

Religion Guidelines/Semesters

Archdiocese of Philadelphia

These Religion Guidelines are those published in 2000 and revised in 2012, 2013 and 2022. 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. NEW TESTAMENT (124)

A. TOTAL NUMBER OF BOOKS (27 Books)

B. KINDS OF BOOKS

1. The Gospels (4) (125, 126)

a. Definition

b. Origin and Purpose

c. Number and Names

d. Synoptic Gospels (3)

1) Definition

2) Number and names

2. The Acts of the Apostles

a. Definition

b. Author

3. The Letters / Epistles

- a. Definition
- b. Purpose
- c. Number (21)
- d. Authors
 - 1) The Letters of Paul (13)
 - 2) The Letters of Peter (2)
 - 3) The Letters of John (3)
 - 4) The Letter of James (1)
 - 5) The Letter of Jude (1)
 - 6) The Letter to the Hebrews
(Anonymous author)

4. Revelation

- a. Definition
- b. Author

II. JESUS

(430-35)

Jesus means A God saves. @

A. IN THE BEGINNING WAS THE WORD
AND THE WORD WAS GOD.

Jn. 1:1

B. THE WORD BECAME FLESH AND
MADE HIS DWELLING AMONG US.

Jn. 1:14, (456, 484-86)

1. Annunciation

Lk. 1:26-38, (484)

2. Incarnation

Jn. 1:14, (461-63)

3. Birth

Is. 7:10-14, (487-89,
502-07)

4. Role of Joseph

Mt. 1:18-25

C. INFANCY NARRATIVES

(525-30)

1. Matthew

Mt. 1, 2

2. Luke

Lk. 1, 2

D. CHILDHOOD OF JESUS

Lk. 2:41-52, (530-34)

E. BEGINNING OF PUBLIC LIFE AND MINISTRY

(535-70)

- | | |
|------------------------------|--------------------------|
| 1. Role of John the Baptist | Lk. 3:1-18, (523) |
| 2. Temptations in the desert | Lk. 4:1-13 |
| 3. Call of the disciples | Mk. 1:14-22, Jn. 1:35-51 |
| 4. Marriage Feast of Cana | Jn. 2:1-11, (1613) |

F. JESUS SEEN IN VARIOUS ROLES

1. Jesus, the *Teacher*

- | | |
|-----------------------------------|---------------------------------|
| a. Taught in parables | (546) |
| 1) Of the Kingdom of God | Mk. 4:30-34, 13:24-46, (543-46) |
| 2) Of mercy and forgiveness | Lk. 15:4-7, 15:8-32 |
| 3) On the Second Coming of Christ | Mk. 25:1-13 |
| 4) On prayer | Lk. 18:1-8 |
| b. Taught with authority | Mk. 1:22 |
| 1) In the synagogue | Lk. 4:18 |
| 2) In the Temple | Jn. 8:54-59, 10:23B30 |
| 3) Laws - Love and the Beatitudes | Mt. 5:1-12, 22:37-39 (1716-24) |

2. Jesus, the *Healer*

- a. Physical healings Mk. 10:46-52
- b. Physical and spiritual healings Mk. 9:8-26
- c. Spiritual healings Mk. 16:9, Lk. 5:17-26

3. Jesus, the *Reconciler*

- a. Forgives sins Lk. 22:54-62
- b. Urges reconciliation
 - 1) With friends Mt. 5:23-24
 - 2) With enemies Mt. 5:43-44

4. Jesus, the *Lover of All People*

- a. The poor
 - 1) Feeds the multitude Mk. 6:34-44
 - 2) Praises poor widow Lk. 21:1-4
- b. Women
 - 1) The Samaritan woman Jn. 4:4-42
 - 2) Jairus=s Daughter Lk. 8:40-56

c. Outcasts

1) Lepers Lk. 17:11-19

2) Foreigners Mt. 8:5-13

d. Sinners (588-89)

1) Tax collectors Lk. 19:1-10

2) The Sinful Woman Lk. 7:36-50

e. Friends

1) Beloved disciples Jn. 13:23-35

2) Martha, Mary, Lazarus Jn. 11:1 -44

5. Jesus, the *Man of Prayer* (2598-2616)

a. Prayed to his Father (ABBA) Mk. 6:5-15

b. Prayed frequently Mk. 1:35

c. Prayed in his agony Lk. 22:39-46

G. PASSION AND DEATH OF JESUS CHRIST (571-73)

Teach this section using the appropriate Synoptic Gospel:

Cycle A - St. Matthew

Cycle B - St. Mark

Cycle C - St. Luke

Use the Gospel of John each year.

