

# High School Faith Formation Curriculum



**Diocese of Marquette**

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# POD 1 — REVELATION

*By revealing himself God wishes to make them [men] capable of responding to him, and of knowing him, and of loving him far beyond their own natural capacity.*

*(CCC, 51)*

This pod consists of four sessions focusing on Revelation. They are:

Session A: Inborn Desire for God

Session B: Natural Revelation & Divine Revelation

Session C: Transmission of Divine Revelation

Session D: The Magisterium

## Vocabulary

Apostolic Succession

Fathers of the Church

Divine Revelation

Doctrine

Dogma

Infallibility

Magisterium

Natural Revelation

Patristic Writings

Private Revelation

Public Revelation

Reason

Tradition

# Session 1A – Inborn Desire for God

*As the deer longs for streams of water, so my soul longs for you, O God.*

*My being thirsts for God, the living God.*

*(Ps. 42:2-3)*

## Objectives

1. Humans have a longing for God written in their hearts, because we have been created by and for God (CCC, 27)
2. Human beings strive to know God
  - a. Only in God, will they find the truth, peace, and happiness for which we never stop searching (USCCA, 7; CCC, 27)
  - b. Humans are religious beings as evidenced by our religious beliefs and behaviors (CCC, 28)

**Note to Catechist:** St. Augustine said it beautifully, that God made us for himself and our hearts are restless until they rest in him. Everyone seeks truth, goodness and beauty. Some people look for them in material things alone, but the only reason that anything has truth, goodness, and beauty is because they share a little bit in God, who is the ultimate truth, goodness, and beauty. As a result everyone who seeks these things is really looking for God.

3. Humans come to know God through
  - a. Natural Revelation
  - b. Divine Revelation



## Session 1B – Natural & Divine Revelation

*By natural reason man can know God with certainty, on the basis of his works. But there is another order of knowledge, which man cannot possibly arrive at by his own powers: the order of divine revelation.*  
(DF, 1870)

### Objectives

1. Human reason is our ability to know and understand truth (CCC, 36)
2. Natural Revelation is the way God makes himself known to human reason through the created world (CCC, 36)

**Note to Catechist:** Sacred Scripture attests to natural revelation in the story of creation and the book of Wisdom (13:1). It is affirmed in the New Testament in the Acts of the Apostles (17:26) and in Romans (1:20). Natural revelation is also affirmed in the Patristic Writings; an example can be found in the writings of St. Augustine of Hippo. (CCC, 32)

3. Natural Revelation is not enough to completely reveal God because of our human limitations (CCC, 37)
4. In his goodness and wisdom; “God reveals himself to man by gradually communicating his own mystery in deeds and in words” so that we may be saved and share in his life. This is Divine Revelation (CCC, 51; 69)
5. The fullness of Divine Revelation is the life, person, and mission of Jesus Christ (CCC, 53)

# Session 1C – Transmission of Divine Revelation

*Go, therefore, and make disciples of all the nations.  
Baptize them in the name of the Father, and of the Son, and of the Holy Spirit.  
Teach them to carry out everything that I have commanded you.  
(Mt. 28:19)*

## Objectives

1. Scripture and Tradition are the two methods by which divine revelation is transmitted (CCC, 74-95)
  - a. Sacred Scripture is the written word of God inspired by the Holy Spirit (CCC, 81)
  - b. Sacred Tradition are the teachings of Jesus, entrusted to the apostles, handed on by their successors (bishops), under the inspiration of the Holy Spirit and passed on to all generations through the doctrine, life, and worship of the Church (CCC, 78)
2. Scripture and Tradition are intimately bound together springing from the same source and make the mystery of Christ present in the Church (CCC, 80)
3. Authentic interpretation of the Deposit of Faith (Scripture and Tradition) is entrusted to teaching office of the Church (CCC, 85)

# Session 1D – The Magisterium

*Do you resolve to guard the deposit of faith, entire and incorrupt, as handed down by the Apostles and preserved in the Church everywhere and at all times? “I do”*  
(From the Rite of Ordination of a Bishop)

## Objectives

1. The Magisterium, the bishops in communion with the Pope, is the living, teaching office of the Church (CCC, 85)

**Note to Catechist:** Apostolic Succession is the handing down of the uninterrupted preaching, teaching, sanctifying and governing authority of the apostles to their successors the bishops. It is conferred through the laying on of hands at their episcopal ordination. (CCC 888-892)

2. This teaching authority is exercised in the name of Jesus Christ (CCC, 85)
3. The Church exercises its Christ-given teaching authority fully when it defines dogma (CCC, 88)

**Note to Catechist:** Dogma is definitive, infallible teaching of the Church.

## **Defending the Faith**

### **1. Why do Catholics believe in things and do things that are not in the Bible?**

The Bible is not the sole means God chose to hand on the truths of Revelation. Scripture and Tradition are the two complementary ways Revelation is handed down. There are things taught in Tradition that are not explicitly found in Scripture. Nothing taught through Tradition however contradicts Scripture since both come from Christ through the Apostles. An example of this is the dogma of the Immaculate Conception. Apostolic Tradition refers to what Jesus taught the Apostles and early disciples. This was first passed on orally and only later was it written down. Apostolic Tradition and Scripture are both God's revelation to us.

### **2. Does God still reveal himself today?**

Jesus Christ is the fullness of revelation. There is no new public revelation to be expected before the second coming of Jesus. Yet even if revelation is already complete we do not fully understand it. The Church has continued to grow in understanding revelation's full significance over the course of the centuries. The understanding of revelation by the faithful, aided by the teaching authority of the Church, continues to grow, deepen and expand. Private revelations, such as the message of the Blessed Virgin Mary at Lourdes and Fatima, while revealing nothing new, help us to live more fully that which was revealed to us.

### **3. Is everything the Pope says infallible?**

No, but the Pope makes infallible statements when some doctrine has been called into question or to reiterate Church teaching. A pope's private theological opinions are not infallible, only what he solemnly defines in the area of faith and morals is considered to be infallible teaching. Most doctrines have never been doubted by the majority of Catholics. The Pope exercises his role as Supreme Teacher of the Church when he makes an "ex cathedra infallible statement", a special gift of the Holy Spirit. Ex Cathedra is Latin for "the chair" (meaning the seat of St. Peter).

### **4. Can't I come to know God on my own, do I need the Church?**

By our nature we are religious beings looking for something greater; God has made us to be in intimate relationship with him. The faithful must nurture their faith and relationship with God. The Church is entrusted to pass on the teachings of Jesus Christ, care for the deposit of faith and guard it with dedication. We need the Church's wisdom and guidance to fully understand revelation, to come to know, love and serve Jesus Christ and so to enter heaven.

## Faith in Action

- Take a walk outdoors, paying attention to nature. Write a short essay on how you see God revealed in creation
- Sketch out a family tree. Talk about how previous generations have influenced your family today. How is this like the Catholic Church passing on the faith?
- Create a web site aimed at revealing God. Consider your audience and design it with links for further information
- Pray this prayer from St. Anselm. Share it with someone who is struggling with their faith

### Prayer for Those Searching for God

O Lord my God,  
Teach my heart this day where and how to see you,  
Where and how to find you.  
You have made me and remade me,  
And you have bestowed on me  
All the good things I possess,  
And still I do not know you.  
I have not yet done that  
For which I was made.  
Teach me to seek you,  
For I cannot seek you  
Unless you teach me,  
Or find you  
Unless you show yourself to me.  
Let me seek you in my desire,  
Let me desire you in my seeking.  
Let me find you by loving you,  
Let me love you when I find you.

## Other Resources

*Dei Verbum*, Vatican II document

*The Reason Series*, Fr. Robert Spitzer, Magis Center of Reason and Faith

[www.magisreasonfaith.org](http://www.magisreasonfaith.org)



## POD 2 — OVERVIEW OF THE BIBLE

*In Sacred Scripture, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word, "but as what it really is, the word of God."*

(CCC, 104)

This pod consists of four sessions which serve as an introduction to the Bible. They are:

Session A: Where Does it Come From?

Session B: How the Canon Came to Be

Session C: Literary Genres & Senses of Scripture

Session D: The Bible & Science

### Vocabulary

Apocrypha

Apostolic Tradition

Canon

Christological

Deuterocanonical

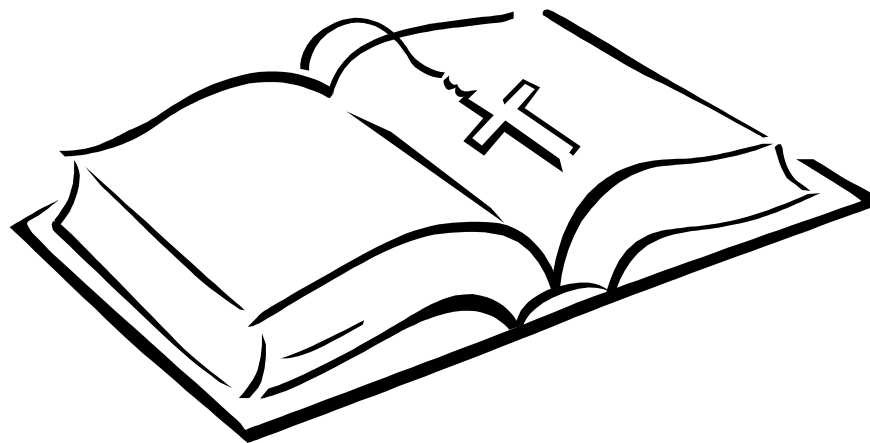
Exegesis

Inerrancy

Inspiration

Lectionary

Vulgate



## Session 2A – Where Does it Come From?

*All scripture is inspired by God...*  
(2Tim. 3:16)

### Objectives

1. Sacred Scripture
  - a. Was written under the inspiration of the Holy Spirit [in human words] (CCC, 105)
  - b. Has God as its author and have been handed on as such to the Church herself (DV, 11)
  - c. “Firmly, faithfully, and without error teach that truth which God, for the sake of our salvation...” (DV, 11)
2. Divine revelation has been transmitted in primarily two ways: (CCC, 105-108)
  - a. Oral transmission
    - i. The Israelites’ experience of God was passed down by
      1. prophesying
      2. preaching
      3. storytelling
      4. poetry
    - ii. The Gospel was handed on by the apostles by
      1. preaching
      2. example
      3. the institutions they established
      4. what they themselves had received

**Note to Catechist:** Matthew 28:19-20 “Go therefore and make disciples of all nations baptizing...Teaching them all I have commanded you and behold I am with you always until the end of the age” shows us that Jesus commanded us to preach and teach the Gospel and not just publish it in a book.

- b. Written transmission
  - i. Writing replaced what had been passed down orally because
    1. The end of the world was not coming as soon as the early Christians had thought and eyewitnesses began to die
    2. Distortions and misunderstandings of the Gospel were taking place (2 Cor. 11:3)
    3. To preserve God’s message of salvation and the words of Jesus
    4. A written record could be used as a teaching tool



## Session 2B – How the Canon Came to Be

*It was by the apostolic Tradition that the Church discerned which writings are to be included in the list of sacred books.*  
(CCC, 120)

### Objectives

1. The Canon of the Bible is the complete list of the books in Sacred Scripture (CCC, 120)
  - a. Became fixed within the first centuries of the Church (USCCA, 24)
  - b. The Old Testament was written over hundreds of years being completed approximately 100 BC
  - c. The New Testament books were written from approximately 50 AD – 120 AD

**Note to Catechist:** Scripture in the early church was characterized as those writings that could officially be read in Church. A list of the divinely inspired books was organically developed up to the fourth century and definitively accepted at the Councils of Hippo (393) and Carthage (397).

2. Apostolic Tradition discerned which writings would be included in the Canon of the Bible (CCC, 120)
  - a. Council of Trent (1546) declared all 73 books of the Catholic Bible were divinely inspired in their entirety (USCCA, 24)
  - b. Both the First and Second Vatican Councils confirmed the declaration that all the books of the Bible were divinely inspired (USCCA, 24)
  - c. The Catholic Bible includes books which are not accepted as Scripture by Protestants. Catholics refer to them as Deuterocanonical books and Protestants refer to them as the Apocrypha (USCCA, 24)

**Note to Catechist:** The Deuterocanonical books are Maccabees I & II, Wisdom, Sirach (Ecclesiasticus), Tobit, Judith, Baruch, and some passages from Daniel and Esther.

3. Be familiar with Catholic Translations of the Bible
  - a. St. Jerome Vulgate
    - i. First official translation from original languages to Latin
    - ii. In 405 it became the authorized version of the Church
  - b. Douay-Rheims Version is the English translation of the Latin Vulgate
  - c. New American Bible is used by the Church in the United States in the *Lectionary*
  - d. New Jerusalem Bible is widely used outside the United States

- e. Revised Standard Version—Catholic Edition (Used in *Catechism of the Catholic Church*)

**Note to Catechist:** The English translations other than the Douay-Rheims are translated from the Greek, the Vulgate, and Hebrew

# Session 2C – Literary Genre & Senses of Scripture

*...The four senses guarantees all its richness to the living reading of Scripture in the Church  
(CCC, 115)*

## Objectives

1. The Bible is written in several literary genres (DV, 12)
  - a. Some genres present are: origin accounts, epics, poetry, history, parables, letters, wisdom literature, prophetic literature
  - b. Recognizing the literary genre provides insight into the “meaning the sacred writers really intended” (DV, 12)
2. The Senses of Scripture
  - a. Literal Sense is “the meaning conveyed by the words of Scripture and discovered by exegesis (CCC, 116)
    - i. Proper interpretation of scripture requires an examination of actual events, key characters, knowledge of the cultural context and identifying the literary genre of the passage
    - ii. Lays the foundation for the other senses
  - b. Spiritual Sense is derived from the unity of God’s plan of salvation (CCC, 117)
    - i. The text of Scripture discloses God’s plan (USCCA, 29)
    - ii. The realities and events are also signs of the divine plan which are interpreted using the spiritual senses of scripture
      1. Allegorical
        - a. Recognizing how people, events and things in the Bible point to the life, death, resurrection of Christ and therefore have a more profound meaning. In other words it examines their Christological significance
      2. Moral
        - a. People, events and things in the Bible encourage us and teach us how to live and act justly
      3. Anagogical
        - a. People, events and things in the Bible point to eternal significance, “leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem” (CCC, 117)

**Note to Catechist:** Provide your students with an example of interpreting a scripture passage applying the four senses of scripture. Here are two examples:

#### THE CROSSING OF THE RED SEA (Ex. 14:10-31)

Literal—The Israelites crossed the Red Sea because it opened before them. It closed destroying Pharaoh's army.

Allegorical—The crossing illustrates the Israelites freedom from slavery. Through Jesus, God frees us from the slavery of sin.

Moral—The water of the Red Sea freed the Israelites by destroying Pharaoh's army and so through the waters of Baptism original sin is destroyed so that we may live lives of virtue.

Anagogical—Through the waters of the Red Sea the Israelites entered the promised land and so through the waters of our Baptism we hope to enter the promised land of heaven

#### THE TEMPLE

Literal—The actual building (construction) on Mount Zion. (1Kings 6)

Allegorical—The passage where Jesus tells the Jews to destroy the temple (referring to himself) and in three days he will raise it up again, encompasses both the literal and allegorical sense of Scripture. (John 2:19-21)

Moral—Do you not know that your body is a temple of the holy spirit within you, whom you have from God, in that you are not your own? (1Cor 6:19)

This refers to treating the human with dignity and respect. For teens this can be used when teaching about sexual morality and is often used in discussions regarding drug and alcohol abuse. (CCC, 1004)

Anagogical—I saw no temple in the city, for its temple is the Lord God Almighty and the Lamb. (Revelations 21:9-27) (v. 22) This refers to St. John's vision of heaven.

## Session 2D – The Bible & Science

*Though faith is above reason, there can never be a contradiction between faith and science  
because both originate in God.  
(Compendium, 29)*

**Note to Catechist:** In presenting this session, point out that Scripture reveals the primary causes and science deals with the secondary causes. A helpful analogy to explain this is the building of a house. God is the carpenter. The work of the carpenter is the primary cause of building a house. The secondary cause is how it is done—hammers, nails, lumber, concrete, etc. In relating this to Scripture, God divinely interacts with humanity to bring about salvation. This is the primary cause. Secondary causes would be that the world is created in seven days, or that Noah died at 950 years.

### Objectives

1. The Catholic Church teaches that faith, science, and history can coexist and they can help inform one another (CCC, 159)
2. The Church supports a contextualist approach, where the literal sense is informed by scientific and historical knowledge of Scripture
  - a. Teaches us how to relate the truths of faith to science
  - b. When used to study Scripture “there can never be any real discrepancy between faith and reason” that is, truths revealed in the Bible will not conflict with those gleaned from science and history (CCC, 159)

**Note to Catechist:** A contextualist approach is one that takes into account literal, scientific, and historical views to glean the deeper meaning of a passage—the one that God intended to reveal to us.

3. Science and history, combined with the many other academic disciplines are avenues for understanding Divine Revelation; however
  - a. They have their limitations
  - b. We can never fully understand God
  - c. If science and faith conflict, it means we have an inadequate understanding of one or both of them (truth cannot contradict truth) (CCC, 159)

**Note to Catechist:** The above points are taken from *Dogmatic Constitution on the Catholic Faith*, Chapter 4 On Faith and Reason – Vatican Council I (1870)

## Defending the Faith

### 1. Is it true Catholics do not use or read the Bible?

No. On the contrary, Catholics use the Bible regularly in many ways. The Bible is a part of the Church's liturgy, especially the Mass, and of the Church's official prayer, the Divine Office. Catholics also use the Bible for personal prayer. Scripture study groups are a common part of parish life. Scripture has always held an important part in Church life. In the fourth century, St. Jerome famously said, "Ignorance of Scripture is ignorance of Christ."

### 2. Why does the Catholic Bible have more books than other Bibles?

While all Christians accept the New Testament, there is disagreement on which books of the Old Testament are divinely inspired. Catholics accepted all 46 books of the Septuagint, which is the Greek translation of the Bible. The Protestant reformers accepted only those books that were originally written in Hebrew and were accepted by Jewish rabbis in 90 AD.

### 3. Is the Bible always literally true?

Yes. The senses of scripture inform us how to understand passages of the Bible. The Bible is not a science book, it focuses on the larger truth; the who (God) and the why (our salvation) not the how (the means God uses.) Some non-Catholics focus on the how, not the who, and the why. What the Bible teaches, that which is necessary for our salvation, (moral teachings, the words of Jesus, etc.) is always without error or "inerrant".

While there are scientific and historical contradictions in the Bible according to modern understanding, this information is not necessary for our salvation.

### 4. How should we read the Bible?

Catholics read the Bible contextually. That is, they understand Sacred Scriptures in the broad historical, cultural, and geographical context in which they were written. They also examine the styles of literature present. Catholics rely on the Magisterium (Pope and bishops) to help them interpret the meaning of the Bible. Oppositely, a fundamentalist approach to reading the Bible involves taking all the words literally. For example, a fundamentalist would believe that God created the world in six twenty-four hour days. A no less important criteria, is that Sacred Scripture must be read in the light of the Holy Spirit by whom it was inspired and written. This means that the reader must pay attention to the content and unity of the Bible as a whole, read Scripture in light of the Church's entire Tradition, and be attentive to the analogy of faith, that is, "the coherence of

the truths of faith among themselves and within the whole plan of revelation” (CCC. 114).

#### **5. Are historical and scientific truths and Biblical truth at odds?**

The Bible is not meant to be a history book. The Bible is not meant to be a science book. It is a written record of Divine Revelation with truths that reveal our destiny—eternal life of union with a loving, Triune God. The Church is open to both historical and scientific research. Historical research has proven that Jesus of Nazareth did exist, that the Romans under the prefect Pontius Pilate crucified him, and that he established a Church that exists to this very day. Through scientific research the wonders and workings of the universe have revealed the genius of our God, creator of all. Cardinal Baronius (1538-1607) provided us with great insight when he said, “The Bible teaches us how to go to Heaven, not how the heavens go.” When examining the scientific theory of evolution one should note that there is nothing in it that is in opposition to the existence of the loving creator who is the first cause of creation.

### **Faith in Action**

- Learn about Lectio Divina and use that prayer method with a favorite passage from Scripture or with the Sunday Readings
- Read the Sunday Gospel and discuss it with friends/your parents
- Choose your favorite passage, study it using the various senses of scripture. Use your artistic skills (writing, drawing, music, etc.) to express the meaning of the passage
- Create a sacred space in your room or home to display your bible
- If you have a family bible, examine it for any sacramental records that tell your family’s story of faith

### **Other Resources**

- *Dei Verbum* (DV), Dogmatic Constitution on Divine Revelation (Vatican II document)
- *T3 Timeline*, Ascension Press
- *Catholic Youth Bible*, Reading Plans; St. Mary’s Press
- Concordance
- [www.americancatholic.org](http://www.americancatholic.org) (Search for articles on Bible or Scripture)
- <http://www.usccb.org/bible/index.cfm>
- *Dogmatic Constitution on the Catholic Faith*, Chapter 4 On Faith and Reason – Vatican Council I (1870)





# POD 3 — OLD TESTAMENT

*The New Testament lies hidden in the Old, and the Old Testament is unveiled in the New.  
(St. Augustine)*

The Old Testament (Hebrew Scriptures) is the 46 books of the Bible that record the history of salvation from creation, through the story of ancient Israel, up to the time of Jesus.

This pod consists of four sessions focusing on the Old Testament. They are:

Session A: The Pentateuch

Session B: The Historical Books

Session C: The Wisdom Books

Session D: The Prophetic Books

## Vocabulary

Apocalyptic

Babylonian Exile

Covenant

Divine Office

Patriarch

Pentateuch

Prophet

Psalm

Salvation History

## Session 3A – The Pentateuch

*The foundation documents for the people of Israel are the books we now commonly refer to as the Pentateuch. These books do more than introduce the rest of the Bible: They are the very foundation on which the rest of the Scriptures stand.*  
(Catholic Study Bible, Introduction to The Pentateuch)

The books in the Pentateuch are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

### Objectives

1. The Pentateuch, a Greek word meaning “five books”, is the name given to the first five books of the Bible (CCC, Glossary)
  - a. Genesis
    - i. Creation of the world, Adam and Eve, the Fall, promise of redemption, and effects of sin (CCC, 337; 362; 375; 385)
    - ii. Call of Abraham, our Father in Faith (Gn. 11:27-25:18)
    - iii. Patriarchs: Isaac, Jacob, Joseph (Gn. 27:19-50:26)
  - b. Exodus
    - i. Call and life of Moses
    - ii. Crossing of the Red Sea (Ex. 14:10-31)
      1. Divine liberation from slavery to freedom
      2. Hebrew slaves become God’s chosen people, the Israelites
    - iii. Ten Commandments
  - c. Leviticus, Numbers, and Deuteronomy
    - i. Tell the story of the Israelites
    - ii. The revelation and development of the Law
    - iii. The Israelites’ expansion and history
    - iv. Israel’s liturgical practices

**Note to Catechist:** The first five books are also referred to as the “Torah” or The Law and are very sacred to the Jewish people.

