

Religion Guidelines/Semesters

Archdiocese of Philadelphia

These Religion Guidelines are those published in 2000 and revised in 2012 and 2013. Each Grade contains the following:

- The core content with references to scripture

To help teachers in their presentations, the outline is referenced to scripture which suggests certain passages that complement a specific topic in the outline. Teachers are encouraged to use the scripture passages for personal prayer as well as for reflection and for sharing with students. This could help the children become increasingly more familiar and comfortable with scripture and its importance in the lives of both the Church and of those who are followers of Jesus Christ. The numbers on the right side of the page in parentheses correspond to the paragraph numbers in the Catechism of the Catholic Church which treat of a specific subject or concept. This to help the teachers in their own background reading. It is not intended that students be taught directly from the Catechism.

- The Liturgical Year (Ordinary Time; Advent; Christmas Season; Lent; Holy Week; Triduum; Easter Season; Saints and Holy People) is developed according to its appropriate placement in each trimester. The importance of *Sunday* is stressed.
- Summaries of the feasts of Mary and lives of the Saints
- Praying with Children

Each Grade is required to learn certain of our Traditional Catholic Prayers. The versions we should teach can be found in either the United States Catholic Catechism for Adults (United States Conference of Catholic Bishops), Appendix B: Traditional Catholic Prayers *or* the Compendium: Catechism of the Catholic Church, Appendix A: Common Prayers (English and Latin).

Hopefully, using these guidelines as the basis of teaching the subject of Religion will contribute to developing a strong religious foundation in the Catholic Faith for each student, and invite the student into the mission of the Church which is the mission of Jesus Christ. It is our hope that each student will come to a deeper understanding of the Catholic Faith and be able to articulate this faith. The faith believed is the faith celebrated in one's full, conscious and active participation in the sacramental life of the Church. The faith believed is the faith lived in a moral life that demonstrates the social consequences of living according to the demands of the Gospel. It is a life that serves the needs of others with care and compassion. The faith believed is the faith prayed in attitudes of adoration, praise, thanksgiving, and awe for the glory of God.

First Semester

I. WE BELIEVE IN THE HOLY CATHOLIC CHURCH (748-50)

A. THE CHURCH IN GOD'S PLAN

1. Meanings of the word "church" (751)

a. Greek: *Ekklesia* - the assembly

Used in the Greek Old Testament
for the assembly of the Chosen
People before God Ex. 19

b. *Ekklesia* translated into Latin *ecclesia* means a convocation or an assembly

c. English and German: *Kirche* "what belongs to the Lord"

d. The word "church" in Christian usage designates

1) an assembly of people gathered together (752)
for liturgy, especially Eucharist;

2) a liturgical assembly gathered in a
particular locale; 1 Cor. 11:18; 14:19, 28,34

3) the whole universal community of
believers world-wide, living
and dead. 1 Cor. 15:9; Gal. 1:13

2. The Church's Origin, Foundation and Mission (758)

a. God the Father prepared humanity for the (762)

Church through Abraham's call;
Israel's election as the People of God;
the prophets announcing a new and
eternal covenant.

- b. God the Son structured the Church (765)
by choosing twelve apostles,
representing the twelve tribes of Israel.

“The origin and growth of the Church
are symbolized by the blood and water
which flowed from the open side
of the crucified Jesus.” (766)

- c. God the Holy Spirit was sent on Pentecost (767)
to sanctify the Church. This initiated
the spread of the Gospel.

B. CONCEPTS OF CHURCH

1. People of God (781)

A priestly, prophetic and royal people. (784-86)
These three offices of Christ (priest,
prophet and king) are shared by all
of the people of God.

2. Body of Christ

The bond between Christ and his Church (787)

We are “One Body.” Christ is the head (790-91)
and we are the members embracing both
unity and diversity in our members.

3. Temple of the Holy Spirit, Dwelling of the Living God

The Holy Spirit is the invisible principle (797)

through which all of the parts of the body are joined with each other and with the exalted head.

C. MARKS OF THE CHURCH

It is Christ, through the Holy Spirit, who makes the Church one, holy, catholic, and apostolic. (811)

1. The Church is *One* (813, 866)

a. Acknowledges one Lord

b. Confesses one faith

c. Born of one Baptism

d. Given life by one Spirit Eph. 4:3-5

2. The Church is *Holy* (823)

a. The Most Holy God the Father is her author. (867)

b. Jesus Christ, the Son, gave himself up to make her holy.

c. The Spirit of holiness is with the Church and gives her life.

d. In her members perfect holiness is something yet to be acquired. (825)

1) All members of the Church, including her ministers, acknowledge that they are sinners. (827)

2) By canonizing some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue (828)

and lived in fidelity to God's grace,
the Church recognizes the power
of the Spirit of holiness within her.

3. The Church is *Catholic*

- a. "Catholic" means "universal" (830)
- b. She is sent out to all peoples. (868)
- c. She speaks to all people.
- d. She encompasses all times.
- e. She is missionary in her very nature.

4. The Church is *Apostolic*

- a. The Church was and remains built on the foundation of the Apostles (857)
- b. The Church continues to be taught, sanctified and guided by the apostles through their successors, the college of bishops, assisted by priests, in union with the Pope. Acts 2:42
- c. All members of the Church share in the vocation of spreading the Kingdom of Christ in the world. (863)

II. THE DEVELOPMENT OF THE CHURCH IN HISTORY

A. THE APOSTOLIC PERIOD (29 to 100 AD)

- 1. This time generally extends from the death of Jesus around 29 A.D. to the death of the last apostle,

John, at Ephesus between 90 and 100 A.D.
It was called Apostolic because the apostles
were still alive at this time.

B. THE PATRISTIC PERIOD (100 to 500 A.D.)

1. This time generally extends from the time of the death of the last apostle to about the time of the collapse of the Roman Empire. It was called "patristic" because of the Latin word "pater," which means "father." This is the time in the church when the leaders were thinkers, mostly theologians, who wrote, lectured and explained the faith.

2. Important events of this period

- a. 196 AD The Didache
This is one of the oldest known Christian writings, "The Teaching of the Twelve Apostles."
- b. 292 AD Diocletian divided the Roman Empire into East and West. Persecutions begin to eliminate all Christians.
- c. 313 AD Emperor Constantine issues the "Edict of Milan" making the practice of Christianity legal in the Roman Empire
- d. 325 AD First Council of Nicea settled the Arian heresy which defended the truth that Jesus is both true God and true Man, and formalized the Nicene Creed
- e. 381 AD Council of Constantinople settled the question of the divinity of the Holy Spirit
- f. 431 AD Council of Ephesus declared Jesus one divine person and Mary, the Mother of God

3. Particular characteristics/trends/developments

- a. During the persecutions,
Christians died as martyrs.
- b. When the persecutions ended,
Christians adopted new life styles:
becoming hermits and monks who
built up the Church through prayer,
penance and service to the poor.
- c. As the faith was being clarified, there arose
many heresies (a teaching that opposes or
denies any divinely revealed truth of the
Catholic Church).
 - 1) Rifts, dissensions, heresy, apostasy, (817, 820)
and schism wound the unity of
Christ's body.
 - 2) Some of the heresies were
 - a) Gnosticism
This said that a secret knowledge
deeper than faith and revelation
was required for salvation.
 - b) Arians denied Jesus' divinity.
 - c) Nestorians questioned the role of Mary.
- d. The challenge of the heresies helped the Church
 - 1) clarify her beliefs (her creed),
 - 2) establish the canon of the scripture, and
 - 3) establish the rituals of her sacraments.

C. THE PETRINE PERIOD (500 to 1400 A.D.)

1. This time generally covers the fall of Rome to the Age of Exploration and Discovery. It was called "petrine" in reference to Peter, the first Pope, since this was the time of the rise and dominance of the papacy.

2. Important events of this period
 - a. 590 AD Pope St. Gregory the Great reformed the liturgy, compiled Church music, and sent monks to evangelize the barbarians.

 - b. 800 AD Charlemagne established the Holy Roman Empire, defended the papacy, linked all of Europe to the Roman Church.

 - c. 1054 AD The Great Schism between the Churches of the East (Eastern Orthodox Catholic) and the West (Roman Catholic)
This schism still exists today.

 - d. 1095 AD The First Crusade

 - e. 1291 AD The Last Crusade

 - f. 1378 AD The Western Schism
This schism ended in 1417.

3. Particular characteristics/trends/developments
 - a. Heresy was considered worse than treason.
In some countries, heretics were put on trial by religious authorities in hopes they would change their minds. Those who didn't were punished; some even put to death.

These trials were known as the Inquisition.

- b. Lay people encouraged each other on pilgrimages which led to devotional practices:
Stations of the Cross and the *Rosary*.
- c. Few people considered themselves worthy to receive communion more than once a year. *Benediction*, begun in this time, was used as a way of making the Eucharistic Lord more present to the people.

D. CHALLENGE AND REFORMATION (1400 to 1600 A.D.)

- 1. This was a time of great change.
Many extremely powerful forces came together challenging previously held ideas and beliefs.
- 2. The Church under attack / The Protestant Reformation
 - a. Martin Luther, a young monk, published his 95 objections about serious abuses and questionable practices in the Church.

Luther was excommunicated and protested by forming the Lutheran Church.
 - b. John Calvin established The Presbyterian Church in Switzerland.
 - c. Henry VIII, King of England, once named Defender of the Faith, wanted a divorce of convenience and was refused by the Pope. Henry VIII established the Church of England. The Anglican Church stayed essentially the same as the Roman Catholic Church, except it was now headed by the Archbishop of Canterbury in England, and not the Pope in Rome.

In the United States, the Anglican Church is known as the Episcopal Church.

3. The Church responds

a. The Council of Trent

(December 13, 1545 to December 4, 1563
in 25 sessions.)

- 1) Formalized Catholic teaching:
the Roman Catechism
- 2) Clarified and standardized formulas
and rubrics for liturgy
- 3) Increased respect for clergy by establishing
educational requirements for priests

b. Laity and consecrated religious life gave rise to
new charisms in the Church.

E. THE TRIDENTINE PERIOD (1545 to 1963 A.D.)

1. This period extended generally from the start of the
Council of Trent to the start of the Council of Vatican II.
"Tridentine" is pronounced (trent' un teen).

