



Be mindful, O Lord,  
of those who bear fruit  
and do good works  
in thy holy Churches,  
and who remember  
the poor.

The Anaphoras of Ss. Basil the Great and John Chrysostom

## Lesson Plans for Grades 6-8 2008-2009

### GOALS:

To help students understand the theme well enough to express it in art, poetry, creative writing, or photography.

### OBJECTIVES: Students will be able to:

1. Discuss and explain ways in which they can demonstrate love, patience, and kindness.
2. List all nine fruits of the Spirit and name the book in the Bible where Paul writes about these (Galatians).
3. Discuss the image and meaning of the fig tree (Mark 11:12-14; 20-21) as an example of what happens when something does not bear fruit.
4. Retell the story of Job in the Old Testament and relate his life to one of patience and faith in action.
5. Share what is happening in the logo icon. Identify the main characters in the icon (Christ, Archangel Raphael, Tobit, dead man).
6. Brainstorm and create a draft for their Creative Arts entries.

**TIME:** 45 minutes

### MATERIALS NEEDED:

- Orthodox Study Bibles
- Service Book (includes the divine liturgy)
- Theme Icon from the Book of Tobit (Old Testament) *attached*
- Blank paper
- Pencils
- CD Player and “Fruits of the Spirit” song (by Gigi Shadid), *downloadable for free*

## BACKGROUND EXPLANATION:

This year's theme comes *not* from the Bible, but from the divine liturgies of Sts. Basil the Great and John Chrysostom (specifically, the anaphora). The "anaphora" takes place immediately after we all recite the Creed; this prayer is one of the silent ones (although said aloud in some parishes) that the priest says. Encourage students to try and listen to their priest's "quiet" prayers that he recites after we state the Creed and see if they can hear this year's theme. See "The Theme's Location" below.

You may want to explain to students that we as Orthodox Christians learn from not only the Holy Scripture (Bible), but other traditional texts in our Church as well. For example, we read and learn from various church fathers like Saint Ignatius (who wrote several letters about the priesthood and episcopacy) and St. John of Kronstadt, whose writings are precious jewels to us Orthodox, but are not found in the Bible. Thus, many of the quotes and references referred to in these lessons will come from the Bible as well as the church fathers.

We will focus on the fruits of the spirit, what they are, what they look like, and how to acquire them. Of course, it may be too difficult or overwhelming to cover all nine of the fruits of the spirit in one lesson; we have focused on three in this lesson. The first step in acquiring the fruits of the Holy Spirit, is turning from evil, and staying away from situations that are not good. The second step is to find the fruits of the Spirit inside of ourselves, since we received them at chrismation. Finally, when we have the fruits of the Spirit, we naturally want to do good works. This year's theme specifically touches upon one important WORK which is remembering the poor. Feel free to expound upon this with your students and brainstorm/discuss all kinds of additional good works that they can participate in.

**Logo Icon Explanation:** Tobit, along with fellow Israelites, was in exile in Nineveh. Tobit was a righteous man who was charitable in every way. He was known by all as one who would take the dead and give them an honorable burial. This is a holy work before the Lord, and what is being shown on the icon. The angel Raphael appears on the icon as He interceded before God for Tobit's healing. He also appears in the story. Here are some key passages.

"I, Tobit walked in the paths of truth and righteousness all the days of my life. I did much almsgiving to my brethren and to the people who journeyed with me as exiles to Nineveh, in the country of the Assyrians" (1:3).

"I would give my bread to the hungry and my clothing to the naked. If I saw anyone of my people dead, cast outside the wall of Nineveh, I would bury him. If King Sennacherib put someone to death, I buried them secretly. For in his anger, he put many to death, and the bodies were sought by the king; but they were not found. But one of the men of Nineveh went and made known to the king concerning my burying them. So I hid, and when I knew I was being sought to be put to death I was frightened and ran away. All of my possessions were seized and I had nothing left, except Anna my wife and Tobias my son" (1:17-20).

When the king is killed, Tobit returns home and invites even those on the byways to the feast. On the night of the feast, he again leaves to bury the dead. He slept outside, and becomes blinded from the droppings of a sparrow onto his eyes. Later, He sends his son, Tobias, to find a bride. Tobias is also a righteous man. The angel Raphael appears as a traveling companion. They return with a bride. The angel then instructs Tobias as to how to heal his father's eyes, which he does. Raphael then reveals his identity.