2. Covenant is a sacred agreement between God and humanity. (CCC, Glossary; 873)
  - a. Covenant with Noah (Gen. 9:8-17)
  - b. Covenant with Abraham (Gen. 15; 17)
  - c. Covenant with Moses (Ex. 19:1-9)

## Session 3B – The Historical Books

*The story of the Israelite people is told in the Pentateuch and the historical books.  
(Catholic Study Bible, Introduction to The Historical Books)*

The Historical Books are Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Tobit, Judith, Esther, 1 & 2 Maccabees

### Objectives

1. The historical books narrate how God's chosen people, the Israelites, struggled to live out the covenant in the Promised land
  - a. Turning away from God
  - b. Suffering and oppression
  - c. Repentance and returning to God
  - d. Faithfulness to God and his covenant
2. The historical books recount the lives of various leaders and important figures
  - a. Joshua
  - b. Ruth
  - c. Saul
  - d. David
  - e. Solomon
  - f. Elijah
3. The historical books point to the saving action of God in the lives of the Israelites

## Session 3C – The Wisdom Books

*Since every person in every culture must struggle with the questions of life...people of other religious cultures can more easily identify with the teaching of the Wisdom Books than the other books found in the Bible.*

*(Catholic Study Bible, Introduction to The Wisdom Books)*

The Wisdom Books are Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, & Sirach (Ecclesiasticus)

### Objectives

1. The Wisdom books are a collection of writings
  - a. That teach about the ordered universe God has created
  - b. That assist us in our quest for the meaning of human life
  - c. That provide instruction and practical advice on the right way to live
2. The Wisdom Books focus on themes of wisdom, self-control, patience, honesty, diligence, suffering and respect for elders
3. The Book of Psalms is an essential part of Wisdom Literature
  - a. A collection of 150 prayers in the form of hymns and poetry
  - b. Many are traditionally attributed to King David
  - c. Expresses every human emotion and praying them reminds us that God always shares in all our joys and sorrows
  - d. Part of morning and evening prayer of the Liturgy of the Hours, the public prayer of the Church (CCC, 1174; 1176)

## Session 3D – The Prophetic Books

*“Thus says the Lord...” are words often spoke by the prophets because they dare to speak for God on matters that go counter to the accepted actions of within the community.*

*(Catholic Study Bible, Introduction to The Prophetic Books)*

The Prophetic Books are Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi

### Objectives

1. Prophets of the Old Testament
  - a. Were messengers of God
  - b. Interpreted the signs of the times in light of the Mosaic covenant
  - c. Were those who God called directly to challenge and comfort people
  - d. Are classified as
    - i. Major prophets due to the length of the books named after them
      1. Isaiah—the longest of these books; foretold of the Messiah
      2. Jeremiah—chosen in the womb; preached repentance
      3. Ezekiel—deported to Babylon; encouraged the exiles
      4. Daniel—wrote in an apocalyptic style
    - ii. Minor prophets whose recorded sayings are much briefer
      1. Hosea
      2. Joel
      3. Amos
      4. Obadiah
      5. Jonah
      6. Micah
      7. Nahum
      8. Habakkuk
      9. Zephaniah
      10. Haggai
      11. Zechariah
      12. Malachi
    - iii. Non-writing prophets are those who appear in the Historical books
      1. Samuel—Anointed Saul as the first King of Israel
      2. Elijah—Prophet of Prophets; present at the Transfiguration
      3. Others—Nathan and Elisha
2. Historical context of the times and places in which the prophets lived and preached is critical to understanding their message
3. Major themes of the Prophetic books are
  - a. Worship the one, true God
  - b. Accept God’s love and mercy
  - c. Be just, especially to the poor
  - d. That God will ultimately triumph

## Defending the Faith

### 1. Isn't the Old Testament meant for Jews and the New Testament meant for Christians?

While the Jewish people hold the Old Testament as sacred, Christians also recognize it as divinely inspired and an indispensable part of Sacred Scripture (DV, 14). As a Jew, Jesus cherished the Hebrew Scriptures and lived the core beliefs of the Jewish faith. As the Messiah, Jesus came to fulfill the prophecies of the Old Testament, establish the new covenant, and offer salvation to humankind. Christians read the Old Testament in light of Christ crucified and risen. Many of our practices and beliefs can clearly be traced back to the Old Testament.

### 2. Is the creation story found in Genesis 1-11 accurate?

The author of Genesis, who was writing under the inspiration of the Holy Spirit, was not concerned with "how" God made creation or "how long" it took him to do it. He was not a modern historian interested in the chronological timeline of creation. In fact, the earliest Fathers of the Church, who were quick to defend orthodox Christianity against heretical teaching, repeatedly wrote that Christians don't have to believe that God made the world in six chronological days. (cf. [www.catholic.com/library/Creation\\_and\\_Genesis.asp](http://www.catholic.com/library/Creation_and_Genesis.asp))

So why did the author of Genesis 1 say that God made the world in six days and rested on the 7<sup>th</sup>? The reason is that in Hebrew the number 7 is the same word used for swearing an oath which was the means by which covenants were formed. Therefore, the author of Genesis says that creation took place in 7 days in order to show that God forged a covenantal family bond between himself and creation (especially man). The main point is that Genesis is accurate in saying what the author, under the inspiration of the Holy Spirit, intended it to say. It was not written as a science book. It was not written as a history book. It was written as an answer to the question "Why did God create and why is the world the way it is?" Science cannot answer those questions. History cannot answer those questions. Only philosophy and religion can, and Genesis 1-11 provides answers given by God to those questions.

### 3. Isn't a prophet a person who tells the future?

A prophet in the Bible delivers God's divine message. They warn of the consequences of peoples' actions and call people to conversion. Although they do not foretell specific dates, actions, and times, their message always contains urgency because, "as to the exact day or hour, no one knows it" (Mk. 13:32).

## **Faith in Action**

- Research someone whom you consider a modern day prophet. Explain why you regard them as a prophet to your group
- The Old Testament is our history as the Christian people. Learn about your family history, especially as it relates to the celebration of sacraments
- Find several Proverbs that speak to you. Print them and put them in a place where you will see them often
- Find in the book of Leviticus the origins of a liturgical practice that we continue today in the Catholic Church

## **Other Resources**

- *New American Bible*
- *Dei Verbum*





# POD 4 — NEW TESTAMENT

*The Word of God, which is the power of God for salvation to everyone who has faith, is set forth and displays its power in a most wonderful way in the writings of the New Testament.*

*(DV, 17)*

The New Testament (Christian Scriptures) is the 27 books of the Bible written during the early years of the Church in response to the life, mission, death, and Resurrection of Jesus.

This pod consists of four sessions focusing on the New Testament. They are:

Session A: Gospels 1

Session B: Gospels 2

Session C: Acts of the Apostles

Session D: Book of Revelation

## Vocabulary

Apocalypse

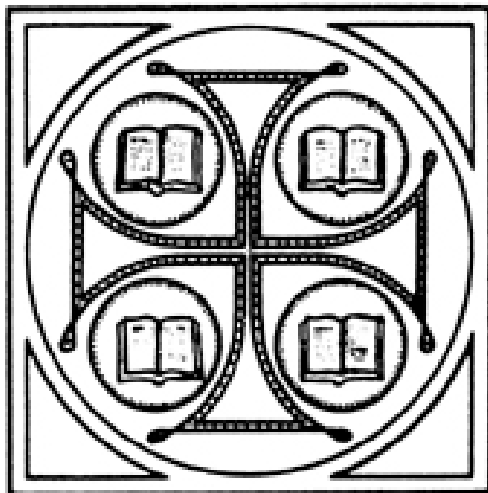
Apostle

Disciple

Evangelist

Gospel

Synoptic Gospels



# Session 4A – Gospels 1

*The Gospels . . . are the life and teaching of the Incarnate Word, our Savior.  
(DV, 18)*

## Objectives

1. The Gospels (CCC,124; 125; 127)
  - a. Occupy the central place in Scripture
  - b. Proclaim the Good News of Jesus Christ, the Word of God, the definitive revelation of God
  - c. Contain a record of the life of Jesus Christ, of his teachings and redeeming work
  - d. Lead us to accept Jesus Christ in faith and apply his teachings to our lives
2. There were three stages in the formation of the Gospels (CCC, 126; DV, 19)
  - a. The life and teaching of Jesus
  - b. The Good News preached and passed on orally by the apostles after Jesus ascended into heaven
  - c. The writing of the Gospels

**Note to Catechist:** It should be stressed, in light of objective # 2 above, that Christianity is not a religion of a book(s), but of a person—Our Lord Jesus Christ—about whom the “books” of the Gospels were written many years after the birth and spread of the Church. Furthermore, the Gospels were not originally intended for the Church at large, but written for individual Churches over which the Evangelists had authority.

## Session 4B – Gospels 2

*There is no doctrine which could be better, more precious and more splendid  
than the text of the Gospel.  
(CCC, 127)*

### Objectives

1. The Gospels of Matthew, Mark, and Luke are the Synoptic Gospels
  - a. Matthew or Levi, a tax collector, wrote his Gospel around 85 AD for fellow Jewish Christians around Palestine
  - b. Mark, a companion of St. Paul on his first missionary journey, wrote his Gospel especially for Gentile Christians in Rome around 65-70 AD
  - c. Luke, a physician and disciple of St. Paul, addressed his Gospel to the Greek Gentiles, represented by a certain man named Theophilus around 80-90 AD

**Note to Catechist:** Although the dates of the Gospels are still in dispute, the best in current biblical scholarship suggests the above dates.

2. The Synoptic Gospels recount certain teachings, parables, events, etc. in the life of Jesus yet each have some unique characteristics
  - a. Only Matthew and Luke give accounts of our Lord's birth
  - b. Only Luke has the parables of the Prodigal Son/Good Samaritan
  - c. The Sermon on the Mount is in Matthew and Sermon on the Plain is in Luke

**Note to Catechist:** The word "synoptic" is from the Greek meaning "a similar view or eye". These Gospels are arranged and harmonized section by section, so as to allow the eye to see "at a glance" the numerous passages which are common to them, and also the portions which are unique either to one or two of them. The Synoptic Gospels are different from the Gospel of John in style, content and arrangement.

3. The fourth Gospel is the Gospel of John, written 90-100 AD
  - a. John is the brother of James the Greater and the son of Zebedee (cf. Mt. 4:21)
  - b. The Gospel was written for Jews and Jewish Christians throughout the Mediterranean world
  - c. John's Gospel includes many discourses and miracles, called signs, which are not in the Synoptic Gospels

**Note to Catechist:** In the discourses, our Lord explains the mystical and theological significance of his signs and actions. It is in this Gospel where we find the great Prologue, the Bread of Life discourse and Our Lord's high priestly prayer in chapter seventeen.

# Session 4C – Acts of the Apostles

*Salvation brought by Jesus has extended to the Gentiles through the divinely chosen representatives whom Jesus prepared during his earthly ministry.  
(Catholic Study Bible, Introduction to Acts of the Apostles)*

## Objectives

1. The human author of the Acts of the Apostles was the evangelist St. Luke
2. The Acts of the Apostles can be outlined in different ways
  - a. Major figures
    - i. Chapters 1-12 focus on St. Peter's role in establishing the Church
    - ii. Chapters 13-28 focus on the missionary efforts of St. Paul in expanding the Church
  - b. Geographical movement of the Church's growth and mission
    - i. Beginning in Jerusalem
    - ii. Extending from "... Judea and Samaria and to the ends of the earth."  
(Acts 1:8)
3. The Acts of the Apostles traces the first thirty years of Christian history from Jesus' ascension to the imprisonment of St. Paul in Rome
4. The Acts of the Apostles
  - a. Tells of the establishment and expansion of the early Church
  - b. Speak primarily of the Holy Spirit working through Peter and Paul
5. There are many parallels between the work of Jesus in the Gospel of Luke and the Apostles Peter and Paul in the Acts of the Apostles
  - a. Parallels between Jesus and Peter
    - i. Heads of the Church
    - ii. Preaching and healing
  - b. Parallels between Jesus and Paul
    - i. Each had their authenticity questioned
    - ii. Both died at the hands of the Romans
  - c. Parallels between Peter and Paul
    - i. Both of their names are changed
    - ii. Confer the Holy Spirit by laying on of hands
    - iii. Both were martyred in Rome

**Note to Catechist:** The questioning of Jesus' authenticity is found throughout many scripture passages. Some in the early Church questioned whether St. Paul was an

authentic apostle. St. Luke shows that he was an authentic apostle as evidenced by giving his conversion story three times and showing that St. Paul possessed the same power, preached the same gospel, and received the same divine protection as St. Peter.

## Session 4D – Book of Revelation

*Blessed is the one who reads aloud and blessed are those who listen to this prophetic message and heed what is written in it, for the appointed time is near.*

*(Rev. 1:3)*

### Objectives

1. The human author of the Book of Revelation, also referred to the Apocalypse, is St. John

**Note to Catechist:** This book's authorship is traditionally ascribed to the evangelist St. John. Biblical scholars disagree whether it was written by John or one of his disciples. Even the early Fathers of the Church had a difference of opinion as to the identity of the true author. (New American Bible, Introduction to the Book of Revelation)

2. Revelation was written by John on the Lord's Day to strengthen the faith of seven Churches during a time of persecution (Rev. 1:10-11)
3. The book of Revelation is written in apocalyptic style
  - a. Borrows language from the Old Testament books of Ezekiel and Daniel
  - b. Filled with elaborate symbolism
  - c. Not intended to be an exact prediction of future events
4. The book expresses
  - a. Hope for a persecuted church
  - b. The core Christian belief that God will ultimately be victorious at the second coming of Jesus

## Defending the Faith

### 1. Why are there differences between the Gospels?

The differences between the four separate Gospels have to do with the various times, audiences, and theological points of emphasis of each of the evangelists. For example, Mark emphasized Jesus the Suffering Servant and the meaning of discipleship; Matthew wrote for a primarily Jewish audience and traced Jesus as a descendent of Jewish patriarchs. Luke's Gospel was for Gentile Christians and served as an opening to the Acts of the Apostles. John's Gospel, written years later than the others, emphasized the divinity of Jesus.

### 2. We hear about other gospels. Why aren't they in the bible?

Like the four evangelists, many people wrote down their experiences and understandings of Jesus. Some of the more famous ones are the Gospel of Peter, the Gospel of Thomas, and the Gospel of James. These were written after the death of the apostles and used by the early Christian community to foster the faith and learn about Jesus. While they may provide enlightenment and contain portions of truth, over time these documents were found to have serious theological defects. Taken as a whole, these non-biblical documents are not essential for our salvation and are not the inspired Word of God.

### 3. Does the book of Revelation tell us when the end of the world will be?

The book of Revelation is written in the apocalyptic style using language filled with mysterious symbols that require the reader to decipher what the author is actually saying. It is wrong for Christians to attempt to predict the end of the world, after all, "of that day and hour no one knows" (Matthew 24: 34-36). Unfortunately, many people today have written books or produced movies that fantasize the end of the world. They loosely cite the book of Revelation leading people to believe that an exact prediction exists.

## Faith in Action

- Meet with an elderly person discussing their recollection of learning about Scripture. Do they remember it being read at Mass as a young person? Did they read Scripture at home? What is their favorite miracle or parable?
- Recall a favorite family story that you have heard many times. Write it down including as many details as possible. Ask a parent or a relative who knows the story to read it. Ask them if it is how they remember the story or if there are details that you left out that are important to the point of the story. How is this like the transmission of oral to written tradition?

- The book of Revelation uses symbolic language and mysterious symbolism. What symbolic language or mysterious symbols do you utilize, i.e. abbreviated text message language, nicknames, etc. Make a legend explaining the terms that someone who is unfamiliar with these symbols/abbreviations could use
- Research the symbols for each of the evangelists. Go into your Church and look for the symbols of the evangelists that are present in the building on walls, books, etc. Make a drawing, sculpture or some other sort of artistic representation of these symbols
- St. Paul wrote letters to church communities giving them advice and encouraging them to live the Christian life. Write a letter to a friend who may need advice or encouragement
- Choose one of Paul's missionary journeys. Determine the distance he traveled. Using an appropriate scale, walk the distance he would have traveled on the journey



## POD 5 –LIFE ISSUES

*God alone is the Lord of life from its beginning until its end: no one can under any circumstance claim for himself the right directly to destroy an innocent human being.*  
(CCC, 2258)

This pod consists of four sessions focusing on Life Issues. They are:

Session A: Respect for Human Life & Dignity

Session B: Contraception & Abortion

Session C: Euthanasia & Suicide

Session D: Capital Punishment

### Vocabulary

Abortifacients

Abortion

Capital Punishment

Contraception

Euthanasia

Suicide

## Session 5A–Respect for Human Life & Dignity

*Human life is sacred because from its beginning it involves the creative action of God and it remains for ever in a special relationship with the Creator.*  
(CCC, 2258)

### Objectives

1. From Old Testament times, human life is to be respected and defended evidenced by the Fifth Commandment, “Thou shall not kill” (CCC, 2258; 2261)
2. Cain’s murder of Abel revealed the presence of anger, envy, and the disrespect for the inherent dignity of one made in the image and likeness of God which are the consequences of original sin (CCC, 2259; 2261)
3. In the New Testament, Jesus in the Sermon on the Mount broadens the teaching of the Fifth Commandment to defend human dignity (Mt. 5:21)

**Note to Catechist:** This point needs to be expanded to teach the youth that “killing” is not just a physical thing. It can also be done by disrespecting human dignity. We “kill” someone’s soul with words, attitudes, and actions that flow from anger, vengeance, and hatred. See Appendix L on the Ten Commandments for a list of sins against the Fifth Commandment.

## Session 5B – Contraception & Abortion

*Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.*  
(GS, 51§3)

**Note to Catechist:** This session will most likely bring forth many questions and discussion. Prepare by reading the *Catechism* (2270-2275; 2360-2377) prior to the session to be clear on the Church's teachings. Be open to emotions as these are sensitive issues that may directly impact youth in your class.

### Objectives

1. Artificial contraception is: (CCC, Glossary)
  - a. Deliberate prevention of conception of new life using chemicals, mechanical means, or a medical procedure
  - b. Contrary to marital love and the marital act (sexual intercourse)
  - c. Gravely immoral
2. Many of these methods actually act by inducing an abortion (abortifacients)

**Note to Catechist:** The pill, which is the most common of chemical contraceptives works in three ways. The first way works as a contraceptive, that is it prevents conception. The other two ways are as abortifacients.

3. From the first moment of his existence, a human being must be recognized as having the rights of a person-among which is the inviolable right of every innocent being to life (CCC, 2270)
4. Since the first century, the Church's teaching on abortion has not changed, that is, abortion willed either as an end or a means, is gravely contrary to the moral law (CCC, 2271)

**Note to Catechist:** This teaching is found in the *Didache*, an early church document summarizing Christian moral teachings. Blessed John Paul II affirmed that this teaching has not changed in his document *Evangelium Vitae* (62) where he said, "I declare that direct abortion, that is, abortion willed as an end or as a means, always constitutes a grave moral disorder..."

## Session 5C – Euthanasia & Suicide

*The fifth commandment forbids direct and intentional killing as gravely sinful.*  
(CCC, 2268)

**Note to Catechist:** This session will most likely bring forth many questions and discussion. Prepare by reading the *Catechism* 2276-2283 prior to the session to be clear on the Church's teachings. Be open to emotions as these are sensitive issues that may directly impact youth in your class.

### Objectives

1. Euthanasia is the intentional killing of a handicapped, sick or dying person (CCC, 2277)
2. A terminal illness or debilitating condition does not diminish the value of a person. Suffering needs to be understood and joined to Jesus' suffering on the cross (CCC, 1505)
3. Suicide is the willful taking of one's own life. It is contrary to love for the living God (CCC, 2281)
4. The Church prays for people who take their own life, and commends them to God's mercy (CCC, 2283)

**Note to Catechist:** Many believe that the Church teaches that those who commit suicide go directly to hell. However, one must remember the three conditions for committing a mortal sin are: it be a serious matter, one must have full knowledge of the seriousness, and freely choose to do it. In the case of suicide a person's mental state calls into question full knowledge and free will. This is why the *Catechism* calls us to pray for God's limitless mercy for those who have committed suicide.

## Session 5D–Capital Punishment

*The cases in which the execution of the offender is an absolute necessity “are very rare, if not practically non-existent”.*  
(CCC, 2267)

### Objectives

1. Capital Punishment is the intentional killing, by the state, of a person convicted of a serious crime
2. Protecting society, for the common good, from violent aggressors is a responsibility of the state (CCC, 1898; 2266)
3. When the death penalty is used, the guilty have no opportunity to redeem themselves (CCC, 2267)

**Note to Catechist:** The Church has always taught that abortion, euthanasia, and suicide are inherently evil because of the killing of innocent life. However, the Church has never taught that Capital Punishment is inherently evil and it is the Church’s current position that it should not be used except for a very serious reason, such as the need to protect society.

## Defending the Faith

1. **We “put our pet down” to be merciful and humane. Why can’t we do the same for people?**

Animals are not due the same dignity as human life. Pets are made by God, but they are not made in the “image and likeness of God,” with an immortal soul. Human life is to be defended from conception until natural death. While it is natural to want to ease a loved one’s suffering or discomfort we must rely on the wisdom and mercy of God. Even through suffering God’s plan can bring good; we unite our suffering with Jesus’ on the cross. God alone is the Lord of life.

2. **What if I kill someone in self-defense?**

Killing is always wrong. Killing someone in self-defense, also called legitimate defense, stems from our own human dignity and protecting the value of our life. Killing in self-defense is only acceptable when killing the other person is the only option to prevent being killed. Rendering an aggressor unable to cause harm is the desired effect. The killing is still wrong, but the moral culpability is removed.

3. **My older sister and her husband can’t get pregnant. What is wrong with in vitro fertilization?**

In vitro fertilization removes fertilization of the sperm and egg from the marital act; that is the total self-giving of husbands and wives in loving sexual intercourse. Separating the two is contrary to God’s plan for marriage and artificially mimics our participation in creation. Also in vitro fertilization, to be successful, fertilizes multiple eggs, many of which are then discarded which is a direct and intentional killing of a human person. A couple’s desire to have children is good and is often realized through adoption.

4. **If the Church allowed contraception, wouldn’t there be less abortion?**

With the widening use of contraception, the actual result has been more abortions, which the Church predicted. With artificial contraception, many people feel liberated to engage in sexual intercourse more often. The result is more unplanned pregnancies, which has resulted in an increase in abortions. The self-mastery of the passions is the true, respectful use of our gift of sexuality.

## Faith in Action

- Research how the death penalty unfairly targets the poor and minorities. Why do you think this happens? Present your findings to your class
- Pray the rosary as a group outside of organizations such as Planned Parenthood or a medical facility that does in vitro fertilizations or abortions
- Volunteer at an organization that supports life
- Do a study on the Just War theory, articulating the five necessary criteria.
- Research a political candidate's stance on life issues
- Attend the March for Life in Washington D.C
- Read *Humanae Vitae*. Convene a panel discussion regarding this document

## Other Resources

- *Donum Vitae*, Sacred Congregation for the Doctrine of the Faith, 1987
- *Humane Vitae*, Pope Paul VI, 1968
- *Guadium et Spes*, Vatican II Document, 1963
- *Didache*, [www.newadvent.org](http://www.newadvent.org)





# POD 6 — THEOLOGY OF THE BODY

*The body [is meant] for the Lord, and the Lord for the body.  
(1Cor. 6:13-15)*

This pod consists of four sessions focusing on the Theology of the Body. They are:

Session A: Dignity of the Human Body

Session B: Chastity

Session C: Modesty

Session D: Dating & Courtship

## Vocabulary

Chastity

Courtship

Conjugal act

Dating

Masturbation

Modesty

## Session 6A – Dignity of the Human Body

*... the believer's body and soul already participate in the dignity of belonging to Christ.  
(CCC, 1004)*

### Objectives

1. God created man in his own image (Gn. 1:27)
  - a. Making the invisible mystery of God visible, the spiritual and divine
  - b. We recognize the sacramentality of the body (MWCT, pg. 204)

**Note to Catechist:** The body was “created to transfer into the visible reality of the world the mystery hidden from eternity in God.” When John Paul II said this he was making explicit that the creation of man—male and female—in the image of God, reveals himself: ultimate Truth and Love to the world. “The body, in fact, and only the body, is capable of making visible what is invisible: the Spiritual and the divine” (MWCT, pg. 203).

2. The body is a temple of the Holy Spirit (1 Cor. 6:19)
3. All should treat with respect his own body, and also the body of every other person (CCC, 1004)
4. The body of the dead must be treated with respect and charity, in faith and hope of the Resurrection (CCC, 2300)

## Session 6B – Chastity

*All the baptized are called to chastity.*  
(CCC, 2348)

### Objectives

1. Every baptized person is called to live a chaste life, each according to his particular state of life (CCC, 2394)
2. Chastity is:
  - a. A fruit of the Spirit enabling one to imitate the purity of Christ (CCC, 2345)
  - b. The moral virtue that regulates one's sexual thoughts, desires, and actions (CCC, 2341)
    - i. Includes an *apprenticeship in self-mastery*
      1. a training in human freedom to govern one's passion and find peace (CCC, 2339)
      2. a long and exacting work that calls for renewed efforts at all stages of life (CCC, 2342)

**Note to Catechist:** Self-mastery includes self-discipline, practice, and maintenance. It involves both avoiding occasions which might provoke or encourage sin as well as knowing how to overcome one's own natural instinctive impulses; not looking at suggestive images, not staring lustfully at attractive girls or boys, being vigilant on what TV shows or websites you view, monitoring your language. Exercising self-mastery helps us to more easily stop sinning and to avoid the near occasions of sin.