- | | |
|-----------------------------------|---|
| 1. Triumphal entry into Jerusalem | Mt. 21:1-11 Mk. 11:1-11 Lk. 19:28-40 Jn. 12:12-19 |
| 2. Betrayal by Judas | Mt. 26:14-16 Mk. 14:10-11 Lk. 22:1-6 |
| 3. Last Supper | Mt. 26:17-35 Mk. 14:12-31 Lk. 22:7-38 |
| 4. Last Discourse | Jn. 13 - 17 |
| a. Washing of the feet | Jn. 13:1-17 |
| b. The Betrayal | Jn. 13:18-30 |
| 5. Agony in the Garden | Mt. 26:36-46 Mk. 14:32-42 Lk. 22:39-46 |
| 6. Arrest | Mt. 26:47-56 Mk. 14:43-52 Lk. 22:47-53 Jn. 18:1-13 |

| | |
|--|--|
| 7. Trial | Mt. 26:57-68 Mk. 14:53-65 Lk. 22:63-71 Jn. 18:19B40 |
| 8. Peter's denial | Mt. 26:69-75 Mk. 14:66-72 Lk. 22:54-62 |
| 9. Jesus before Pilate | Mt. 27:11-26 Mk. 15:1-15 Lk. 23:1-25 |
| 10. Scourging and crowning with thorns | Mt. 27:26-31 Mk. 15:15-20 Jn. 19:1-16 |
| 11. The Way of the Cross | Mt. 27:32-34 Mk. 15:20-21 Lk. 23:26-31 |
| 12. The Crucifixion | Mt. 27:35-44 Mk. 15:22-32 Lk. 23:32-43 Jn. 19:16-29 |
| 13. The Death of Jesus | Mt. 27:45-56 Mk. 15:33-51 Lk. 23:44-49 Jn. 19:3-37 |
| 14. The Burial of Jesus | Mt. 27:57-66 Mk. 15:42-47 Lk. 23:50-56 Jn. 19:38-42 |

H. THE RESURRECTION

On the third day he rose again. (638-55)

1. Matthew's Gospel
Mt. 28:1-15
2. Mark's Gospel
Mk. 16:1-14

3. Luke's Gospel Lk. 25:1-49

4. John's Gospel Jn. 20-21

I. JESUS APPEARS TO HIS FRIENDS

1. The Road to Emmaus Lk. 24:13-35

2. Thomas the Apostle Jn. 20:24-29

J. THE ASCENSION

Mt. 28:16-20
Mk. 16:19B20
Lk. 24:50-53, (659-67)

III. JESUS THE CHRIST

(436)

Christ means anointed.

IV. JESUS IS LORD

Lk. 1:43, Phil. 2:10-11,
1Cor. 12:3, (446-51)

This title acknowledges the divine mystery of Jesus Christ.

Jesus Christ is God.

This title also shows the respect and trust shown him
by those who approached for help and healing.

V. LITURGICAL YEAR

A. DEFINITION

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

B. SUNDAY

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.

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. Refers to ordinal, counted time.
4. Liturgical color is green for hope, growth, life.
5. 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.
 - a. Cycle A - Gospel of St. Matthew
 - b. Cycle B - Gospel of St. Mark
 - c. Cycle C - Gospel of St. Luke

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. AO Antiphons@

E. CHRISTMAS

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 AND HOLY PEOPLE

(1172-73)

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 24: St. Bartholomew, Apostle

St. Bartholomew is perhaps the least known of the Twelve Apostles. He is mentioned by name in the Synoptic Gospels and in the Acts of the Apostles. In the Gospel of John, he is assumed to be Nathaniel, brought to Jesus by Philip when he was sitting under a fig tree (1:43-51). Like Thomas, Bartholomew went east to evangelize and may have brought the Gospel of Matthew to India. Tradition holds that he may have been martyred by whipping and crucifixion in Armenia or Turkey.

September 21: St. Matthew, Apostle

St. Matthew was born in Capernaum and was also known as Levi. Jesus chose him to be one of the twelve apostles. Before his work with Jesus, he was a tax collector and therefore most likely more educated than some of the other apostles. Matthew was a witness to Jesus' death and resurrection. He first preached the Good News that Jesus taught in Judea, and later traveled to other countries. He wrote the Gospel of Matthew, which is the first of the Synoptic Gospels since he likely wrote it fifteen to twenty years after the resurrection of Jesus. Although we do not know for certain how he died, he is believed to be have martyred. In Christian art, St. Matthew is symbolized by an angel.