It is a striking image which not only illustrates the virtue of "remembering the poor," but also the more glorious work of Christ and His angels in their blessing and intercession for those that love Him and the least of His little ones.

NOTE: Suggested things for the teacher to say will be *italicized* throughout this lesson.

## The Theme's Location

### In the Divine Liturgy of St. John Chrysostom

[During the Anaphora—after the Creed, look for . . . ]

**Priest:** Especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary.

*The Priest now censes the Gifts and the Sanctuary, and prays aloud, or silently until . . .*

**Priest:** Among the first be mindful, O Lord, of our (metropolitan or archbishop or bishop), N, whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

**Choir/People:** Amen.

**Deacon:** And for those who offer these precious and holy gifts to the Lord our God, the honorable presbytery, the diaconate in Christ and every priestly order and for their salvation, for the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those whom they are remembering and of all mankind.

**Choir/People:** And of all mankind.

**Priest (quietly, or aloud):** Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith dwell therein. Be mindful, O Lord, of those who travel by sea, by land and by air, the sick, the suffering, captives and their salvation. *Be mindful, O Lord of those who bear fruit and do good works in thy holy churches and who remember the poor;* and upon us all send forth thy mercies:

### In the Divine Liturgy of St. Basil the Great

[During the Anaphora—after the Creed, look for . . . ]

**Priest:** Especially for our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary.

**People:** In thee rejoiceth, O full of grace, all creation, the angelic hosts, the race of men, O hallowed Temple . . . In thee rejoiceth, O full of grace, all creation: glory to thee

*(The Priest censes and continues the prayer silently or aloud.)*

**Priest:** The holy Prophet, Fore-runner, and Baptist John; the holy, glorious, and all-laudable Apostles; Saint(s) whose memory we celebrate . . .

Remember, Lord, those who have brought You these gifts, and for whom and through whom and the intentions for which they were offered. *Remember, Lord, those who bear fruit and do good works in Your holy churches, and those who remember the poor.* Reward them with Your rich and heavenly gifts. . . .

## THE LESSON PLAN:

### OPENING:

Recite the theme for the prayer.

### INTRODUCTION:

Introduce the purpose of the Creative Festivals and read the theme: **“Be mindful, O Lord, of those who bear fruit and do good works in thy holy Churches and who remember the poor.”** Explain that you will help students to understand its meaning. Then ask them, *Where do you think this quote comes from? The Bible?* [Show them the Bible you are holding.] *Or this service book I got from the church?* [Show them the service book.] Let them guess.

*It's from the service book! How many of you have followed the Divine Liturgy with this book? You find the words you hear in during the service. What else do you find? (The silent words of the priest).* Explain to them that there are all kinds of wonderful prayers in there, just like there are in the Bible. *This prayer is one that the priest says quietly (aloud in some parishes) after we all recite the Creed. We should listen carefully to hear the theme.* [As a suggestion, maybe ask your parish priest to recite these prayers a little louder during this church school year.]

### ACTIVITY 1 (Breaking down the theme)

#### WHAT DOES IT MEAN?

**“Be mindful”** – What does it mean to “be mindful”? (Students share.) We want God to REMEMBER US, to keep us in His mind. Heaven forbid that on Judgment Day, when we stand before the face of God, He say to us: “I do not know you.” If we have nothing to do with Him while we are on this earth, he will have nothing to do with us when we depart from this earth. We want God to remember us in His heavenly kingdom.

**“bear fruit”**– What does it mean to bear fruits? We are not talking about apples here... but love, joy, peace, patience, faith, self control, kindness, goodness, gentleness. We have these inside of us from the time of our chrismation. We just need to ask the Holy Spirit help us show, or bear, these qualities. When we bear these qualities we will naturally do good works.

**“and do good works”** --What are “good works”? Read the Scripture from Matthew 25:35-36, “For when I was hungry, you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”

HOWEVER, we should also emphasize that it is not like our good works will earn us a “ticket” to heaven. We do it because that is what Jesus did, and what He expects us, His followers to do. Read 1 Corinthians 13:1-13 to get the ‘meat and potatoes’ on LOVE, the #1 fruit of the Holy Spirit. In essence, we can do lots of good things -- give all that we have to the poor, and even give our bodies to be burned, but if they are not done with LOVE, it will profit us nothing.