2. Important events

- a. 1808 Establishment of four new dioceses
in the United States:
Boston, Philadelphia, New York,
Bardstown (later Louisville), Kentucky
- b. 1808-09 Elizabeth Ann Seton established the
first Catholic parish school in America
for girls; establishes the first American
religious community: Sisters of Charity
- c. 1810 Michael Egan consecrated first bishop
of Philadelphia

- d. 1830 Henry Conwell, second bishop of Philadelphia
- e. 1839 Establishment of St. Charles Borromeo Seminary, Overbrook, PA
- f. 1842 Francis P. Kenrick third bishop of Philadelphia: established free parochial schools
- g. 1852 John Neumann fourth bishop of Philadelphia; established Forty Hours devotion; great promotion of Catholic schools
- h. 1860 James Wood fifth bishop of Philadelphia
- i. 1866 The Catholic Standard, First diocesan newspaper established in Philadelphia, later called the Standard and Times
- j. 1875 Philadelphia became an Archdiocese
- k. 1883 John Patrick Ryan the sixth bishop of Philadelphia: doubled the number of Catholic schools
- l. 1884 The U.S. bishops commissioned the Baltimore Catechism to be written, a book that would become the religion text for all Catholic children
- m. 1903 Pius X established the Confraternity of Christian Doctrine (CCD) and the age of reception of Holy Communion to be the age of reason (seven)
- n. 1911 Catholic Girls' High founded, later called Hallahan
Edmond G. Prendergast the seventh bishop of Philadelphia: founded many new parishes and three Contemplative Orders of Sisters in the Archdiocese

- o. 1918 Dennis Cardinal Dougherty eighth bishop of Philadelphia: opened many new schools, high schools, hospitals, homes for the aged and catholic colleges
- p. 1952 John Cardinal O'Hara ninth bishop of Philadelphia, a former president of Notre Dame University, built many new elementary schools and 18 new high schools
- q. 1959 Dedication of the National Shrine of the Immaculate Conception, Washington, D.C. Patroness of the United States
- r. 1961 John Cardinal Krol tenth bishop of Philadelphia
- s. 1962 October 2, Opening Session of Vatican II Ecumenical Council

F. THE MODERN PERIOD (1963 to 2000 A.D.)

1. Vatican Council II

- a. Pope John XXIII called the Ecumenical Council because he recognized that the life and mission of the church needed renewal.
- b. Pope Paul VI continued the Council with his vision of Christ calling the Church to the duty of self-awareness and reform, to union with other Christians and to a dialogue with the modern world.

c. Themes of the Second Vatican Council

Council produced 16 new documents without in any way changing past doctrines or beliefs.

Vatican Council II *The Conciliar and Post Conciliar Documents*,
Austin Flannery, O.P., General Editor,
Costello Publishing Company, New York, 1975.

1) Dogmatic Constitution on the Church
(*Lumen Gentium*)

Identified the people of God,
gave Mary the title of Mother of the Church

2) Dogmatic Constitution on Divine Revelation
(*Dei verbum*)

The fathers go back to the sources
of faith in Sacred Scripture and
Sacred Tradition.

3) The Constitution on the Sacred Liturgy
(*Sacrosanctum concilium*)

a) Use of vernacular languages

b) Adaptation of rites to differing
non-Western cultures

c) Simplification of liturgy

d) Reception of communion under
both species

4) Pastoral Constitution on The Church in the Modern World
(*Gaudium et spes*)

Spoke to the problems of discrimination,
atheism, Communism, nuclear warfare
and stockpiling

5) Decree on the Means of Social Communication
(*Inter mirifica*)

6) Decree on Ecumenism
(*Unitatis redintegratio*)

At the beginning of the second session, Pope Paul VI publicly asked pardon from God for all faults leading to separation that could be laid at Catholicism's door.

7) Decree on the Catholic Eastern Churches
(*Orientalium Ecclesiarum*)

Eastern Catholic Churches had their autonomy confirmed and increased authority of their patriarchs.

8) Decree on the Pastoral Office of Bishops in the Church
(*Christus Dominus*)

Creation of synod of bishops to assist the pope in Church affairs

9) Decree on the Training of Priests
(*Optatum totius*)

Called for updating in seminary education to include the study of secular subjects

10) Decree on the Up-to-Date Renewal of Religious Life
(*Perfectae caritatis*)

Called for a renewal in religious life

11) Decree on the Apostolate of Lay People
(*Apostolicam actuositatem*)

Called for full and active participation in the mission of the Church as "people of God"

12) Decree on the Ministry and Life of Priests
(*Presbyterorum ordinis*)

Concerned with life and
ministry of priests

13) Decree on the Church's Missionary Activity
(*Ad gentes divinitus*)

Mission preparation should
lead to respect for the religious and
cultural values of differing peoples.

14) Declaration on Christian Education
(*Gravissimum educationis*)

Called for updating. The Council
favored Catholic schools, but
opened the way for other solutions.

15) Declaration on the Relationship of the Church
to Non-Christian Religions
(*Nostra aetate*)

a) Church rejected anti-Semitism

b) Avowed positive values of Hinduism,
Buddhism and Islam

16) Declaration on Religious Liberty
(*Dignitatis humanae*)

People may not be forced by any
human power to act against their
own consciences.

d. The clarity of the vision of the Council
is still being worked into the daily life
of the Church on every level.

2. The People of God: Christ's Faithful

- Among the members of the Body of Christ there is diversity of ministry but unity of mission. (873)
- a. The hierarchy (873, 935, 2032)
Apostles and their successors whose Office is to *teach*, to *sanctify*, and to *govern* in the name of Jesus Christ.
- 1) The Pope, the bishop of the Church of Rome, successor to St. Peter, "head of the college of bishops," the Vicar of Christ and Pastor of the universal Church on earth (936)
He has the charism of *infallibility*. (936-37)
- 2) The Bishops are the successors to the apostles. (938)
- 3) The priests and deacons help the bishops. (939)
- b. The laity (873)
- 1) Share in Christ's priestly office (901)
- 2) Share in Christ's prophetic office (904-06)
- 3) Share in Christ's kingly office (910-11, 943)
- c. The Consecrated Life
- 1) Lived by members from both groups (hierarchy and laity) (873, 914)
- 2) Characterized by the public profession of the evangelical counsels of poverty, chastity and obedience, in a state of life recognized by the Church

- d. Hermits (920)
 - 1) Devote their lives to the praise of God and the salvation of the world
 - 2) Live a life of silence, solitude, prayer, and penance in a stricter separation from the world

- e. Consecrated virgins (924)
 - 1) Live in the world in prayer, penance, and apostolic activity, according to the state of life and spiritual gifts given to them
 - 2) Can form themselves into associations to observe their commitment more faithfully

- f. Religious life (925, 927)
 - 1) Lived within institutes canonically established by the Church
 - 2) Distinguished from other forms of consecrated life by its liturgical character, public profession of the evangelical counsels, common life, and witness given to the union of Christ with the Church

- g. Secular institutes (928-29)

- h. Societies of apostolic life (930)

- 3. The Communion of Saints (949, 957)

- a. We are in communion with those who are the pilgrims on earth.
- b. We are in communion with those who have died and are being purified.
 - 1) It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins. 2 Mc 12:45, (958)
 - 2) Our prayer for them is capable of helping them
- c. We are in communion with those who have died and are in glory contemplating God in heaven.
 - 1) We pray for the intercession of the Saints.
 - 2) By their concern our weakness is greatly helped. (956)

**III. WE CELEBRATE THE CHRISTIAN MYSTERY:
LITURGY**

The sacred liturgy must be preceded by evangelization, faith and conversion. It can then produce its fruits in the lives of the faithful: new life in the Spirit, involvement in the mission of the Church, and service to her unity. (1072)

A. THE LITURGY: WORK OF THE PEOPLE

- 1. "Liturgy" originally meant a "public work" or a "service in the name of / on behalf of the people." (1069)
- 2. In Christian tradition it means the participation of the People of God in "the work of God."

3. In the New Testament the word "liturgy" refers not only to the celebration of divine worship, but also to the proclamation of the Gospel and to active charity. (1070)
4. It is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church. SC 2, (1068)

B. THE LITURGY: WORK OF THE HOLY TRINITY

1. In the liturgy of the Church, God the Father is blessed and adored as the source of all the blessings of creation and salvation, with which he has blessed us in his Son. (1110)
2. Christ's work in the liturgy is sacramental
 - a. His mystery of salvation is made present by the power of his Holy Spirit.
 - b. Through liturgical actions the pilgrim Church already participates, as a foretaste, in the heavenly liturgy. (1111)
3. The Holy Spirit in the liturgy of the Church (1112)
 - a. Prepares the assembly to encounter Christ
 - b. Makes the saving work of Christ present and makes the gift of communion bear fruit in the Church

C. CELEBRATING THE CHURCH'S LITURGY

1. Who celebrates?
 - a. The whole community, the community of the baptized, the Body of Christ united with its head, celebrates. (1140-41)

- b. The members do not all have the same function. (1142)
Certain members are called by God,
chosen and consecrated by the sacrament
of Holy Orders to act in the person of Christ.
- c. Other particular ministries also exist. (1143)
These non-consecrated ministries include:
servers, readers, commentators and members
of the choir, and others.

2. How is the Liturgy celebrated?

- a. Woven from signs and symbols (1145, 1189)
- b. Through words and actions (1153, 1190)
- c. With singing and music (1156, 1191)
- d. With holy images (1159, 1192)

3. When is the Liturgy celebrated?

- a. The Liturgical Seasons (1163-65)
- b. The "Lord's Day"
The principal day for the
celebration of the Eucharist
- c. The liturgical year unfolds the
whole mystery of Christ (1168-71, 1194)
- d. The Liturgy of the Hours
(also called "the divine office")
 - 1) This prayer includes hymns, psalms, (1177)
scripture readings, petitions,
the Lord's Prayer, and times of
reflective silence.
 - 2) Formally this prayer is said at
seven "hours" or times during

the day, with Morning Prayer
and Evening Prayer
being the most important.

4. Where is the Liturgy celebrated?

a. When the exercise of religious liberty is not thwarted, Christians construct buildings for divine worship. (1180)

b. A church is "a house of prayer in which the Eucharist is celebrated and reserved, where the faithful assemble, and where is worshiped the presence of the Son of God our Savior." (1181-85)

**IV. WE CELEBRATE THE CHRISTIAN MYSTERY:
SACRAMENTS AND SACRAMENTALS**

In this age of the Church, Christ now lives and acts in and with his Church through the sacraments in what the common Tradition of the East and West calls "the sacramental economy."

A. THE SACRAMENTS

1. Christ instituted the sacraments of the new law. (1114, 1210)

a. Sacraments are "powers that come forth" from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. (1116)

b. Celebrated worthily in faith, the sacraments (1127)

confer the grace that they signify.

c. From the moment that a sacrament is celebrated (1128)
in accordance with the intention of
the Church, the power of Christ and
his Spirit acts in and through it,
independently and regardless of the
personal holiness of the minister.

d. The fruits of the sacraments depend on the (1128)
disposition of the one who receives them.

2. The purpose of the sacraments (1123)

a. To sanctify humanity

b. To build up the body of Christ

c. To give worship to God

3. The Seven Sacraments

a. The Sacraments of Christian Initiation: (1212)
Baptism, Confirmation, and the Eucharist

b. The Sacraments of Healing (1421)
Penance and Reconciliation
and Anointing of the Sick

c. The Sacraments at the Service of Communion (1535)
Holy Orders and Matrimony

B. SACRAMENTALS

1. The Church has instituted sacramentals, (1667)
sacred signs, which bear a resemblance
to the sacraments.

2. Characteristics (1670)

3. Popular piety (1674)

V. LITURGICAL YEAR

- A. DEFINITION (1168, 1194)

The cycle of feasts and seasons celebrating the events of the life of Jesus Christ and his presence in the Church.

- B. SUNDAY (1167, 1193)

The Lord's day is the day on which we celebrate the Resurrection of Jesus Christ.

We participate in the Mass on this most special of all days to give praise and thanks to God.

We are called to make it a day of joy and rest from work.

This is the heart of the Church's life.