- c. The successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being (CCC, 2337)
          - i. The person's gender is essential to his or her nature and spirituality (Catechetical Formation in Chaste Living pg. 3)
3. Chastity is the gift of self
  - a. It leads him who practices it to become a witness to his neighbor of God's fidelity and loving kindness (CCC, 2346)
  - b. A virtue that blossoms into *friendship* showing the disciple how to follow and imitate him who has chosen us as his friends (CCC, 2347)
  - c. Expressed in *friendship with one's neighbor* (CCC, 2347)

**Note to Catechist:** Friendship is giving of ourselves to another person. Chastity and friendship go together as we grow in giving more of ourselves and recognizing boundaries and personal weaknesses.

## Session 6C – Modesty

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

### Objectives

1. Modesty is:
  - a. A virtue that flows from temperance and regulates our interactions with others including
    - i. Decency in dress - it inspires one's choice of clothing (CCC, 2522)
    - ii. Discretion in conversation and self-control in our external actions - it keeps silent when there is unhealthy curiosity (CCC, 2521; Catholic Dictionary, 514 )
  - b. A recognition of one's dignity and the dignity of others (CCC, 2521)
2. Modesty protects the intimate center of the person, refusing to unveil what should remain hidden (CCC, 2533)

**Note to Catechist:** Modesty guides how one looks at others and behaves toward them in conformity with their dignity. The intimate center of a person is to be shared only with a person's spouse.

3. Modesty encourages patience and moderation in loving relationships (CCC, 2522)
4. A modest person does not tempt or encourage sinful sexual behavior (USCCA, 441)

## Session 6D – Dating & Courtship

*“To the pure all things are pure”  
(Ti. 1:15a)*

**Note to Catechist:** The Church does not have definitive teaching in this area. A faith-filled approach to dating and courtship flows from a foundation in modesty, chastity, Christian marriage and the innate dignity of the human person.

### Objectives

1. Dating in a chaste manner requires purity
  - a. Purity of Heart – enables us to see *according to God* (CCC, 2519)
  - b. Purity of Intention – seeking God’s will in everything (CCC, 2520; 1752)
  - c. Purity of Vision – discipline of feelings and imagination (CCC, 2520)
2. Purity requires modesty (CCC, 2521)
3. Having learned the value of chastity, they will be able at a suitable age to engage in honorable courtship, and enter upon a marriage of their own (CCC, 1632)
4. Those who are *engaged to marry* are called to live chastely through the absence of sexual activity. They should reserve for marriage the expressions of affection that belong to married love (CCC, 2350)

## Defending the Faith

### 1. Is it wrong to get a tattoo or piercings?

Tattoos and acts of body piercing are not intrinsically evil. The Church offers principles by which Catholics can discern whether it is sinful to be tattooed or have one's body pierced in particular situations. The body is a temple of the Holy Spirit, and as such we should treat our bodies with dignity. Much like getting one's ears pierced, a modest tattoo that is not an image opposed to Christianity, is not contrary to Church teachings. Such actions become morally questionable when multiple tattoos or offensive images and sayings are placed on the body. The website below offers some questions if you are considering a tattoo or piercing [http://www.cuf.org/faithfacts/details\\_view.asp?ffid=233](http://www.cuf.org/faithfacts/details_view.asp?ffid=233)

### 2. Will there be sex in heaven?

The answer depends on how you are using the word "sex". If you are referring to the conjugal act, that is sexual intercourse—no. If you are referring to gender—yes, because we believe in the resurrection of the body. When that happens and the human body achieves "fullness of the perfection proper to the image and likeness of God—having regained them in their masculinity and femininity and those raised in glory will experience a bliss so far superior to earthly sexual union that our wee brain can't even begin to imagine it." (From John Paul II's *Theology of the Body*, December 2, 1981; *Theology of the Body for Beginners*, Christopher West)

### 3. I love my boyfriend/girlfriend, why can't we have sex?

Without the permanent committed bond of marriage and the openness to new human life, sexual activity is using another person simply for the physical pleasure of sex. Engaging in this activity prior to marriage denies the sacred gift of intimate relationship between one man and one woman. While there may be love between a boyfriend/girlfriend the Church teaches that the conjugal act is reserved for marriage. Sex outside of marriage is a sin against the sixth commandment, which deals with all human sexuality not just married people.

### 4. Why is masturbation wrong?

Masturbation is wrong because there is no giving to another in love. It removes the pleasure of sex from the bond of a loving, committed, marital relationship. It is a selfish act focused only on one's own pleasure and not open to new life.

**5. How far can I go before it is a sin?**

Any deliberate seeking of sexual pleasure including passionate kissing, sexual petting, or oral intercourse outside of the bonds of marriage is a sin against the sixth commandment. All these acts are near occasions of sin and many times lead to unintended intercourse due to the level of arousal they create. These and all sexual expressions belong to the loving embrace of husband and wife. Fr. Larry Richards, author of many books, provides clear guideline—nothing below the neck.

**6. I think I look good, so what is wrong with the way I am dressed?**

Modesty in dress directs the thoughts of you and everyone you encounter. If you dress showing too much skin you may be an occasion of sin for someone else. Immodest attire conveys the message that your identity is based on your sexual attractiveness. Your dress should convey respect for yourself and express your dignity as a child of God and the incredible value God places on you.

**7. Can I look at pornography on the internet if I do not get aroused?**

Pornography removes the sexual act from marriage, and introduces a third party to what should be an intimate act between only two people. It turns people into objects only viewed for lustful pleasure, and harms the viewer by rendering the idea that sex for only pleasure is ok. It also is very addictive by its nature and can have long-lasting impacts.

## **Faith in Action**

- Take a magazine and cut out advertisements. Separate them in two piles; one that promotes sex and one that promotes modesty. Create a two sided collage of your pictures. Discuss the wide use of sex in promotions in our culture
- Take a vow of chastity, and wear an external sign such as a ring
- Make a list of ways to avoid temptations against chastity while dating, put it in a place you can view it every day
- Start a group promoting modest dress and write a letter to your local retailer requesting that they carry modest fashions

## **Other Resources**

- *Men and Women are from Eden*, Mary Healy
- *Man and Women He Created Them: Theology of the Body*, John Paul II (MWCT)

- *Persona Humana*, Declaration on Certain Questions concerning Sexual Ethics, Sacred Congregation for the Doctrine of the Faith, December 1975
- *Theology of the Body for Beginners*, Christopher West
- *Theology of the Body for Teens*, Evert & Butler, Ascension Press, 2006
- There are numerous books and resources speaking on chastity and sexuality for teens



# POD 7 — THE TRINITY

*The grace of the Lord Jesus Christ and the Love of God  
and the fellowship of the Holy Spirit be with you all.  
(2 Cor. 13:14)*

This pod consists of four sessions focusing on the Trinity. They are:

Session A: The Most Holy Trinity

Session B: God, the Father

Session C: God, the Son

Session D: God, the Holy Spirit

## Vocabulary

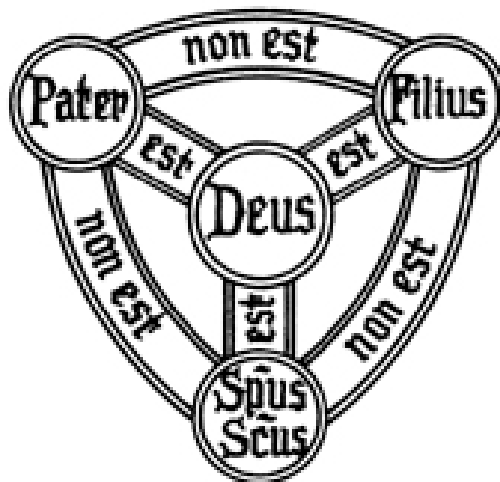
Consubstantial

Immanent

Incarnate

Mystery

Trinity



# Session 7A – The Most Holy Trinity

*God is the infinitely perfect being who is the most Holy Trinity.  
(Saint Turibius of Montenegro)*

## Objectives

1. The Trinity is the central mystery of our faith (CCC, 234; 253-255)
2. The Trinity is one God in three persons (CCC, 253)
  - a. Inseparable in what they are and what they do (CCC, 267)
  - b. Three distinct persons (CCC, 254)
  - c. The distinction of the persons resides solely in the relationship to one another (CCC, 255; 258)

**Note to Catechist:** In the Trinity all is one except the relations. Yes, we call the Holy Spirit “the Sanctifier”, Jesus “the Son” and “the Redeemer” and the Father “the Creator, but the persons of the Trinity are inseparable in what they do. For example, the work of redemption is the work of all three persons. The Father sends the Son to redeem, the Son redeems, and the Holy Spirit applies the fruits of redemption to those who are redeemed.

3. The mystery of the Trinity was revealed by Jesus Christ (CCC, 243)
  - a. God revealed himself to Israel as One (CCC, 201)
  - b. The Incarnation of Jesus revealed that there are two persons of God (CCC, 262; 468)
  - c. At Passover Jesus announced that he would send “the Advocate, the Holy Spirit...” revealing the third person of God (CCC, 243; Jn. 14:26)
4. Understandings of the Trinity
  - a. Immanent Trinity refers to the mystery of God’s inmost life within the Blessed Trinity (CCC, 236)
  - b. Economic Trinity refers to all the works by which God reveals himself and communicates his life. (CCC, 236).

**Note to Catechist:** This is a challenging topic by virtue of the fact that God as Trinity is an inexhaustible mystery (CCC, 237). By looking at the economic Trinity (the works of God), the immanent Trinity (God’s inmost life) is revealed to us and the revelation of God’s inmost life (immanent Trinity) enlightens our understanding of his works (economic Trinity).

## Session 7B – God, the Father

*I believe in one God, the Father Almighty, maker of heaven and earth,  
of all things visible and invisible.  
(Nicene Creed)*

### Objectives

1. God the Father is the first person of the Blessed Trinity (CCC, 198)
  - a. God the Father is the creator of all things, visible and invisible (CCC, 325)
  - b. God is the Father of Jesus and Father of all (CCC, 240)
    - i. The Baptized
    - ii. The Unbaptized
2. Attributes of God the Father
  - a. Creator
  - b. Almighty
  - c. Merciful
  - d. Loving
  - e. Truth
  - f. Eternally Father to his Son
  - g. Good
  - h. Works for our salvation

**Note to Catechist:** As Trinity, each person of God has common attributes (eternal, omnipresent, etc.). They also have attributes that are proper to them based on the relation of the persons to one another.

## Session 7C – God, the Son

*In the beginning was the Word and the Word was with God, and the Word was God . . . and the Word became flesh and made his dwelling among us.  
(Jn. 1:1,14)*

### Objectives

1. God the Son is the second person of the Blessed Trinity
  - a. True God, consubstantial with the Father, incarnate in time (CCC, 253; 461)
  - b. True Man, incarnate of the Virgin Mary (CCC, 456)
  - c. The Incarnation reveals the inner life of God to humanity (CCC, 458)

**Note to Catechist:** The second person of the Holy Trinity has always existed, without beginning and end. Becoming incarnate in time refers to the fact that Jesus the Son of God assumed a human nature at a specific point in time to bring about our salvation. (CCC, 461) It is important to use the word incarnate rather than “born” of the Virgin Mary, as this speaks to the truth that life begins at the moment of conception.

The youth will learn in more depth about the humanity and divinity of Jesus in Pod 9 on the Incarnation.

2. Attributes of the Second Person of the Trinity
  - a. Incarnate
  - b. Savior
  - c. Redeemer

# Session 7D – God, the Holy Spirit

*Come Holy Spirit fill the hearts of your faithful.  
And kindle in them the fire of your love.  
(Prayer of the Holy Spirit)*

## Objectives

1. God the Holy Spirit is the third person of the Blessed Trinity
  - a. Eternally proceeding from the Father and Son (CCC, 246)
  - b. Present from the time of creation (CCC, 686)
    - i. “The Lord God formed man out of the clay of the ground and blew into his nostrils the breath of life” (Gn. 2:7)
    - ii. Who has spoken through the prophets (CCC, 243; 687)
  - c. Fully revealed by Jesus Christ at Pentecost
    - i. In John’s Last Supper Discourse, Jesus promised the sending of the Holy Spirit (Jn. 14:16, 26)
    - ii. In the Pentecost story in Acts, the Holy Spirit comes to the apostles (Acts 2:1-4)
2. Attributes of the Third Person of the Trinity
  - a. Sanctifier; through the Gifts and Fruits of the Spirit
  - b. Giver of life; animates all creation and the Church

## Defending the Faith

### 1. Is God male?

This question is often asked as Jesus the Second Person of the Trinity came as a man. Through his resurrection and ascension his glorified body, that of a male, will remain for all eternity. In his divinity, God is pure, infinite Spirit and spirit can have no gender. There is no place for the difference between the sexes. In showing his love, God exhibits human characteristics of fatherhood and motherhood but he is neither male nor female. Scripture clearly shows us both aspects of God. For example, in 2 Corinthians 6:18, God says, "...I will be a father to you." And in Isaiah 66:13 the Lord says that "as a mother comforts her son, so will I comfort you." God transcends the human distinction between the sexes. He is neither man nor woman: He is God (CCC, 239; 370).

### 2. Three Persons or Three Gods?

St. Patrick used the analogy of a shamrock to explain the Holy Trinity. Just as in a shamrock there are three leaflets but one leaf, so in the Trinity there are Three Divine Persons but one God. St. John Damascus used the analogy of a tree with the root being God, the Father; the branch as God the Son; and the fruit as God, the Holy Spirit. All one tree with three distinct parts in relation to each other. All three Persons of the Trinity are distinct, eternal, and fully God. They are not three separate gods because "the only real distinction between them lies solely in the relationships which relate them to one another" (CCC, 255). Thus in God there is one divine substance (essence, nature), equally possessed by three distinct, divine Persons in relationship to each of the others.

### 3. Catholics believe Mary is the Mother of God so does that make her a goddess?

Mary is the mother of Jesus, the Second Person of the Trinity made man. Because Jesus is God and Mary is the mother of the second person who is God, she is the mother of God. That does not mean that she is the mother of the Father and Spirit. She is not the source of Jesus' divinity but she is the mother of Jesus both God and man. She cooperated with God's plan to humble himself and take on human form.

## Faith in Action

- Make a poster illustrating the three persons of God
- Discuss some of the traditional symbols of the trinity, and each of the persons of the trinity. Why are they symbolic of the trinity? Make connections as to what aspects they are trying to convey
- Explore the presidential prayers on the Feast of the Holy Trinity

## POD 8 — SAINTS

*Not all saints have the same sort of holiness. There are those who could never have lived with other saints. Not all have the same path. But all arrive at God.*

*(St. John Vianney)*

This pod consists of four sessions focusing on the Saints. They are:

Session A: Holiness

Session B: Models of Holiness

Session C: The Communion of Saints

Session D: Canonization Process

### Vocabulary

Beatification

Canonization

Church in Glory (Church Glorified)

Church Suffering

Communion of Saints

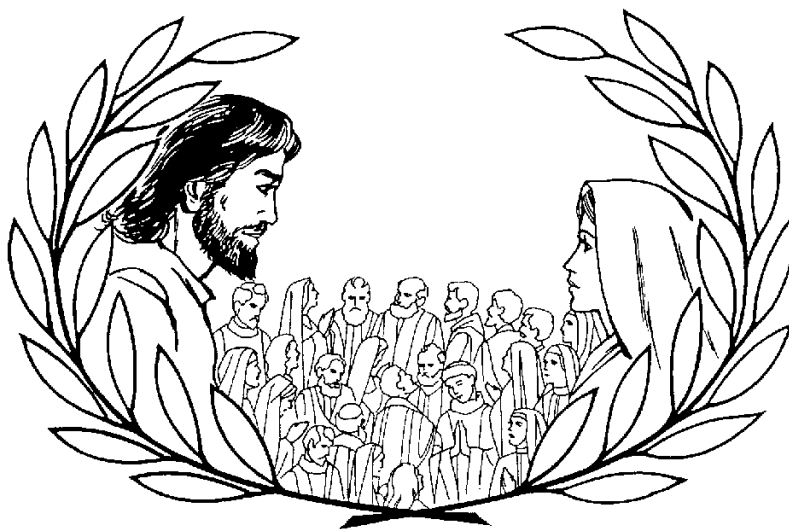
Congregation for the Causes of Saints

Doctors of the Church

Holiness

Patron Saints

Pilgrim Church



## Session 8A – Holiness

*For I, the Lord, am your God;  
and you shall make and keep yourselves holy, because I am holy.  
(Lev. 11:44)*

### Objectives

1. Holiness
  - a. Has its source in God (USCCA, 129)
  - b. Is the most essential attribute of God (YC, 83)
  - c. Grows when our will is one with God's will and brought about
    - i. When we live according to the Gospel and in union with Jesus Christ (CCC, 2014; 1709)
    - ii. Through prayer (CCC, 2015)
    - iii. In the perfection of charity (CCC, 1709; 2013)
2. We are made holy through Baptism (NMI, 31§2)
3. Call to Holiness
  - a. Flows from our Baptism and Confirmation
  - b. Each of us are called to holiness – “be perfect as your heavenly Father is perfect” (CCC, 2013)
  - c. Ongoing and non-ending (CCC, 2015)
4. Personal and Communal holiness
  - a. Everyone is ordered to holiness by our creation and baptism (CCC, 2809; 2813)
  - b. The Church, though made up of sinners, is unfailingly holy (CCC, 823)

**Note to Catechist:** We become holy when our will is one with God's will: when we want only what God wants. There are many who misunderstand what holiness consists of. Some believe that doing excessive external penances or praying all day long will make them holy. These pious practices help us to grow in holiness but holiness itself consists in doing the will of God and the holier we are the more our will becomes God's will. In the modern Church there has been a gross misunderstanding that Blessed John Paul II beatified and canonized so many “normal” people such as doctors, married persons, housewives, children, etc. We become holy by living our vocation and state in life with heroism by the grace of God. The Call to Holiness is explored more deeply in Pod 15.



## Session 8B – Models of Holiness

*Thus the holiness of the People of God will grow in fruitful abundance, as is clearly shown in the history of the Church through the lives of so many saints.*  
(LG, 40§2)

### Objectives

1. The Church's holiness shines in the saints (CCC, 867)
2. Saints as models and intercessors (LG, 40; 48-51)
  - a. Inspire us to grow in holiness
  - b. Are the face of Christ in the world
  - c. Are sources of renewal for the church in difficult times e.g. St. Athanasius (CCC, 828)
3. Patron Saints
  - a. Provide a model of charity (CCC, 2156)
  - b. Special protectors and intercessors (CCC, 828)
  - c. Baptismal name (CCC, 2156)
4. Mary
  - a. Honored above all saints (CCC, 967)
  - b. Perfectly holy (CCC, 2030)

## Session 8C – The Communion of Saints

*I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.  
(The Apostles' Creed)*

### Objectives

1. Assembly of all the saints (CCC, 946)
  - a. The members of the Church through all time
    - i. Faithful on earth (Pilgrim Church)
    - ii. Souls in Purgatory (Church Suffering)
    - iii. Blessed in Heaven (Church in Glory)
  - b. The Holy People of God (CCC, 823)
2. Two meanings of Communion of Saints (CCC, 948)
  - a. Communion in holy things (sancta), especially the Holy Eucharist
  - b. Communion among holy persons (sancti), united in Christ

**Note to Catechist:** Some have used the term “Church Militant” for Pilgrim Church and “Church Triumphant” for Church in Glory.

## Session 8D – Canonization Process

*In all times, God chooses from these many who,  
following more closely the example of Christ, give outstanding testimony to the Kingdom of  
heaven by shedding their blood or by the heroic practice of virtues.  
(DPM, Blessed John Paul II)*

### Objectives

1. History of process
  - a. Early Church recognized and honored martyrs and those who lived exemplary lives
  - b. The Church soon began to venerate Popes, Doctors of the Church, missionaries and virgins
  - c. No formal process was in place until the 17<sup>th</sup> century
  - d. Current process established by Blessed John Paul II in 1983
2. Beatification and Canonization processes are the responsibility of
  - a. The Local Bishop
  - b. Congregation for the Causes of Saints in Rome

**Note to Catechist:** Please point out to your students that the process can change. See Appendix B on Canonization for a brief outline of the process.

## Defending the Faith

### 1. Why do Catholics pray to saints?

We honor saints for their holy lives. Just like you would ask a faith-filled friend to pray for you, we ask saints to pray on our behalf because of their closeness to God; they are alive with him in heaven. We ask saints to pray for us and to intercede for us to Jesus. The saints do not take the place of God; we can and should pray directly to God as well.

### 2. What is necessary for someone to be a canonized saint?

The Congregation for the Causes of Saints is an office of the Pope in Rome. It examines the lives of people who have practiced heroic virtues and have been proposed for sainthood. The canonization process may take years as the person's life, death, writings, and miracles attributed to them are analyzed. Beatification is one of the steps in canonization. The person is called blessed and may be honored publicly. It's important to remember, though, that all baptized Christians are called to sainthood and that anyone who is with God is, in fact, a saint. For more information, see the Appendix B on Canonization.

### 3. How do you grow in holiness?

The first step is to acknowledge our sinfulness. We grow in holiness through prayer and frequent reception of the sacraments, especially Holy Eucharist and Reconciliation. Surround yourself with good people, like your parish youth group, who will help you make good choices. Guard closely what you watch, read and listen to. Through these choices, we grow in holiness which will be reflected in our actions which mirror the inner change of our hearts.

Be faithful to your role as a young disciple of Jesus, and live your faith heroically!

## Faith in Action

- Research a religious order. Find out who their founder was and the charisms/spirituality of that order
- Talk to a lay person, married or single, about how they live out their vocation
- Learn about the patron saint of your parish
- Learn about the saint for whom you were named
- Make a personal plan to “grow in holiness” covering a specific time period, (e.g. Lent, Advent, a semester, etc.) These should include daily prayer, frequent celebration of Reconciliation and attending Sunday Mass, conscious media choices, etc.

- Research some of the changes to the canonization process. How do these changes help in declaring saints?

## **Other Resources**

- *Butler's Lives of the Saints*



# POD 9 — INCARNATION

*For us men and for our salvation he came down from heaven . . .  
(Nicene Creed)*

This pod consists of four sessions focusing on the Incarnation. They are:

Session A: The Divinity & Humanity of Jesus

Session B: Mary & the Incarnation

Session C: Responses to & Symbols of the Incarnation

Session D: Heresies Regarding the Incarnation

## Vocabulary

Annunciation

Christology

Consubstantial

Fiat

Heresy

Hypostatic Union

Immaculate Conception

Incarnation

Magnificat

Nicene-Constantinople Creed



# Session 9A – The Divinity & Humanity of Jesus

*The Son of God...worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved.*

(GS, 22)

## Objectives

1. Incarnation
  - a. The Son of God assumed a human nature in order to accomplish our salvation (CCC, 461)
  - b. Belief in the true incarnation of the Son of God is the distinctive sign of Christian Faith (CCC, 463)
2. Jesus is true God and true man (CCC, 464-469)
  - a. His human nature and divine nature are united in the Person of the Word (Compendium, 89)
  - b. In the humanity of Jesus all things-his miracles, his suffering, and his death-must be attributed to his divine person which acts by means of his assumed nature (CCC, 468)
  - c. The union of the divine and human nature in one divine person is known as hypostatic union (CCC, Glossary)
  - d. Composed of a rational soul and body, consubstantial with the Father as to his divinity and consubstantial with us as to his humanity (CCC, 467)

**Note to Catechist:** Remember to explain that consubstantial means “of the same substance”. This word is used throughout the *Catechism* in the section on the Trinity and Incarnation. With the change in translation of the Roman Missal, the Nicene Creed we pray most Sundays at Mass also uses this word.

3. Jesus as God
  - a. Reveals God, that is, the Trinity, to us (CCC, 238; 261)
  - b. The only mediator between God and men (CCC, 480)
4. Jesus as Man
  - a. Showed his humanity in every event of his life (CCC, 512-534)
  - b. Son of Mary (CCC, 509)

**Note to Catechist:** Jesus’ humanity is shown through his family life, friendships, experiences of joy and happiness, hunger and thirst in the desert, temptation by the devil, agony in the Garden, etc. Jesus also had a human soul that was created at the moment of his conception in the womb of the Virgin Mary.