**“remember the poor”** – this is an example of a GOOD WORK. Ask your students, *What are some things we can do to remember the poor?* Those of us who remember the poor will be remembered by God.

## **ACTIVITY 2 (Before and After)**

This activity will surely encourage your students to put to memory the nine fruits of the spirit. Make a T-chart on the board or on chart paper. Ask your students if they can name you any of the fruits of the Spirit that we read about in the Bible. For each answer they give (whether right or wrong), list them on the LEFT side of the T-chart. When you have exhausted all answers, ask them, *Are you SURE you didn't forget any fruits of the Spirit? I wonder which of these are right and which are not found in St. Paul's list in Galatians. Are you ready to find out?*

Take out your Orthodox Study Bible and read slowly:

Galatians 5:22-26; 6:1-2

### **FRUITS OF THE SPIRIT:**

“Brethren, the fruit of the Spirit is [DRUM ROLL PLEASE.....] love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another. Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ.”

After you read this passage, ask your students to help you move (rewrite) the correct fruits of the Spirit that they guessed on the left side to the RIGHT side of the T-chart. Of course, unless all of your students are really well versed in this subject, there will be some words on the left that don't quite make it to the right. Point out the good things about their guesses, even if they weren't the ones that St. Paul states in Galatians. Challenge your students to memorize them and let them know they will be learning a song at the end of the lesson that will help them to remember all nine fruits of the Spirit.

**EXTENSION ACTIVITY:** For fun, the week after you teach this lesson, ask your students if they can name you all nine fruits of the Spirit. Your students will be excited and motivated, too! Bring an apple or another tasty fruit (or even a little bag of fruit snacks) and give it to the first one who can name all nine correctly! ☺

## **ACTIVITY 3 (Fig Tree)**

*It's good to know what the fruits of the Spirit are because we want to acquire them. Obviously, we are not talking about apples, oranges, and bananas here... we are talking about SPIRITUAL FRUIT. God wants each of us to be the kind of tree that produces fruit. There is a story in the Bible that tells us what happens to a tree that doesn't produce any fruit. Do any of you know which story I am talking about? [Let students respond, then give each student a copy of the “Fig Tree” story attached at the end of this lesson. Have a student read the first passage.]*

### **THE FIG TREE**

Mark 11:12-14; 20-21

“Now the next day, when they had come out from Bethany, He was hungry. And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. In response Jesus said to it, ‘Let no one eat fruit from you ever again.’ And His disciples heard it. ... Now in the morning as they passed by, they saw the fig tree dried up from the roots. And Peter remembering, said to Him, ‘Rabbi, look! The fig tree which You cursed has withered away.’”

## NOTES FOR THE TEACHER:

Mark 11:13-14 The footnotes in the Orthodox Study Bible read: “**It was not the season for figs** means that this **fig tree** had sprouted an early full foliage, indicating a first crop, but without bearing any fruit. Jesus, finding not even one fig, condemns it. In Scripture a fig tree is often a symbol of Israel (Hos. 9:10). Her fruitfulness has ceased, so the kingdom will be taken from her and given to another people, who will bear spiritual fruit (see Matt 21:44; Gal. 5:22-23; see note on Matt. 21:19).”

Mark 11:20-21 The footnotes in the Orthodox Study Bible read: “The cursing and withering of the fig tree is a prophetic act, signifying the judgment of Israel. The disciples need to learn that Israel is being rejected. They will establish His Church, ultimately filled with Gentiles and Jews, and they need assurance that they are following His will. The fig tree will be an indelible image in their minds.”

Discuss this fig tree image with your students; get input from them.

- Why did Jesus condemn the fig tree?
- In the Scripture, the fig tree is often a symbol of \_\_\_\_\_? (Israel) Why is that? (see footnotes above)
- What does his lesson of the fig tree teach us about our own ability to bear fruits? (Do we want to be condemned by God because we were “unfruitful”?)

