

## *Religion Guidelines*

### **Archdiocese of Philadelphia**

These Religion Guidelines are those published in 2000; reformatted into trimesters in 2006; 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 Trimester*

## **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** 1 Cor. 11:18; 14:19, 28,34  
particular locale;
- 3) the whole universal community of** 1 Cor. 15:9; Gal. 1:13  
believers world-wide, living  
and dead.

#### **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.

c. 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)

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

## B. CONCEPTS OF CHURCH

1. People of God (781)

*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, (811)  
who makes the Church  
one, holy, catholic, and apostolic.

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, (827)  
including her ministers,  
acknowledge that they are sinners.

2) By canonizing some of the faithful, (828)  
i.e., by solemnly proclaiming  
that they practiced heroic virtue  
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 (857)  
foundation of the Apostles

- 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, AThe 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

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
- o. Edmond G. Prendergast the seventh bishop  
of Philadelphia: founded many new parishes and  
three Contemplative Orders of Sisters in the Archdiocese
- p. 1918 Dennis Cardinal Dougherty eighth  
bishop of Philadelphia: opened many new  
schools, high schools, hospitals, homes  
for the aged and catholic colleges
- q. 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
- r. 1959 Dedication of the National Shrine of the  
Immaculate Conception, Washington, D.C.

Patroness of the United States

s. 1961 John Cardinal Krol tenth bishop of Philadelphia

t. 1962 October 2, Opening Session of Vatican II Ecumenical Council

u. 1988 Cardinal Anthony Bevilacqua eleventh bishop of Philadelphia.

v. 2003 Cardinal Justin Rigali twelfth bishop of Philadelphia

w. 2011 Archbishop Charles Chaput thirteenth bishop of Philadelphia

F. THE MODERN PERIOD (1963 to PRESENT)

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 He has the charism of *infallibility*. (936) (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 (956) greatly helped.

### **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" (1069)  
or a "service in the name of / on behalf of the people."
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 (1070)  
not only to the celebration of divine worship,  
but also to the proclamation of the Gospel  
and to active charity.
4. It is through the liturgy especially that the (1068)  
faithful are enabled to express in their lives  
and manifest to others the mystery of Christ  
and the real nature of the true Church.

B. THE LITURGY: WORK OF THE HOLY TRINITY

1. In the liturgy of the Church, God the Father (1110)  
is blessed and adored as the source of all  
the blessings of creation and salvation,  
with which he has blessed us in his Son.
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 (1111)  
Church already participates, as a foretaste,  
in the heavenly liturgy.
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 confer the grace that they signify. (1127)

c. From the moment that a sacrament is celebrated in accordance with the intention of the Church, (1128)

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 disposition of the one who receives them. (1128)

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:  
Baptism, Confirmation, and the Eucharist (1212)

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

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

## B. SACRAMENTALS

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

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 AND HOLY 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 he 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: St. 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 10<sup>th</sup>, 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: Saint John Paul II, Pope**

Saint 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, Saint 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, Saint 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 16<sup>th</sup> 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.

**VI. MARY**

(1195)

**A. MARIAN CHURCHES AND SHRINES**

**1. Local shrines**

**a. The Miraculous Medal Shrine, Germantown**



- b. Our Lady of Czestochowa, 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
- 7. 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-lis* - 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 Saint 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 8<sup>th</sup> since the 7<sup>th</sup> 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 12<sup>th</sup> 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: AO 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: 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 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 Trimester*

## **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 – (1723)



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.®

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 or even nullified by ignorance, force, fear, habit, inordinate attachments and other psychological or social factors. (1935)
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 (1788)

assisted by the virtue of prudence,  
by the advice of competent people,  
and by the help of the Holy Spirit  
and his gifts.

- 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 Christians to live in relationship with the Holy Trinity. They have the One and Triune God for the origin, motive and object. (1812)

- 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 four cardinal virtues: prudence, justice, fortitude, and temperance. (1804-09, 1834)

- d. The seven gifts of the Holy Spirit

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

- 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 twelve of them. (1832)  
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. Sin sets itself against God's love for us and turns our hearts away from it. (1850)
  - 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- engenders vices, among which are the capital sins: pride, avarice, envy, wrath, lust, gluttony, and sloth. (1866, 1876)

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

A 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 is an instruction from God which shows us (1975)

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  
person and forms the basis of our  
fundamental rights and duties. (1878)

b. The Old Law

1) The first stage of revealed law

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

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  
grace to us. (1983)

## 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)

# *Third Trimester*

## **I. LIFE IN CHRIST**

"Teacher, what must I do to have eternal life?"  
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."  
Mt. 19:16-18

### **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.  
The gift of the commandments is the gift of God himself. In making his will known, God reveals himself to his people.  
(2057, 2059)

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. Ex. 20:2-5,  
You shall have no other gods besides me. 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, 3:15 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 and duty to punish malefactors by means of penalties commensurate with the gravity of the crime. (2266)

- 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 (2309)  
legitimate defense by  
military force (Just War)  
require rigorous consideration.
      - (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 (2310)  
and duty to impose on citizens  
the obligations necessary for national defense.
    - c) Public authorities should make (2311)

equitable provision for those who  
for reasons of conscience refuse  
to bear arms.