- C. ORDINARY TIME

1. Time in the winter between Christmas time and Lent.

2. Time in the summer and fall from Pentecost to the Feast of Christ the King.

3. Liturgical color is green for hope, life, growth.

4. Time to hear the Scriptures proclaimed inviting us to live out the mysteries of our faith remembered in the special seasons and the message of the Gospels.

- D. ADVENT (524)

1. Liturgical color is purple for preparation, sorrow for sin
2. Begins the Liturgical Year
3. Period of four weeks of preparation for the birth of Jesus Christ, Christmas
 - a. Prayers and readings emphasize the coming of Christ
 - b. First part of Advent focuses on Jesus' Second Coming at the end of time
 - c. Second part of Advent focuses on Jesus' coming into human history in Bethlehem
4. Advent symbols
 - a. Advent Wreath
 - b. Jesse Tree
 - c. "O Antiphons"

E. CHRISTMAS

(525-30)

1. Liturgical color is white for joy, glory, innocence
2. Scripture accounts of the birth of Jesus Christ Mt. 1:18-2:23, Lk. 2:1-21

F. SAINTS, FEASTS, AND SPECIAL PEOPLE (1172-73, 1195)

Special days to honor saints are ranked and celebrated in different degrees.

Solemnity: liturgies celebrating events, beliefs, and personages of principle importance and universal significance in salvation history

Feast: liturgies of major importance

Memorial: liturgies celebrating minor events in the life of the Blessed Virgin Mary and of saints significant to a local country, church or religious community

August 11: St. Clare of Assisi

St. Clare was born in Assisi, Italy in 1194. Her family was wealthy yet devout Christians. Although they wished Clare to marry, she asked to wait until she was eighteen. Around that time, she heard St. Francis preach and chose instead to devote her life to God and poverty. She was St. Francis' first female follower. He placed her and her sister Agnes in the church he had built at San Damiano, and the order was called the Order of Poor Ladies. They lived in severe poverty—shoeless, little food, and kept silent most of the time. They remained enclosed in their convent and spent their days in prayer. In 1216, St. Clare was declared abbess. Through her leadership, the nuns maintained their Franciscan way of life, refusing to accept the less austere Rule of St. Benedict. St. Clare died in 1253, a few days after the order received official confirmation from the pope. Today, her nuns are called Poor Clares.

August 20: St. Bernard of Clairvaux, Doctor

Born in France in 1090, Bernard's parents saw early on that he had a talent for writing and poetry. He was given a good education and, upon the death of his mother when he was nineteen, Bernard chose to become a Cistercian monk. This new order was expanding and Bernard was sent to found a new abbey. Known as an engaging preacher and writer, Bernard helped shift Western Christianity towards a more personal and immediate faith life. A new emphasis was placed on imitating the life of Christ, and the Virgin Mary became a more important figure. Bernard engaged in various debates with many well-known religious figures of his day, which lead him to make enemies and admirers alike. He was chosen to judge the rival popes elected during a schism and chose Pope Innocent II. St. Bernard was an important champion of the Second Crusade and gave many fiery sermons encouraging men to join the cause. As a theologian, St. Bernard promoted the adoration of Mary and helped to re-establish the practice of Lectio

Devina. He founded 163 Cistercian monasteries before his death in 1153. He was given the title Mellifluous Doctor because of his noted eloquence.

August 27: St. Monica

St. Monica was the mother of St. Augustine. She was born in 331 and married a pagan named Patritius. Their marriage was difficult, since he was against her Christian faith. St. Monica had three children, and Augustine was her oldest son. She continued to pray, to act with patience and love, and to give charity to the poor. Eventually, her husband became a Christian and died soon after. Then St. Monica turned all her prayers to Augustine so that he would reform his wayward life. She followed him in his travels, and was joyful to see Augustine baptized in Milan. She died while traveling with St. Augustine to Carthage in 387.

August 28: St. Augustine, Bishop and Doctor

St. Augustine is one of the most influential and widely read of the early Church Fathers. He was born in 354 to a pagan father and a Christian mother (St. Monica). For much of his life, he rejected Christianity and studied literature, philosophy and rhetoric. He became a teacher and taught rhetoric and grammar at various schools in Carthage and in Rome. His mother, St. Monica, repeatedly urged him to become a Christian. Eventually, he met St. Ambrose, bishop of Milan, and was finally embraced the faith. He was ordained in 391 and made Bishop of Hippo in North Africa. St. Augustine used his intelligence to become an important reformer and theologian, helping to put down some of the many heresies existing in the Christian community. Two of his books, *Confessions* and *City of God*, remain influential to this day. His theology developed ideas like original sin, just war, and humans as a union of body and soul, in addition to reaffirming the Real Presence of Christ in the Eucharist. He died in 430.

September 5: Blessed Mother Teresa of Calcutta

Agnes Gonxka Bojaxhia was born in Yugoslavia on August 27, 1910. Active in her home parish, she felt called to be a missionary. At the age of eighteen, she joined the Sisters of Loretto in Ireland and journeyed to India in 1929. For the next seventeen years, she taught at St. Mary's School for girls in Calcutta. On September 10th, 1946, Mother Teresa received a "call within a call" and she felt a newfound desire to help the poor and bring souls to Jesus. She formed a new religious community, the Missionaries of Charity. They opened a home for the dying and went out into the streets to work with the poorest of the poor in the slums. They cared for them, believing, as Christians, that all people are worthy of love because they have been made in the image and likeness of God. The Missionaries of Charity grew quickly and spread their work to many other countries. Mother Teresa was awarded the Pope John XXIII Peace Prize in 1971 and the Nobel Peace Prize in 1979, as well as many other international accolades.

She died on September 5, 1997 and was beatified by Blessed Pope John Paul II in 2003.

October 15: St. Teresa of Avila, Virgin and Doctor

St. Teresa was born into a rich Spanish family in 1515. When she was fourteen, her mother died and her father sent her to be educated by the Augustinian Sisters. She eventually decided to enter the Carmelites. Her early years were marked by illness and migraines, and she often found it difficult to pray. Years later she received help from two deeply spiritual persons, St. Francis Borgia and St. Peter Alcantara. Through their encouragement, she made great progress in her prayer life and began to experience ecstatic visions. After this period, she led a reform of her Carmelite order because she felt the spiritual life of the order was hurting. She traveled throughout Spain and reformed many religious houses, aided by St. John of the Cross. Teresa wrote extensively, including the great work of mystical spiritualism, *Interior Castle*. She died in 1582 and was named a Doctor of the Church by Pope Paul VI in 1970.

October 22: Blessed John Paul II, Pope

Blessed John Paul II became pope at the age of fifty eight in 1978. Born in Poland in 1920, his call to the priesthood came amidst the turmoil of World War II. He became known for his philosophical and theological writings, his contributions at the Second Vatican Council, and his love of working with young people. Many of these things informed his papacy. As pope, Blessed John Paul II effectively used his visibility as a world leader to draw attention to the most pressing issues of the time, especially protection for the unborn, bringing an end to communism in Eastern Europe, and interfaith dialogues. He survived an attempt made on his life in 1981. He initiated Word Youth Day, of which he is patron, in 1985, which brings together millions of young Catholics from all over the world for a week of prayer and celebration. After a long and painful struggle with Parkinson's disease, Blessed Pope John Paul II died on April 2, 2005.

November 4: St. Charles Borromeo

St. Charles Borromeo, who lived in Italy from 1538-1584, is remembered as a great reformer of the Church during the 16th century. A member of the powerful Medici family, his uncle was Pope Pius IV. He became a priest at the age of 25 and, because of his family connections, was immediately thrust into some important positions within the Church. He was named Secretary of State in 1559 and helped reconvene the Council of Trent in 1562. He oversaw the writing of the catechism, missal and breviary for the Council, helped establish seminaries, founded the Confraternity of Christian Doctrine for educating young children, and helped promote the Jesuit missions in England. He continued to work tirelessly to institute Church reforms until his death in 1584.

November 13: St. Frances Xavier Cabrini

Frances was born in Italy in 1850. She was a school teacher in an orphanage in Italy. Frances founded the Missionary Sisters of the Sacred Heart and, with seven other women, cared for poor children in schools and hospitals. Pope Leo XIII asked her to go to New York City to work with Italian immigrants. Although dreadfully afraid of water, she traveled to New York and in the next thirty years continued to travel, founding more than fifty schools, hospitals, and orphanages in England, France, Spain, and North and South America. She was canonized in 1946 and was the first citizen of the United States so recognized.

December 3: St. Francis Xavier

St. Francis Xavier was born in Spain in 1506. A student of St. Ignatius Loyola, he and St. Ignatius co-founded the Society of Jesus, known as the Jesuits, in 1534. They desired to send out missionaries all over the world. St. Francis spent much of the rest of his life founding missions in Asia, especially in India. His work throughout India, Japan and Malaysia was very difficult since he lived amongst the poor and ministered to the sick. He died on an island near Hong Kong in 1552.

January 28: St. Thomas Aquinas, Priest and Doctor

Born the son of the wealthy Count of Aquino in 1226, St. Thomas was expected to become a Benedictine monk by his family. Although educated by the Benedictines, he joined the Dominicans after graduating from university. His family was so upset that they kidnapped and imprisoned him for two years. His mother helped him escape in 1244 and Thomas went to Paris to study with the Dominican scholar St. Albert the Great. Thomas proved to be a brilliant scholar and spent the rest of his life teaching and writing in Paris. His most famous work, *Summa Theologiae*, is still widely taught in theological and philosophical studies. It is because of St. Thomas that we better understand the important relationship between faith and reason. He died in 1274.

VI. MARY (1195)

A. MARIAN CHURCHES AND SHRINES

1. Local shrines

- a. The Miraculous Medal Shrine, Germantown
- b. Our Lady of Czestachowa, Doylestown

2. National Shrine of the Immaculate Conception,
Washington, D.C. - Patronal Church
of the United States
3. Basilica of St. Mary Major, Rome -
Oldest Church in the Western world
dedicated to the honor of Mary
4. Loreto, Italy - one of the most famous
and venerated Shrines in the world
5. Our Lady of the Cape, Quebec, Canada
6. International shrines of authenticated apparitions
of Our Lady
 - a. Guadalupe, Mexico
 - b. Miraculous Medal, Lourdes, La Salette
and Pontmain, France
 - c. Knock, Ireland
 - d. Fatima, Portugal
 - e. Beauraing and Banneux, Belgium
 - f. Betania, Venezuela
 - g. Akita, Japan
4. Shrines of apparitions in process
 - a. Garabandal, Spain
 - b. Zeitun, Egypt
 - c. Cuapa, Nicaragua
 - d. Medjugorje, Bosnia
 - e. Kibeho, Africa

- f. Damascus, Syria
- g. San Nicolas, Argentina
- h. Oliveto Citra, Italy
- i. Naju, Korea
- j. Scottsdale, Arizona

B. MARY IN ART

1. Symbols

- a. *Fleur-de-lys* - a stylized lily
- b. Heart pierced by a sword
- c. As the virgin - with long flowing hair
- d. As Queen of heaven and earth -
with a crown of twelve stars, robed
and surrounded by angels,
crescent moon under her foot
- e. As Mother of God - with snake under her foot

2. Pictures

- a. Cloak of Blessed Juan Diego with image
of Our Lady of Guadalupe
- b. Miraculous picture, icon style of
Our Mother of Perpetual Help
(picture of Madonna and Child)

C. TITLES OF MARY

1. Mother of God, Mother of the Church
2. Our Lady (French - Notre Dame)
3. The Immaculate Conception

D. DAYS IN HONOR OF MARY

August 5 Dedication of Saint Mary Major

After the Council of Ephesus (431 A.D.), this basilica was built in Rome in honor of the holy Mother of God. It is the oldest church in the West dedicated to the Blessed Virgin Mary.

