experiences

A. Opening Worship

1. Welcome time. Ask the children if they know what Sunday it is. Greet everyone a Happy Palm Sunday as they arrive.
2. Sing the following songs:
 - "Ho-Ho-Ho-Hosanna"
 - Ho-ho-ho-hosanna, ha-ha-ha-hallelujah!
 - He, He, He, He saved me, I've got the joy of the Lord! (repeat song)
 - "Hallelu, Hallelujah"
 - Hallelu, hallelu, hallelu, hallelujah! Praise ye the Lord (2x)
 - Praise ye the Lord, hallelujah! (3x) Praise ye the Lord!
3. Opening prayer: Triumphant God, we praise you for this wonderful Palm Sunday. We shout for joy, dear Lord Jesus, for we are happy to welcome you. Come to us, Lord Jesus. Come in our midst today. Come to us and enter into our hearts. Be our King. This we pray in Jesus' mighty name. Amen.

B. Getting Ready

Distribute palm leaves to the children. Ask them if they know the significance of palm leaves on this particular Sunday.

Let the children share what they know about Palm Sunday.

C. Learning Time

Tell the story

The First Palm Sunday

One day Jesus and his disciples were on their way to Jerusalem. As they travelled they came to the town of Bethphage at the Mount of Olives. Jesus and his disciples stopped for a while.

He called two of his disciples and gave these instructions, "Go to the next village, and as soon as you get there you will find a colt tied up that has never been ridden. Untie it and bring it here. And if someone asks you why you are doing that, say that the Master needs it and will send it back at once."

So they went and found a colt out in the street tied to the door of a house. As they were untying the colt, its owners said to them, "Why are you untying it?" The two disciples answered, "The Master needs it." They brought the colt to Jesus. Then they threw their cloaks over the animal and helped Jesus get on.

The large crowd that had come to the Passover Festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet Jesus. The crowd shouted, "Praise God! God bless him who comes in the name of the Lord! God bless the King! Hosanna! Blessed is the King who comes in the name of the Lord!"

The people needed their own king who would save them from misery under the rule of the Roman king. Jesus came to them to be their King and the people were very thankful. Hosanna! Blessed is the King who comes in the name of the Lord!

D. Deepening Activity/ Sharing Time

Discuss:

1. Who was the King coming to Jerusalem?
2. Why is Jesus their King? From what was Jesus saving them?
3. What do you think were the things that were causing misery among the people living under Roman rule?

E. Discovering the Biblical Truth

Ask:

1. What do you think are causing people misery today?
2. What will happen if we allow Jesus to be our King?

Say: Jesus is God's beloved who came to us to be with us to save us from human misery. Jesus is the Blessed One who comes in the name of God. If we allow Jesus to be our king, we will be able to do Jesus' mission of helping save people from misery.

F. Applying the Biblical Truth

1. In their respective journals, have each child list ways by which they can help in alleviating human misery.
2. In plenary, discuss the lists and come up with a master list.
3. From the master list, have each child choose one action that will help alleviate human misery and let her/him write this action on a cut piece of cartolina. Attach this piece of cartolina on the palm leaf the child has.
4. Have the children wave their palm branches while marching around shouting "Hosanna! I will be part of Jesus' mission!"

G. Closing Worship

1. Encourage the children to memorize this verse: Hosanna! Blessed is the one who

- comes in the name of the Lord—the King of Israel! (John 12:13b)
2. Closing song: “Ho-Ho-Ho-Hosanna”
 3. Closing Prayer: Dear God, thank you for sending Jesus to us to be the King of our lives. Help us and guide us to do your mission which is also Jesus’ mission—saving your people. Empower us to do Your will always. In Jesus name we pray. Amen.