## Session 9B – Mary & the Incarnation

*I am the handmaid of the Lord, let it be done to me according to your word.*  
(Lk. 1:38)

### Objectives

1. Mary was prepared from all eternity for this role, chosen by God (CCC, 488; 490)
  - a. Protected from original sin by the Immaculate Conception (CCC, 491)
  - b. Enriched by God with gifts appropriate for such a role (LG, 56)
  - c. Wholly born by God's grace (CCC, 490)
2. Mary was central to the incarnation
  - a. Jesus needed to be born of a human woman in order to be consubstantial with humanity (CCC, 467)
  - b. Mary conceived Jesus by the Holy Spirit (Lk. 1:34-35)
  - c. Responded with the obedience of faith (fiat) to Gabriel's annunciation (CCC, 494; LG, 56)

**Note the Catechist:** More teachings on Mary are in Pod 14.

# Session 9C – Responses to & Symbols of the Incarnation

*For today in the city of David a savior has been born for you who is Messiah and Lord.  
And this will be a sign for you: you will find an infant  
wrapped in swaddling clothes and lying in a manger.  
(Lk. 2:11-12)*

## Objectives

1. The Shepherds (Lk. 2:15-20)
  - a. Did as instructed by God's angels to go and "see this thing the Lord has made known to us"
  - b. They were the first witnesses and made the message known about the child to others (CCC, 525)
  - c. They glorified and praised God
2. Wise Men (Mt. 2:1-11)
  - a. Were overjoyed at the star, the sign of a new ruler's birth
  - b. Recognized him as the newborn King of the Jews
  - c. Prostrated themselves and paid him homage
  - d. Offered him gifts
3. Mary (Lk.1:38; 46-55)
  - a. May it be done to me according to your word (fiat)
  - b. Joy and exultation to the Lord reciting of the Magnificat (Canticle of Mary)
4. Herod (Mt.2:3-18)
  - a. Greatly troubled that his power might be usurped with the birth of a Messiah
  - b. Irrate when the magi did not return and ordered the massacre of the Holy Innocents
5. Meaning of the
  - a. Shepherds-shows that God favors and blesses the lowly
  - b. Star-common belief that a new star appeared at the time of a ruler's birth (Num. 24:17)
  - c. Wise Men-represent Jesus is Lord and King of all
  - d. Three Gifts-refers to the three offices of Jesus (King, Priest, Savior)
    - i. gold-king
    - ii. frankincense-prayers going to God
    - iii. Myrrh-death

- e. Swaddling clothes-alludes to another offspring of David, Solomon, who was wrapped in swaddling clothes at birth (Ws. 7:4-6)

**Note to Catechist:** In Bibles, the footnotes at the bottom of the page, reading guides, and introductions to the biblical book contain information which helps us place the passages in their proper context so we can better understand what is being said.

# Session 9D – Heresies Regarding the Incarnation

*Begotten not made, consubstantial with the Father.  
(Nicene Creed)*

## Objectives

1. Heresy is the deliberate denial of any truth by a Catholic, that must be believed as part of divine revelation (CIC, 751)
2. Docetism
  - a. Denied Jesus' humanity
    - i. Taught that Jesus merely had the appearance of a physical body
    - ii. Professed that Jesus was an illusory human being
  - b. First refuted by letters of Ignatius of Antioch 110 A.D.
  - c. Strongest adversaries were Polycarp of Smyrna, Irenaeus, and Tertullian
3. Arianism
  - a. Denied Jesus' divinity
    - i. Taught that Jesus was a different substance from God
    - ii. Taught that Jesus was not eternal
  - b. Condemned at the Council of Nicaea 325 A.D.
  - c. Refuted by Athanasius
  - d. The Nicene Creed, formulated at the Council of Nicaea, affirmed and modified at the Council of Constantinople 381 A.D. was formulated to ensure unity in fundamental beliefs and end Arianism
4. Monophysitism
  - a. Taught that Jesus' divine nature completely absorbed his human nature
    - i. Condemned at the Council of Chalcedon 451 A.D. which clarified the Christology
    - ii. Strongest adversaries were Flavian of Constantinople and Pope Leo
5. Nestorianism
  - a. A human person joined to the divine person of God's son
    - i. Taught that there were two separate persons; one human, one divine
    - ii. Denied that Mary was the mother of God, professed that she was the mother of the human Jesus of Nazareth
    - iii. Condemned at Synod of Ephesus 431 A.D.
    - iv. Main opponent was Cyril of Alexandria

## Defending the Faith

### 1. Is Jesus God?

Yes. Jesus Christ is true God and true man. He became truly man while remaining truly God. Jesus is one person, the Second Person of the Trinity, with two natures, human and divine. He is the “Word made flesh.”

### 2. Is Jesus human the same way that I am human?

Jesus was a divine person with two natures—one human and one divine. Jesus was a real person who lived 2000 years ago in Nazareth. “The Son of God...worked with human hands; he thought with a human mind. He acted with a human will, and with a human heart he loved. Born of the Virgin Mary, he has truly been made one of us, like us in all things except sin.”(GS, 22§2)

### 3. Why did God become man?

Years and years of sacrifice by the Jewish people—including prayer, fasting, and Temple sacrifice of animals—were not enough to bring salvation. As the book of Hebrews pointed out “it is impossible that the blood of bulls and goats take away sins.” Hebrews continues by quoting Jesus praying the words of the Psalms:

*Sacrifice and offering you did not desire,  
but a body you prepared for me;  
holocausts and sin offerings you took no delight in (Heb 10:4-6).*

The Son of God became man to reconcile sinners to God. He became man in order to teach us the meaning of true love. He became man in order to be a model of holiness. He became man to make us sharers of his divine nature. By becoming fully human, God has united himself to us. Unlike the early heresies that supposed Jesus only “appeared” to be human, Jesus is truly human—in body, mind, and soul.

## Faith in Action

- Research how one of the strong adversaries of a heresy fought against it
- Read the Magnificat. (Lk. 1:46-55) Write your own prayer of praise and adoration to God
- For centuries faithful Catholics have struggled to understand the incarnation. As you struggle, develop a *Pious Invocation* such as “Lord, increase my faith” or a short prayer that may be repeated aloud or silently. For a list of these see the Catholic Household Blessings and Prayers



# POD 10 — MARKS OF THE CHURCH

*It is Christ who, through the Holy Spirit, makes his Church one, holy, catholic and apostolic, and it is he who calls her to realize each of these qualities.*

(CCC, 811)

This pod consists of four sessions focusing on the Marks of the Church. They are:

Session A: The Church is One

Session B: The Church is Holy

Session C: The Church is Catholic

Session D: The Church is Apostolic

## Vocabulary

Apostasy

Apostolate

Apostolic Succession

Charity

Creed

Doctrine

Dogma

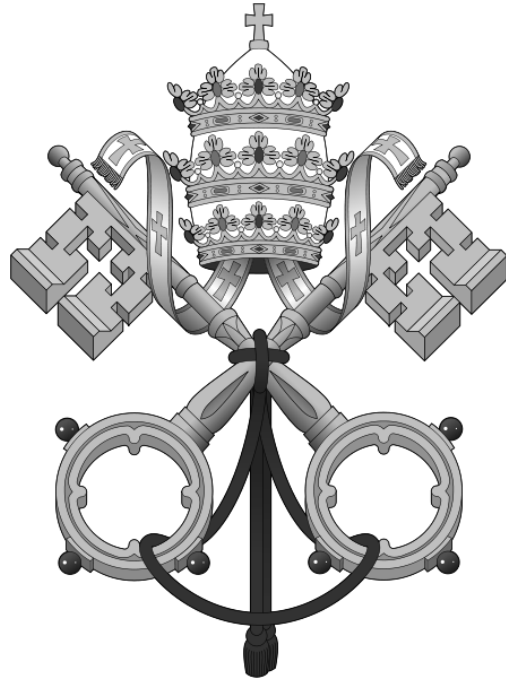
Heresy

Infallible

Magisterium

Schism

Universal



## Session 10A – The Church is One

*Paul also speaks of one body, one Spirit... one faith, one baptism;  
one God and Father of all...  
(Eph. 4:4-6)*

### Objectives

1. The Church is one because its source, the Most Holy Trinity is one, bound together by charity (CCC, 813; 815)
2. The Catholic Church is made one by several visible bonds (CCC, 815)
  - a. Profession of one creed
  - b. Common celebration of the sacraments
  - c. Apostolic succession

**Note to Catechist:** Apostolic Succession is the handing down of the uninterrupted preaching, teaching, sanctifying and governing authority of the apostles to their successors, the bishops. It is conferred through the laying on of hands at their episcopal ordination. (CCC, 888-892)

3. Wounds to unity (CCC, 817)
  - a. Heresy – denying essential truths of the faith
  - b. Schism – causing breaks to unity
  - c. Apostasy – abandoning the faith

**Note to Catechist:** Some of the heresies are covered in Session 9D.



## Session 10B – The Church is Holy

*United with Christ, the Church is sanctified by him;  
through him and with him she becomes sanctifying.*  
(CCC, 824)

### Objectives

1. The Church is holy
  - a. Because as the bride of Christ, Jesus gave himself up for her, so as to sanctify her (CCC, 823)
  - b. As she is endowed with the fullness of the means of salvation (CCC, 824)
2. Holiness of the church on earth is real, but imperfect (CCC, 825)
  - a. All human beings are called to live a life of holiness (CCC, 826)
  - b. The saints and Mary are models of holiness
  - c. Perfect holiness will be achieved in heaven
3. The Church gathers sinners, and through the grace of God brings us to holiness (CCC, 824)
  - a. The first step to holiness is to acknowledge our sinfulness (CCC, 827)
  - b. Continual repentance and conversion are steps to help us grow in holiness (CCC, 827)

**Note to Catechist:** The topic of Saints is covered more in-depth in Pod 8.

## Session 10C – The Church is Catholic

*It is called Catholic then because it extends over all the world . . . and because it teaches universally and completely one and all the doctrines which ought to come to men's knowledge.  
(St. Cyril of Jerusalem)*

### Objectives

1. The Church is catholic, or “universal” because: (CCC, 830-831; 868)
  - a. She proclaims the fullness of faith
  - b. She contains the totality of the means of salvation
  - c. She has been sent by Christ to the whole human race
  - d. She encompasses all times
2. The Church exists world-wide for all people, and salvation comes from the Church, even for non-members (CCC, 846; 868)
3. The Church as the universal sacrament of salvation is mandated to go make disciples of all nations. This mandate is grounded in the eternal love of the Most Holy Trinity (CCC, 849-850)

## Session 10D – The Church is Apostolic

*You are Peter and on this rock I will build my Church, and the gates of hell will not prevail against it. I will give you the keys to the kingdom of heaven.*  
(Mt.16:18-19)

### Objectives

1. The Church is apostolic because she is founded by Christ on the twelve apostles, with the primacy of Peter sent on mission by Christ himself (CCC, 857)
2. This apostolic mission centers on teaching of Scripture and Tradition (CCC, 857)
3. The teaching is guided by successors of Peter and the twelve, i.e. the Pope and bishops in unity with him. This is called the Magisterium (CCC, 857)
4. All members of the Church share in the apostolic mission of spreading the Kingdom over all the earth, though in various ways (CCC, 863)

## Defending the Faith

### 1. Can non-Catholics go to heaven?

Yes, because Jesus came for the salvation of all (2 Cor. 5:14-15) and therefore all humans belong to the catholic unity of the people of God. Jesus himself “explicitly asserted the necessity of faith and Baptism” for salvation through the church he founded – the Catholic Church. While many good, God-loving people are baptized in another Christian tradition they . . . “do not enjoy full Catholic unity [and] are in a certain, although imperfect, communion with the Catholic Church”. (Compendium, 168) But this imperfect communion does not prohibit them from God’s salvation. Even those who never heard of Christ or the Church have not forfeited their chance for salvation. The people in greatest danger of not getting to heaven are those who know and understand that the Church is the Body of Christ yet reject it or do not live up to it.

### 2. Why do I need to be Catholic?

The fullness of truth resides in the Catholic Church which is the one true Church of Christ Jesus. The Sacraments offer graces which strengthen us to live a life of faith pleasing to God. This life and our loving of God and neighbor is the acceptance of salvation that Jesus offers us. The Catholic Church’s unity and uninterrupted apostolic succession assures faithful transmission of the teaching of Jesus. Through the history and tradition of the Church, saints have emerged who lived good and holy lives using their God-given gifts. These models of holiness known to us through the Church show us how to live holy lives pleasing to God using our gifts and talents.

### 3. How does the Catholic Church sustain its members when they live out their faith in different ways?

The Pope provides a visible bond of unity for the Church on earth. Members of the Church come from all races, nations, cultures, and ages. This diversity influences the way they give glory to God and live out their faith, but unity with the universal church is sustained through the common celebration of worship and the Sacraments. No matter what Roman/Latin Rite Catholic Church you attend throughout the world, you will recognize clearly the parts of the Mass or the Sacrament being celebrated.

### 4. Can’t I come to know God on my own, do I need the Church?

The one true church, the Catholic Church, was founded by Jesus. When Jesus left the earth he entrusted his apostles to “go make disciples”. The uninterrupted apostolic succession from the apostles to the Pope and the bishops assures

faithful transmission of the teachings of Jesus which have been sustained and upheld in the church. We can come to know about Jesus through our own study, but it would be mixed with error due to our human weakness. For a full, correct understanding we need a teacher who can lead and guide us. That teacher is the Church.

## **Faith in Action**

- Examining a map or globe of the world point to any spot on land. Go to the internet and using a search engine, locate the nearest Catholic Church. Make a presentation to your class about any interesting facts you discover. This can be repeated for every continent
- Make an artistic expression of each of the marks to be hung in your room, locker, classroom, etc.
- Using the model of the “four marks” (characteristics of the Church) develop four marks that describe your family or other group of which you are a part
- Attend Mass at a different parish. Try to attend one that is distinctly different from your home parish. Notice the difference in worship style
- Select one of the bishops of our diocese. Research who was the principal consecrator (the person who ordained them bishop). This person is the first step in connecting your selected bishop to the apostles. A good resource for this is <http://www.catholic-hierarchy.org/diocese/dmarq.html>.



# POD 11 — SACRAMENTS I

*The whole liturgical life of the Church revolves around the Eucharistic Sacrifice  
and the Sacraments.*

*(SC, 6)*

This pod consists of four sessions focusing on the sacramental nature of the Church and the Sacraments of Initiation: Baptism, Confirmation, and Eucharist. They are:

Session A: Sacramental Nature of the Church 1

Session B: Sacramental Nature of the Church 2

Session C: Baptism & Confirmation

Session D: Eucharist

## Vocabulary

Actual grace

Blessed Sacrament

Charisms

Church

Communion

Form

Grace

Holy Communion

Indelible Spiritual Mark

Matter

Mystery

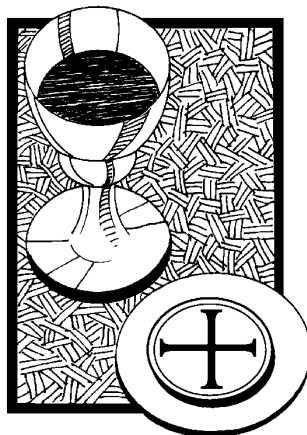
Original sin

Sacramental

Sacramental grace

Sanctifying grace

Sin



# Session 11A – Sacramental Nature of the Church 1

*“...the Church ... is the sacrament of the Holy Trinity’s communion with men.” To understand “sacrament,” one must understand, among other things, that the Church itself is a sacrament (CCC, 747)*

## Objectives

1. The meaning of “sacrament”
  - a. Sacramentum emphasizes the “visible sign of the hidden reality of salvation.” (CCC, 774)
  - b. Mysterium is the mystery (hidden reality) of the true presence of God encountered in and through the sacramentum (CCC, 774)

**Note to Catechist:** The Sacramentum is the outward expression of the sacrament, that is, the way they are administered and received. This includes the essential elements necessary for the validity of the Sacrament. (See Sessions 11C-12D for these elements). The Mysterium is the invisible reality of God’s grace that is dispensed through the celebration of the Sacrament. The mystery is present when one comes to the sacrament worthily (in a state of grace).

2. “The [seven] sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us” (CCC, 1131)

**Note to Catechist:** Some of your students may recite the traditional definition of a sacrament, i.e, an outward sign instituted by Christ to give grace. While this definition is good, a deeper understanding can be conveyed to your students using the definition found in the *Catechism*. Ask your students to compare the two definitions to help them see how the current definition is a fuller expression of the Church’s teaching.

3. Through the power of the Holy Spirit, “the visible rites by which the sacraments are celebrated signify and make present the graces proper to each sacrament” (CCC, 1131)
4. The Church as the sacrament of salvation
  - a. “...both contains and communicates the invisible grace she signifies” (CCC, 774)
  - b. “...[is] the sign and the instrument of the communion of God and men” (CCC, 780)
  - c. is Christ’s instrument (CCC, 776)
5. The Seven Sacraments



- a. Sacraments of Initiation—lay the foundations of every Christian life (CCC, 1212)
    - i. Baptism-gateway to all other sacraments (CCC, 1213)
    - ii. Confirmation-completion of baptismal graces (CCC, 1285)
    - iii. Eucharist-source and summit of the Christian life (CCC, 1324)
  - b. Sacraments of Healing—continue Christ’s work of healing and salvation among those who are “initiated,” as Christians too are subject to suffering, illness, and death (CCC, 1421; 1420)
    - i. Penance and Reconciliation-sacrament of conversion (CCC, 1423)
    - ii. Anointing of the Sick-shows [Christ’s] preferential love for the sick and is the source of tireless efforts to comfort them (CCC, 1503)
  - c. Sacraments at the Service of Communion—are directed towards the salvation of others (CCC, 1534)
    - i. Holy Orders-the sacrament of apostolic ministry (CCC, 1536)
    - ii. Matrimony-signifies the union of Christ and the Church (CCC, 1661)
6. Sacramentals “are sacred signs which bear resemblance to the sacraments” (CCC, 1667)
- a. Sacramentals do not confer the grace of the Holy Spirit (CCC, 1670)
  - b. Sacramentals confer actual grace in that they prepare us to receive grace in order to grow in faith and holiness (CCC, 1670)
7. Examples of sacramentals are:
- a. Blessings (CCC, 1671-1672)
    - i. Come first in importance among sacramentals
    - ii. Dedicate persons and objects to God

**Note to Catechist:** The Book of Blessings and the liturgical ritual books of the Church contain the words for specific blessings such as Consecration of Virgins and blessing of children by their parents. When the Church invokes a blessing it always invokes the name of Jesus while usually making the Sign of the Cross.

- b. Actions such as processions (USCCA, 295)
- c. Prayers such as the Rosary (USCCA, 295)
- d. Blessed Objects such as holy water, palms, medals, scapulars, ashes, candles, and rosary beads (USCCA, 295)

## Session 11B – Sacramental Nature of the Church 2

*“Grace is first and foremost the gift of the Spirit who justifies and sanctifies us.”*  
(CCC, 2003)

### Objectives

1. The meaning of grace (CCC, 1996-2005)
  - a. Grace is the help that God gives us, a free and undeserved favor from God that enables us to respond to his call (CCC, 1996)
  - b. Grace is a participation in the life of God (CCC, 1997)
  - c. Grace is God’s giving of himself to us. Through a sacrament, God shares his own life with us (CCC, 1129; 1999; 2003)
  - d. Grace is a gift from the Holy Spirit (CCC, 1999; 2003)
  - e. Grace belongs to the supernatural order; therefore “grace escapes our experience and cannot be known except by faith” (CCC, 2005)
  - f. Grace cannot be “earned.” It depends entirely on God (CCC, 2005)
2. Types of grace (CCC, 1129; 1999-2000; 2003)
  - a. Sanctifying grace is:
    - i. Received at Baptism (CCC, 1999)
    - ii. A habitual, supernatural gift (permanent) (CCC, 2001)
    - iii. Gift of God’s friendship that heals our fallen human nature (CCC, 2000)
    - iv. Gives us a share in the divine life of the Blessed Trinity (CCC, 1997)
    - v. Makes us perfect, holy and Christ-like (CCC, 2000)
  - b. Actual grace gives us help to conform our lives to God’s will through his intervention (CCC, Glossary)
  - c. Sacramental graces are those proper to the different sacraments (CCC, 1127; 2003)
  - d. Special graces (Charisms) are gifts given to individuals meant for the common good of the Church (CCC, 799; 951; 2003)

# Session 11C – Baptism & Confirmation

*The faithful are born anew by Baptism, strengthened by the Sacrament of Confirmation...”*  
(CCC, 1212)

## Objectives

1. Baptism
  - a. Is the basis of the whole Christian life (CCC, 1213)
    - i. The gateway to life in the Spirit
    - ii. Necessary for the other sacraments
  - b. Frees us from sin (CCC, 1213)
  - c. Makes us adopted sons and daughters of Christ (CCC, 1213)
2. The scriptural basis for Baptism (Mt. 3:1-17; Mt. 28:19; Mk. 1:9-11; Lk. 3:21-22; Jn. 1:22-34; Jn. 3:1-15; Acts 2:37-41)
3. Celebration of Baptism
  - a. Baptism of Adults (CCC, 1247-1249)
    - i. According to Rite of Christian Initiation of Adults (CCC, 1232)
    - ii. Includes uncatechized children over age of reason (CIC, 97§2)
  - b. Baptism of Infants (CCC, 1250-1252)
    - i. Practiced since apostolic times (CCC, 1252)
    - ii. Parents, godparents, and the community commit themselves to the child's ongoing formation (Rite of Baptism, 5; 39-40; 69)
4. The three essential elements of Baptism are:
  - a. Minister of the Sacrament: Priest or Deacon (CCC, 1256)
  - b. Form: Words of the Trinitarian Formula “ I baptize you in the name of the Father, and of the Son, and of the Holy Spirit” (CCC, 1240; 1256; 1278)
  - c. Matter: Water (CCC, 1239; 1278)

**Note to Catechist:** The priest or deacon is the ordinary minister of this sacrament. In cases of extreme urgency, (e.g. imminent death) any person with the required intention can validly baptize as long as water and the Trinitarian formula is used.

5. The spiritual effects of Baptism
  - a. Die and rise with Christ (CCC, 1227)
  - b. Purification from all sins, including original sin (CCC, 1262-1263)
  - c. Become an adopted child of God (CCC, 1265)
  - d. Makes us members (incorporates us into) the Church (CCC, 1267)

- e. Imprints an indelible spiritual mark on the Christian's soul and therefore cannot be repeated (CCC, 1272-1274)
  - f. Birth in the Holy Spirit (CCC, 1262)
  - g. Receive the Gifts of the Holy Spirit (CCC, 1266)
6. Confirmation (CCC, 1285)
    - a. Is the completion of baptismal grace
    - b. Binds the baptized more perfectly to the Church
    - c. Confirms and strengthens the gifts of the Holy Spirit received at Baptism
  7. The scriptural basis for the Sacrament of Confirmation (Acts 2:1-12; Acts 8:14-17; Is. 11:2)
  8. Celebration of Confirmation
    - a. Usually celebrated at Mass
    - b. Renewal of Baptismal vows (CCC, 1298)
    - c. Profession of faith (CCC, 1298)
    - d. Confirmation of Adults baptized as infants
      - i. According to Rite of Christian Initiation of Adults
      - ii. Usually done at Easter Vigil

**Note to Catechist:** In the Eastern rites, Confirmation is celebrated at Baptism. In the Latin rite, the two sacraments are separated. To clearly connect them, the Rite of Confirmation begins with a renewal of baptismal vows and the profession of faith. Canon law 891 states that Confirmation is to be conferred at about the age of discretion (7) unless the conference of bishops has determined another age. In the United States, the Bishops have received a complementary norm recognized by the Holy See that allows for the confirmation of children/youth baptized as infants anywhere between the age of discretion and sixteen. The norm in our diocese is that youth will be confirmed in their eleventh grade year.