August 15 Solemnity of the Assumption

Pope Pius XII, on November 1, 1950, infallibly defined what Catholics always believed: Mary was assumed body and soul into heaven. (CCC #966)

August 22 Memorial of the Queenship of Mary

In 1954, Pope Pius XII established this feast which honors Mary who was crowned Queen of Heaven and Earth by Jesus when she on the day of her Assumption.

September 8 Feast of the Birth of Mary

Mary was the daughter of Saints Ann and Joachim. They prayed that God would bless them with a child, and He rewarded their faithfulness with a daughter set apart to be the mother of the Son of God. Because of this, she was conceived and born immaculate and full of grace. We do not know from the Gospels the exact date of Mary's birth. However, Christians have celebrated it on September 8th since the 7th century. Mary's birth is one of only three celebrated on the liturgical calendar.

September 15 Memorial of Our Lady of Sorrows

Today, we remember how Mary, as the mother of Jesus, suffered greatly. There are seven events in particular that we recognize, called the Seven Sorrows. The Sorrows, which are all found in the Gospels, are the prophecy of Simeon (Lk. 2:34-35), the flight into Egypt to escape Herod (Mt. 2:13-21), the loss of Jesus for three days in the Temple (Lk. 2:41-50), meeting Jesus on the road Calvary (Jn. 19:17), the crucifixion and death of Jesus (Jn. 19:18-30), holding Jesus when He was taken down from the cross (Jn. 19:39-40), and Jesus laid in the tomb (Jn.

19:40-42). St. Bernard wrote, “Truly, O Blessed Mother, a sword has pierced your heart...He died in body through a love greater than anyone had known. She died in spirit through a love unlike any other since His.” Our Lady of Sorrows, pray for us.

October 7 Memorial of Our Lady of the Rosary

This feast was established by Saint Pius V. Pope Gregory XIII later named this the Feast of the Holy Rosary. This feast invites everyone to meditate upon the mysteries of Christ, following the example of the Blessed Virgin Mary who was so singularly associated with the incarnation, passion and glorious resurrection of the Son of God. (Christian Prayer, 1976, p. 1285)

November 19 Our Lady of Divine Providence

On November 19, 1969 Pope Paul VI declared Our Lady Mother of Divine Providence principal patroness of the island of Puerto Rico, since November 19 was the date that the island was discovered. The image of Our Lady that is so special to the people of Puerto Rico shows the Divine Child sleeping peacefully in the Virgin Mary’s arms. However, the name and worship of Our Lady of the Divine Providence originated in Italy in the 12th century, then spread to Spain and then to Puerto Rico.

November 21 Memorial of the Presentation of Mary

The Presentation of Mary is a unique feast day. Although the event is not in the Bible, we learn from other sources that Mary’s parents, Ann and Joachim, offered Mary to God in the Temple when she was only three years old. We celebrate this event because it helps us to understand Mary’s unique holiness, which was nurtured from the very beginning of her life.

November 27 Our Lady of the Miraculous Medal

On November 27, 1830 Our Lady appeared to St. Catherine Laboure and asked that a medal be struck in her honor. On it were to be inscribed the words: “O Mary conceived without sin, pray for us who have recourse to thee!”

December 8 Solemnity of the Immaculate Conception

Under the title of the Immaculate Conception, Mary is revered as the patroness of the United States and of the Archdiocese of Philadelphia. In 1854, Pope Pius IX declared: “From the first moment of her conception, the Most Blessed Virgin Mary, by a unique grace and privilege of God and in view of the merits of Jesus Christ, the Savior of the human race, was preserved from all stain of Original Sin.” (CCC #490-91)

December 12 Feast of Our Lady of Guadalupe

Our Lady appeared to Juan Diego, a poor Mexican Indian, on December 9, 1531.

Mary told Juan to build a Church. Juan went to the Bishop to tell him the Lady's request. The bishop did not believe him. Three days later, when Juan again went to the bishop and opened his cloak to give to the Bishop roses which the Lady had arranged in Juan's cloak, there was a picture of Mary on his cloak. The Bishop believed and built a church in honor of Mary. We honor Our Lady of Guadalupe because we recognize her concern for all people especially the suffering and the poor. December 9 is the feast of Saint Juan Diego. She is the patroness of the Americas.

January 1 Solemnity of Mary, Mother of God

This feast of Mary is considered to be one of the oldest and most important feasts of Our Lady. In 431, the Council of Ephesus met to correct false teachings about Christ's divinity. The Council affirmed that Jesus is true God and true man. Since Mary is the Mother of Jesus, who is the Second Person of the Blessed Trinity, she can truly be called the Mother of God. Devotion to Mary as the Mother of God continued to spread from this time to the present.

E. PRAYERS TO MARY

1. The *Rosary*
2. The *Hail, Holy Queen*
3. The *Magnificat*
4. The *Memorare*
5. The *Angelus / Regina Coeli (Queen of Heaven)*

VII. PRAYER

- | | | |
|----|--------------------|---|
| A. | DEFINITION | Lk. 11:1-4 |
| B. | KINDS | Lk. 11:5-13, (2700, 2704, 2709-19, 2721-24) |
| C. | PURPOSES OF PRAYER | |
| 1. | Adoration | (2626-28, 2639) |

- 2. Thanksgiving (2637-38)
- 3. Petition (2629-36)
- 4. Contrition (2631, 2850-54)

D. OTHER FORMS (See Prayer Appendix)

- 1. The “Jesus Prayer”
- 2. Praying in Common (Choral Speech)
- 3. Song and Gesture
- 4. Meditation
- 5. Aspirations

VIII. SOCIAL JUSTICE

“The commitment to human life and dignity, to human rights and solidarity, is a calling all Catholic educators must share with their students. It is not a vocation for a few religion teachers, but a challenge for every Catholic educator and catechist.”

Sharing Catholic Social Teaching Challenges and Directions, USCC, 1998, p. 7

Major Themes

The Life and Dignity of the Human Person

Call to Family, Community and Participation

Rights and Responsibilities of the Human Person

Option for the Poor and Vulnerable

A. AWARENESS OF THE BASIC DIGNITY OF EACH PERSON

1. Discuss ways to show respect for human life at every stage of development.
2. Have students list positive attributes for each child in class.
3. Discuss how television, movies, and videos support or fail to support the basic dignity of each person.

B. RESPOND TO COMMUNITY NEEDS

1. Participate in the parish / school's clothing and food collections.
2. Connect with Archdiocesan Social Service Agencies.
3. Adopt a school and provide supplies for the students.

For further ideas see From the Ground Up *Teaching Catholic Social Principles in Elementary Schools*, NCEA, 1999.

Second Semester

I. LIFE IN CHRIST: THE HUMAN VOCATION

"Christian, recognize your dignity and, now that you share in God's own nature, do not return to your former base condition by sinning. Remember who is your head and of whose body you are a member. Never forget that you have been rescued from the power of darkness and brought into the light of the Kingdom of God."
St. Leo the Great (1691)

A. THE DIGNITY OF THE HUMAN PERSON

1. The dignity of the human person is rooted in its creation in the image and likeness of God. (1700)

a. The spiritual soul participates in the light and power of the divine Spirit. (1704, 1711)

b. The intellect can understand the order of things established by the Creator.

c. The free will is capable of directing one toward what is true good.

2. Our dignity as human persons is fulfilled in our vocation to divine beatitude/ happiness. (1700)

a. We want to be happy; God wants us to be happy.

1) The Beatitudes respond to our natural desire for happiness.

- 2) God placed the desire to be happy in the human heart in order to draw us to himself. (1718)
- 3) The Beatitudes reveal the goal of human existence. (1721)
 - a) God put us in this world to know, to love, and to serve him, and so to come to Paradise.
 - b) The New Testament calls this
 - (1) The Kingdom of God
 - (2) The joy of the Lord
 - (3) Entering into God's rest (1720)
 - (4) The glory of Christ
 - (5) The joy of the Trinitarian life
 - (6) Partakers of the divine nature
 - (7) Eternal life (1721)
- b. Our vocation to divine happiness is meant for each one of us as individual persons, as well as for the Church as a whole. (1719)
- c. The Beatitudes are at the heart of Jesus' preaching. (1716)
 - 1) They depict the face of Jesus Christ and portray his charity.
 - 2) They express the vocation of the faithful associated with the glory of his Passion and Resurrection.

- 3) They shed light on the actions and attitudes characteristic of the Christian life.
 - 4) They proclaim the blessings and rewards already secured for Christ's disciples.
 - 5) They have begun in the lives of the Virgin Mary and all the saints. (1717)
- d. Such happiness (beatitude) surpasses human understanding and human power. It comes from an entirely free gift of God. (1722)
 - e. The happiness we are promised confronts us with decisive moral choices. "It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not found in riches or well-being, in human fame or power, or in any human achievement - however beneficial it may be - such as science, technology, and art, or indeed in any creature, but in God alone, the source of every good and of all love." (1723)
3. Human freedom: God willed that we would of our own accord seek our Creator (1730)
 - a. Freedom is the power to act or not to act. It attains perfection in its acts when directed toward God, the sovereign Good. (1744)
 - b. Freedom makes us responsible for our acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and self discipline enhance the mastery of the will over its acts. (1734)
 - c. Responsibility for an action can be diminished (1935)

or even nullified by ignorance, force, fear, habit, inordinate attachments and other psychological or social factors.

4. Human acts can be morally evaluated.
 - They are either good or evil. (1749)
 - a. The morality of human acts depends on:
the *object* chosen,
the *end* in view or the intention,
and the *circumstances* of the action. (1750)
 - b. A morally good act requires the goodness
of the object, of the end, and of the
circumstances together. (1755, 1960)
 - c. "There are concrete acts that are always
wrong to choose, because their choice
entails a disorder of the will,
i.e. a moral evil. One may not do evil
so that good may result from it." (1761)
5. In themselves human feelings are neither good
nor evil. Passions are morally good when
they contribute to a good action, evil in the
opposite case. (1767-68)
 - a. The term "passions" refers to the affections
or the feelings. (1771)
 - b. The principal passions are love, hate, desire,
fear, joy, sadness, and anger. (1772)
 - c. Strong feelings are not decisive for the
morality or the holiness of persons. (1768)
6. Human Conscience
 - a. "Conscience is a judgment of reason
by which the human person
recognizes the moral quality of a
concrete act." (1796)

b. When we have committed an evil act, the verdict of our conscience remains a pledge of conversion and of hope. (1797)

c. "A well formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator." (1798)

d. "Faced with a moral choice, conscience can make either a *right judgment* in accordance with reason and the divine law or, on the contrary, an *erroneous judgment* that departs from them." (1786)

1) Whatever the situation, we must always seriously seek what is right and good and discern the will of God. (1787)

2) We must strive "to interpret data of experience and the signs of the times assisted by the virtue of prudence, by the advice of competent people, and by the help of the Holy Spirit and his gifts." (1788)

3) We are sometimes confronted by situations that make moral judgments less assured and decision difficult.