*Now let’s take a look at another passage in the Bible that is connected to this one (student volunteer can read):*

### John 15:1-6; 16-17

“I am the true vine, and my Father is the vine dresser. Every branch in Me that does not bear fruit He takes away; every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and withered; and they gather them and throw them into the fire, and they are burned....You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. These things I command you, that you love one another.”

### Orthodox Study Bible FOOTNOTES:

John 15:1 “The vine is a symbol of Israel. In contrast to disobedient and unfruitful Israel, Jesus calls Himself the **true vine** which, together with its branches, constitutes a new and fruitful people of God, the Church.”

John 15:4 “Abiding in Christ is living out our union with Him in faith, baptism, love, obedience, and Eucharist. The figure of the vine and branches shows: (1) our union with Christ is intimate and real – we are a new people in Christ; (2) life flows from the vine to the branches – abiding in Christ is not static nor ‘positional,’ but dynamic and vitalizing; and (3) the fruit we bear is both good works and mission (v. 16. ‘go and bear fruit’). Those who do not abide in Christ bear no fruit, and are cut off from Him (v. 6).”

Ask:

- **What does it mean to “abide” in Christ?**  
[to live in Him, for Him to live in us!]
- **HOW DO WE DO IT???** **How can we have Christ living in us?**  
[some examples: Communion is Christ *literally* in us; reading the Scriptures, studying and applying it; good works – if we do what Jesus did and ‘walk in His shoes,’ He will abide in us]
- **What happens to anyone that does not abide in Him?** [he is cast out as a branch and withers... is burned]

THIS IS A SERIOUS MESSAGE. The fig tree that did not bear fruit was cursed by God and it **withered away**. This is a message to us as Orthodox Christians to be FRUITFUL, to use our talents and the gifts God has given us to help others, to His glory. God wants to bless us, but we have to choose Him. Heaven forbid He curse us for being unfruitful!

It is important to balance this with the notion that we as Orthodox Christians do good NOT for fear of condemnation, but we do good and bear fruits because it is what our Heavenly Father expects of us and because it gives us JOY.

After this discussion, play the “Fruits of the Spirit” song (by Gigi Shadid, *Fruits of the Spirit* CD ©2004). By permission, this song is available for downloading on the archdiocese website under the Department of Christian Education. The lyrics and hand motions to this song are included in this lesson.

*LISTEN to the words in the song – it is what we have been talking about – abiding in Christ, “the vine,” naturally produces the fruits of the Spirit in us.*

#### **ACTIVITY 4 (Talk it Out)**

TEACHER NOTE: There is a lot of information in this section for you to pick and choose from as you see fit for your class and as time allows. If you choose to use the various Scripture quotes, have students open their Bibles and volunteer to read them aloud.

*It’s good to know what the fruits of the Spirit are because we want to acquire them. Obviously, we are not talking about apples, oranges, and bananas here... we are talking about SPIRITUAL FRUIT. God wants each of us to be the kind of tree that produces fruit. So, how do we do it? How can we ‘grow’ these spiritual fruits on our tree? Let’s start with the first one since there are so many. How about LOVE? Love is a fruit of the Holy Spirit. When we show each other love, we are being like Jesus.*

*What are some ways that we can SHOW LOVE?* Have students give you several examples of how they can show love to others. Talk it out.

**What does LOVE look like? (You may wish to cut apart the quotes, pass them out, and have students take turns reading.)**

#### 1 Corinthians 13:4-8

“Love suffers long and is kind love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in truth; love bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.”

Luke 6:27-28

“But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who spitefully use you.”

John 13:34-35

“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love for one another.”

St. Herman of Alaska:

“If we love someone, we always remember that one, we endeavor to please that one; day and night our heart is preoccupied with that object... For our good, for our happiness, at least let us make a vow to ourselves that from this day, from this hour, from this minute we shall endeavor to love God above all else and to fulfill His holy will.”

1 John 4:7-8

“Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love.”

St. Maximus the Confessor:

“Let us love one another, and we shall be loved by God.”

St. Augustine of Hippo:

“Love alone puts the difference between the children of God and the children of the devil... those who have charity (love) are born of God, those who do not have it are not born of God.”

- What does St. John tell us about love?
- What are the characteristics of love as outlined in 1 Cor. 13:4-8?
- What does Jesus say about love?