October 18: Feast of St. Luke, Evangelist

Luke was born in Antioch, Syria, and was the only Gentile Christian among the Gospel writers. He wrote the third Gospel and the Acts of the Apostles. Paul calls him "our beloved physician," and thus he is the patron saint of physicians and surgeons. He became a missionary companion of St. Paul, and even accompanied him on his last journey to Rome. Luke's Gospel is unique in that he includes six miracles and eighteen parables not found in the other Gospels. Luke also writes

more about Mary and about Jesus as a child. Each of the four Gospel writers has a unique symbol and Luke's is an ox, symbolizing sacrifice.

October 28: Feast of Ss. Simon and Jude, Apostles

Simon is shown on all four lists of Apostles. He is called the Zealot, after a sect of Jewish nationalists, who thought that the Messianic Promise meant that the Jews would be free and independent of the foreign domination of Rome. St. Jude is referred to as Jude in the Gospel of Luke and Acts of the Apostles. However, in the Gospels of Mark and Matthew he is referred to as Thaddeus. He was the brother of James, the Apostle. Jude traveled to Mesopotamia to preach and Simon went to Egypt. Eventually, they worked together evangelizing in Persia until they were martyred.

November 30: Feast of St. Andrew, Apostle

St. Andrew was one of the Twelve Apostles and the brother of St. Peter. In the Gospel of Matthew, Jesus sees Andrew and Peter (called Simon) fishing and calls out to them, "Come after me, and I will make you fishers of men" (Matthew 4:18-20). In the Gospels of John, we are told that Andrew was a disciple of John the Baptist. When John pointed to Jesus and said, "Behold the Lamb of God," Andrew left John to follow Jesus (John 1:35-40). However, we know very little about his life in the early Church. It is commonly believed that he preached the Gospels in Greece and Turkey and was crucified at Patras.

December 27: St. John, Apostle and Evangelist

John, the brother of James, was one of the Twelve Apostles of Jesus. He and his brother were disciples of John the Baptist, but Jesus called them to follow Him with Peter and Andrew. Jesus, while dying on the cross, told John to look after Mary His mother. He was called "the beloved disciple." John is given credit for writing the Gospel of John, three Epistles, and the Book of Revelation. Tradition tells us that he was the only Apostle who died peacefully of old age, in the year 100AD. In art, his symbol is an eagle.

VI. MARY

A. MARY IN THE GOSPELS

- | | |
|------------------------|--------------|
| 1. Jesus in the Temple | Lk. 2:41-52 |
| 2. Wedding at Cana | Jn. 2:1-12 |
| 3. True Blessedness | Lk. 11:27-28 |

4. Crucifixion of Jesus Jn. 19:25-27

B. THE VIRGINAL CONCEPTION (BYM #42-48) (496-511)

1. Jesus had no human father Lk. 1:34-35, Mt. 1:20-25

2. Doctrine=s basis is in Scripture
Mt. 1:20

3. Established in tradition of Church
from earliest times

C. MARY=S VIRGINITY BYM #49-50, (496-507)

1. Truth that Mary remained always a virgin
emerged clearly in the Church's
consciousness in the 4th Century:
phrase Aever virgin@ common description

2. Early consecrated virgins and celibate monks and
hermits discovered in Mary an example of
virginal consecration to Christ.

D. DAYS IN HONOR OF 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 21 Our Lady of Knock

On this day in 1879, Our Blessed Mother appeared with St. Joseph and St. John
the Evangelist to fifteen people at the Church of Saint John the Baptist in Knock,
County Mayo Ireland. Behind them was a plain altar with a cross and a lamb
(which represented Jesus as the Lamb of God.)

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.