7. The Virtues

a. A virtue is an habitual and firm disposition to do the good. (1833)

b. The Theological Virtues

1) There are three theological virtues: faith, hope and charity.

- 2) These are called the theological virtues because they relate directly to God.
- 3) The theological virtues dispose (1812) Christians to live in relationship with the Holy Trinity. They have the One and Triune God for the origin, motive and object.

c. The human virtues

- 1) These are stable dispositions of the intellect and the will that govern our acts, order our passions, and guide our conduct in accordance with reason and faith.
- 2) They can be grouped around the (1804-09, 1834) four cardinal virtues: prudence, justice, fortitude, and temperance.

d. The seven gifts of the Holy Spirit

- 1) Complete and perfect the virtues of those who receive them
- 2) They are Wisdom, Understanding, (1831) Counsel (Right Judgment), Fortitude(Courage), Knowledge, Piety (Reverence), and Fear of the Lord (Wonder and Awe in God's Presence).

e. The fruits of the Holy Spirit

- 1) These are perfections that the Holy Spirit forms in us as the first fruits of eternal glory.
- 2) The tradition of the Church lists (1832) twelve of them.

Charity, Joy, Peace, Patience,
Kindness, Goodness, Generosity,
Gentleness, Faithfulness, Modesty,
Self-control, and Chastity.

3) Other translations list nine (736)

Love, Joy, Peace, Patience,
Kindness, Goodness, Faithfulness,
Gentleness, and Self-control

8. Sin

a. Definition of sin

1) Sin is an offense against reason,
truth and right conscience;
it is failure in genuine love for
God and neighbor. (1849)

2) Sin is an offense against God. (1850)
Sin sets itself against God's
love for us and turns our hearts
away from it.

b. Sins are evaluated according to their
seriousness. (1854-55)

1) For a sin to be mortal, three conditions
must together be met: (1857)

Mortal sin is sin whose object is
grave matter and which is also
committed with full knowledge
and deliberate consent.

2) The repetition of sins- even venial ones- (1866, 1876)
engenders vices, among which
are the capital sins: pride, avarice,
envy, wrath, lust, gluttony, and sloth.

9. Mercy

- a. God created us without us, but he did not will to save us without us. (1847)
- b. The Gospel is the revelation in Jesus Christ of God's mercy to sinners.
- c. If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. 1 Jn. 8-9

B. THE HUMAN COMMUNITY

“Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. Social justice is linked to the common good and the exercise of authority.” (1928)

- 1. Respect for the human person considers the other "another self." (1944)
- 2. The equality of persons concerns their dignity as human beings and the rights that flow from it. (1945)
- 3. The principle of solidarity flows directly from the fact of our shared humanity. (1939)
 - a. Solidarity is manifested in the first place by the distribution of goods and remuneration for work.
 - b. It also presupposes the effort for a more just social order where tensions are better able to be reduced and conflicts more readily settled by negotiation. (1940)

C. GOD'S SALVATION
LAW, GRACE, AND CHRISTIAN HOLINESS

1. The moral law: According to Scripture the Law (1975)
is an instruction from God which shows us
the ways that lead to the promised beatitude,
and denies us the ways that lead to evil.

a. The Natural law is written in our hearts.

1) It is a participation in God's wisdom
and goodness by us since we are
formed in the image and likeness
of our Creator.

2) It expresses the dignity of the human (1878)
person and forms the basis of our
fundamental rights and duties.

b. The Old Law

1) The first stage of revealed law

2) Its moral prescriptions are summed up (1980)
in the *Ten Commandments*.

c. The New Law

1) It is the grace of the Holy Spirit
received by faith in Christ,
operating through charity.

2) It finds expression above all in the
Lord's Sermon on the Mount.

3) It uses the sacraments to communicate (1983)
grace to us.

2. Christian Holiness

a. All Christians are called to holiness. (2013)

b. Spiritual progress

1) tends toward ever more intimate union with Christ (2014)

2) entails the self discipline and mortification that gradually lead to living in the peace and joy of the Beatitudes. (2015)

II. LIFE IN CHRIST

"Teacher, what must I do to have eternal life?" Mt. 19:16-18
To the young man who asks this question, Jesus first answers by invoking the necessity to recognize God as the Supreme Good and source of all good. Then Jesus tells him: "If you would enter life, keep the commandments."

A. THE DECALOGUE

1. The word "Decalogue" means literally "ten words."

God revealed these words to his holy people on the holy mountain. In the New Covenant in Jesus Christ, the "ten words" will have their full meaning revealed. (2056, 2066)

2. The Commandments take on their full meaning within the covenant. (2061)

- a. A covenant is a sacred agreement between two parties. Obligations are stated for both parties.
 - b. The Decalogue is a path of life. (2057, 2059)
The gift of the commandments is the gift of God himself. In making his will known, God reveals himself to his people.
 - c. Living a moral life is a response to the Lord's loving initiative. (2062)
3. The Decalogue forms a coherent whole. (2069, 2079)
Each commandment refers to all the others taken together.

B. THE TEN COMMANDMENTS

The Ten Commandments state what is required in the love of God and love of neighbor.

The first three concern love of God, and the other seven love of neighbor. (2067)

1. The *First* Commandment

I am the Lord your God, who brought you out of the land of Egypt, that place of slavery. You shall have no other gods besides me. Ex. 20:2-5, Deut. 5:6-9

"You shall worship the Lord your God and him only shall you serve." Mt. 4:10, (2083, 2133)

a. The first commandment embraces faith, hope, and charity. (2086)

b. Charity leads us to render to God what we owe him (2095)

1) Adoration (2096)

- 2) Prayer (2098)
- 3) Sacrifice Heb. 9:13-14, (2100)

c. The first commandment requires us to nourish and protect our faith, hope and love, and to reject everything that is opposed to it. Sins against this commandment include

- 1) Against Faith (2088-89)
 - a) Heresy
 - b) Apostasy
 - c) Schism
- 2) Against Hope
 - a) Despair (2091)
 - b) Presumption
- 3) Against Charity (2094)
 - a) Indifference
 - b) Ingratitude

d. The first commandment forbids

- 1) Superstition (2111)
 - a) Idolatry (2113)
 - b) Witchcraft and magic (2115-17)
- 2) Irreligion
 - a) Sacrilege (2120)

b) Simony

3) Atheism rejects or denies the existence of God

2. The *Second* Commandment

You shall not take the name of the Lord your God in vain. Ex. 20:7, Deut. 5:11

a. The second commandment demands respect for the Lord's name. (2142)

b. The revelation of God's name - the gift of a name - belongs to the order of trust and intimacy. We must not introduce it into speech except to bless, praise, and glorify God. (2143)

c. The second commandment forbids

1) Abuse of God's name (2146)

2) Blasphemy (2148)

3) Perjury (2152)

4) Taking false oaths (2151)

3. The *Third* Commandment

Remember the sabbath day, to keep it holy. Ex. 20:8-10, 31:15, Deut. 5:12-15

a. The third commandment declares the sabbath a day for doing good rather than harm, a day to recall the mercies of the Lord and a day to honor God. (2173)

b. The sabbath has been replaced by Sunday, inaugurated by the Resurrection of Christ - The Lord's Day. (2190)

c. Sunday is to be observed

1) as the foremost holyday of obligation in the universal Church (2192)

2) The faithful should abstain from those labors and business concerns that hinder the proper relaxation of mind and body. (2193)

3) This day of rest permits us to cultivate family relationships, and our cultural and social lives. (2194)

4. The *Fourth* Commandment

Honor your father and your mother, that your days may be long in the land which the Lord your God gives you. Ex. 20:12, Deut. 5:16

a. Honor is due our parents and those whom God has vested with authority for our good. (2199, 2248)

b. The family (2201, 2203)

1) The Christian family can and should be called a domestic church. (2204)

2) The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of family life. (2207, 2250)

c. The duties of family members

- 1) Children owe their parents respect, gratitude, just obedience, and assistance. (2251)
- 2) Parents have the first responsibility for the education of their children in the faith, prayer, and all the virtues. (2252)
- 3) Parents have the duty to provide as far as possible for the physical and spiritual needs of their children.
- 4) Parents should respect and encourage their children's vocations. (2253)

d. The authorities in civil society

- 1) Public authority is obliged to respect the fundamental rights of the human person and the conditions for the exercise of one's freedom. (2254)
- 2) It is the duty of citizens to work with civil authority for building up society in a spirit of truth, justice, solidarity, and freedom. (2255)
- 3) Citizens are obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order. Acts 5:29, (2242)

5. The *Fifth* Commandment

You shall not kill. Ex. 20:13, Deut. 5:17

- a. Human life is sacred because, from its beginning, it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. (2258)

- b. Respect for human life
 - 1) Legitimate defense (2264)
Someone who defends his/her life is not guilty of murder even if he/she is forced to deal the aggressor a lethal blow.
 - 2) Legitimate public authority has the right (2266) and duty to punish malefactors by means of penalties commensurate with the gravity of the crime.
 - 3) Homicide, direct and intentional killing, (2268) is gravely sinful. It includes
 - 4) Abortion (2272)
 - 5) Euthanasia (2277)
 - 6) Suicide (2280-83)
- c. Respect for human dignity forbids scandal. (2284, 2286)
- d. Respect for health
 - 1) We must take reasonable care (2288) of our life, a gift from God.
 - 2) The virtue of temperance (2290) disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco, or medicine.
- e. Safeguarding peace (2302)
God asked for peace of heart and denounced murderous anger and hatred as immoral.

1) Anger with a desire for revenge

2) War

a) The strict conditions for legitimate defense by military force (Just War) require rigorous consideration. (2309)

(1) The damage inflicted by the aggressor must be lasting, grave, and certain.

(2) All other means of putting an end to it must have been shown to be impractical or ineffective.

(3) There must be serious prospects of success.

(4) The use of arms must not produce evils and disorders graver than the evil to be eliminated.

b) Public authorities have the right and duty to impose on citizens the obligations necessary for national defense. (2310)

c) Public authorities should make equitable provision for those who for reasons of conscience refuse to bear arms. (2311)

d) Even during armed conflicts, there exists the permanent validity of the moral law. Non combatants, wounded soldiers, and prisoners must be respected and treated humanely. (2313)

6. The *Sixth* Commandment

You shall not commit adultery. Ex. 20:14, Deut. 5:18

The Church has understood the sixth commandment as encompassing the whole of human sexuality. (2336)

a. "...male and female he created them..."

1) Sexuality affects all aspects of the human person in the unity of his/her body and soul. (2332)

2) Everyone should acknowledge and accept his/her sexual identity as a gift from God. (2333)

b. Christ is the model of chastity. (2337, 2339, 2348, 2394)

1) Chastity is conforming our sexual desires and practices to right reason and Christian faith.