9. The three essential elements of Confirmation are
  - a. Minister of the Sacrament: Bishop; however he can delegate a priest (CCC, 1312)
  - b. Form: Words of the sacramental formula "Be sealed with the gift of the Holy Spirit" (CCC, 1300)
  - c. Matter: Anointing with Chrism on the forehead and the laying on of hands (CCC, 1300)
10. Spiritual effects of Sacrament of Confirmation (CCC, 1303)
  - a. Completes and perfects baptismal grace (CCC, 1285; 1303; 1304)
  - b. Roots us more deeply in God's love (CCC, 1303)
  - c. Unites us more firmly with Christ (CCC, 1303)

- d. Strengthened by the Holy Spirit to spread and defend the faith by word and deed (CCC, 1285; 1303)
- e. Imprints an indelible spiritual mark on the Christian's soul and therefore cannot be repeated (CCC, 1304)
- f. Increases the Gifts of the Holy Spirit—wisdom, understanding, counsel, fortitude, knowledge, piety (reverence), and fear of the Lord (wonder and awe in God's presence) (CCC 1831; USCCA, 205)

## Session 11D – Eucharist

*“What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life. Communion...preserves, increases, and renews the life of grace received at Baptism. This growth in Christian life needs the nourishment of Eucharistic communion.”*  
(CCC, 1392)

### Objectives

1. Eucharist
  - a. Completes Christian Initiation (CCC, 1322)
  - b. Is the “source and summit of the Christian Life” (LG, 11; CCC, 1324)
2. The scriptural basis for the Sacrament of Eucharist (Mt. 14;13-21; Mt. 26:26-29; Mk. 6:34-44; Mk. 14:22-25; Lk. 9:10-17; Lk. 22:14-20; Jn. 2:1-12; Jn. 6:22-59; 1Cor. 11:22-ff)
3. Celebration of Eucharist
  - a. Holy Sacrifice of the Mass (CCC, 1408)
  - b. Role of Priests and Deacons (CCC, 1566; 1570)
  - c. Role of Faith Community (CCC, 1140; 1348)
4. The essential elements of Eucharist
  - a. Minister: Priest (CCC, 1410-1411; 1566)
  - b. Form: Words of Consecration, “This is my body...” (CCC, 1375; 1412)
  - c. Matter: Unleavened wheat bread and grape wine (CCC, 1412)
5. Spiritual effects of Eucharist
  - a. Union with Jesus and the Church (CCC, 1391)
  - b. Nourishes our spiritual life (CCC, 1392)
  - c. Forgiveness of venial sins (CCC, 1394)
  - d. Protection from mortal sins (CCC, 1395)
  - e. Commits us to the poor (CCC, 1397)

## Defending the Faith

### 1. **Can unbaptized babies be saved? What happens to children who died without Baptism?**

Traditionally, the Church has taught that there are three types of baptism: of water (the Sacrament of Baptism); of blood (the death of martyrs who die before being baptized); and of desire. Baptism of desire refers to those who desire baptism but die before receiving the sacrament.

While divine revelation does not specifically address babies and children who die without baptism, it has long been thought that limbo was the place where these children go. However, limbo has never been defined as church dogma and is not mentioned in the current *Catechism of the Catholic Church*. The Church entrusts these children to God's infinite mercy and recalls Jesus' words, "Let the children come to me" (Mk. 20:14) as a sign of hope that children who have died without baptism will be saved.

Pope Benedict XVI taught that there are "serious" grounds to hope that children who died without being baptized can go to heaven. Still, the Church recognizes the urgency to welcome children to Christ through Baptism.

### 2. **As Catholics are we "born again"?**

Many people in Protestant Churches talk about being "born again". Catholics too are born again. "Baptism is birth into the new life in Christ." (CCC, 1277) "The two principle effects [of Baptism] are purification from sins, and new birth in the Holy Spirit." (CCC, 1262)

### 3. **Why can't I receive Communion in another Christian Church? Why can't my friend who is Christian, but not Catholic, receive Communion at my church?**

The very word communion has to do with unity, both in our beliefs about Jesus Christ and with one another. It would not be honest for a person to receive communion if he or she does not hold the same beliefs as Catholics do about Jesus; that he is really present-body, blood, soul and divinity-in the bread and wine. For the same reason a Catholic cannot receive communion at a Protestant Church because Protestants believe in a symbolic representation of Christ.

### 4. **Aren't the sacraments just celebrations to mark significant moments in our lives?**

Certainly such an impression may be cast today. Sometimes people seem to use sacraments like Baptism, First Communion, and Marriage as occasions to get together with family and to celebrate a key stage of life. While the sacraments are

celebrated at significant moments in life, they are much more than just celebrations of those moments. They are personal encounters with Christ who acts through the Sacraments to help us. Each sacrament gives a special grace.

**5. Why do Catholics believe that Jesus is really present in the consecrated species of bread and wine and that they are not just symbolic of his presence?**

Jesus said, “Whoever eats my flesh and drinks my blood has eternal life. . . For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him” (Jn. 6:54-56). This is the scriptural basis for our Catholic belief that at the time of the consecration (when the priest repeats Jesus’ words from the Last Supper, “This is my body” and “This is my blood”) the substance of the bread and wine change into the reality of Jesus.

## **Faith in Action**

- In one month, record all the times you hear a “blessing” whether it is at Mass, at your faith formation classes, or in your home. Note whether they are associated with actions, prayers, or involve the blessing of an object
- Your date of baptism is as much a birthday to be celebrated in subsequent years as is the date on which you were born. Celebrate with your family and/or your friends the anniversary of their baptisms
- Have a conversation with your parents and godparent(s) about your baptism. Ask how they believe they have lived out the promises they made at your baptism
- Have a conversation with your confirmation sponsor regarding their support of you in living a life in Christ
- Renew your baptismal vows
- Construct a mobile or some artistic impression of the gifts of the Holy Spirit. Place this in your room or somewhere you go frequently as a reminder to use the gifts with which God has blessed you
- Have the students create books for children preparing for First Communion. It could be a recounting of a teen’s experience of Eucharist or a remembrance of their First Communion. Have them share it with one of the first communicants of the parish

## **Other Resources**

- *Rite of Baptism*
- *Rite of Confirmation*



## POD 12 — SACRAMENTS II

*The Lord Jesus Christ, physician of our souls and bodies...has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation.*

*(CCC, 1421)*

This pod consists of four sessions focusing on the Sacraments of Healing and the Sacraments at the Service of Communion. They are:

Session A: Reconciliation

Session B: Anointing of the Sick

Session C: Holy Orders

Session D: Matrimony

### Vocabulary

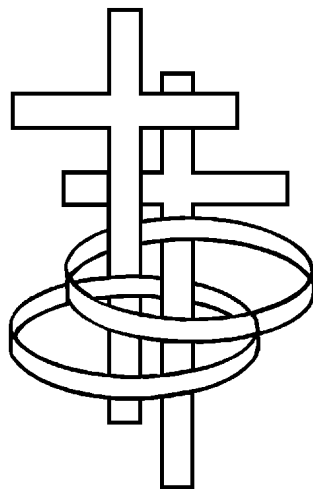
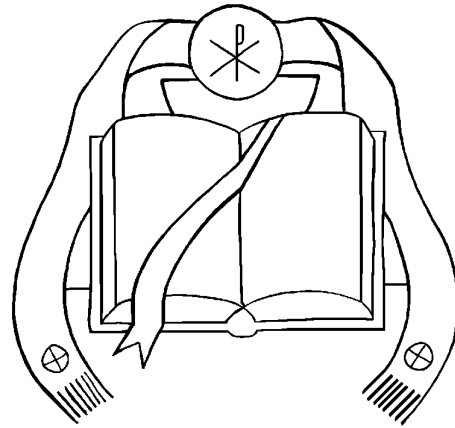
Absolution

Diaconate

Episcopate

Presbyterate

Viaticum



## Session 12A – Reconciliation

*Whoever confesses his sins...is already working with God.  
(St. Augustine; CCC, 1459)*

### Objectives

1. The Sacrament of Reconciliation is
  - a. A sign of God's unlimited love and his merciful forgiveness to individual sinners
  - b. A sacrament of conversion because
    - i. It makes present sacramentally Jesus' call to conversion directed toward holiness
    - ii. Eternal life to which the Lord never ceases to call us. (CCC, 1423; 1426)
2. The scriptural basis for the Sacrament (Jn. 20:22-23)
3. The Sacrament can be celebrated in three different manners:
  - a. Individual Confession—The only ordinary way for the faithful to reconcile themselves with God and the Church (CCC, 1484)
  - b. Communal Penance services with Individual Confessions and Absolution (CCC, 1482)
    - i. Shows the ecclesial nature of the sacrament
    - ii. A communal examination of conscience takes place
    - iii. Several priests are present to hear individual confessions
  - c. General Confession and Absolution—can only be used when (CCC, 1483)
    - i. Danger of death is imminent with no time for a priest(s) to hear confessions of individual penitents (CIC, 960-961)
    - ii. A serious need is present and individual confessions cannot be heard within a reasonable time
    - iii. Unless there is good reason to prevent it, those who receive general absolution for serious sins are to go to individual confession as soon as possible and within one year (CIC, 961)

**Note to Catechist:** General Confession and Absolution cannot be used when the need is a result of the number of confessors being insufficient due to a great festival or pilgrimage such as World Youth Day. Judgment of the validity of the need for general absolution rests with the diocesan bishop.

4. The three essential elements are
  - a. The minister of the Sacrament: bishop or priest (CCC, 1461)

- b. Form: The words of absolution spoken by the priest “I absolve you...” (CCC, 1449)
- c. Matter: The contrition, confession, and satisfaction of the penitent (CCC, 1451-1460)

**Note to Catechist:** Reconciliation is the only sacrament where the matter consists of three non-material elements.

- 5. Spiritual effects of the Sacrament
  - d. Forgiveness of sin (CCC, 1442; 1496)
  - e. Reconciliation with God, by which grace is received, and with the Church (CCC, 1443-1445; 1468-1469; 1496)
  - f. Remission of eternal punishment for mortal sins (CCC, 1470; 1496)
  - g. Remission, at least in part, of temporal punishments for venial sins (CCC, 1496)
  - h. Peace and serenity (CCC, 1496)
  - i. Strength to resist temptation (CCC, 1496)

## Session 12B – Anointing of the Sick

*“By the sacred anointing of the sick and the prayer of the priests the whole Church commends those who are ill to the suffering and glorified Lord, that he may raise them up and save them.”*  
(LG, 11)

### Objectives

1. The Sacrament of Anointing of the Sick is
  - a. Intended to strengthen those who are ill, preparing for surgery, and infirm with age (CCC, 1511; 1514; 1515)
  - b. Not only intended for those who are at the point of death (CCC, 1514)
2. The scriptural basis for the Sacrament (Mk. 6:12-13; Jas. 5:14-15; CCC, 1510)
3. The Sacrament can be celebrated for those experiencing difficulties due to grave illness or old age by (CCC, 1514)
  - a. Individual celebration of the Sacrament—can be done outside of or within Mass (CCC, 1517)
  - b. Communal celebration—can be done outside of or within Mass (CCC, 1517)
  - c. Viaticum—the last sacrament of the Christian
    - i. Eucharist for those who are about to leave this life—“food for the journey” (CCC, 1524)
    - ii. The Eucharist as viaticum with Penance, and Anointing of the Sick at the end of one’s life make up “the sacraments that prepare for our heavenly homeland” or the sacraments that complete the earthly pilgrimage (CCC, 1525)
4. The three essential elements are
  - a. The minister of the Sacrament: priest (CCC, 1516)
  - b. Form: Words of Anointing “Through this holy anointing...”
  - c. Matter: Anointing of the forehead and hands of the sick with the Oil of the Sick (Pastoral Care of the Sick, 124)
5. Spiritual effects of the Sacrament
  - a. Uniting the suffering of the sick person to the passion of Christ (CCC, 1521)
  - b. Strengthening, peace, and courage to endure the difficulties and trials of serious illness or old age (CCC, 1520)
  - c. The forgiveness of sin (CCC, 1520)
  - d. The restoration of health if such is God’s will (CCC, 1520)
  - e. Preparation for a person’s earthly death (CCC, 1523)

## Session 12C – Holy Orders

*Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate, and diaconate.*  
(CCC, 1536)

### Objectives

1. The Sacrament of Holy Orders is
  - a. The sacrament of apostolic ministry (CCC, 1536)
  - b. A setting apart and an investiture by Christ himself for his Church (CCC, 1538)
2. The scriptural basis for the Sacrament (Mt. 16:18ff; Mt. 28:19-20; Lk. 6:12-16; Mk. 3:14-19; Acts 6:1-7; Acts 13:1-3; CCC, 1577)
3. The three essential elements are
  - a. The minister of the Sacrament: bishop (CCC, 1576)
  - b. Form: Prayer of Consecration (CCC, 1573)
  - c. Matter: The imposition of the bishops' hands on the man to be ordained (CCC, 1573)
4. There are three orders of the sacrament each with their own unique ritual (CCC, 1554)
  - a. Episcopate—Ordination of a bishop (CCC, 1555-1561)
  - b. Presbyterate—Ordination of a priest (CCC, 1562-1568)
  - c. Diaconate—Ordination of a deacon (CCC, 1569-1571)
5. The spiritual effects of the sacrament
  - a. Imprints an indelible spiritual character on the man which can never be removed, therefore it cannot be repeated (CCC, 1581-1584)

**Note to Catechist:** The indelible character is conferred at the diaconate ordination. Any subsequent ordinations more fully develop the configuration to Christ.

- b. Confers the grace of the Holy Spirit proper to each of the degrees: (USCCA, 271)
  - i. Episcopate
    1. Teach in the name of Christ
    2. Preach the Gospel in word and action
    3. Sanctify the people of God entrusted to his care

- ii. Presbyterate
  - 1. To proclaim the Gospel and preach
  - 2. Celebrate the sacraments
  - 3. Shepherd the people entrusted to him
- iii. Diaconate
  - 1. To proclaim the Gospel and preach
  - 2. Baptize and assist at other sacramental celebrations
  - 3. Serve the community

## Session 12D – Matrimony

*"It is not good for the man to be alone. I will make a suitable partner for him....The two of them become one body."  
(Gn. 2:18,24)*

### Objectives

1. The Sacrament of Matrimony is
  - a. A covenant between a man and a woman (CCC, 1601)
  - b. A partnership of the whole of life (CCC, 1601)
2. The scriptural basis for the Sacrament (Mt. 5:31-32; Mt. 19:1-15; Mk. 10:6-9; Jn. 2:1-11; CCC, 1614-1615)
3. The three essential elements are
  - a. Minister of the sacrament: bride and groom (CCC, 1623)
  - b. Form: public exchange of vows (freely given) (CCC, 1626; 1628)
  - c. Matter: man and woman (CCC, 1625)

**Note to Catechist:** Unlike the other sacraments, the spouses themselves are the ministers of the Sacrament of Matrimony. They mutually confer upon each other the graces of the Sacrament. The consent must be given in the presence of a priest or deacon and in the presence of two witnesses.

4. Effects of the Sacrament (CCC, 1638-1642)
  - a. Grace to love each other unselfishly and strengthen their indissoluble unity (CCC, 1641)
  - b. Grace to live the responsibilities of married life (CCC, 1639)
  - c. Welcoming children and educating them in the faith (CCC, 1641)
  - d. Grace that strengthens them to perfect their holiness on their journey to eternal life (CCC, 1642)

## Defending the Faith

### 1. Why do you have to confess your sins to a priest in the Sacrament of Penance?

Jesus instituted this sacrament for the forgiveness of sins after Baptism. He entrusted to his Apostles the ministry of reconciliation (John 20:21-23). Bishops, who are their successors, continue to exercise this ministry with the help of their priests. (CCC, 1461)

The priest is both the representative of Christ and the Church. Confessing to a priest in the Sacrament of Penance is a way to experience first-hand the forgiving touch and saving love of Jesus. Reconciling with the Church is important so we can reclaim our roles within the body of Christ since it is necessary for forgiveness of grave sins and encouraged for forgiveness of venial sins. It is important to remember that even though forgiveness is expressed through the Church and this Sacrament, God alone forgives sins.

### 2. Why celebrate Anointing of the Sick if it does not always result in physical healing?

The celebration of this Sacrament gives tangible evidence of Christ's compassion toward the sick. The primary effect of this sacrament is the spiritual healing of the sick while strengthening them in their suffering and pain. Physical healing does occur if that is God's will and necessary for the salvation of the soul of the person. When a person who is dying celebrates this sacrament, it fortifies them as they make their final preparations for the struggles before entering the Father's house.

### 3. Why can't women be ordained priests?

While both men and women share in the priestly life of the People of God by virtue of their baptism, ordaining only certain baptized men follows the teaching and Tradition of the Church. Jesus chose only men for his twelve Apostles even though he associated with faithful and holy women such as the Blessed Mother and Mary Magdalene. The Apostles followed Jesus' example and they too chose only males to succeed them in ordained ministry and so for this reason the ordination of women is not possible. (For a fuller explanation see the USCCA, pages 267-269)

### 4. Why can't priests marry?

Celibacy has been highly esteemed in a special way by the Church as a feature of priestly life. (PO, 16) In its wisdom the Church requires all men who are to be ordained to take a vow of celibacy, that is, they pledge to remain unmarried "for



the sake of the kingdom of heaven in order to give themselves entirely to God and to the service of his people.” Without the demands of married life, a priest is free to serve the Church with an “undivided heart.” In certain rare instances, some married men who were previously ministers in non-Catholic churches are allowed to become priests. This is an exception for the sake of charity.

#### **5. What is the difference between an annulment and a divorce?**

A divorce is a civil judgment that the legal arrangement of a marriage is ended. An annulment is a decree from the church made after a careful investigation. This investigation determines that the bond of marriage, the sacramental bond in heaven, never took place due to an impediment or obstacle. An impediment put simply, means that one of the three essential elements was missing at the time of the marriage.

An annulment says nothing about the legal, civil realities of the marriage. Children of an annulled marriage are legitimate because the marriage was real, the sacramental bond was not.

### **Faith in Action**

- Ask your pastor to share one of his experiences of a visible moment of conversion or a grace-filled moment he witnessed in celebrating one of the sacraments
- Regularly celebrate individual reconciliation
- Attend a communal penance service
- Do daily examinations of conscience
- Attend a celebration of Anointing of the Sick
- Attend an ordination
- Speak with your pastor about discerning God’s call for your life
- Attend a Catholic wedding
- Read and pray on scripture passages that are the scriptural foundations for the sacraments

### **Other Resources**

- *The Rites of the Catholic Church*, Liturgical Press, Collegeville MN, 1990
- *Presbyterorum Ordinis*, Document of the Second Vatican Council



# POD 13 — THE MASS

*"Do this in memory of me."*

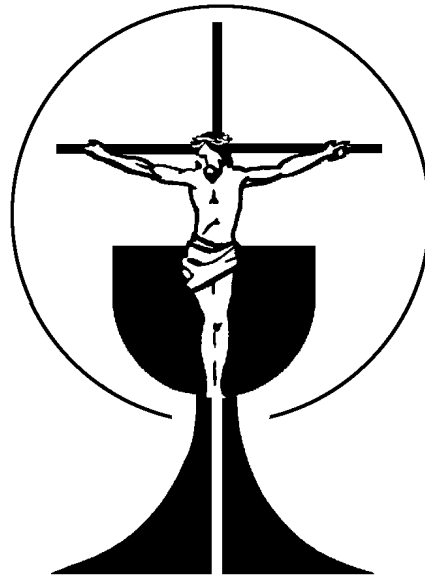
*"These remarkable words were spoken by Jesus when he instituted the Eucharist at the Last Supper. The Church fulfills this command whenever we celebrate the Mass, and in doing so, we participate in the supreme mystery of our faith, 'the memorial of Christ's passion, death, and resurrection.'"*  
(A Guide to the New Translation of the Mass, Edward Sri)

This pod consists of four sessions focusing on the Mass. They are:

- Session A: Development of the Mass
- Session B: Preparing to Pray the Mass
- Session C: Mass as Sacrifice
- Session D: The Paschal Mystery

## Vocabulary

Council of Trent  
Eucharist  
Last Supper  
Latin/Roman Rite  
Paschal Mystery  
Passover  
Roman Missal  
Sacrifice  
Transubstantiation  
True Presence  
Vatican Council II



## Session 13A – Development of the Mass

*As early as the second century we have the witness of St. Justin Martyr for the basic lines of the order of the Eucharistic celebration. They have stayed the same until our own day for all the great liturgical families.*  
(CCC, 1345)

### Objectives

1. The Eucharist was instituted by Jesus at the Last Supper (CCC, 1339)
2. The basic order of the Mass has remained the same since the 2<sup>nd</sup> century (CCC, 1345)

**Note to Catechist:** November 27, 2011 marked the implementation of the Roman Missal, Third Typical Edition. This is the English version of the prayers, responses, and spoken parts of the Mass. This new translation from Latin to English did not change the order of the Mass—it only changed the words to a more faithful translation of the Latin. At this time a brief review of the order of the Mass should be done. This can be found in the Appendix F—Liturgy.

3. The Council of Trent brought uniformity to the way Mass was structured and celebrated in the Roman Rite (SC, 55)
4. Vatican II brought about many changes to the Mass hoping to achieve a more full, conscious, and active participation by the laity (SC, 14)

**Note to Catechist:** Full, conscious, active participation is not just activity at Mass, but Pope Benedict XVI has stressed repeatedly that it is first and foremost interior. Mass is not a passive activity like watching a movie, but an active uniting of ourselves to the sacrifice of Christ represented on the altar under the appearances of bread and wine. If our external activity of praying and singing and making gestures does not flow out of the realization of what we are doing at Mass, they are in vain.

## Session 13B – Preparing to Pray the Mass

*Prayer internalizes and assimilates the liturgy during and after its celebration.  
(CCC, 2655)*

### Objectives

1. The Mass is the greatest of all prayer, in which all Christian prayer finds its source and goal (CCC, 1073)
2. Proximate preparation (immediate preparation) (CCC, 1385)
  - a. Being in a state of grace by celebrating Reconciliation if necessary (CCC, 1385)
  - b. Fast from food and drink for one hour before holy communion, except water and medicine (CCC, 1387; CIC, 919)
  - c. Pray prior to Mass
    - i. For the priest that he will minister to the spiritual needs of the parish
    - ii. For the congregation that they will be open to the workings of the Holy Spirit and made more ready to receive Our Lord
3. Remote Preparation (any preparations that are not immediate) (CCC, 1385)
  - a. That which is going to make you more receptive to the graces that the Lord is going to give you at Mass
    - i. Preparing to be in state of grace by conducting regular examinations of conscience (CCC, 1385)
    - ii. Reflecting on the Sunday Scriptures
    - iii. Living a life of faith
      1. Daily prayer (CCC, 2720)
      2. Living the Beatitudes (CCC, 1717)
      3. Following the Ten Commandments (CCC, 2074)
      4. Practicing the Corporal and Spiritual Works of Mercy (CCC, 2044)

## Session 13C – Mass as Sacrifice

*“As we offer you, O Lord, the sacrifice by which the human race is reconciled to you...”  
(Prayer over the Offerings: Last Sunday of Ordinary Time)*

**Note to Catechist:** This session may be challenging as this is a complex concept dealing with a mystery of our faith that transcends human reason. It goes beyond time and place.

### Objectives

1. At Mass
  - a. The Eucharist is the memorial of Christ’s Passover (CCC, 1362)
  - b. Makes present the sacramental offering of his unique sacrifice on the cross (CCC, 1362)
  - c. The sacrifice of Christ offered once and for all generations and remains ever present (CCC, 1362; 1364; 1368)
2. The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice (CCC, 1367)
3. A sacrifice of thanksgiving and praise to the Father (CCC, 1360; 1361)
4. This sacrifice makes possible our redemption (USCCA, 220-221)

**Note to Catechist:** The Eucharist is not simply a remembrance of past events. It is a “re-presentation” that is, becoming present again, at the Last Supper and at the foot of the cross where Jesus offered himself as a sacrifice for us. Jesus’ bloody sacrifice on the wood of the cross is made real again and is truly present in an unbloody manner on the altar at Mass.

#### For the Catechist’s Reflection –Fr. Corey Litzner

Jesus is now in heaven. In the Mass, we spiritually enter into the heavenly Liturgy. Therefore, one can think of the different Masses celebrated on earth as portals into the one eternal liturgy celebrated in heaven by the angels and saints.

Another thing: in the Mass, we praise and thank God the Father in a way which He deserves. When we ourselves, in our own weakness, praise and thank God the Father, He may be pleased with it, but it doesn’t give Him the praise and thanksgiving that He deserves. He gave us the way to thank Him and praise Him in the way He deserves: His Son. By offering Jesus at Mass, we are giving the Father the praise, glory, thanksgiving, and adoration that He deserves. That’s what makes the Mass different and superior to all other prayers.

## Session 13D – The Paschal Mystery

*Apart from the cross there is no other ladder by which we may get to Heaven.  
(St. Rose of Lima)*

### Objectives

1. The Paschal mystery is Christ's work of redemption accomplished primarily by his Passion, Death, Resurrection, and Ascension whereby he destroys our death and restores our life (CCC, 1067)
2. The Paschal Mystery continues to be made present in the sacraments especially the Eucharist (CCC, 1113-1130, 1409)
3. In the Eucharist, the participants are removed from the constraints of time so the saving events of the Paschal Mystery are made present in the here and now (CCC, 1323)

## Defending the Faith

### 1. Do the bread and the wine really become the body and blood of Jesus?

Yes. Catholics believe that Jesus is present body, blood, soul and divinity in the Eucharist. This belief is based on John 6:54-56 when Jesus said, “Whoever eats my flesh and drinks my blood has eternal life...For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him.” While the outward appearances of the bread and wine, that is what it looks like and what it tastes like remain the same, the substance becomes the body and blood of Jesus at the words of consecration.