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: AFrom 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

1. The *Hail Mary*
2. The *Memorare*
3. The Mysteries of the Rosary

VII. PRAYER

(2558-2865)

A. DEFINITION

Lk.11:1-4,NCD#140,
(2590)

B. MODEL OF PRAYER

1. Jesus prays

(2599)

a. Before decisive moments of his life

(2600)

b. In solitude

(2601)

c. APriestly prayer@ before his suffering and death (2604)

2. Jesus teaches us how to pray

(2607, 2621)

a. With faith

(2609)

b. With boldness

(2610)

c. With patience and humility

(2613)

**C. THE LORD=S PRAYER
AOUR FATHER@**

(2759-66)

D. PURPOSES OF PRAYER

1. Adoration

(2628)

2. Thanksgiving

(2637-38)

3. Petition

(2629, 2634-36)

4. Contrition

(2631)

E. OTHER FORMS OF PRAYER (See Prayer Appendix)

1. The Jesus Prayer
2. Praying in Common (Choral Prayer)
3. Gesture and Song
4. Journal Keeping

VIII. SACRAMENTALS

A. DEFINITION (1667-70)

B. POPULAR PIETY (Devotions) (1674-76, 1679)

1. Veneration of relics
2. Pilgrimages
3. Processions
4. The Stations of the Cross
5. Religious dances
6. The Rosary
7. Medals, etc.

IX. 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 appropriate ways to show respect for all human life
2. Discuss appropriate ways to handle attitudes of prejudice towards persons because of race, religion, ethnic heritage, sex, disability
3. Share ways to resolve family conflicts
4. Practice acting in ways that reflect the attitudes and teachings of Jesus Christ

B. RESPOND TO COMMUNITY NEEDS

1. Participate in parish / school programs for the poor and homeless, for example: food, clothing, toys, etc.
2. Connect with Archdiocesan Social Service Agencies

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

Second Semester

I. LITURGY AND WORSHIP

A. DEFINITION (1069-70)

1. The priestly work of Jesus Christ
2. The sacred action of the Church,
the Mystical Body of Christ
3. Worship, the proclamation of the Gospel
and works of charity

B. PURPOSE (1110-12)

1. To adore and bless God the Father as the source
of all the blessings of creation and salvation
2. To give praise and thanks for the mystery of salvation
won for us by God=s Son, Jesus Christ, which
is made present through the power of the Holy Spirit
3. To be prepared by the Holy Spirit, as assembly,
to encounter Christ and the mystery of salvation

II. THE LITURGICAL LIFE OF THE CHURCH

- A. REVOLVES AROUND THE EUCHARISTIC SACRIFICE AND THE SACRAMENTS (1113)
- B. THE BODY OF CHRIST GATHERS IN A PARTICULAR SITUATION (A juncture of life)
1. The assembly gathers according to each one=s own function. (1188)
 2. AThe liturgical celebration involves signs and symbols relating to creation (candles, water, fire), human life (washing, anointing, breaking bread), and the history of salvation (the Rites of the Passover).@ (1189)
 3. The assembly gathers around the sacramental signs and
 - a. Proclaims the Word (1100-01, 1190)
 - b. Celebrates prayer (1103, 1105-06)
 - c. Performs the ritual
 4. The sacramental sign and the assembly are transformed. (1109)
- C. THE SEVEN SACRAMENTS
- The seven sacraments are the actions of the Holy Spirit at work in the Church. (1116)

1. Purpose (1123)

- a. To sanctify men and women
- b. To build up the Body of Christ
- c. To give worship to God

2. Signs of the sacraments

The celebration of the sacrament is accomplished through the power of God. (1128)

The power of Christ and his Spirit act in and through the actions of the sacraments.

The fruit of the sacrament depends on the disposition of the one receiving it.

a. Baptism (1217-22)

1) Sign - water (1238)

Symbol of life and death
Something is destroyed,
Something is brought to life.

2) Lectionary Readings
for the Sacrament

3) The Prayer of the Rite (1240)

The Formula for Baptism
AN, I baptize you...@

4) Ritual Gesture (1239)

Immersion into the water
or pouring of water

b. Confirmation

- 1) Sign - chrism (1293-96)

Symbol of abundance and joy
Something is made radiant
with beauty, health, and strength.

- 2) Lectionary Readings
for the Sacrament

- 3) The Prayer of the Rite (1300)

Formula for Confirmation
AN, be sealed...@

- 4) Ritual Gesture (1300)

Laying on of hands
and anointing with the
oil of chrism

c. Eucharist

- 1) Sign - bread and wine (1333-36)

Signify the goodness of
creation (the Afruit of the earth@
and Aof the vine@)

The process to make bread and wine
parallels the Paschal Mystery.