LOVE IN ACTION... WHAT DO YOU DO WHEN...

1. You are trying to leave the house to get to your soccer tournament. You put all of your equipment on and are ready to go, but your little brother/sister is making you late because he/she can't tie their shoes.
2. There is a new kid in school, who doesn't speak English very well. Everyone thinks the kid is weird, and they try to avoid him/her.
3. Your dad just returned from work and says that he's had a really bad day. He looks as if he needs to just relax, but he has to mow the lawn and take out the trash first.

**BOTTOM LINE:** God wants us to love like He does. Sometimes it's hard to love other people, especially when they cause us pain, embarrassment, or frustration. When we choose to love them in spite of the difficulties, we are following Christ's example and the teachings of the Church and the saints. Jesus and the saints of the Church did not hang out with the “cool kids,” they hung out with those people that nobody liked. In doing this, they teach us how to show love to everyone. And, we will grow in our relationship with God when we choose to love our neighbor!

**What does PATIENCE look like? (You may wish to cut apart the quotes, pass them out, and have students take turns reading.)**

James 1:2-3

“My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience.”

St. Cyprian of Carthage

“For as patience is the benefit of Christ, so, on the other hand, impatience is the mischief of the devil; and as one in whom Christ dwells and abides is found patient, so he appears always impatient whose mind the wickedness of the devil possesses.”

Psalm 37:1-8

“Do not fret because of evil men or be envious of those who do wrong; for like the grass they will soon wither, like green plants they will soon die away. Trust in the LORD and do good; dwell in the land and enjoy safe pasture. Delight yourself in the LORD and he will give you the desires of your heart. Commit your way to the LORD; trust in him and he will do this: He will make your righteousness shine like the dawn, the justice of your cause like the noonday sun. Be still before the LORD and wait patiently for him; do not fret when men succeed in their ways, when they carry out their wicked schemes. Refrain from anger and turn from wrath; do not fret—it leads only to evil.”

Let’s look at the story of Job... [Ask if your students know this story.]

Job was a very good man, but sometimes bad things happen to good people. Many bad things happened to Job. First, evil men came and stole his oxen and donkeys and killed his servants. Then his camels were stolen and the servants caring for them were killed. Next, Job’s house fell down and his seven children were killed. After all that happened, Job got sick and almost died. But “in all this Job did not sin or blame God” (Job 2:10).

In the end, Job’s patience was rewarded by God. He had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 donkeys. He also had seven sons and three daughters. Job lived another 140 years and saw his children and their children to the fourth generation.

- What does St. James say about being tested? How does the story of Job agree or disagree?
- How does anger affect our ability to live the Faith and have patience?
- Do you ever get angry when you don’t get what you want when you want it?
- Did Job get angry with God?

PATIENCE IN ACTION... WHAT DO YOU DO WHEN...

1. You’re trying to learn a difficult song on the piano. You keep messing up. You’ve been practicing and practicing. You just can’t seem to get it.
2. Your best friend told an embarrassing story about you...again! She/he had promised never to do it again. Now they say they are really sorry and will never do it again.
3. It’s time for your big game! You need to be there in 15 minutes. Your mother is on the phone and doesn’t seem to be in a big hurry to get you there on time. The team needs you.

*BOTTOM LINE: God wants us to live faithfully as Orthodox Christians for our whole lives. He wants us to have patience in all things; with our family, friends, school, and ourselves. We can learn to have patience when we live out our Orthodox faith. Prayer, fasting, and loving other people help us to develop patience. St. James tells us that when our faith is tested, and we hold firm in the faith.*

**What does KINDNESS look like? (You may wish to cut apart the quotes, pass them out, and have students take turns reading.)**

Matthew 5:7

“Blessed are the merciful, for they shall obtain mercy.”

Matthew 7:12

“Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.”

Ephesians 4:31-32

“Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.”

St. Leo the Great

“Our Lord, the true God and shepherd, who laid down His life for His sheep, and Who came to save men’s souls and not to destroy them, wills us to imitate His own loving kindness.”

## **KINDNESS 24/7**

- What does St. Paul say about the way Orthodox Christians are to show kindness?  
(Eph 4:31-32)
- What are some ways that Jesus showed kindness to others?
- What are some ways we show kindness or unkindness in our lives?
- How do repentance and confession help us to be kind?