2) Chastity is a moral virtue. It is also a gift from God, a grace, a fruit of spiritual effort. (2345)

c. Sins gravely contrary to chastity

1) Lust (2351)

2) Masturbation (2352)

3) Fornication (2353)

4) Pornography (2355)

5) Prostitution (2355)

6) Rape and incest (2356)

7) Homosexual acts (2357)

d. The love of husband and wife

- 1) Marriage bonds between baptized persons are sanctified by the sacrament. (2360)
- 2) The spouse's union achieves the twofold end of marriage: the good of the spouses themselves and the transmission of life. (2363)
- 3) Offenses against the dignity of marriage
 - a) Adultery (2380-81)
 - b) Divorce (2383-85)
- 4) Annulment

A decision by the Church Court (Tribunal) that the essential elements of a *sacramental* marriage were missing at the exchange of vows.

This means the marriage is null from the Church's understanding.

A civil marriage still exists but it is not a sacrament.

4. The *Seventh* Commandment

You shall not steal. Ex. 20:15, Deut. 5:19

- a. The seventh commandment forbids unjustly taking or keeping the goods of another and wronging him/her in any way with respect to these goods. (2401)

- b. Respect for persons and their goods include

- 1) Promises must be kept and contracts strictly observed.
 - 2) Reparation for injustice requires the restitution of stolen goods to their owners. (2412)
- c. Respect for the integrity of creation includes good stewardship of animals. (2457)
- d. Respect for human work includes drawing from work the means of providing for one's life and that of one's family, and of serving the human community. A just wage is the legitimate fruit of work. (2427-28, 2434)
- e. Respect on the international level Rich nations have a grave responsibility towards those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events. There is an obligation in justice if the prosperity of the rich has come from the resources of the poor. (2439)
- f. Respect for the poor
- 1) The works of mercy are charitable actions by which we come to the aid of our neighbor in his/her spiritual and bodily necessities.
 - a) Instructing, advising, consoling, comforting are *spiritual works of mercy* as are forgiving and bearing wrongs patiently.
 - b) The *corporal works of mercy* consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead.

2) Giving alms to the poor is one of the chief witnesses to fraternal charity. (2447)

3) Those who are oppressed by poverty are the object of a preferential love on the part of the Church. (2448)

8. The *Eighth* Commandment

You shall not bear false witness against your neighbor. Ex. 20:16, Deut. 5:20, Eph. 4:24, (2504)

a. Living in the truth

Truth or truthfulness is the virtue which consists in showing oneself true in deeds and truthful in words, and guarding against

1) Duplicity

2) Hypocrisy (2468, 2505)

b. To bear witness to the truth

Martyrdom is the supreme witness given to the truth of the faith: it means bearing witness even unto death. (2473)

c. Offenses against truth include

1) False witness and perjury (2476)

2) Rash judgment (2477)

3) Detraction

4) Calumny

5) Disparaging someone by maliciously caricaturing some aspect of his/her behavior (2481)

- 6) Lying: most direct offense against the truth (2482)
- d. Every offense committed against justice and truth entails the duty of reparation, even if its author has been forgiven. (2487)
- e. Respect for truth
 - 1) The right to the communication of the truth is not unconditional. This means that in concrete situations, we are sometimes called to judge whether or not it is appropriate to reveal the truth to someone who asks for it. (2488)
 - 2) Respect for privacy, and the good and safety of self and others are sufficient reasons for being silent about what ought not to be known.
 - 3) The secret of the sacrament of Penance / Reconciliation (Sacramental Seal) is sacred and cannot be violated. (2490)
 - 4) Confidential information must be kept. (2491)

9. The *Ninth* Commandment

You shall not covet your neighbor's house; you shall not covet your neighbor's wife... Ex. 20:17

- a. Purification of heart (2517)
The struggle against covetousness entails purifying the heart and practicing temperance.

- 1) Purity of heart will enable us to (2531)

see God; it enables us even now to see things according to God.

- 2) Purification of the heart demands (2532)
prayer, the practice of chastity,
purity of intention and of vision.

- b. Purity of heart requires the modesty which is (2533)
patience, decency, and discretion.

10. The *Tenth* Commandment

You shall not covet your neighbor's goods.

- a. The sensitive appetite leads us to desire (2535)
pleasant things we need, i.e.
food when hungry, warmth when cold.
These desires are good in themselves,
but often exceed the limits of reason
and drive us to covet unjustly what is
not ours.

b. The disorder of covetous desires

- 1) The tenth commandment forbids (2536)
greed and the desire to amass
earthly goods without limit.

2) It forbids avarice arising from a passion
for riches and their attendant power.

3) It also forbids the desire to commit
injustice by harming our neighbor
in his temporal goods.

- 4) It requires that envy, a capital sin, (2538-39)
be banished from the human heart.
Envy refers “to the sadness at the
sight of another's goods and the
immoderate desire to acquire them
for oneself, even unjustly. When it

wishes grave harm to a neighbor
it is a mortal sin.”

c. Poverty of heart

Jesus enjoins his disciples to prefer him
to everything and everyone. (2544)

III. CHRISTIAN PRAYER (2558)

The mystery of the faith, professed in the Creed,
celebrated in the liturgy, lived out in our lives,
placed each of us in a vital personal relationship
with the living and true God.
This relationship is prayer.

A. WHAT IS CHRISTIAN PRAYER?

1. "For me, prayer is a surge of the heart;
it is a simple look turned toward heaven,
it is a cry of recognition and of love,
embracing both trial and joy."
St. Therese of Lisieux
2. "Prayer is raising one's mind and heart to God or
the requesting of good things from God."
St. John Damascene (2559)
3. Prayer is a gift. Only when we humbly acknowledge
that we do not know how to pray as we ought,
are we ready to receive freely the gift of prayer. Rom. 8:26
4. Christian prayer is a covenant relationship between
God and human beings in Christ. (2564)
5. Prayer is the living relationship of the children of
God with their Father who is good beyond
measure with his Son Jesus Christ and with
the Holy Spirit. (3565)

6. Prayer is the habit of being in the presence of God and in communion with him. (2565)

B. THE UNIVERSAL CALL TO PRAYER

1. In the Old Testament

- a. The prayer of Abraham and Jacob is presented as a battle of faith marked by trust in God's faithfulness. (2592)
- b. The prayer of Moses responds to the living God's initiative for the salvation of his people. (2593)
- c. The prayer of the People of God flourished in the shadow of the dwelling place of God's presence on earth, the Ark of the Covenant and the Temple, under the guidance of their shepherds, especially King David, and of the prophets. (2594)
- d. The prophets summoned the people to conversion of heart and, like Elijah, they interceded for the people. (2595)
- e. The Psalms constitute the master work of prayer in the Old Testament. (2596)

2. In the fullness of time

- a. We contemplate Jesus in prayer.
- 1) The Son of God who became Son of the Virgin learned to pray in his human heart. (2599)
- 2) He learned to pray from his mother.
- 3) He learned to pray in the words and rhythms of the prayer of his people,

in the synagogue at Nazareth and the Temple at Jerusalem.

- 4) By the age of twelve, something happened because his prayer became personal and filial:
"I must be in my Father's house."
- 5) He prayed in solitude, preferably at night. (2602)
- 6) The evangelists have preserved the attitude of "thanksgiving" in Jesus' prayer.
 - a) He began prayer with thanksgiving, (2603) confessing the Father and acknowledging and blessing him because he has hidden the mysteries of the Kingdom from those who think themselves learned and has revealed them to infants, the poor of the beatitudes.
 - b) He preceded any work with thanksgiving, (2604)
ex. The Raising of Lazarus
- 7) In his adult life and ministry he relied on the Holy Spirit, praying before the decisive moments of his mission: (2600)
 - a) His baptism
 - b) The election of the Twelve
 - c) Peter's confession of him as Messiah
 - d) His Transfiguration
- 8) When "his hour" came, Jesus prayed to the Father. (2746)

- a) His prayer embraces the whole economy of creation. (2747)
 - b) Jesus fulfilled the work of the Father completely; his prayer, like his sacrifice, extends until the end of time. (2749)
- 9) His *seven* last words on the cross were prayer and gift:
- a) Father, forgive them, for they know not what they do.
 - b) Today you will be with me in paradise.
 - c) Woman, behold your son.
 - d) I thirst.
 - e) My God, My God, why have you forsaken me?
 - f) It is finished.
 - g) Father, into your hands I commit my spirit. (2605)
- b. He teaches us to pray
- 1) Jesus insists on conversion of heart. (2608)
 - 2) He teaches us filial boldness, giving thanks before we receive his gifts. (2610)
 - 3) He calls his hearers to watchfulness. (2612)
 - 4) He calls us to urgent prayer with the parable of the persistent friend. Lk. 11:5-13, (2613)
 - 5) He calls us to patience with the parable of the persistent widow. Lk. 18:1-8

6) He calls us to humility with the parable of the Pharisee and the tax collector. Lk. 18:9-14

7) By entering into the holy name of the Lord Jesus we can accept, from within, the prayer he teaches us: *Our Father*. (2750)

c. Jesus hears our prayer:

1) in words (2616)
(the leper, Jairus, the Canaanite woman, the good thief)

2) in silence
(the bearers of the paralytic, the woman with the hemorrhage, the tears and ointment of the sinful woman)

3) The urgent request of the blind man has been renewed in the traditional prayer to Jesus known as the *Jesus Prayer*:
"Lord Jesus Christ, Son of God, have mercy on me, a sinner."

d. The prayer of the Virgin Mary

1) At the Annunciation: (2617)
Behold I am the handmaid of the Lord; let it be done to me according to your word.
FIAT: this is Christian prayer: to be wholly God's because he is wholly ours.

2) At the Visitation in the *Magnificat* (2619)

3) At Cana (2618)

4) At the foot of the cross

3. In the Age of the Church

The Holy Spirit who teaches the Church (2644)
and recalls to her all that Jesus said
also instructs her in the life of prayer,
inspiring new expressions of the same basic
forms of prayer.

a. Blessing, Adoration, and Praise

1) Because God blesses the human heart, (2645)
it can in return bless him who is the
source of every blessing.

2) Adoration is the first attitude of our (2628)
acknowledgment that we are creatures
before our Creator.

3) Praise is the form of prayer which (2639)
recognizes most completely
that God is God. It gives him
glory simply because HE IS.

b. Petition and Intercession

1) The vocabulary of supplication in the (2629)
New Testament is rich in shades of
meaning: ask, plead, beseech, invoke,
entreat, cry out, even "struggle in prayer."

2) The first movement of the prayer of (2631)
petition is asking forgiveness.

3) When we share in God's saving love, (2633)
we understand that every need
can become the object of petition.

4) Prayer of intercession consists in (2647)
asking on behalf of another.
It knows no boundaries and
extends to one's enemies.

d. Thanksgiving

1) Thanksgiving characterizes the prayer (2637)
of the Church.

- 2) Every event and need can become an offering of thanksgiving.
"Give thanks in all circumstances; for this is the will of God in Christ Jesus for you."

1 Thess 5-18, (2638)

C. THE TRADITION OF PRAYER

In order to pray we must have the will to pray. (2650)

1. Sources for Prayer (2652)

a. The *Word of God* (2653)

The Church encourages us to learn of Jesus by frequent reading of Sacred Scripture.

b. The *Liturgy* of the Church (2655)

Prayer enables us to internalize liturgical celebrations.

c. The *theological virtues* (2656-59)
Faith, Hope, and Love.