- 2) Lectionary Readings (1349)

- 3) Eucharistic Prayer (1352-54)
- 4) Ritual Gesture (1355)
Extension of hands
of the priest during the Prayer;
eating and drinking of the
Body and Blood of Jesus Christ
- d. Penance / Reconciliation (1451)
 - 1) Sign - Sorrow for sins
 - 2) Lectionary Readings
for the Sacrament
 - 3) Prayer of the Rite (1449)
Formula of Absolution
 - 4) Ritual Gesture
Extension of hands over penitent
- e. Anointing of the Sick (1511-12)
 - 1) Sign - oil of the Sick
 - 2) Lectionary Readings (1518)
for the Sacrament
 - 3) Prayer of the Rite (1513)
the Sacramental Formula
 - 4) Ritual Gesture (1519)
Laying on of hands
and anointing with
the oil of the sick

f. Holy Orders (1538, 1554, 1556, 1573)

1) Sign - laying on of hands
and anointing with chrism

2) Lectionary Readings
for the Sacrament

3) Prayer of Consecration
proper to each ordination

a) Bishop (1541, 1586)

b) Priest (1542)

c) Deacon (1543)

4) Ritual Gesture

a) Bishop
Laying on of hands and
anointing of head

b) Priest
Laying on of hands and
anointing of palms
with the oil of chrism

c) Deacon
Laying on of hands

g. Matrimony (1602, 1613, 1617, 1621)

1) Sign - exchange of vows/
Matrimonial consent (1623, 1625-27)

2) Lectionary Readings
for the Sacrament

3) Prayer of the Rite (1630)
Nuptial Blessing

4) Ritual Gesture
Joining of hands and
Exchange of vows

D. SUNDAY (1167, 1193)

This day calls to mind the Passion, Resurrection,
and glory of the Lord Jesus Christ.

Pre-eminent day for the liturgical assembly.

It is the foundation of the liturgical year.

E. LITURGY OF THE HOURS (1174, 1196)

All the hours of the day are made holy
by the faithful gathering to praise God.

This is the Apublic prayer of the Church.@

F. LITURGICAL YEAR (1167-68, 1194)

The brilliance of the Resurrection fills the
whole year and transfigures it by the liturgy.

1. The liturgical year unfolds the whole mystery
of Christ from his Incarnation through his
Ascension to Pentecost.

2. The celebration of days in honor of Mary and
the saints recognize, as models, those
faithful people who responded to the call
of God and stand as intercessors for us. (1172-73)

G. BLESSINGS

(Other than the references to the Catechism, the following information can be found in the Book of Blessings, The Liturgical Press, Minnesota, 1989.)

1. All of God=s work is a blessing. (1079)
2. Jesus Christ is the supreme blessing given to us.
2. In the liturgy the divine blessing is revealed and communicated. (1082)
3. The celebration of blessings holds a privileged place among all the sacramentals.
 - a. Blessings lead the faithful to praise God.
 - b. Blessings can sanctify various situations and events in the lives of the faithful.
4. Celebration of a blessing
 - a. First part -
Proclamation of the Word of God
 - b. Second part -
Praise of God=s goodness and petition for his help.

5. Types of blessings
 - a. Blessings pertaining to persons
 - b. Blessings related to buildings and to various forms of human activity
 - c. Blessings of objects used in Churches or in the liturgy or popular devotions
 - d. Blessings of articles meant to foster devotion of the Christian people
 - e. Blessings related to feasts and seasons
 - f. Blessings for various needs and occasions

6. To BLESS is to uncover the presence of God in our daily lives so we can respond to him and give him praise and thanks.

7. Sunday is to the week what the Liturgy of the Hours is to the day and the Liturgical Seasons are to the year.

III. PRAYER

A. DEFINITION

(2559-65, 2697)

B. THE EUCHARISTIC PRAYER

This prayer has its roots in the *berakah*,
a Jewish prayer of blessing.

1. This is the pattern of all our
Eucharistic Prayers
 - a. Name and praise God
 - b. Remember the saving acts of God
in salvation history
 - c. Intercede that these mysteries become present
now through the calling upon
(invocation) of the Holy Spirit
 - d. Give thanks that it has been accomplished
through Christ and the Spirit

2. Eucharistic Prayer II

- a. The *Preface* (1352)

We give thanks to the Father, through Christ
and in the Holy Spirit for all his works:
creation, redemption, and sanctification.