*Take this, all of you, and eat of it, for this is my body...*

*Take this, all of you, and drink from it, for this is the chalice of my blood...*

This is known as transubstantiation.

### 2. Am I really required to go to Mass every Sunday? Why can't I just pray by myself wherever I am?

Yes, Catholics are required to go to Mass every Sunday and Holy Day of Obligation. In the Third Commandment, God tells us to “Remember to keep holy the Sabbath day.” For the Jews, the Sabbath was Saturday; Christians, however, transferred the Sabbath to Sunday, the day of Jesus Christ's resurrection from the dead.

The Church tells us that we have an obligation to fulfill the Third Commandment by refraining from unnecessary work on Sunday and by participating in the Mass, our chief form of worship as Christians.

From the earliest days of the Church, Christians have understood that being a Christian isn't a private matter. We are called to be Christians together; while we can and should engage in the private worship of God throughout the week, our primary form of worship is public and communal, which is why Sunday Mass is so important. Intentionally missing Mass on Sunday is a mortal sin.

## Faith in Action

- Compare and contrast how the Mass as a sacrifice and some of our national holidays, such as Memorial Day, Veterans Day, etc. honor sacrifice
- Examine the differences between the new translation of the Roman Missal and the previous Sacramentary. Compare the changes to the type of language used and the prayers. Are the new words the type of language you would use with your friends in everyday conversation? Discuss times when more formal language is appropriate



- Consider ways you prepare for an important event, such as an athletic game, music concert, dance recital, or an academic competition. What are your proximate preparations and remote preparations for such events? What are your proximate and remote preparations for Mass?

## **Other Resources**

- Pope Benedict XVI: *Sacramentum Caritatis*
- Pope Paul VI: *Mysterium Fidei*
- Blessed John Paul II: *Ecclesia de Eucharista*
- *A Biblical Walk Through the Mass*, Ascension Press



# POD 14 — MARY

*From now on will all ages will call me Blessed...*  
(Lk. 1:48)

This pod consists the four sessions focusing on Mary and her role in the prayer and life of the Church. They are:

Session A: Mother of God-Mother of the Church

Session B: Marian Dogma

Session C: Mary in Scripture & Prayer

Session D: Apparitions of Mary

## Vocabulary

Apparition

Assumption

Doctrine

Dogma

Fiat

Icon

Immaculate Conception

Theotokos



# Session 14A – Mother of God-Mother the Church

*Then he said to his disciple, "Behold, your mother."  
(Jn. 19:27)*

## Objectives

1. The role of Mary in human salvation
  - a. The new Eve-through her obedience (CCC, 511)
    - i. Conceived without original sin—The Immaculate Conception (CCC, 490)
    - ii. Made possible salvation through her obedience to God—The Annunciation (CCC, 490)
2. Establishment of the dogma of Mary as Mother of God (Theotokos) at the Council of Ephesus, 431 (CCC, 466; 495)
3. Mary is the Mother of the Church (CCC, 963)
  - a. "Mary's spiritual motherhood extends to all men whom indeed he [Jesus] came to save" (CCC, 501)
  - b. St. Augustine articulates "Mary as the mother of the members of Christ" (De S. Virginitate, 7)
  - c. Pope Paul VI formally declared Mary, Mother of the Church, Mother of Christ (Discourse of Nov 26, 1964)

## Session 14B – Marian Dogma

*And so they [the faithful] turn their eyes to Mary who shines forth to the whole community of the elect as the model of virtues.*

*(LG, 65)*

### Objectives

1. Immaculate Conception (CCC, 491)
  - a. Proclaimed dogma by Pope Pius IX in 1854
  - b. Mary conceived without original sin
  - c. “Necessary that she be wholly borne by God’s grace” in order to become the mother of the Savior (CCC, 490)
2. Mary as Ever-Virgin (CCC, 499)
  - a. Always a virgin from conception until death
  - b. Birth of Christ did “not diminish his mother’s virginal integrity but sanctified it” (LG, 57)
3. Assumption (CCC, 966)
  - a. Mary taken body and soul into heavenly glory
  - b. Mary was the only person besides Jesus who went directly into heaven
  - c. It anticipates the resurrection of other Christians

**Note to Catechist:** Make sure the youth know that dogma is a definitive or infallible teaching of the Church. It is a central truth of revelation that the faithful are obliged to believe. (CCC, 88)

# Session 14C – Mary in Scripture & Prayer

*Hail favored one the Lord is with you...*  
(Lk. 1:28)

## Objectives

1. Mary in the Gospels
  - a. Gospel of Mark
    - i. Never appears alone-no individual portrait of Mary
    - ii. Mary and relatives seem to be “embarrassed” with Jesus’ activities
  - b. Gospel of Matthew
    - i. A partner with Joseph
    - ii. In cooperation with God to bring about the salvation of humankind
  - c. Gospel of Luke
    - i. Model of Christian discipleship
    - ii. The Mediatrix of grace with a special role in God’s plan for humanity
  - d. Gospel of John
    - i. The new Eve who helps to initiate Jesus’ ministry
    - ii. Present at the foot of the cross – Mother of the Church
2. Marian Prayers based in Scripture
  - a. Hail Mary (Lk. 1:28-35; 42-48)
  - b. Magnificat (Lk. 1:46-55)
3. Marian Prayers based in Tradition
  - a. Angelus
    - i. Scriptural based prayer honoring the Incarnation
    - ii. Verse and Response
    - iii. Traditionally prayed three times a day since the 16th century
  - b. Regina Caeli
    - i. Honors Mary as Queen of heaven
    - ii. Recited during the Easter season in place of the Angelus
    - iii. Probably dates from the 12th century
  - c. Memorarae
    - i. Intercessory prayer
    - ii. From the 15th century
  - d. Hail Holy Queen
    - i. Prayed by the Church as part of the Divine Office
    - ii. One of the concluding prayers of the Rosary
    - iii. Probably composed in the 11th century

# Session 14D – Apparitions of Mary

*“I am the Immaculate Conception”  
(Our Lady of Lourdes to Bernadette Soubirous)*

## Objectives

1. Church teaching on apparitions
  - a. Messages revealed in apparitions are not new revelations (CCC, 96)
  - b. Process for validity
    - i. Begins with local bishop appointing a committee
    - ii. Committee investigates the incident and presents findings to the Bishop
    - iii. Bishop determines the level of classification

**Note to Catechist:** The process for validity is found in the document *Norms for Proceeding in Judging Alleged Apparitions and Revelations* from the Sacred Congregation for the Doctrine of the Faith. (1978)

- c. Three levels of classification for apparitions
      - i. Not worthy of belief
      - ii. Not contrary to faith
      - iii. Worthy of belief
2. Apparitions vs. Icons
  - a. Apparitions are visions of Jesus, Mary, angels, and saints
  - b. Icons are traditional religious images or paintings done in a particular artistic style, especially found in Eastern Christian Churches. Some examples are:
    - i. Our Lady of Perpetual Help
    - ii. Our Lady of Czestochowa

**Note to Catechist:** Such images “are windows into the eternal world of revelation and that they capture, albeit imperfectly, the reality of which the Gospel speaks, including the New Testament affirmation that Christ is the icon (image) of God.” (Harper Collins *Encyclopedia of Catholicism*, OSV pg. 650)

3. The four major Marian apparitions
  - a. Our Lady of Guadalupe
  - b. Our Lady of Lourdes
  - c. Our Lady of Knock
  - d. Our Lady of Fatima

## Defending the Faith

### 1. Why is Mary the Mother of God?

Even before the birth of Jesus, Mary was called by Elizabeth, at the prompting of the Holy Spirit, “the mother of my Lord”. (Lk 1:43) The Son born to Mary, Jesus, was conceived by the Holy Spirit and was none other than the Father’s eternal Son, the second person of the Holy Trinity. Hence, Mary is the Mother of God.

### 2. In what sense is Mary the Mother of the Church?

Mary is the Mother of the Church because she gave birth to Jesus, the Son of God, the Head of the body which is the Church. When he was dying on the cross Jesus gave his mother to his disciple with the words, “Behold, your mother”. (Jn. 19:27) (CCC, 963-973)

### 3. How can Mary be a virgin if the Bible talks about Jesus’ brothers and sisters?

The New Testament does mention “brothers and sisters” of Jesus (e.g., Mk. 3:31-35). The Church understands these references to be children of another Mary, a disciple of Christ. The words brother and sister may also refer to close relations like cousins. The Church teaches that Jesus was Mary’s only child and that she was ever-virgin, though she is the spiritual mother of all.

### 4. Did Mary go to purgatory?

No. Purgatory is for those who die in a state of grace, assured of eternal salvation, but are still in need of purification before they enter into the happiness of heaven. Mary was sinless from the moment of her conception (the Immaculate Conception) therefore she had no need to be “purified” before being assumed body and soul into the glory of heaven.

### 5. Do Catholics worship/pray to Mary?

Catholics worship and adore God alone, as required by the first commandment. Worship of any other person or thing would be idolatry, honoring gods other than the one, true Lord. Catholics do venerate or respect Mary and all the saints because of their holiness and faithfulness as disciples of Christ. We revere Mary more than the other saints because she is the Mother of God, the queen of all saints.

### 6. How can Catholics be sure that these apparitions are real?

Officially, apparitions are “private revelations.” The Church has established guidelines to discern the authenticity of apparitions. These include examining the moral certainty of the revelation, the personal qualities of the visionary, the



conformity of the revelation to Catholic teachings, and the enduring quality that the apparition fosters e.g, conversion, increase in prayer life, healing, etc.

## Faith in Action

- Research the parishes in our diocese that are dedicated to the Blessed Mother. Go on a pilgrimage to one or more of them. As you tour the Church, count the number of Marian pictures/images that you. Identify which images of Mary you see. Choose one and share with your parents, priest, youth minister or peers what it is about that particular image that attracts you
- Show a movie or a part of movie about Marian apparitions followed up by a discussion of the movie
- Learn how to make a rosary and pray it weekly
- Consider Mary's Virtues (Joyful, Hopeful, Faithful, Kind, etc.). Think about some important people in your life and what virtues they share with Mary. Share your thoughts with them
- In the many apparitions of Mary, she came to the people for a special reason. She gave them messages of hope and love. Follow her model and choose a particular person(s) to whom you too can give Christian witness in a very specific way
- Compare and contrast apparitions in Scripture such as Jesus to the apostles after the resurrection and Gabriel to Mary, with those such as Fatima, Lourdes, etc.
- Make a pilgrimage to Our Lady of Good Help in Champion, Wisconsin, the site of an approved Marian apparition

## Other Resources

- *Lumen Gentium*, Chapter 8-Our Lady.
- Immaculate Conception and the Assumption:  
[www.catholic.com/library/Immaculate\\_Conception\\_and\\_Assum.asp](http://www.catholic.com/library/Immaculate_Conception_and_Assum.asp)
- Scripture verses on Mary: [www.scripturecatholic.com/blessed\\_virgin\\_mary.html](http://www.scripturecatholic.com/blessed_virgin_mary.html)
- Fiat Rosary: <http://fiatspiritualityusa.com/rosary.htm>
- Virtual tour of contemporary Marian art: [www.udayton.edu/mary/gallery/](http://www.udayton.edu/mary/gallery/)
- Marian Apparitions of the Twentieth Century:  
<http://campus.udayton.edu/mary/resources/aprtable.html>



# POD 15 – CALL TO HOLINESS

*All the Christian faithful, of whatever state or rank,  
are called to the fullness of the Christian life and to the perfection of charity.  
(LG, 40§2)*

This pod consists of four sessions focusing on our Call to Holiness. They are:

Session A: Universal Call to Holiness

Session B: Vocations & States of Life

Session C: Vocations: Clergy

Session D: Vocations: Laity

## Vocabulary

Ascesis

Clergy

Consecrated Life

Evangelical Counsels

Holiness

Laity

Mortification

Temporal

Vocations

# Session 15A – Universal Call to Holiness

*It is necessary therefore to rediscover the full practical significance...  
the universal call to holiness  
(NMI, 30)*

## Objectives

1. All people are called to holiness-“be perfect as your heavenly Father is perfect” (CCC, 2013)
2. Holiness is aligning our will with God’s and coming to a more intimate union with Christ (CCC, 2014)
3. Baptism is a true entry into the holiness of God through incorporation into Christ (NMI, 31§2)
4. We grow in holiness through
  - a. The frequent reception of the sacraments, especially the Eucharist (LG, 42§1; CCC, 2014)
  - b. Asceticism, the practice of self-discipline particularly in the areas of penance, mortification, prayer and self-denial (CCC, 2015; Glossary)
5. All people are called to live a life of holiness based on their vocation (LG, 41)

**Note to Catechist:** Mortification in our culture has a very negative connotation. Here we are using the following definition: the process of “killing” sinful desires and practices in order to draw closer to God. It is a discipline that is self-imposed and joyfully embraced; denying oneself an occasion of sin in order to avoid the sin. Self-denial is an essential aspect of love.

# Session 15B – Vocations & States of Life

*For in the Church there is a diversity of ministry but a unity of mission.*  
(CCC, 873)

## Objectives

1. By divine institution, there are particular “states” in the Church through which we live our call to holiness (CCC, 873; 934)
  - a. Clergy
    - i. Bishop
    - ii. Priest
    - iii. Deacon
  - b. Laity
    - i. Married
    - ii. Single
    - iii. Consecrated

**Note to Catechist:** Members of both the clergy and the laity may be consecrated; the most common and well-known consecrated states belong to the laity.

2. The tasks proper to the vocation of the clergy are to:
  - a. Serve the laity through the ministry of the Church (CCC, 1551)
  - b. Be the visible manifestation of Christ the head of the Church (CCC, 1549)
  - c. Act in the name of the Church when presenting prayer, particularly through the Eucharist (CCC, 1552)
3. The tasks proper to the vocation of the laity are to:
  - a. Seek the Kingdom of God by engaging in temporal affairs and directing them according to God’s will (CCC, 898)
  - b. Permeate Christian doctrine into social, political, and economic realities (CCC, 899)
  - c. Profess the divine message of salvation by honoring Jesus as Lord in every aspect of their life (CCC, 900; USCCA, 134)
    - i. In their families
    - ii. Parish communities
    - iii. Civic communities
    - iv. Workplace

# Session 15C – Vocations: Clergy

*You are a priest forever according to the order of Melchizedek.  
(Ps. 110:4)*

## Objectives

1. Bishops, successors to the Apostles (CCC, 861-862; 1556)
  - a. Through the Bishop, the Lord Jesus Christ is present among the faithful (LG, 21§1)
  - b. Exercise the fullness of the sacrament of Holy Orders. . . the high priesthood (CCC, 1557; LG, 21§2)
  - c. The three offices are teaching, sanctifying, governing (CCC, 1558; LG, 21)
2. Priests, co-workers of the Bishops (CCC, 1562; LG, 28)
  - a. Preach the Gospel (CCC, 1564; LG, 28)
  - b. Shepherd the faithful (CCC, 1564; LG, 28)
  - c. Celebrate divine worship (CCC, 1564; LG, 28)
  - d. Called by Christ to unceasingly build up and lead his Church (CCC, 1547)
3. Deacons, configured to Christ the Servant (CCC, 1570)
  - a. Dedicated to the people of God through (LG, 29)
    - i. Service at the Liturgy
    - ii. Preaching the Gospel
    - iii. Works of Charity

# Session 15D – Vocations: Laity

*The laity have the specific vocation to make the Church present and active in those places and circumstances where only through them can it become the salt of the earth.*

(LG, 33)

## Objectives

1. The three states of life for the laity are:
  - a. Married
    - i. Ordered for the procreation and education of children and the good of the couple (CCC, 1652; CIC, 226)
    - ii. The majority of the faithful are called to this state
  - b. Single
    - i. Not simply “not yet married”, but a conscious choice to live as a single person
    - ii. Not seeking Holy Orders or vows as religious

**Note to Catechist:** While the Church does not explicitly identify the single life in its documents and writings on vocations, it still recognizes those who live in this state of life. While it is a conscious choice, there is always the possibility that one may move to a different state of life. The other states of life are permanent, based on vows taken during the approved liturgical rite.

- c. Consecrated
  - i. Consecrated Life
    1. A state of Christian life recognized by the Church (CCC, 922)
    2. For those who seek the perfection of charity in a permanent, chaste form of life (CCC, 915; LG 42-43)
  - ii. Religious Life
    1. Most well-known form of the Consecrated Life for men and women
    2. Includes (CCC, 925)
      - a. Communal living
      - b. Public profession of evangelical counsels and vows
      - c. Approved by Church authority

**Note to Catechist:** See Appendix M on Vocations.

## Defending the Faith

### 1. **How do I grow in holiness?**

Growth in holiness means to become more like Jesus, aligning our will with God's. We grow in holiness when we live virtuous lives; when we choose the good and avoid the evil, love our neighbor as ourselves, pray regularly and celebrate the sacraments, especially Eucharist and Reconciliation. This does not happen overnight, but takes time and effort through asceticism.

### 2. **How does one discern their particular vocation in life?**

In our world today we often think of our secular profession (or job) as a vocation. The Church understands vocation as how we live our life as disciples of Christ whether we are lay or clergy. Discerning our vocation has nothing to do with choosing a career. Discernment comes by living a life of prayer and responding heroically to our call to holiness. You should always be asking God, "What is your will for my life".

### 3. **How are the states of life of married people and clergy similar?**

Married people live their vocation to build up the Church by welcoming children and raising them in the faith; helping their spouse to grow in holiness. Clergy (bishops, priests and deacons) like a married couple do these tasks for all the faithful under their care, i.e., they welcome children into the family of God through the celebration of Baptism, they support parents as they teach their children the faith, and work to bring all closer to God through the celebration of the Sacraments.

### 4. **Isn't it the priest's job to bring the church to the world?**

While it is part of the responsibility of the priest, the laity, by virtue of their Baptism and Confirmation, more rightfully has the responsibility to bring the divine message of salvation to all the earth. This duty is more pressing when it is only through them [the laity] that men can hear the Gospel and know Christ.

### 5. **Is a deacon clergy or lay?**

The deacon has a unique vocation. Upon ordination, they become a member of the clergy. All bishops and priests are first ordained to the diaconate on their way to becoming a priest. Other men, many of whom are married are ordained to what is called the permanent diaconate.

### 6. **Aren't a sister and a nun the same thing?**

No. While both a sister and a nun are consecrated religious women who live in community, the difference between them is how they live out their ministry.



Sisters do the work of Christ among all the Christian faithful in the world. They teach, nurse, work with the poor, etc. Nuns exercise their ministry separated from the world and live lives of prayer, silence and contemplation. In our diocese both sisters and nuns are present. We have several orders of sisters serving the diocese. There is also an order of nuns called the Discalced Carmelite Nuns who reside at the Monastery of the Holy Cross in Iron Mountain.

## **Faith in Action**

- Research the various orders of nuns and sisters that have served our diocese. There is a great display of these at Marygrove Retreat Center
- Visit one of the religious houses in the Upper Peninsula (Sr. of St. Paul de Chartres, Marquette; Holy Cross Monastery, Iron Mountain; Transfiguration Skete, Eagle Harbor)
- Visit the Cross in the Woods in Indian River. Be sure to see the display of the different outer garments of the various religious orders
- As a class, practice a form of asceticism for one month. Decide together what your observance will be (sacrifice, prayer, service) and support each other in this spiritual practice



# POD 16 – MORALITY

*The Creator has inscribed on our being the “natural law”, which is the reflection in our hearts of his plan for creation, as the guide and inner standard of our life.*

*(Pope Benedict XVI, May 27, 2006)*

This pod consists of four sessions focusing on Morality. They are:

Session A: Called to Live a Moral Life

Session B: Moral Law

Session C: The Old Covenant & the Ten Commandments

Session D: The New Covenant & the Beatitudes

## Vocabulary

Beatitude

Conscience

Decalogue

Divine Wisdom

Free Will

Mosaic Law

Morality

Natural Law

Revealed Law



# Session 16A – Called to Live a Moral life

*Man is by nature and vocation a religious being. Coming from God, going toward God, man lives a fully human life only if he freely lives by his bond with God.*

(CCC, 44)

## Objectives

1. God created us
  - a. To know, love, and serve him so as to enter heaven (CCC, 1721)
  - b. In his image and likeness (CCC, 1700)
  - c. With reason, intellect, and free will (CCC, 1704-1705)
  - d. With a spiritual and immortal soul (CCC, 1703)
2. God calls us
  - a. Through the desire placed in the human heart to know him (CCC, 1725)
  - b. By making us his adopted sons and daughters at our baptism (CCC, 1279)
  - c. In the Beatitudes at the Sermon on the Mount (CCC, 1716; Mt. 5:3-12)
3. We respond to God's call
  - a. By loving "the Lord, your God, with all your heart, with all your soul, and with all your mind" (Mt. 22:37)
  - b. By loving "your neighbor as yourself" (Mt. 22: 39)
4. Our conscience calls us to respond to God by acting in love, doing what is good and avoiding evil (CCC, 1776)
5. The conscience must be informed by
  - a. The study of Scripture
  - b. Prayer
  - c. The gifts of the Holy Spirit
  - d. The witness and advice of others
  - e. The authoritative teaching of the Church

**Note to Catechist:** Our response to God's call to live a moral life is guided by the revelation of the Law in Scripture-the Ten Commandments, the Beatitudes, and the Great Commandment. Not only is our call to live a moral life, revealed in Scripture but also by the Magisterium, the teaching office of the bishops in union with the Pope, which ensures fidelity in matters of faith and morals as handed down by the Apostles. They provide the Precepts of the Church (See Appendix D on Formulas of Catholic Doctrine) which give us the minimum efforts necessary to grow in the love of God and neighbor, and what is necessary to be a Catholic in good standing. (CCC, 2041)

# Session 16B – Moral Law

*All law finds its first and ultimate truth in the eternal law.*  
(CCC, 1951)

## Objectives

1. Moral Law
  - a. The work of Divine Wisdom (CCC, 1950)
  - b. Its source is God's eternal law (CCC, 1952)
  - c. Understood by humans through Natural and Revealed Law (CCC, 1952)
2. Natural Law (CCC, 1954-1960)
  - a. Universally binding moral principles (CCC, 1956)
  - b. Discerned by human reason (CCC, 1954)
  - c. Inscribed by God on the human heart (Compendium, 416)
3. Revealed Law (CCC, 1961-1971)
  - a. The Old Law-The Ten Commandments
    - i. The first stage of revealed law (CCC, 1962)
    - ii. A preparation for the Gospel (CCC, 1964)
    - iii. Jesus came to fulfill it, not abolish it (CCC, 1968)
  - b. The New Law-The Beatitudes
    - i. Perfection here on earth of divine law (1965)
    - ii. Summed up in the Golden Rule (CCC, 1970)

**Note to Catechist:** The Ten Commandments express man's basic duties toward God and neighbor. They are rules of behavior which we need to follow. (CCC, 2072) They are the "privileged expression of the Natural Law", that is they are God-given and are fundamental to the Christian life. (CCC, 2080) The Beatitudes are not specifically concerned with certain particular rules of behavior. Rather, they speak of basic attitudes and dispositions in life. (VS, 16)

4. Moral law finds its fullness and unity in Christ (CCC, 1953)

# Session 16C – The Old Covenant & the Ten Commandments

*If you wish to enter into life, keep the commandments.  
(Mt. 19:17)*

## Objectives

1. Covenant established with Moses
  - a. Offered by God prior to the giving of the Ten Commandments (Ex. 19)
  - b. Ratified by the Israelites through word and deed. (Ex. 24:7-8)
2. The Ten Commandments, also referred to as the Decalogue (CCC, 2056)
  - a. Given to Moses at Mt. Sinai as part of the Old Covenant (Ex. 19-20:17)
  - b. Express the implications of belonging to God through the covenant (CCC, 2062)
3. The Decalogue brings man's religious and social life into unity (CCC, 2069)
  - a. The first three commandments deal with God (CCC, 2067)
  - b. The remaining seven tell us how to treat our neighbor (CCC, 2067)
  - c. Jesus summarized them in the two great commandments (CCC, 2083)
    - i. Love your God with all your heart and mind...
    - ii. Love your neighbor as yourself

**Note to Catechist:** There are more references to the Ten Commandments in the New Testament than all of Hebrew Scripture, however the ten are never listed together. An example of this is found in the story where Jesus is talking to the rich young man where he lists five of them but not in the usual order. (Mt. 19:16-24) The Ten Commandments are covered in detail in Appendix L.

