



# ACTIVITIES

## For Children and Families

### *For Families:*

1. Read aloud: Genesis 32:23–32. This incident takes place before the time of Moses and the Ten Commandments. After listening, can you retell this story of Jacob? As you listen, what part stands out for you the most? Jacob wrestles with God until daybreak. Why? Do we ever “wrestle” with God? Why or why not? Does God reveal his name to Jacob? Does God meet Jacob’s demand and bless him? In this moment, God changes Jacob’s name to Israel, which means “strong with God.” How might we also be “strong with God”?

2. Read aloud: Psalm 119:1–8. When the word of God is proclaimed, God speaks to your heart. As you listen, what lines stand out to you the most? Jesus Christ, the Word made flesh, is the fulfillment of the Old Testament scriptures. How has this psalm been fulfilled in Jesus Christ? How is God fulfilling this psalm in your life today?

3. Read aloud: Acts 3:1–16. As you listen, what stands out to you the most? Tell why and discuss. The early Christians considered

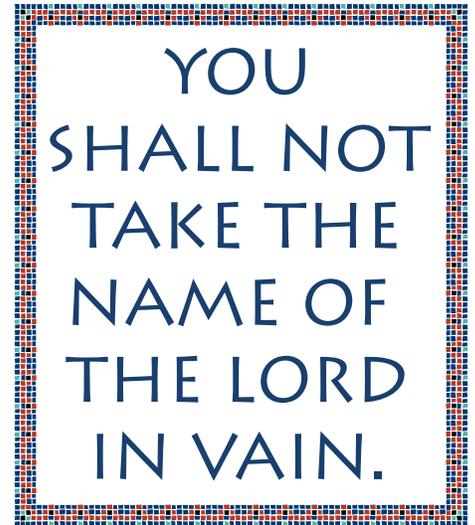


themselves as those who invoke the name of Jesus. The name of God is God himself - the power, the might, and the glory of God. The greatest manifestation of the power of God is the Resurrection of Jesus Christ. Discuss: What is the situation from which we need to be healed? Have we experienced this healing? How have we experienced the resurrection in our life - how has Christ raised us from death to life?

### *For Children:*

1. We were baptized with water and with the words, “...in the name of the Father, and of the Son, and of the Holy Spirit.” In that moment, we became sons and daughters of God. Sometime this month, as we call to mind the second Commandment, choose a date to celebrate your baptism. With your parents, other family members, and friends plan a special, joyous celebration. Mark your calendar with your actual baptism date and plan a celebration on that day every year!

2. The name of God is so sacred to the Jewish people that they will not even pronounce it in their Hebrew language. In translating their scriptures to the Greek language, the name for God was *Kyrios*. This word is translated to English as Lord. The Son of God, Jesus Christ, is Lord. Read or have someone read to you from the prophet Isaiah 9:1–6. This Old Testament prophecy is fulfilled in Jesus. Tell or make a list of the different names that you hear for Jesus. Are there other names for Jesus that you have heard from scripture? Add them to



the list. Talk with someone about the meaning of each name. Fold a piece of paper into fourths. Open it and in each section draw a picture, label, and/or write about one of the names of Jesus and what that name means to you.

3. To know someone by name is to be in a relationship with them. This is much different than our contacts with people whose names we don’t know. God loves you. Through the prophet Isaiah, God says, “I have called you by your name, and you are mine.” Jesus prays to God, his Father, saying, “I have revealed your name to them.” Jesus, the Good Shepherd, calls us. We recognize his voice, his invitation to follow him. Jesus teaches us to speak with God, to pray, saying, “Our Father.” Write a letter to God, the Father, or to Jesus. What do you want to tell him? What do you want to ask him? This letter is a prayer.

### **For Youth**

1. Exodus 20:1 says, “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.” This

verse immediately precedes the Ten Commandments. Take some time to describe God in your own words. What are His attributes? Do you think He is qualified to give mankind commands and instructions? Why?

2. In this modern age, what gods do people worship? What about you in your own life? List 5 things that you tend to put before God.