- b. The *Epiciclesis* (1353)

The Church asks the Father to send the
Holy Spirit on the bread and wine so that
by his power they may become the
Body and Blood of Christ and that those
who take part in it may be one body and one spirit.

c. The *Institution Narrative* (1353)

The power of the words, the action of Christ, and the power of the Holy Spirit make sacramentally present Christ=s body and blood under the species of bread and wine.

d. The *Anamnesis* (1354)

The Church recalls the Passion, Resurrection of Christ Jesus and presents to the Father the offering of his Son which reconciles us with him.

e. The *Intercessions* (1354)

The Church indicates that the Eucharist is celebrated with the whole Church in heaven and on earth.

C. KINDS

1. Lectio (2700)

God speaks to us in his WORD

2. Our response (2702)

a. Vocal (2704, 2722)

b. Meditation (2705-08, 2723)

c. Contemplation (2709-19, 2724)

C. PURPOSES

1. Adoration (2628)
2. Thanksgiving (2637-38)
3. Petition (2629)
4. Contrition (2631)

D. OTHER FORMS (See Prayer Appendix)

1. Guided Meditation
2. Shared Prayer

IV. MARY

A. BLESSEDNESS OF MARY

(BYM #51-56)

1. Mary emphasized in Scripture as "Blessed@ Lk. 1:42
2. Dogma of the Immaculate Conception Lk. 11:27-28
focuses on Mary as full of grace, as
"preserved free from all stain of original sin"
from the moment of her conception
3. The Immaculate Conception prepared (490-93)
Mary for her greatest privilege:
Motherhood of Jesus, the Savior.
4. The dogma of the Assumption BYM #57-61, (966, 974)
focuses on Mary=s participation in her
Son=s Resurrection and anticipates
the resurrection of other Christians.
It is the oldest liturgical feast of Mary in
the Church dating to about the fifth century.

B. MOTHER OF GOD

Lk. 1:26-38,
(BYM #62- 64), (485,
495, 509, 723)

1. Defined at the Council of Ephesus in 431 A.D.
2. Mary's role in the Church flows from her union with her Son, Jesus the Christ
3. Mary continues to bring us the gifts of salvation as our intercessor before God (969, 975)

C. 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.

May 31 Feast of the Visitation Luke 1:39-56

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 Lord and obeying His will in all things.

May or June Immaculate Heart of Mary

(Saturday following the Second Sunday after Pentecost)

In the Gospel we read that Mary treasured all things in her heart. @

In 1944, Pope Pius XII consecrated the world to the Immaculate Heart of Mary and recommended devotion to Mary's Immaculate Heart. Although the world was at war when the Pope recommended renewed devotion to Mary, this devotion is not just for times of war but for all times.

July 16 Memorial of Our Lady of Mount Carmel

Mount Carmel is located on the coast of Israel, north of the city of Haifa. This was the place where the prophet Elijah confronted the pagan prophets of Baal. Around 1154, the Order of Mt. Carmel was founded at this ancient shrine. This contemplative order, called Carmelites, began to celebrate its patronal feast on July 16. According to the tradition of the order, on that day in 1251, Mary appeared to St. Simon Stock, a Carmelite in England. She gave him the brown scapular as a sign of her love and protection. A full scapular is a long piece of cloth worn over a religious habit. Today a scapular may be a medal or two pieces of cloth connected by a cord. Carmelites and others who wear the scapular honor the Blessed Mother by wearing it

D. PRAYERS

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

V. 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
 - 1) Chrism Mass
 - a) Renewal of Commitment to Priestly Service
 - b) Rites of the Blessing of Oils and Consecrating the Chrism
 - (1) Consecration of the Chrism
 - (2) Blessing of the Oil of Catechumens
 - (3) Blessing of the Oil of the Sick
 - 2) Evening Mass of the Lord=s Supper
 - a) Introductory Rites

- b) Liturgy of the Word
- c) Washing of Feet
- d) Liturgy of the Eucharist
- e) Transfer of the Holy Eucharist

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 AND HOLY PEOPLE (1172-73)

April 25: St. Mark the Evangelist

St. Mark was one of the early disciples of Jesus and the author of the Gospel of Mark. In the first years after the Ascension of Jesus, Mark traveled to Rome with the apostle Peter as an interpreter and wrote down many of Peter's sermons. This formed the basis of Mark's gospel, which he wrote in Greek in order to convert the Gentiles to Christianity. Later, in 49 AD, St. Mark went to North Africa and founded the Church of Alexandria. He became the first bishop there and is considered the founder of Christianity in Africa. In art, St. Mark is symbolized by a winged lion. While we do not know when he died, St. Mark is believed to have been martyred near Alexandria.