# Session 16D – The New Covenant & the Beatitudes

*The Beatitudes are at the heart of Jesus' preaching.*  
(CCC, 1716)

## Objectives

1. The word beatitude means blessedness or happiness (CCC, Glossary)
2. Jesus gave us The Beatitudes at the Sermon of the Mount (Mt. 5: 3-12)
3. The Beatitudes
  - a. They raise our hope toward heaven as the new Promised Land (CCC, 1820)
  - b. Shed light on the actions and attitudes characteristic of the Christian life (CCC, 1717)
  - c. Invite us to seek the love of God above all things and confronts us with decisive moral choices (CCC, 1723)
4. The grace of the Holy Spirit uses the Sermon on the Mount to teach us what must be done (CCC, 1966)

## Defending the Faith

### 1. How can I tell if I make the right decision in the area of morality?

Sometimes it is very difficult. To assist us it is important to have a well formed conscience. This is done through the study of Scripture, prayer, an examination of conscience, and assisted by the gifts of the Holy Spirit and the witness and advice of others, including the authoritative teaching of the Church. If you have a well formed conscience and you do not follow it you will often experience guilt. In this case, guilt can be productive. It reminds you of what you know to be right. Objective moral norms are rules of morality that apply to every decision that you make. Evil may never be done to produce a good result, the golden rule (“do to others as you wish done to you”) always applies, and loving decisions always involve showing respect for others.

### 2. Are Christians always obliged to obey civil law and authorities? What if it contradicts moral law?

Christians must obey their conscience in all matters as it reminds you of what you know to be right. If civil law and authorities are opposed to the teachings of the Gospel, the fundamental rights of persons, and the moral law, then a Christian must in good conscience disobey the civil law. In order to discern this, a Christian must have a well formed conscience.

### 3. Is it wrong to judge other people by telling them something they are doing is wrong?

No. In fact, we have a responsibility to encourage one another to avoid sinful behavior. This is a spiritual work of mercy. Just as you would warn a friend of something that could cause physical injury, you are obliged to warn them of something that could cause spiritual injury—that is, sin. It is important to clearly point out the correct moral action that Jesus calls us to in a loving, compassionate manner. Speak the truth in love because Jesus hates the sin but loves the sinner.

### 4. If God created humans with free will, can't we alone decide what is right or wrong?

God gives us the gifts of intellect and free will, giving us the ability to choose what is right and good and to resist temptation. To use freedom to do whatever we want is a misuse of this God-given gift, and actually lessens our freedom. Freedom allows us to follow the natural law God planted in our hearts, moral acts increase our freedom. Adam's sin has weakened humans' ability to always choose the good, and therefore we must look to God and the Church for guidance in forming our decisions.



## **Faith in Action**

- Have the student describe a good action that might have unintended bad effects.
- Make a list of the ten most important rules in society. Compare this list to the Ten Commandments. How are they similar? How are they different?
- In the New Testament Jesus calls us to love of God and neighbor. Take each of the Ten Commandments and “rewrite” them from a positive perspective that is based on love
- The Beatitudes use words that our culture understands differently than how the scripture writer intended. Work as a class to understand the concepts as Jesus intended. For example, what does “meek” mean as the Beatitude uses it? How does it compare with how we use the word meek today?
- Create a moral dilemma faced by your peers. Using what you have learned, look at the possible decisions that a teen might make in that situation



# POD 17 – VIRTUES & VICES

*The goal of a virtuous life is to become like God.  
(St. Gregory of Nyssa)*

This pod consists of four sessions focusing on Virtues and Vices. They are:

Session A: Virtues

Session B: Cardinal & Theological Virtues

Session C: Vices & Capital Sins

Session D: Gifts & Fruits of the Spirit

## Vocabulary

### Capital Sins

Anger

Covetousness (Greed)

Envy

Gluttony

Lust

Pride

Sloth (Acedia)

### Cardinal Virtues

Fortitude

Justice

Prudence

Temperance

### Fruits of the Holy Spirit

### Gifts of the Holy Spirit

### Theological Virtues

Faith

Hope

Love (Charity)

### Vice

### Virtue

# Session 17A – Virtues

*You therefore must be perfect as your heavenly Father is perfect.  
(Mt. 5:48)*

## Objectives

1. Virtues are: (CCC,1803)
  - a. Habits of doing good acquired by action (becomes natural the more we do it)
  - b. Attitudes that help us to live a moral life
  - c. Guide the intellect and will (CCC, 1804)
2. There are human (moral) virtues and theological virtues (CCC, 1804; 1812)
3. The human (moral) virtues
  - a. Find their origin in the cardinal virtues which play a pivotal role in living a moral life (CCC, 1805)
  - b. Acquired by human efforts (CCC, 1804)
  - c. Are rooted in the theological virtues (CCC, 1812)
  - d. Informed and given life by the theological virtues (CCC, 1841)

**Note to Catechist:** Non-Christians can also have and exercise moral virtues. For the Christian, the theological virtues enliven the human (moral) virtues and dispose them towards God and living our life in his service.

## Session 17B – Cardinal & Theological Virtues

*If one loves justice, the fruits of her works are virtues;  
for she teaches moderation and prudence, justice and fortitude,  
and nothing in life is more useful than these.  
(Wis. 8:7)*

### Objectives

1. The Cardinal Virtues are human (moral) virtues acquired through human effort aided by God's grace (CCC, Glossary)
2. The Cardinal Virtues are:
  - a. Prudence
    - i. Common sense or wisdom to make right choices according to the law of Christ (CCC, glossary)
    - ii. Guides all the other virtues (CCC, 1806)
    - iii. Guides the judgment of conscience (CCC, 1806)
  - b. Justice
    - i. Constant and firm will to give God and neighbor what is due to them (CCC, 1807)
    - ii. Respects the rights of others and promotes equity (CCC, 1807)
  - c. Fortitude
    - i. Firmness in facing difficulties and in pursuing the good (CCC, 1808)
    - ii. Strength to resist temptation and overcome obstacles (CCC, 1808)
  - d. Temperance
    - i. Controls and moderates the desires (CCC, 1809)
    - ii. Provides balance in use of created goods (CCC, 1809)

**Note to Catechist:** In talking about temperance with high school students, you will need to lead a discussion on how the virtue of temperance controls sexual desires, over-eating, alcohol abuse, consumerism, etc. This is important because lack of temperance leads to destructive behavior.

3. Theological Virtues are gifts infused by God into the souls of the faithful (CCC, 1813)
4. The Theological Virtues are:
  - a. Faith (CCC, 1814)
    - i. The ability to believe in God and all that he has said and revealed
    - ii. Belief in all that the Holy Church proposes for our belief
    - iii. By faith we commit ourselves to God

- b. Hope
  - i. Trust in God's promise of eternal life, happiness, and the kingdom of heaven (CCC, 1817)
  - ii. Gives us joy even under trial (CCC, 1820)
  - iii. Expressed and nourished in prayer (CCC, 1820)
- c. Charity
  - i. The greatest virtue, by which we "love God above all things and our neighbor as ourselves"(1 Cor. 13:13; CCC, 1822; 1826)
  - ii. Keeps the commandments of God (CCC, 1824)
  - iii. Animates and inspires the practice of all virtues (CCC, 1827)

# Session 17C – Vices & Capital Sins

*Sin tends to reproduce itself and reinforce itself,  
but it cannot destroy the moral sense at its root.*  
(CCC, 1865)

## Objectives

1. Vices
  - a. Are bad habits formed by repeated sins (CCC, Glossary)
  - b. Oppose the virtues (CCC, 1866)
  - c. Can be linked to the Capital sins which cause other sins (CCC, 1866)
2. The Capital sins are:
  - a. Lust
  - b. Envy
  - c. Pride
  - d. Covetousness (Greed)
  - e. Anger
  - f. Gluttony
  - g. Sloth

**Note to Catechist:** You should review with your students the definition of sin, venial and mortal sin, sins of omission and sins of commission.

# Session 17D – Gifts & Fruits of the Spirit

*To each individual the manifestation of the Spirit is given for some benefit...But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.*

*(1Cor. 12:7; 11)*

## Objectives

1. The moral life of Christians is sustained by the Gifts of the Holy Spirit (CCC, 1830)
2. The Gifts of the Spirit complete and perfect the virtues of those that receive them (CCC, 1831)
3. The Gifts of the Spirit are:
  - a. Wisdom
  - b. Understanding
  - c. Knowledge
  - d. Piety
  - e. Fortitude
  - f. Counsel
  - g. Awe (Fear of the Lord)
4. The Fruits of the Spirit are qualities produced when one lives a virtuous life led by the promptings of the Holy Spirit (CCC, 1832)
5. The Fruits of the Spirit are:
  - a. Charity
  - b. Joy
  - c. Peace
  - d. Patience
  - e. Kindness
  - f. Goodness
  - g. Generosity
  - h. Gentleness
  - i. Faithfulness
  - j. Modesty
  - k. Self-Control
  - l. Chastity



## Defending the Faith

### 1. Are passions good or evil?

Passions are feelings and emotions-natural to human beings. Love, hatred, desire, fear, joy, sadness and anger are the principal passions, with love being the chief passion. In and of themselves, they are neither good nor bad. They are good when they contribute to a good cause or action. Passions are bad when perverted by the vices and used for evil. When anger over an injustice calls you to action to correct it, that is a good action. If anger causes you to vandalize another person's property, that is evil.

### 2. Is just thinking about something still a sin?

Our thoughts and internal feelings have a strong effect on our actions. When a fleeting image, memory, or impression that may cause us to sin passes through our minds, it is itself not sinful. When we continue to think about the image, dwell on it, and let it grow in our minds to where it may lead us to sin, is when it becomes sinful.

### 3. Does each vice have a virtue to counteract it?

Yes. Most vices can be traced back to the capital sins. Being rude to someone you know, at its root, can flow from feelings of envy and anger. Temperance is the antidote for the vice of gluttony; Humility, rooted in the Cardinal Virtue of Prudence, is the antidote for Pride.

### 4. How do I strengthen virtues in my life?

Like any habit, we need to practice those good actions to make them a natural part of who we are. We continually pray for the grace to incorporate the Gifts and Fruits of the Spirit into every part of our being to live a virtuous and moral directed toward God.

## Faith in Action

- Compare the development of the cardinal virtues with learning a skill in a sport, musical instrument, etc.
- Think of the cardinal sins. Discuss what virtues provide the antidote to overcome these sins
- Have a discussion on when a good trait begins to move into an area that is sinful e.g. when does feeling proud of yourself move into being prideful
- List concrete and specific ways virtues help us to fulfill God's commandment of love. Go out and put one into practice



# POD 18—CATHOLIC SOCIAL TEACHING

*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.*  
(SCST)

This pod consists of four sessions focusing on the Catholic Social Teaching. They are:

Session A: Social Teaching of the Church

Session B: Principles of Catholic Social Teaching I

Session C: Principles of Catholic Social Teaching II

Session D: Corporal & Spiritual Works of Mercy

## Vocabulary

Alms

Encyclical

Pastoral letters

Solidarity

Subsidiarity

Works of Mercy

# Session 18A – Social Teaching of the Church

*The central focus of the Church's social teaching is justice for all,  
especially for the helpless and the poor.*

*(USCCA, 421)*

## Objectives

1. The Church has always stood for charity and justice (CCC, 953)
2. The Church has developed social doctrine, or teachings regarding God's will for social living through: (CCC, 2419)
  - a. Documents of Vatican II (*Lumen Gentium*)
  - b. Encyclicals, or letters to the bishops of the world by the Pope
  - c. Bishops writing pastoral letters focusing on specific issues in their countries
  - d. Major encyclicals and pastoral letters in the modern era are:
    - i. *Rerum Novarum* (*The Condition of Labor*) Pope Leo XIII, 1891
    - ii. *Quadragesimo Anno* (*The Reconstruction of the Social Order*) Pius XI, 1931
    - iii. *Mater et Magistra* (*Christianity and Social Progress*) John XXIII, 1961
    - iv. *Laborem Exercens* (*On Human Work*) John Paul II, 1981
    - v. *Economic Justice for All*, U.S. Bishops, 1986

**Note to Catechist:** More encyclicals and pastoral letters can be found at the Vatican website [www.vatican.va](http://www.vatican.va) and the U.S. Bishop's website [www.usccb.org](http://www.usccb.org)

3. All of the Church's social teaching is rooted in: (USCCA, 421)
  - i. The fundamental principle of the sacredness of human life
  - ii. The fundamental dignity of every individual
4. The principle of subsidiarity
  - a. Harmonizes relationships between individuals and society (CCC, 1885)
  - b. Small local institutions are most capable of responding to local needs, large institutions support them (CCC, 1883)
  - c. Always with a view to the common good (CCC, 1883)

# Session 18B – Principles of Catholic Social Teaching I

*It is a strict duty of justice and truth not to allow fundamental human needs to remain unsatisfied, and not to allow those burdened by such needs to perish.*  
(CA, 1991)

## Objectives

1. There are seven major themes or principles at the heart of our Catholic social tradition

**Note to Catechist:** The US Bishops' 1998 document *Sharing Catholic Social Teaching* summarizes the seven principles. It can be found at [www.usccb.org](http://www.usccb.org)

2. The seven principles build on each other and complement each other (USCCA, 421)
3. Life and Dignity of the Human Person (CCC, 2258-2301)
  - a. Every person made in the image and likeness of God, is a unique and complex expression of the Divine Creator and is worthy of respect (PP, 6)
  - b. Human life must be respected and protected from the moment of conception until death (CCC, 2270; 2319)
  - c. The measure of every institution is whether it threatens or enhances the life and dignity of the human person (USCCA 423; SCST)
4. Call to Family, Community, and Participation
  - a. The family is the central social institution and it must be supported and strengthened (CCC, 2202-2203; 2210; SCST)
  - b. People have the right to seek together the common good (SCST)
  - c. People have a right and duty to participate in society, in economics, politics, law and policy (SCST)
5. Rights and Responsibilities of the Human Person (CST, 5)
  - a. A fundamental right to life and those things that make them truly human
  - b. A responsibility to
    - i. One another
    - ii. Our families
    - iii. The larger society
    - iv. Respect the rights of others
    - v. Work for the common good

# Session 18C – Principles of Catholic Social Teaching II

*When we attend to the needs of those who want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice.*  
(St. Gregory the Great)

## Objectives

1. Preferential option for the Poor and Vulnerable
  - a. Part of the Church's constant tradition; some of the oldest biblical laws are in defense of the poor, widows and orphans (CCC, 2444)
  - b. Christ constantly identified himself with the poor
  - c. God exalts the poor and lowers the rich (Lk. 1:52-53)
  - d. Giving alms to the poor is a work of charity, it is also a work of justice, pleasing to God (CCC, 2461)
2. Dignity of Work and Rights of Workers
  - a. The economy must serve people, not the other way around (CST, 6)
  - b. Work, whether manual or intellectual is related to participation in God's plan for salvation (LE, 24-25)
  - c. The ability to work and earn a just wage must be open to all without unjust discrimination (CCC, 2432-34)
3. Solidarity
  - a. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences (CST, 7)
  - b. Contemporary expression of the traditional Catholic image of the mystical body of Christ (CST, 7)
  - c. Rich nations have a grave responsibility toward those unable to ensure their own development (CCC, 2439)
4. Care for the Environment
  - a. Man's dominion over creation and other living beings granted by the Creator is not absolute. It is limited by concern for the quality of life of our neighbor (CCC, 2415)
  - b. We show respect for our creator by stewardship of creation (USCCA, 424)
  - c. The Lord God settled man in the Garden of Eden, to cultivate it and care for it (Gn. 2:15)

# Session 18D – Corporal & Spiritual Works of Mercy

*We are our brothers' and sisters' keepers.*  
(cf. Gn. 4:9)

## Objectives

1. Works of Mercy are charitable actions by which we come to the aid of our neighbor by spiritual on bodily necessities (CCC, 2447)
2. Corporal Works of Mercy (Mt. 25:31-46)
  - i. Feed the hungry
  - ii. Give drink to the thirsty
  - iii. Clothe the naked
  - iv. Visit those in prison
  - v. Shelter the homeless
  - vi. Visit the sick
  - vii. Bury the dead
3. Spiritual Works of Mercy (CCC, 2447)
  - i. Counsel the doubtful
  - ii. Instruct the ignorant
  - iii. Admonish the sinner
  - iv. Comfort the afflicted
  - v. Forgive offenses
  - vi. Bear wrongs patiently
  - vii. Pray for the living and the dead

## Defending the Faith

### 1. If the Bible permits justice in terms of “an eye for an eye” why is the Church opposed to capital punishment?

The phrase “an eye for an eye” means that punishment must be proportionate to the gravity of the offense. Jesus himself, however, taught that retaliation should not be sought for those who have committed a crime. The fifth commandment; thou shall not kill, forbids direct and intentional killing of innocent human beings; which is gravely sinful. Capital punishment is the direct, intentional killing of a person guilty of a crime; still, capital punishment is contrary to the Church’s teaching on the dignity of and respect for human life. Thus, if non-lethal methods are sufficient to protect innocent lives from an unjust aggressor, (a criminal), then civil authorities must employ those non-lethal methods.

### 2. What is more important justice or charity?

They are equally important. Justice is the cardinal virtue by which one is able to give God and neighbor what is due to them. Charity is the theological virtue by which we give love to God for his own sake and love to our neighbor on account of God. As Christians, charity is not optional because Jesus commands us to “love our neighbor as ourselves” and to “love our enemies” and therefore it directs how we work for justice. While we must continually strive to live a life of justice and charity, it is only in eternal life that perfect justice will be realized.

## Faith in Action

- Read the story of Lazarus and the rich man (Lk. 16:19-31). Discuss how this story would be different if the rich man lived according to Catholic Social Teaching. Do you know any modern day examples of this parable?
- Discrimination: Have a group of students represent a marginalized group experiencing discrimination. They will wear an identifying sign signifying that group. Other students are given a list of rules—do’s and don’ts for interacting with them—and the faculty and staff will enter into the experience as well. For example, students experience discrimination by not being allowed certain rights, privileges, and conveniences and by having to sit together in a designated section of the cafeteria. The day includes lessons on types of prejudice, what we can do to combat prejudice, and where prejudice exists
- Homelessness: Students are “evicted” from their lockers for the day; they have to carry all their belongings in donated garbage bags
- Health issues: When studying marginalized groups, the students spend a day dealing with health issues, especially those associated with aging. They



experience impaired hearing (cotton balls in their ears), impaired vision (plastic wrap on glasses), and impaired mobility (popcorn kernels in shoes)

- Look at an organization such as *Heifer International* and examine how many of the principles of Catholic Social Justice they include

## **Other Resources**

- *On Human Work (Laborem Exercens)*, Blessed Pope John Paul II, 1981)
- *Principles, Prophecy, and a Pastoral Response, Catholic Campaign for Human Development*, USCCB 1991)
- *Compendium of the Social Doctrine of the Church*, Pontifical Council for Justice and Peace, 2005



# POD 19 — PRAYER

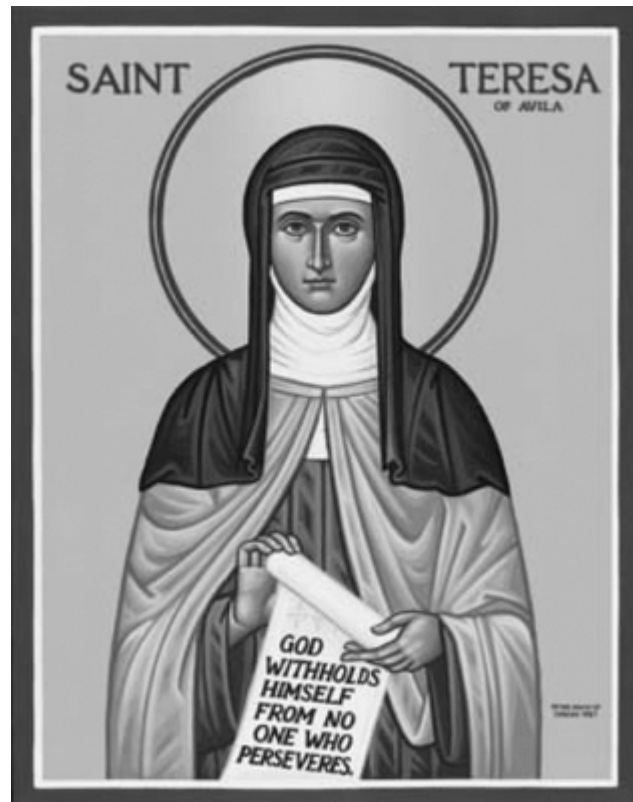
*According to Scripture, it is the heart that prays.  
If our heart is far from God, the words of prayer are in vain.  
(CCC, 2562)*

This pod consists of four sessions focusing on Prayer. They are:

- Session A: Prayer is . . .
- Session B: Forms & Expressions of Prayer
- Session C: The Our Father
- Session D: Challenges to Prayer

## Vocabulary

Acedia  
Contemplative Prayer  
Lectio Divina  
Meditative Prayer  
Sanctity  
Vocal Prayer



## Session 19A – Prayer is . . .

*Silence of our eyes. Silence of our ears. Silence of our minds...  
in the silence of our heart God will speak.  
(Blessed Teresa of Calcutta)*

### Objectives

1. Prayer is raising our hearts and minds to God (CCC, 2559)
  - a. Through gestures and postures
  - b. Through words
  - c. Through silence
2. Prayer is a gift from God
  - a. A response of faith to the free promise of salvation (CCC, 2561)
  - b. A response of love to the thirst of the only Son of God (CCC, 2561)
  - c. The living relationship of the children of God with their Father to which all are called (CCC, 2565; 2567)
3. It is the heart that prays (CCC, 2562)

**Note to Catechist:** Below is paragraph 2563 from the Catechism. It offers a beautiful explanation of the heart that prays and offers some concrete examples for discussion.

*The heart is the dwelling-place where I am, where I live; according to the Semitic or Biblical expression, the heart is the place "to which I withdraw." The heart is our hidden center, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death. It is the place of encounter, because as image of God we live in relation: it is the place of covenant.*

4. Prayer is essential to growing in our relationship with God (CCC, 2558)

# Session 19B – Forms & Expressions of Prayer

*If prayer is simply communication with God, it can go on continually. . . There is no reason why we should not be able to communicate with God in and through everything we do.*

*(Br. David Steindl-Rast, OSB)*

## Objectives

1. The forms of prayer are: (CCC, 2625)
  - a. Blessing and Adoration (CCC, 2626-2628)
  - b. Petition (CCC, 2629-2633)
  - c. Intercession (CCC, 2634-2636)
  - d. Thanksgiving (CCC, 2637-2638)
  - e. Praise (CCC, 2639-2643)
2. Expressions of prayer are:
  - a. Vocal
    - i. Essential element of the Christian life (CCC, 2701)
    - ii. Jesus taught us a vocal prayer, the Our Father (CCC, 2701)
    - iii. We express orally what is in our heart and mind
    - iv. Spoken and sung prayers can be complemented by bodily gestures (e.g. Sign of the Cross, genuflecting) (CCC, 2700; 2703)
  - b. Meditative (CCC, 2705)
    - i. A quiet, seeking expression of prayer, a quest (CCC, 2705)
    - ii. Can begin with a sacred text or image and then ponder how God is speaking to us through these (CCC, 2705)
    - iii. Examples are *Lectio Divina* and the Rosary
  - c. Contemplative
    - i. A quiet, resting expression of prayer (USCCA, 474)
    - ii. Deep awareness of the presence of God . . . silent listening and love (USCCA, 474)
    - iii. A gift, a grace accepted in humility (CCC, 2713)

**Note to Catechist:** At Mass when the reading of the Gospel begins, we place the sign of the Cross on our foreheads, lips, and hearts and pray, “May the Lord be in our minds, on our lips, and in our hearts.” Lips, minds, and hearts – these symbolize the three kinds of prayer: vocal, meditative, contemplative. (USCCA, 473)

## Session 19C – The Our Father

*At the Savior's command and formed by divine teaching, we dare to say: Our Father...  
(RM)*

### Objectives

1. This Christian Prayer
  - a. Is the “perfect prayer” (St. Thomas Aquinas, *Summa Theologica*)
  - b. Is the “summary of the whole Gospel” (Tertullian)
  - c. Has no substitute (Compendium, 578)
2. There are seven petitions in the Our Father (CCC, 2803-2806)
3. The first three petitions glorify God (CCC, 2857)
  - a. The sanctity of his name (CCC, 2807-2815)
  - b. The coming of kingdom (CCC, 2816-2821)
  - c. Fulfillment of his will (CCC, 2822-2827)

**Note to Catechist:** While we wait for the second coming of Jesus, as witnesses and apostles, we the Church are called to build the Kingdom of God here on earth.