2. The Way of Prayer

a. Prayer to the Father (2664)

- 1) Prayer is always prayed in the name of Jesus Christ.
- 2) "Whether our prayer is communal or personal, vocal or interior, it has access to the Father only if we pray" in the name of Jesus.

b. Prayer to Jesus

- 1) We pray to Jesus in the form of invocations: for example, Son of God, Lord, Lamb of God, Good Shepherd (2665)
- 2) "The one name that contains everything is the one that the Son of God received in his incarnation, JESUS." (2666)

c. Prayer to the Holy Spirit

- 1) "The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Holy Spirit." Lk. 11:13, (2671)
- 2) "The Holy Spirit, whose anointing permeates our whole being, is the interior master of Christian prayer." (2672)

d. In communion with the holy Mother of God (2682)

e. In communion with the saints

D. EXPRESSIONS OF PRAYER

1. The Christian Tradition has retained three major expressions of prayer: *vocal*, *meditative*, and *contemplative*. (2699)
2. Vocal Prayer associates the body with the interior prayer of the heart, following Christ's example of praying to his Father and teaching the *Our Father* to his disciples. (2722)

3. Meditation is prayer “engaging thought, imagination, emotion, and desire.” (2723)

4. “Contemplative Prayer is the simple expression of the mystery of prayer. It is a gaze of faith fixed on Jesus and an attentiveness to the Word of God.” (2724)

E. CHALLENGES TO PRAYER

1. The temptation not to pray

2. Distractions (2729)

3. Lack of faith (2732, 2755)

4. Discouragement when we feel our prayer is not heard (2728, 2735-37)

IV. THE LORD'S PRAYER: "OUR FATHER!"

“Jesus was praying at a certain place, and when he ceased one of his disciples said to him, ‘Lord, teach us to pray, as John taught his disciples.’ In response to this request the Lord entrusted to his disciples and to his Church the fundamental Christian prayer,” the *Lord's Prayer*. Mt. 6:9-13, (2759)

A. OUR FATHER WHO ART IN HEAVEN

1. “We can invoke God as ‘Father’ because the Son of God made man has revealed him to us. In this Son, through Baptism, we are incorporated and adopted as children of God.” (2798)

2. "When we say 'Our' Father, we are invoking the new covenant in Jesus Christ, communion with the Holy Trinity, and the divine love which spreads through the Church to encompass the world." (2801)
3. "'Who art is heaven' does not refer to a place but to God's majesty and his presence in the hearts of the just. Heaven, the Father's house, is the true homeland toward which we are heading and to which, already, we belong." (2802)

B. THE SEVEN PETITIONS

1. The first set of petitions carries us toward God, the Father (2804)
Thy name, Thy kingdom, Thy will!
 - a. By asking "hallowed be Thy name" we enter into God's plan, the sanctification of his name by us, in every nation and in each person. (2858)
 - b. By asking "Thy kingdom come" the "Church looks first to Christ's return and the final coming of the Reign of God. It also prays for the growth of the kingdom of God in the 'today' of our own lives." (2859)
 - c. By asking "Thy will be done" we ask Our Father "to unite our will to that of his Son, so as to fulfill his plan of salvation in the life of the world." (2860)
2. The second set of petitions present our concerns to God (2805)
"give us ... forgive us ... lead us ... deliver us..."

- a. In saying "our daily bread" we refer to the earthly nourishment necessary for subsistence, and also to the bread of Life, the Word of God, the Body of Christ. (2861)
- b. In saying "forgive us," we beg "God's mercy on our offenses, mercy which can penetrate our hearts only if we have learned to forgive our enemies, with the example and help of Christ." (2862)
- c. When we say "lead us not into temptation" we are asking God not to allow us to take the path that leads to sin." (2863)
- d. "In the last petition, 'but deliver us from evil,' Christians pray to God with the Church to show forth the victory, already won by Christ, over the 'ruler of this world,' Satan, the angel personally opposed to God and to his plan of salvation.'" (2864)

C. "AMEN" (2856)

When the prayer is finished "Amen" is said.

" 'Amen' means 'So be it' thus ratifying with our 'Amen' what is contained in the prayer that God taught us."

V. MARY

A. MARY IN OUR LIFE

1. Mary and Christian Devotion

BYM #91-100

a. The Church's devotion to Mary is intrinsic to Christian worship.

b. Some Popular Devotions

1) The Miraculous Medal

2) The Rosary

3) Marian Apparitions and Shrines

2. Mary Our Spiritual Mother

Jn. 19:26-27, (963)

a. Mary joins with her son, Jesus, in bringing about the birth of believers in the Church.

b. In heaven, Mary's continual intercession before her son, Jesus, helps bring us the gifts of eternal salvation.

Jn. 2:1-11, (969)

3. Mary and the Dignity of Women

BYM #142

a. Model of Feminine Freedom

b. Portrayal in the Gospels

1) Intelligent

2) Apostolic

3) Inquiring and contemplative

4) Responsive and creative

5) Compassionate and courageous

4. Mary and Youth

BYM #143

- a. Revealed herself to young people
- b. Apparitions at Lourdes (1858)
and Fatima (1917)

B. DAYS IN HONOR OF MARY

February 2: Purification of Mary/Presentation of the Lord

Mary and Joseph presented the newborn Jesus at the Temple, according to Jewish law, forty days after his birth. They sacrificed a pair of turtledoves, according to the custom of the poor. At the temple, they met Simeon, a man whom God had promised would not die until he saw the Savior. Upon seeing Jesus, Simeon prayed, "Lord, now let your servant go in peace; your word has been fulfilled" (Luke 2:29). Simeon also prophesied to Mary, "A sword will pierce your soul, that the thoughts of many hearts may be revealed" (Luke 2:34-35). The presentation of Jesus in the temple is the Fourth Joyful Mystery of the Rosary.

February 11 Memorial of Our Lady of Lourdes

Mary appeared to a fourteen year old girl named Bernadette Soubirous on February 11, 1858 in Lourdes, France. Our Lady appeared dressed in white with a blue sash, yellow roses at her feet and a rosary in her hand. Mary appeared eighteen times to Bernadette. The Lady told her many things among them that, although Bernadette would not find happiness in this life, she would find it in Heaven. She told her to pray for sinners and to do penance. The Blessed Mother told Bernadette to have a chapel built at the site where she appeared and that processions were to be held. When Bernadette asked the Lady what her name was, she said, "I am the Immaculate Conception." Through Bernadette, the Blessed Mother called sinners to a change in heart, to reach out and care for the sick, the poor, and those who had lost hope. Each year millions of people make their way through the mountainous country of southeastern France to the shrine at Lourdes. They come to ask Jesus through the intercession of his Mother for a cure of their body or soul.

March 25 Solemnity of the Annunciation

The Annunciation is the feast commemorating the appearance of the Angel Gabriel to Mary. The angel told her that she had been chosen to be the Mother of Jesus Christ, the Son of the Most High God. Mary, through the power of the Holy Spirit, became the Mother of Jesus.

C. PRAYERS TO MARY

1. *The Angelus*
(*Queen of Heaven - Regina Coeli* - during the Easter Season)
2. *The Hail, Holy Queen*

VI. LITURGICAL YEAR (1167-71)

A. LENT

1. Time of preparation for Easter, forty days
2. From Ash Wednesday to the Mass of the Lord's Supper on Holy Thursday
3. Liturgical color is purple for penance, repentance, mortification

B. HOLY WEEK

1. Palm Sunday Jn. 12:12-19
2. Triduum
 - a. Holy Thursday
Mass of the Lord's Supper
 - b. Good Friday
Celebration of the Lord's Passion
Liturgical color is red for Christ's blood which was shed for us
 - c. Holy Saturday
 - d. Easter
Sunset of Holy Saturday to sunset of Easter Sunday

C. EASTER SEASON

Sunset of Easter Sunday to sunset of the Solemnity of Pentecost

1. Easter Sunday: liturgical color is white
for glory, joy, innocence
2. Ascension Thursday: liturgical color is white
Marks the end of Jesus' earthly appearances
3. Pentecost: liturgical color is red for the
Holy Spirit
 - a. Fifty days after Easter
 - b. The birthday of the Church

D. OTHER CELEBRATIONS

1. Trinity Sunday - Sunday after Pentecost
2. Corpus Christi (Body and Blood of Christ)
Sunday after Trinity Sunday
3. Solemnity of the Sacred Heart
Friday after the Second Sunday after Pentecost

E. ORDINARY TIME: liturgical color is green for hope, growth, life

F. SAINTS, FEASTS, AND SPECIAL PEOPLE (1172-73)

February 10: Blessed José Luis Sánchez del Río

Born in Mexico in 1913, Blessed José Luis Sánchez del Río lived in a time when it was very dangerous to be a Catholic. While the Mexican government made laws persecuting Catholics, those faithful to the Church began to resist and fight for their rights. They called themselves Cristeros, and their motto was “¡Viva Cristo Rey!” or “Long live Christ the King!” Jose wanted to go with his brothers, who

joined the Cristero army. He begged his mother, saying he wanted to go to Heaven soon. She allowed him to serve the army as a flag-bearer. During a battle in 1928, he was captured and convicted of treason. Before his death, he wrote his mother: “I die happy because I die beside Our Lord...To die for God gives me joy.” He forgave his killers and died shouting “¡Viva Cristo Rey!” He was fourteen years old.

July 1: Blessed Junipero Serra

Blessed Junipero Serra founded the Franciscan missions in California in the 18th century. Born in Spain in 1713, he joined the Franciscans at the age of twenty-three. Initially, he was a scholar and teacher, but he later became a missionary in 1749. He was sent first to Mexico City, then to Baja California and finally founded a mission in San Diego, California in 1769. This was the first of twenty-one missions throughout California. These missions reached out to the native Indians and also first cultivated European crops in America, such as figs, citrus, grapes, olives and vegetables. Blessed Junipero Serra traveled tirelessly from mission to mission and is said to have confirmed over 5,000 people. He died at the mission in Carmel in 1784.

July 11: St. Benedict of Nursia

St. Benedict is the patron saint of Europe and established rules used by monastic communities now called the “Rule of St. Benedict.” He was born in 480 in Italy and St. Scholastica was his twin sister. He tried to pursue a typical life of school and social activities, but he soon became distressed by the lack of morality around him. He left the city in order to pursue a quiet life in the country, and eventually other virtuous men gathered around him. For these men, he developed a set of rules to guide and discipline their life of prayer and work. Although strict, the Rule also shows St. Benedict to be moderate, practical and a good administrator. He founded several monasteries, and the greatest still exists at Monte Cassino. Thousands of religious communities throughout the ages have used the Rule of St. Benedict as the foundation for their organizations. St. Benedict died of a fever in 547.

July 31: St. Ignatius of Loyola

St. Ignatius of Loyola founded the Society of Jesus (Jesuits) and is the patron saint of education. He was born in Spain in 1491 and desired nothing more than to become a valiant knight. He joined the army and was known for fighting duels. Injured during a battle in 1521, he spent his recovery time reading religious works popular at that time. He traveled to the Holy Land to join the Franciscans, but they turned him away. St. Ignatius returned to Spain to study. By 1534, he had six like-minded companions, including St. Francis Xavier and St. Francis Borgia. They created the Society of Jesus as a religious order of men devoted to serving the Pope as missionaries. With St. Ignatius as their Superior General, the Jesuit

order grew rapidly in response to the Reformation. St. Ignatius was also known as a great spiritual director and his book *Spiritual Exercises* is still used today to guide people through month-long meditative retreats. He died in 1556.