## KINDNESS IN ACTION... WHAT DO YOU DO WHEN...

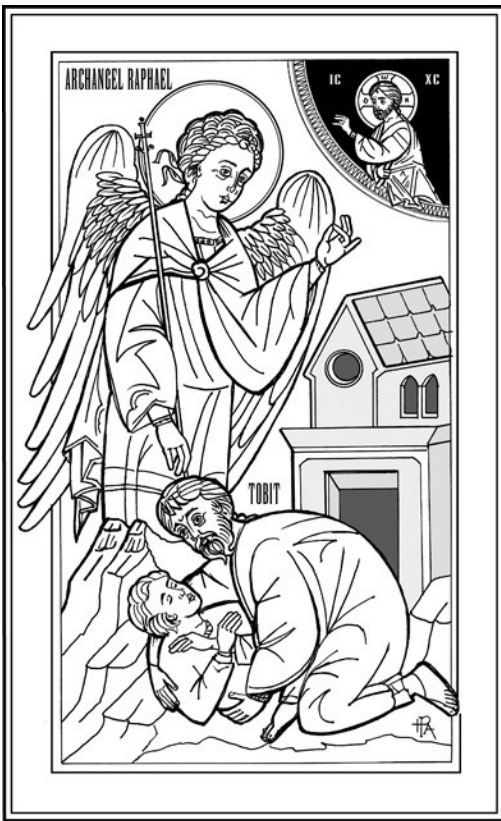
1. Your teacher is sick. You have a substitute teacher. Everyone is acting badly and trying to get away with everything they can. What should you do?
2. A kid at school is making fun of you and it really bothers you. You would really like to get even...
3. There is a canned food drive to help feed the hungry people in your community. How could you get involved?

**BOTTOM LINE:** God wants us to be His sons and daughters. And that means trying to be like Him – holy! Kindness is love in action. It is how we treat one another. When we live our life being kind to others and letting God’s goodness shine through us, we are a powerful witness to the Truth! Here is what St. Paul tells us in Romans 12:17;21: “Repay no one evil for evil. Do not be overcome by evil, but overcome evil with good.” Every time we choose to be kind to someone or to avoid things that are bad for our spiritual health, we are drawing closer to God. We can use all of the “good things” in the Church, like prayer, fasting, acts of charity, confession, Communion, to overcome the evil around us. Even though it is hard work, God the Holy Spirit will help us.

## ACTIVITY 5 (Share the Icon)

Show the students the icon that is on this year's Creative Festivals Logo (attached). Post a large copy of the logo and theme in your classroom and make take home copies for your students.

Share this icon and its story from Background Explanation. Have them identify the main figures in the icon (Jesus, Archangel Raphael, Tobit, dead man) and the actions in the icon (Jesus blessing, and angel giving a blessing, a man helping another man who died). You might ask, *Why do you think the Archangel Raphael is blessing Tobit?* [student responses] *Tobit did a "good work," kind of like what we have been talking about. He took the time to bury this dead man. He ministered to the dying man. What fruits of the spirit does that look like?* [LOVE, KINDNESS] Show them the image of Christ in the corner giving His blessings. Say, *God blesses us when we do good works and when we help others.*



Be mindful, O Lord,  
of those who bear fruit  
and do good works  
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The Anaphoras of Ss. Basil the Great and John Chrysostom

# Fruits of the Spirit *By Gigi Shadid*

**I am the Vine,** (*left hand up*) ***I am the Vine,*** (*right hand up*)

**You are my branches,** (*hands wiggle down back to your sides*)

**Abide in Me, Abide in Me,** (*point both thumbs to your chest, going to the left and then to the right*)

**Live in my mansions.** (*put both hands over your head like a house and slightly move from side to side*)

**I'll give you fruit, I'll give you fruit,** (*pretend like you are picking fruit and putting it in a basket*)

**Hold on to me ~** (*link arms with the person next to you*)

**And you will see, And you will see,** (*pretend to look into the horizon, putting your right hand over your eyebrows, then your left*)