May 3: Ss. Philip and James (the Lesser), Apostles

Philip and James were two of the Twelve Apostles. Philip was from Bethsaida in Galilee, and was called to be a disciple (John 1:43). It was Philip who told Jesus they could not feed five thousand people with just a few loaves and fishes (John 6:7). Tradition holds that Philip helped spread Christianity to Greece and Syria and was likely martyred there. James the Lesser is mentioned very little in the Gospels. However, he wrote the first Christian epistle, the *Epistle of James*, and may have been the first Bishop of Jerusalem.

May 14: St. Matthias, Apostle

When Judas betrayed Jesus, the Apostles only numbered eleven. After Jesus' Ascension, they sought out another worthy person to take his place. Peter insisted that the new Apostle be a man who had been a disciple from the beginning and had accepted Christ's teaching about the Eucharist. They nominated Matthias and Joseph called Barsabbas. After praying, they cast lots and Matthias was chosen (Acts 1:23-26). Although little else is known about his life, he is thought to have

spread the Gospel in Judea and later the area where the country of Georgia is now. He was martyred and buried there.

June 29: Ss. Peter and Paul, Apostles

Sts. Peter and Paul are two of the most important figures in the early Church. Peter, also called Simon Peter, was one of the first disciples of Jesus. He was a fisherman and Jesus called him and his brother Andrew to be fishers of men (Matt. 4:18-19, Mk. 1:16-17). Still, Peter struggled with doubt and feelings of unworthiness. In the Gospel of Matthew, Peter nearly drowns when he tries to walk on water like Jesus (14:28-31). In the Gospel of John, Peter does not want Jesus to wash his feet at the Last Supper (13:2-11). Most famously, he denied being a disciple of Jesus three times after Jesus was arrested. Despite all this, Peter knows Jesus to be the Son of God, and for this reason Jesus says to him “On this rock I will build my Church.” In this way, Peter is chosen as the first pope. After the Ascension, Peter focused his evangelization efforts on the Jewish community. He was crucified upside down in Rome around 64AD.

Unlike Peter, Paul was not a firsthand witness to Jesus’ life and death. He was from Tarsus and at first, he persecuted the early Christians. Then he met the risen Christ on the road to Damascus and changed his life (Acts 9:1-31, 22:1-22, 26:9-24). He wrote fourteen books in the New Testament and focused his evangelization efforts on the Gentiles. Paul also helped the early Church work through important issues, such as whether or not to follow the Mosaic laws of the Jews. It is believed he was martyred in Rome shortly before Peter’s death in 64AD.

July 3: St. Thomas, Apostle

St. Thomas was one of the Twelve Apostles and is best known for doubting the risen Jesus. He first appears in the Gospel of John after the death of Lazarus and Thomas expresses his wish to follow Jesus unto death (11:16). However, Thomas has difficulty in believing and understanding all that Jesus says about his future death. Most famously, Thomas refuses to believe some of the other Apostles have seen Jesus resurrected. He says, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hands into his side, I will not believe.” When Jesus appears to Thomas and invites him to touch his wounds, Thomas finally believes (John 20:24-29). After the Ascension, Thomas heads east to spread Christianity. It is known that he made it into Iran, and tradition holds that he made it as far as Kerala, India. He is thought to have been martyred by a spear in 72AD.

July 25: St. James (the Greater), Apostle

James, son of Zebedee, was one of the Twelve Apostles. He and his brother John joined Jesus early in His ministry. James was a witness to the Transfiguration. From the Gospels, we know that James had a strong personality. He asked to be seated next to Christ in heaven, and earned the nickname Son of Thunder after telling Jesus he would call down fire from heaven on some unwelcoming Samaritans. James put his zeal to good use, possibly spreading the faith all the way to Spain. The famous ancient pilgrim trail called the Way of St. James ends at Santiago de Compostela, where the relics of St. James are kept. He is believed to be the first Apostle to be martyred, around 44AD.

VI. 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 current legislation that helps the poor and homeless
2. Determine ways to help those in need locally, statewide and globally
3. Determine ways to better use natural resources

B. AWARENESS OF THE IMPORTANCE OF WORK

1. Research laws that help create safe working conditions
2. Discuss injustice of sweat shops
3. Share talents with one=s family, classmates, parish organizations.