VII. SOCIAL JUSTICE

"The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society.... In this time of widespread violence and diminished respect for human life and dignity in our country and around the world, the Gospel of life and the biblical call to justice need to be proclaimed and shared with new clarity, urgency, and energy."
Sharing Catholic Social Teaching Challenges and Directions, USCC, 1998, p. 4

Major Themes:

Dignity of Work and the Rights of Workers

Solidarity of the Human Family

Care for God's Creation

A. AWARENESS OF CARING FOR THOSE WHO SUFFER

1. Discuss the NEWS and newspaper articles about issues that call for Catholics to get involved.
2. Discuss ways to live more simply.
3. Determine ways to make the lives of those who suffer a little better.
4. Research saints whose lives show that service was important in their lives.
6. Discuss how one's buying habits can inflict suffering on others.

B. AWARENESS OF THE IMPORTANCE OF WORK

1. List jobs that demonstrate that value is placed on people over things.
2. Discuss how Christian values can influence priorities in the workplace.
3. Plan activities that highlight environmental issues.
4. Discuss ways to become better stewards or show better stewardship of this earth.

Prayer Appendix

The Jesus Prayer

The **Jesus Prayer** is used as a “prayer word” simply by uttering the word “Jesus” or the phrase “Lord, Jesus, have mercy on me” in harmony with one’s breathing. This technique is a help to become “centered” or still within one’s being.

All the various activities in a child’s life can distract her/him from the important task of building a relationship with the all-holy, transcendent God. This *prayer form* is especially helpful if the classroom mood is restless or emotionally charged. It allows you and the children to become still, to become more aware of the Presence of God and to rest in that Presence.

Technique:

Address the children in words similar to these:

1. Let’s settle down and become very quiet so that we can experience God’s Presence here in this room, within us. God is as close to us as our own breath. Now close your eyes and take in a deep breath.
DO THIS WITH THE CHILDREN at this point.
Then, let it out very, very slowly.
2. Now let us breathe and pray all together.
Breathe in. **PAUSE**. Breathe out. **PAUSE**.
Breathe in and pray, “Jesus” or “Lord Jesus.”
Breathe out and pray, “have mercy on me.”

Repeat this as you continue to breathe.

Continue this exercise until you feel the room quiet. Then join the children entrusted to your care in prayer to the God who has loved them - and you - into being.

3.

Time: Primary grades:	3 - 4 minutes
Intermediate:	4 - 5 minutes
Upper:	5 - 8 minutes

4. Other Prayer Words that could be used as a substitute:

“Lord Jesus - I love you.”

“Spirit of God - fill me with love.”

Feel free to use your favorite phrases.

Choral Speech (Praying in Common)

This *prayer form* invites all to pray as one voice in response to another through the use of selected religious readings or Scripture. The **Psalms** lend themselves to this type of reading. To develop an understanding of praying in unison, or as reply to another, it is necessary to communicate a sense of rhythm by reading, singing within parts, speaking in different voices.

Examples: “O” antiphons, Canticles (Magnificat, Benedictus), psalms, hymns, prayers, litanies, novena, etc.

Technique:

1. Make copies of the *choral reading* for each of the students.
2. Divide the children into groups and assign the parts to be read in unison rhythmically by each group.
3. Decide if any parts are to be read individually and assign those parts.

Song and Gesture

Singing is particularly popular with young children, but can be used when praying with children of all ages. Gesture helps the children to express their feelings through the use of body language. Combining song and gesture makes for a very expressive prayer form.

Technique:

1. Explain that gesture and song are acceptable *prayer forms*. Prayer is not just rote-recited prayers.
2. Choose a song with gestures with which you are familiar. Listen to the song and teach the gestures to the class.
3. Explain to the children that they are now going to create gestures of their own for a given song.
4. Upon choosing an appropriate hymn for the liturgical season, divide the children into groups. Assign each group a verse of the hymn. Instruct the group to create their own gestures for the assigned verse or chorus.
5. Have each group present their gestures to be learned by the entire class. This song can now be used during a prayer service.

Journal Keeping

This *prayer form* (tool) enables a student to reflect on the goals and directions of his/her life, and to appreciate and deepen a personal relationship with a loving Father. It provides a method to assess these experiences.

Technique: Grades 1 - 3

Journal Keeping could be adapted to the level of the student. Responses could be in written or picture form. Springboards to follow a religion lesson could be:

1. How would you feel if you had been at the Last Supper?
2. How do you think Jesus felt when His friends, the apostles, all walked away from Him?
3. If you were blind, how would you feel if Jesus helped you to see? What would you say to Him?

Grades 4 - 8

1. Present the value of journal-keeping as a means of writing personal thoughts and feelings.
2. Differentiate “diary” from “journal.” A diary records personal thoughts and feelings; a journal records personal feelings and thoughts addressed to God as Father, Jesus as Brother, Friend.
3. There is no one particular format. Journaling may be in the form of an informal letter (Dear Father, from Your son/daughter), (Dear Jesus, from Your pal), or a poem, etc.
4. A copybook should be set aside for this special purpose. This helps to make it a special book for conversations with God.

Discuss the idea of a spiritual journey with students: one in which they will discover things about themselves and God. Ask them to think of pictures, symbols, and words that help them to think about God and the things He has created.

Decorate the cover with pictures and / or words which represent aspects of the student’s self.

Discuss titles that would express the above discussion. Allow each student to design artistically a title page.

5. Establish a quiet atmosphere in the classroom for this special time. As a class, journal several times a week. However, students should feel free to use the journal at any time to express their thoughts and feelings to God.
6. Students need to be assured that no one will read their journals without permission. Periodic evaluation with students can take place to determine effectiveness of journaling.
7. Journaling is a student’s personal response from a springboard initiated by the teacher. Such springboards can come from:
 - the Religion lesson (Is there enough evidence to convict you of being a Christian? What are some signs in your life?)
 - a particular Scripture passage
 - inspirational quotes, such as found on calendars, etc.
 - reflections on personal talents, gifts or on those shared with us by others (In your life who reminds you of God and makes you feel special?)

- problems encountered by the age group or within your class, e.g., How does it feel to be left out of a group, to be ignored?

Meditation

Meditation is a form of mental prayer in which one thinks reflectively about God, the Blessed Mother, the saints, or the mysteries of faith.

Technique:

1. Select a Scripture passage. Choose one that is suggested in the Religion textbook.
2. Establish quiet time for approximately two or three minutes before the reading of the passage.
3. Read the passage slowly, aloud or softly. Repeat a word or phrase to capture the attention of the listener.
4. Allow about three or four minutes of quiet time to awaken feelings.
5. Respond with or without words. Remind students of different types of prayer, praise, love, thanksgiving, and petition.

Suggestions for Levels

Primary:

Stress that mental prayer or meditation is listening and talking quietly to God. Encourage students to listen to a selected Scripture story or view a slide presentation or audio-visual reflection. Children should be directed to think about what God is saying to them in this story. Encourage a short response such as the following:

Thank you, God.
I love you, God.
I am sorry, God, etc.

One acclamation should be selected by the child and repeated silently. Allow approximately three minutes for this prayer. Some may choose to share their response

Grade 8

with others, to draw a picture of themselves in the Scripture story, or print their short response in their prayer notebook.

Intermediate:

Repeat all or any of the above. Children may write their own prayer. They may volunteer to read their prayer. In order to keep the spirit of prayer, no more than one child's prayer should be read at a given time.

Junior High:

Use any of the above suggestions.

Follow - up activity: Write a modern day story which parallels the Scripture story. Teacher would ask questions after the meditation such as: Whom would you like to be in the story? Why? What struck you about the story? Why?, etc.

Guided Meditation

Guided Meditation allows the children to consider a Bible verse. It encourages the children to consider their feelings and their relationship with God.

Technique:

1. Call the children to prayer, invite them to be still.
2. When they are still and quiet, invite the children to close their eyes. Remind them to listen very carefully and to try to keep their minds really focused on what you are going to read to them.
3. When they are quiet, read to them the story of Jesus blessing the children (Matthew 19: 13- 15). You may want to read it again after a short pause.
4. Allow a few minutes to pass. Then suggest the children imagine themselves as one of the children whom Jesus blessed. Encourage them to see themselves with Jesus, to imagine where they are. Suggest that they think about how it felt to be near Jesus, how it felt to be sent away from Jesus, and how it felt to be blessed by Jesus. Any ideas of your own would be great!

5. Allow a few minutes for children to consider this. Encourage the children to remember a time when they felt loved and blessed. Who was there? When did this happen? Where did his happen?
6. Older children may be more comfortable seated in a circle facing away from the center.
7. Many other gospel stories lend themselves to guided meditation. For example: The Ten Lepers, Jesus on the Road to Emmaus, or the parable of the Good Samaritan.

Follow Up:

Primary: Draw what you imagined. Write a prayer thanking Jesus for his blessing.

Intermediate: Discuss the blessings they have received. Write a prayer thanking God for these blessings.

Junior High: Journal their feelings during this meditation. Discuss times when you have not felt loved or blessed. Discuss how to help others feel loved and blessed.

Shared Prayer

This *prayer form* helps the students to become more aware and sensitive to God's presence in their lives and in the world around them and to aid them in responding to that presence by sharing prayer with others. This prayer may be spontaneous by having them respond to a few questions relating to a passage read from scripture, or it may take on a more structured format such as creating a litany or the format of the *Prayer of the Faithful* in the Eucharistic Liturgy.

Technique:

1. Take the time to create a prayerful environment. In some way, make a conscious effort to change the area from what the students ordinarily experience. Prepare the students by setting a tone of quiet reverence.
2. For **Intermediate** or **Junior High** levels select one of the students to do the reading of the Scripture passage. Give him/her the selection ahead of time and

have him/her carefully prepared, read slowly, etc. For **Primary** levels, it may be best to do the reading yourself. You may want to use a children's Bible for easier understanding.

3. During the Lenten Season, we take on a new awareness of Jesus' life in the light of His passion, death, and His new life in glory. Select a passage from one of the Gospels on the passion of Jesus.
4. Allow for a period of silent reflection following the reading.
5. For **Primary** levels, prepare beforehand materials needed for drawing: paper, crayons, markers, etc. Have the children draw a picture of the story and then describe what they drew. You may aid them by asking a few questions, e.g. How do you think Jesus felt when the crowd mocked him and his close friends deserted him? Have they ever felt that no one cared?
6. For the **Intermediate** and **Junior High** levels, prior to the prayer experience, it will be necessary to prepare the students by familiarizing them with the formula used for the *General Intercessions* at Mass.
7. Help them to move from the time of Jesus to our own time. In the reflection on the passion of Jesus we are able to see that we are not alone in our suffering. When we condemn others because of race, color, or religion we are repeating the action of Pilate. Mary's sorrow today is shared by the families of sons and daughters of all the war-torn nations of the world. Reflected in Jesus' innocence are the innocent children in famine-afflicted countries, etc.
8. Invite them to write a prayer about one of the many concerns of our world today. These can be put together to be used as a *Prayer of the Faithful*.