**Love, Joy and Peace.** (*cross your arms and move from side to side, then make the "peace" sign*)

**I am the Vine,** (*left hand up*) ***I am the Vine,*** (*right hand up*)

**You are my branches,** (*hands wiggle down back to your sides*)

**Abide in Me, Abide in Me,** (*point both thumbs to your chest, going to the left and then to the right*)

**Live in my mansions.** (*put both hands over your head like a house and slightly move from side to side*)

**Patience and Faith, Patience and Faith,** (*make praying hands*)

**More Self Control ~** (*wag your pointer finger and tap one toe*)

**Kind, Good and Gentle,** (*take your left hand and gently wipe your right arm from the shoulder to the fingertip, then do the right hand to the left shoulder, left hand again*)

**Fruits for the Soul.** (*clasp both hands, elbows out, then press your hands to and from your chest, like a heart beat*)

**I am the Vine,** (*left hand up*) ***I am the Vine,*** (*right hand up*)

**You are my branches,** (*hands wiggle down back to your sides*)

**Abide in Me, Abide in Me,** (*point both thumbs to your chest, going to the left and then to the right*)

**Live in my mansions.** (*put both hands over your head like a house and slightly move from side to side*)

**I'll give you fruit, I'll give you fruit,** (*pretend like you are picking fruit and putting it in a basket*)

**Hold on to me ~** (*link arms with the person next to you*)

**And you will see, And you will see,** (*pretend to look into the horizon, putting your right hand over your eyebrows, then your left*)

**Love, Joy and Peace.** (*cross your arms and move from side to side, then make the "peace" sign*)

**Patience and Faith, Patience and Faith,** (*make praying hands*)

**More Self Control ~** (*wag your pointer finger and tap one toe*)

**Kind, Good and Gentle,** (*take your left hand and gently wipe your right arm from the shoulder to the fingertip, then do the right hand to the left shoulder, left hand again*)

**Fruits for the Soul.** (*clasp both hands, elbows out, then press your hands to and from your chest, like a heart beat*)

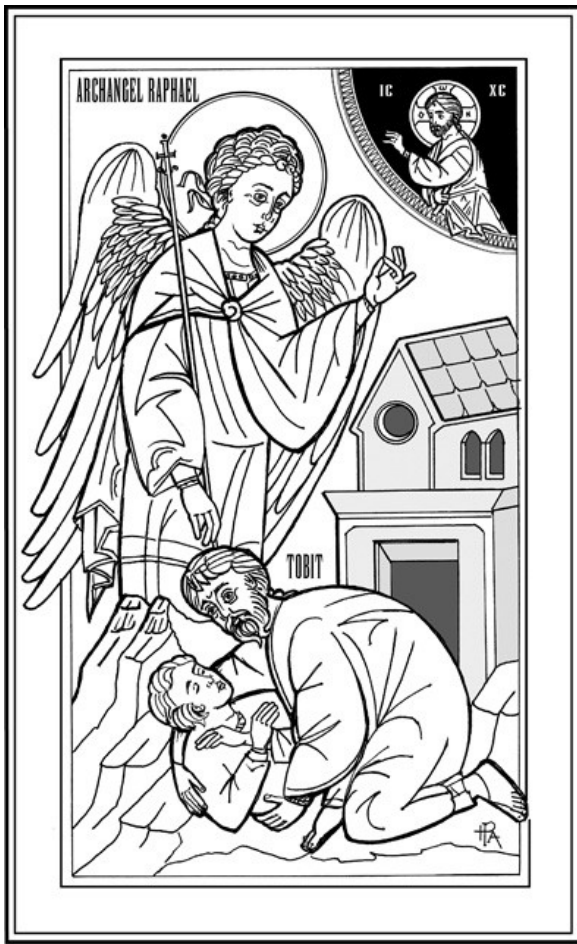
**I am the Vine,** (*left hand up*) ***I am the Vine,*** (*right hand up*)

**You are my branches,** (*hands wiggle down back to your sides*)

**Abide in Me, Abide in Me,** (*point both thumbs to your chest, going to the left and then to the right*)

**Live in my mansions.** (*put both hands over your head like a house and slightly move from side to side*)

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Be mindful, O Lord,  
of those who bear fruit  
and do good works  
in thy holy Churches,  
and who remember  
the poor.

The Anaphoras of Ss. Basil the Great and John Chrysostom

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