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

## 6. The *Sixth* Commandment

You shall not commit adultery. Ex. 20:14,  
The Church has understood the sixth Deut. 5:18, (2336)  
commandment as encompassing the  
whole of human sexuality.

- a. "...male and female he created them..."
- 1) Sexuality affects all aspects of the (2332)  
human person in the unity of  
his/her body and soul.
  - 2) Everyone should acknowledge (2333)  
and accept his/her sexual identity  
as a gift from God.
- 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 (2345)  
from God, a grace, a fruit of spiritual effort.
- 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 (2427-28, 2434)  
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.

e. Respect on the international level (2439)  
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.

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 (2447)  
one of the chief witnesses  
to fraternal charity.
- 3) Those who are oppressed by poverty (2448)  
are the object of a preferential love  
on the part of the Church.

## 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 (2473)  
given to the truth of the faith: it means  
bearing witness even unto death.
  
- 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. (2488)  
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.
  - 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 see God; it enables us even now to see things according to God. (2531)

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

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

10. The *Tenth* Commandment

You shall not covet your neighbor's goods.

a. The sensitive appetite leads us to desire 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. (2535)

b. The disorder of covetous desires

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

- 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)

## II. 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, 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. (2603)
  - b) He preceded any work with thanksgiving, ex. The Raising of Lazarus (2604)
- 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*:  
A 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 asking on behalf of another. (2647)  
It knows no boundaries and extends to one's enemies.

d. Thanksgiving

- 1) Thanksgiving characterizes the prayer of the Church. (2637)
- 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 (2665)

invocations: for example,  
Son of God, Lord,  
Lamb of God, Good Shepherd

- 2) AThe 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) AThe 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) AThe 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 An engaging thought, imagination, emotion, and desire. (2723)
4. AContemplative 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, (2804)  
the Father  
*Thy name, Thy kingdom, Thy will!*
  - a. By asking "hallowed be Thy name" (2858)  
we enter into God's plan, the  
sanctification of his name by us,  
in every nation and in each person.
  - b. By asking "Thy kingdom come" (2859)  
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.
  - c. By asking "Thy will be done" we ask (2860)  
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.
2. The second set of petitions present our concerns (2805)  
to God  
*"give us ... forgive us ... lead us ... deliver us..."*
  - a. In saying "our daily bread" we refer to the (2861)  
earthly nourishment necessary for  
subsistence, and also to the bread of  
Life, the Word of God, the Body of Christ.
  - b. In saying "forgive us", we beg God's mercy (2862)  
for our offenses, mercy which can  
penetrate our hearts only if we have learned  
to forgive our enemies, with the example and help of Christ.
  - c. When we say , "lead us not into temptation", (2863)  
we are asking God not to allow us to take  
the path that leads to sin.

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 AAmen@ 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,

a. Mary joins with her son, Jesus, in bringing about the birth of believers in the Church. (963)

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.

**May 13                      Memorial of Our Lady of Fatima**

In Portugal in 1917, the Blessed Virgin Mary appeared to three children several times starting on May 13. Throughout her apparitions, which lasted until October 13, Our Lady asked the children to pray the rosary and to devote themselves to her Immaculate Heart. The Church tells us that the true message of the visions at Fatima is an “urgent call to conversion and penance” which “draws us to the heart of the Gospel” (*The Message of Fatima*, Congregation for the Doctrine of the Faith).

**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 Atreasured 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 recommended renewed devotion to Mary, this devotion is not just for times of war but for all times.

**June 27                      Our Lady of Perpetual Help**

The picture of Our Lady of Perpetual Help has a long and fascinating history since 1449.It now hangs in the Redemptorist Church of St. Alphonsus in Rome. Devotion to Our Lady of Perpetual Help has spread throughout the world. People from all over the world still come to pray before this beautiful image of Mary. Miracles, cures, blessings, and graces are still being recorded.

**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.

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. Solemnity of the Most Holy Trinity- Sunday after Pentecost
2. Solemnity of the Most Holy Body and Blood of Christ
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)

**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.

**February 10: Saint José Luis Sánchez del Río**

Born in Mexico in 1913, Saint 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: Saint Junipero Serra**

Saint Junipero Serra founded the Franciscan missions in California in the 18<sup>th</sup> 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.
5. 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.

**HOLYDAYS OF OBLIGATION**

In the United States, there are six holydays:

- |                                   |                                      |
|-----------------------------------|--------------------------------------|
| 1. Mary, Mother of God, January 1 | 4. All Saints, November 1            |
| 2. Ascension Thursday             | 5. Immaculate Conception, December 8 |
| 3. Assumption, August 15          | 6. Christmas, December 25            |