3. Instead of spending time doing something unproductive like playing video games or spending time on social media, read Luke's gospel. How does Mary put God first in her life? How does Christ do the same or how do the disciples?

### For Young Adults

1. To do something in vain is to do something without proper intention— to do something without meaning. Unfortunately our culture has the habit of using reverential phrases in regular situations (ex. saying "Oh my God!" to show excitement or shock). Do you have this habit or know someone who does? How can you encourage yourself and others to recognize the vanity in such statements and help dissuade the use of these words?

2. Visit youtube.com and search "Columbia Catholic second commandment" to watch a short video of Fr. Dan O'Reilly from Columbia University sharing more on the meaning of the 2nd commandment.

### For Adults

1. Search for and watch "The Second Commandment: Reverence God's Name" on Formed.org. The video begins with a couple of minutes of music to help you pray and focus.

2. Pray by reading Matthew 21:12-17. How did the Jews lose reverence for God in this scene? What did their actions signify to Christ? How have we been guilty in our own lives of losing our "fear" and "respect" for God and His Holiness?

3. Read paragraph 15 of Veritatis Splendor. You can access this in your binder provided by the parish or online by searching for "Veritatis Splendor." Christ is the center of all of God's plan of salvation for us. How does Christ call us to a deeper sense of reverence for God and His law by His own actions? How did he live out reverence for God, His Father? We invite you also to listen to the second episode of our new podcast "Gratia Plena: A St. Mary Podcast" available on our website, Apple and Google Podcasts, and Spotify!

### For Ministry Leaders

1. Encourage your members to check out our 10 commandments podcast! It's located on SoundCloud under StMary1901 and is called "Gratia Plena." It's a resource put together by a few staff and our priests, the sound is a little quiet in the first one, but after that it

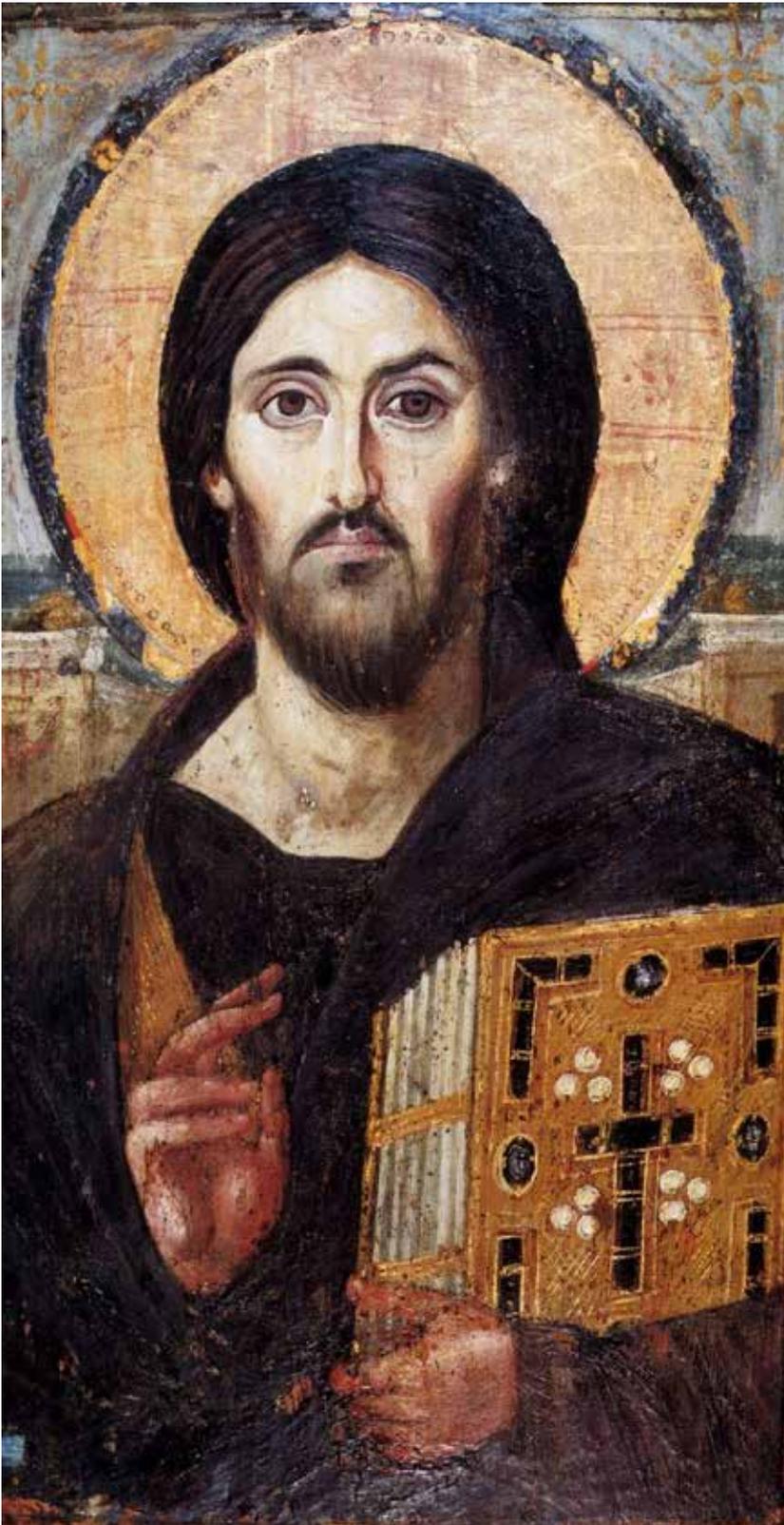
improves drastically! Challenge your members to check it out!

2. Take time to begin your meeting by specifically praying for our world to have a greater respect for the name of God.

3. Reflect on Psalm 8, which is focused on the name of the Lord.

4. Reflect on this passage from the Catechism of the Catholic Church 2143: "Among all the words of Revelation, there is one which is unique: the revealed name of God. God confides his name to those who believe in him; he reveals himself to them in his personal mystery. The gift of a name belongs to the order of trust and intimacy. "The Lord's name is holy." For this reason man must not abuse it. He must keep it in mind in silent, loving adoration. He will not introduce it into his own speech except to bless, praise, and glorify it."





“Christ the Saviour (Pantokrator), a 6th-century encaustic icon from Saint Catherine’s Monastery, Mount Sinai. 6th or 7th century.

In Christian iconography, Christ Pantocrator (Greek: Χριστός Παντοκράτωρ) is a specific depiction of Christ. Pantocrator or Pantokrator is, used in this context, derived from one of many names of God in Judaism. The most common translation of Pantocrator is “Almighty” or “All-powerful”. In this understanding, Pantokrator is a compound word formed from the Greek words πᾶς, *pas* (GEN παντός  *pantos*), i.e. “all” and κράτος, *kratos*, i.e. “strength”, “might”, “power”. This is often understood in terms of potential power; i.e., ability to do anything, omnipotence.

Another, more literal translation is “Ruler of All” or, less literally, “Sustainer of the World”. In this understanding, Pantokrator is a compound word formed from the Greek for “all” and the verb meaning “To accomplish something” or “to sustain something” (κρατεῖν, *kratein*). This translation speaks more to God’s actual power; i.e., God does everything (as opposed to God can do everything).

This, the oldest known surviving example of the icon of Christ Pantocrator, was painted in encaustic on panel in the sixth or seventh century... It was preserved in Saint Catherine’s Monastery, in the remote desert of the Sinai. The gessoed panel, finely painted using a wax medium on a wooden panel, had been coarsely overpainted around the face and hands at some time around the thirteenth century. When the overpainting was cleaned in 1962, the ancient image was revealed to be a very high-quality icon, probably produced in Constantinople.”

[https://en.wikipedia.org/wiki/Christ\\_Pantocrator](https://en.wikipedia.org/wiki/Christ_Pantocrator)