4. The last four petitions bring our needs to our loving Father (CCC, 2857)
  - a. Give us what we need (CCC, 2828-2837)
  - b. Forgiveness (CCC, 2838-2845)
  - c. Help us resist sin (CCC, 2846-2849)
  - d. Victory over evil (CCC, 2850-2854)

**Note to Catechist:** When teaching about the petitions it is very important that you refer to the *Catechism* references as they develop these ideas individually. For example, when looking at the references regarding forgiveness you will see that God's forgiveness of our sins cannot take place unless we exercise love of neighbor and forgive them their sins.

# Session 19D – Challenges to Prayer

*“Spiritual battle” of the Christian’s new life is inseparable from the battle of prayer.  
(CCC, 2725)*

## Objectives

1. Difficulties in prayer
  - a. Distractions (CCC, 2729)
    - i. Habitual difficulty in our prayer
    - ii. Reveals to us what we are attached to

**Note to Catechist:** Distractions often arise for several reasons. First, we fail to prepare ourselves and just “jump into prayer.” Help your students to understand the importance of taking time to prepare to be in God’s presence. Doing so will assist them in overcoming distractions. Other times, our prayer suffers due to what is taking priority in our lives at that moment, e.g. thinking about the football game, or the party with our friends. When we allow these worldly things (attachments) to cause us difficulty in our prayer it is because we are putting them before God in our lives.

- b. Dryness in prayer is experienced when our heart is separated from God; often felt in contemplative prayer (CCC, 2731)
2. Temptations in prayer
  - a. Lack of faith (CCC, 2732)
    - i. Most common, yet hidden
    - ii. Reveals a lack of a humble heart and not fully trusting God
  - b. Acedia is a form of spiritual laziness when we lack zeal living our vocation (CCC, 2733)
3. Challenges are overcome by
  - a. Trust that God answers your prayers (CCC, 2734; 2753)
  - b. Perseverance (CCC, 2753)
  - c. Humility (CCC, 2753)
  - d. Conversion of heart (CCC, 2754)

## Defending the Faith

### 1. Do I really need to pray all the time?

Yes. Scripture tells us to “pray without ceasing.” (1Thess. 5:17) This does not mean you have to continually pray in formal, structured ways. Prayer can and should be incorporated in the daily activities of your life. Throughout the day when stressed, joyful, or simply between activities you can say a short prayer, either out loud or silently, that raises your awareness of God e.g.,

*Heart of Jesus, I trust in you*

*Jesus, Mary, and Joseph, I give you my heart and my soul.*

Many people pray the sign of the cross especially when faced with temptation. We are also praying as we go about our day doing the work of Christ here on earth. “Everything that happens, everything that we encounter can become an occasion of prayer.” (YC, 494)

In addition to this spontaneous prayer, all people need to set aside specific times for prayer. Daily, this can be done in a prayer corner in your room or home. It should also bring us to places such as chapels and churches. The Church clearly demands prayer in communal settings such as the celebration of the Holy Eucharist on Sundays and Holy Days of Obligations.

### 2. The Catholic version of the *Our Father* is different than the Protestant version. Which is correct?

The basic text of the Our Father is found in Matthew 6:9-13. The Protestants add the doxology (prayer of praise) - “For thine is the kingdom and the power, and the glory, forever. Amen.” Most modern translators of the early manuscripts of the Gospel have concluded that it was not in the original text. It actually comes from the *Didache*, a first century catechetical manual as well as from another early Church document called the *Apostolic Constitutions*. The final doxology (For thine...) is used in our Mass after the priest prays “Deliver us, Lord...as we await the blessed hope and the coming of our Savior, Jesus Christ.” It takes up again the first three petitions to Our Father, the glorification of his name, the coming of his reign, and the power of his saving reign. Neither version is correct or incorrect. What is important is that this common prayer unites all Christians.

### 3. I don't feel anything when I pray; does this mean God doesn't answer my prayers?

No. Feeling close to God in prayer without it making a difference in how you are living your life as disciple of Christ is deceptive. Your prayer life can be measured by how much you grow in holiness. Sometimes your growth in holiness moves slowly and at other times it is dramatic. All people, even the Church's greatest models of prayer, experience obstacles to prayer, times where



God does not seem present, and even discouragement in prayer. Humility, trust, and perseverance are necessary to overcome obstacles while praying. Above all, God does not always answer our prayers the way we think he should. Remember this when you say, “Your will be done . . .”

**4. Prayer should bring peace, so why do Catholics refer to prayer as “a battle?”**

Prayer is a response on our part to God’s gift of grace and requires effort. The devil seeks to separate us from God. Through prayer we strengthen ourselves to resist the temptations we face in our daily lives. Our life is the battlefield where we face the devil. The tempter places obstacles to prayer precisely because in prayer we lift our hearts and minds to God. Prayer is the weapon Christians use to battle against the devil. One can still be at peace however in the midst of great difficulties. Prayer leads us to grow in our spiritual life, leads us to do God’s will, and draws us more closely to Christ.

## **Faith in Action**

- Describe in words or images the objects, music, and arrangement that would encourage or enhance your prayer life. Arrange a simple space for prayer in your room
- Think about a time when you or someone you know relied on prayer during a crisis. Express in words or images the dependence on God’s providence
- As part of your praying before going to bed, do a simple Examination of Conscience. Ask yourself, “When today did I respond to or not respond to the promptings of God?”
- Research how the Church in her various rituals and prayers, such as the Liturgy of the Hours, uses the Our Father. Express how this shows the Our Father as the foundational prayer of the church
- Give a brief presentation about the challenges to prayer

## **Other Resources**

- *Catholic Household Blessings & Prayers*, USCCB, 2007
- *Book of Christian Prayer*, Liturgy of the Hours
- The Catholic Devotionals, numerous publishers



# POD 20 — CATHOLIC APPROACHES TO PRAYER

*Animated by an attitude of faith, such external practices manifest the particular relationship of the faithful with the Divine Persons.*

*(PPL, 8)*

This pod consists of four sessions focusing on the Catholic approaches to Prayer. They are:

Session A: Piety

Session B: Devotions

Session C: Liturgy of the Hours

Session D: Major Spiritual Traditions

## Vocabulary

Devotions

Liturgy of the Hours

Piety

Pilgrimage

Relic

# Session 20A – Piety

*Genuine forms of popular piety, expressed in a multitude of different ways, derive from the faith and, therefore, must be valued and promoted.*

*(PPL, 4)*

## Objectives

1. Piety (reverence) is:
  - a. Respect we show to the Lord through praise and worship
  - b. One of the gifts of the Holy Spirit
2. The religious sense of the Christian people has always found expression in various forms of piety often rooted in different cultures (CCC, 1674; 1679)
  - a. surrounding the Church's sacramental life (CCC, 1674; PPL, 15)
    - i. veneration of relics
    - ii. pilgrimages
    - iii. processions
    - iv. kneeling and prostrating
    - v. wearing medals and badges
  - b. Meant to extend the liturgical life of the Church (CCC, 1675)
3. Forms of piety are optional unlike Mass (PPL, 11)
4. The Church fosters the forms of popular piety that express an evangelical instinct and a human wisdom and that enrich Christian life (CCC, 1679)

## Session 20B – Devotions

*Popular devotions of the Christian people, provided they conform to the laws and norms of the Church, are to be highly recommended, especially when they are ordered by the Apostolic See.*  
(SC, 13§1)

### Objectives

1. Devotions are various kinds of personal prayer taking many shapes (SC, 12)
  - a. May be communal or private
  - b. Express and nourish love for God
2. Devotions need to fit into a life of Catholic faith in a balanced manner, drawing upon and leading back to the Eucharist (CCC, 1675)
3. Through the history of the Church devotions and the Liturgy struggled to maintain balance (PPL, 22-50)
  - a. Until the second century, expressions of popular piety, whether deriving from Jewish, Greco-Roman or other cultures, spontaneously came together in the Liturgy (PPL, 23)
  - b. In the Middle Ages, people withdrew into private devotions (PPL, 30)
    - i. While physically present at Mass, they did not participate
    - ii. Their spirituality no longer depended on participating at Mass (PPL, 30)
  - c. Following Vatican II, many Catholic devotions fell out of favor due to the Church's renewal of the Liturgy (PPL, 49-50)

# Session 20C – Liturgy of the Hours

*Pray without ceasing.  
(1Thes. 5:17)*

## Objectives

1. The public prayer of the Church which nourishes our private prayer (SC, 90)

**Note to Catechist:** Most public prayer is offered in a liturgical setting. It includes celebration of the Mass, the Sacraments, the Divine Office, and Benediction of the Blessed Sacrament. It is Christ who is the presider and the prayer is offered “through him, with him, and in him.” It unites individuals and prayer communities as the Body of Christ. Private (personal) prayer is offered by an individual and integrates faith with our daily living. It can take the form of reciting prayers, spiritual reading, listening, mental prayer and journaling.

2. Structured so that the whole course of the day and night is made holy by the praise of God (SC, 84)
3. Forms a deep understanding of the liturgy and of the Bible, especially of the Psalms (CCC, 1176)
4. An extension of the Eucharistic celebration (CCC, 1178)

**Note to Catechist:** This is the prayer priests and deacons are obliged to pray every day. It is also known as the Divine Office. It can be found in what is commonly known as the Breviary. It is published in various formats. There is a four volume set entitled *Liturgy of the Hours*, another known as *Christian Prayer: Liturgy Hours*, and finally the *Book of Shorter Christian Prayer*. It is also available in the *I-Breviary* App, *I-Pieta* App, or at [divineoffice.org](http://divineoffice.org) that you can download to your smart phones, tablets or computers.

# Session 20D – Major Spiritual Traditions

*At their most fully developed, religious orders are a Roman Catholic phenomenon.  
(Catholic Encyclopedia, Harper Collins, pg. 1099)*

## Objectives

1. Benedictine
  - a. Foundation is credited to St. Benedict based on his rule written somewhere between 530-560
  - b. Established monastic tradition as we know it
2. Carmelite
  - a. Indistinct origins, were given a rule of life in 1206
  - b. Reformed by Teresa of Ávila and John of the Cross in 1562
3. Dominican
  - a. Founded by St. Dominic in 1216
  - b. Fostered great devotion to the rosary
4. Franciscan
  - a. Founded by St. Francis of Assisi in 1216
  - b. Francis, an ordained deacon, had an enormous impact on religious life
5. Ignatian (Jesuits)
  - a. Founded by St. Ignatius Loyola in 1540
  - b. He wrote *Spiritual Exercises*, a manual for spiritual growth still in use today
6. Salesian
  - a. Founded by St. John Bosco in 1859
  - b. St. Francis de Sales wrote *Introduction to the Devout Life*, first published in 1609. His words continue to guide anyone seeking to live out their baptismal commitment

**Note to Catechist:** These various traditions are not incompatible with one another. All of these saints were first and foremost Catholics. All adhered 100% to the Catholic faith. In developing their spiritualities, they merely emphasized different aspects that the other traditions also adhered to, but didn't emphasize as much.

## Defending the Faith

### 1. Scripture says when you pray do not babble lots of words. So what about the Rosary?

We read in Scripture that “in praying do not babble like the pagans, who think that they will be heard because of their many words.” (Mt. 6:7) The pagans that Matthew refers to were required to use numerous names for gods in their official sacrifices. They were often in foreign languages; therefore to an observer it would sound like babble. While the Rosary seems like “a lot of words”, the repetition of the Hail Mary, in the language of those praying, allows us to enter into God’s presence in a peaceful way. The gentle repetition of this devotion occupies our physical being. As we meditate on the Mysteries of Rosary and reflect on the events of the life of Jesus, we enter into the silence of our hearts, where Christ’s Spirit dwells. (USCCA, 300)

### 2. Why does the Church have religious orders and how are they different?

In the early centuries of the Church, men and women wanted to give themselves completely to God. They did this by dedicating themselves to strict spiritual practices such as fasting, prayer, doing works of mercy, etc. This sacrificial way of life helped them to focus on living as a disciple of God. As time passed, these “ascetics” organized themselves into various religious orders, each with a common prayer life and discipline (spirituality). New religious orders continued to emerge, reflecting their own “charism” or special gift. Catholic orders continue to serve the Church and the world in many ways. Some are dedicated exclusively to prayer, meditation, and manual labor while others serve the poor or teach or take care of the sick. They play a vital role in building the Kingdom of God here on earth.

## Faith in Action

- Research the various rituals and prayers of the Church, such as Liturgy of the Hours, Morning Prayer, Night Prayer, etc. With your class, pray one of these formal prayers during Lent or Advent
- Interview your pastor about prayer. Be sure to ask him about the role of prayer in his life and praying the Liturgy of the Hours
- For the next six weeks, choose a day when your family or group of friends will commit to praying one kind of traditional prayer or devotion
- Interview someone who belongs to a religious order. Ask them about the spirituality of the order and how it is reflected in their ministry to the Church and the People of God



## Other Resources

- *Popular Piety and the Liturgy*-Vatican document
- *Popular Devotional Practices: Basic Questions & Answers*-USCCB, 2003



# POD 21 – CHURCH HISTORY

*The Church is in history, but at the same time she transcends it.*  
(CCC, 770)

**Note to Catechist:** The Church has been in existence for approximately 2000 years. This Pod cannot possibly cover every aspect of that history. Presented are highlights and milestones that have not been covered in other Pods of this curriculum.

This pod consists of four sessions focusing on Church History. They are:

- Session A: Early Church
- Session B: Rise of Christendom
- Session C: The Reformation
- Session D: Vatican II & Beyond

## Vocabulary

Catechism  
Christendom  
Constantine  
Council of Trent  
Crusades  
Edict of Milan  
Evangelization  
Fathers of the Church  
Indulgences  
Martyr  
Mendicants  
Monasticism  
Pentecost  
Reformation  
Schisms  
Scholastics  
Vernacular



# Session 21A – Early Church

*Blood of the martyrs is the seed of the Church.*  
(Tertullian)

## Objectives

1. The Church
  - a. Begun by Jesus' preaching of the Good News-the coming of the Reign of God (CCC, 763)
  - b. Received its mission when Jesus gave the Apostles the Great Commission (Mt. 28:19-20)
  - c. Founded by Jesus with Peter as its first visible head of the Church on earth (Mt. 16:18-19; Jn. 21:15-19)
  - d. Revealed by the Holy Spirit at Pentecost (CCC, 767-768)
2. Paul brings the faith to the Gentiles, the non-Jews, through several long missionary trips
3. Persecutions of Christians
  - a. In the first 200-300 years of the Church there were periodic persecutions
  - b. Near the end of the third century persecutions became extensive and many were martyred
  - c. Was a time of growth

## Session 21B – Rise of Christendom

*“It was proper that the Christians and all others should have liberty to follow that mode of religion which to each of them appeared best.”*

*(Edict of Milan)*

### Objectives

1. In 313, Constantine legalized Christianity by the Edict of Milan
  - a. Tremendous growth took place
  - b. Confirmed by Emperor Theodosius who outlawed paganism and declared Christianity the official religion of the Roman Empire
2. With the fall of the Roman Empire the Church provided stability, order, and governance
  - a. Monasteries became centers of learning and culture as well as a means of spreading the faith
  - b. The papacy took on greater importance in the wider world
    - i. The Roman Emperor was crowned by the Pope
    - ii. Pope became the leader who the monarchs turned to mediate disputes
    - iii. The Byzantine emperor requested military help from the Pope to free the Holy Land from Muslims
3. Schisms
  - a. East-West Schism (1054)
    - i. Division between the Eastern and Western Churches over the leadership of the bishop of Rome, the Pope.
    - ii. Still exists today
  - b. The Great Western Schism (1378-1417)
    - i. Period of crisis in the Church
    - ii. Rival claims to the papacy were made
4. During this time lived many Saints
  - a. Fathers of the Church (See Appendix E on The Fathers of the Church)
  - b. Scholastics, such as Thomas Aquinas
  - c. Mendicants such as St. Francis of Assisi

# Session 21C – The Reformation

*The Reformer is always right about what's wrong.*

*However, he's often wrong about what is right.*

*(G.K. Chesterton)*

## Objectives

1. Martin Luther, a Catholic priest and Augustinian monk called for reform in the Church to end abuses particularly
  - a. Indulgences to fund St. Peter Basilica in Rome
  - b. Clerical corruption
  - c. Ignorance of the Faith
2. Luther's Ninety-five Theses resulted
  - a. In an intentional break with the Church
  - b. In others such as John Calvin and Henry VIII splitting from the Church

**Note to Catechist:** Luther's doctrines on *sola scriptura* (scripture alone), *sola fides* (faith alone), and *sola gratia* (grace alone) were contrary to Church teaching. In teaching this section, be sure you clearly understand the Church's teaching on indulgences.

3. Council of Trent (1545-1563)
  - a. Church formulated response to the call for reform by
    - i. Clarifying of Church teachings on indulgences and other disputed issues
    - ii. Establishing seminaries for the spiritual and academic formation of priests
  - b. Resulted in the *Roman Catechism*

**Note to Catechist:** This catechism was the definitive document on Church teachings until the publication of the current *Catechism of the Catholic Church* (1992).

4. After the Reformation, there lived many great spiritual masters of the Church
  - a. St. Teresa of Avila, Doctor of the Church
  - b. St. John of the Cross, Doctor of the Church
  - c. St. Ignatius Loyola, founder of the Society of Jesus (the Jesuits)
5. The Church began missionary work in the New World
6. The Industrial Revolution brought people to cities seeking work in factories
  - a. Injustices to workers included
    - i. Low wages
    - ii. Dangerous conditions
    - iii. Child Labor
  - b. Pope Leo XIII writes *Rerum Novarum* (The Condition of Human Labor), beginning the Church's legacy on Social Justice Teaching.

- c. Church responds by building schools and hospitals for workers
- 7. First Vatican Council (1869-1870)
  - a. Defined papal infallibility
  - b. Council suspended because of war

# Session 21D – Vatican II & Beyond

*At all times the Church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel, if it is to carry out its task.*

(GS, 4)

## Objectives

1. The Second Vatican Council (1962-1965)
  - a. Convened by Blessed John XXIII
  - b. Only council not called to condemn error or deal with disciplinary problems
  - c. Completed and implemented by Pope Paul VI
  - d. There are sixteen church documents from this council

**Note to Catechist:** Of the sixteen documents that came out of the Council, four are considered foundational. They are the *Constitution on the Sacred Liturgy (Sacrosanctum Concilium, 1963)*; *Dogmatic Constitution on the Church (Lumen Gentium, 1964)*; *Dogmatic Constitution on Divine Revelation (Dei Verbum, 1965)*; *Pastoral Constitution on the Church in the Modern World, (Gaudium et Spes, 1965)*

2. Results of the Council
  - a. Mass in the vernacular (everyday language of the people)
  - b. Growth in lay involvement
  - c. Call to evangelization
3. Blessed Pope John Paul II
  - a. First non-Italian pope in centuries
  - b. Focused on evangelization through
    - i. Travel
      1. 104 papal trips overseas
      2. Established World Youth Day
    - ii. Writings
      1. Wrote numerous encyclicals and apostolic letters
      2. *Theology of the Body* came from a series of talks on Genesis
      3. *The Catechism of the Catholic Church*



## Defending the Faith

1. **In the history of the Church there have been events such as the Inquisition, abuses of indulgences, the Galileo controversy, etc. so how can the Church claim to be holy?**

These events while sad and truly regrettable are the result of human failures. All members of the Church, just like you and I, sin. The Church herself however, is sinless and holy. The Church is entrusted by God with the truth of the Gospel, the means of holiness, the power of the sacraments and the graced means of salvation. Reflecting the contrition of the Sacrament of Penance, Blessed John Paul II has apologized for the sins of the members of the Church on various occasions including the excesses of the Inquisition and the atrocities committed during the Crusades.

2. **If the Catholic Church actually has the fullness of truth why have other churches broken away from her?**

Many people have broken away from the Catholic Church based on their own authority; a disagreement with and/or a lack of understanding of Church teachings. Other times, a person saw a need for reform but was not patient enough for the Church to address the problem. St. Thomas More sought to change many of the same abuses as Martin Luther, but chose to do so without leaving the Church. People in their longing for power, control, and money have also used the need for reform to advance their own desires and not God's!

## Faith in Action

- Research a saint who was martyred in the early Church during one of the persecutions. Create a Halloween event featuring them
- Go through your parish's music resource and search for songs that relate to the early church. Look for those about martyrs, commissioning, etc. Present your choice to your class and learn it together
- For each of the time periods of the Church, make a chart of Saints who lived during those particular times and their contribution to the Church. Post it where it can be seen by many
- Make a timeline of important events in Church history
- Select an event of significance in world history, e.g., Columbus sails to the New World. What was taking place in the history of the Church at that time, e.g., pope, council, etc.
- List significant religious events that took place during your lifetime, your parents' lifetime, and your grandparents' lifetime

## Other Resources

- Documents of Vatican II
- *Summa Theologica*

# POD 22 – CHURCH IN AMERICA

*The ancient faith was present at the creation of the American colonial enterprise...*  
(C.F. Crews)

This pod consists of four sessions focusing on the Church in America. They are:

## Session A: The Church in Colonial America

## Session B: Growth & Development

## Session C: The Diocese of Marquette

## Session D: The Church Today

## Vocabulary

Archdiocese

Diocese

## Missionaries

## Plenary Council

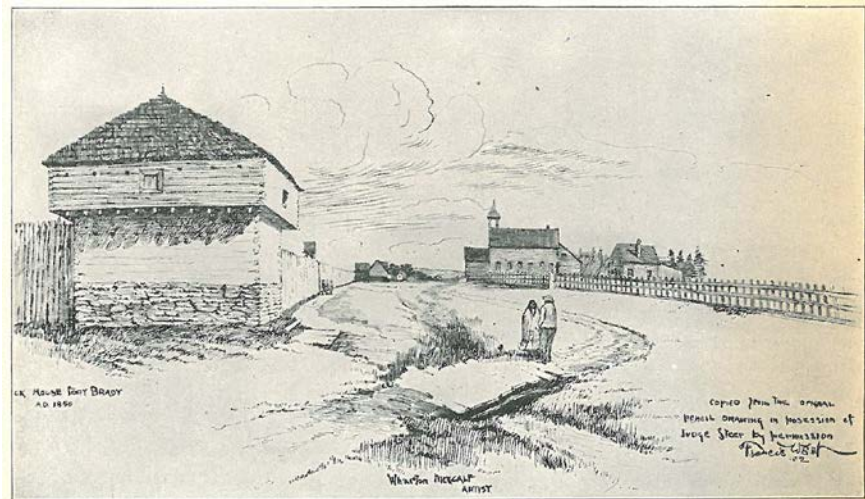
Province

Region

See

USCCB

Vicariate



THIS CUT SHOWS THE CATHEDRAL AND RESIDENCE OF BISHOP BARAGA AT SAULT STE MARIE IN 1853.

# Session 22A – The Church in Colonial America

*No one should fear to undertake any task in the name of our Saviour,  
if it is just and if the intention is purely for His holy service.  
(Christopher Columbus)*

## Objectives

1. With the discovery of America, Catholic missionaries came in great numbers to the new world
  - a. Spanish-Junipero Serra, Fransicians, etc.
  - b. French-Jean de Brebeuf, Isaac Jogues, Jacques Marquette, Jesuits, etc.
  - c. English-Archbishop John Carroll, Lord Baltimore, etc.
2. The Native Americans had mixed reactions to missionaries

**Note to Catechist:** The Venerable Bishop Baraga was a missionary to the Ottawa and Chippewa tribes. Those he ministered to were open to his efforts. In our diocese he established several Native American parishes that are still the spiritual home of Catholic Native Americans in our diocese.

3. Some of the oldest permanent settlements in the United States were established by Catholic missionaries
  - a. St. Augustine, Florida
  - b. Santa Fe, New Mexico
  - c. Sault Ste. Marie, Michigan

## Session 22B – Growth & Development

*...the growth of the Church far out-stripped the growth of the national population, the Church tripling in size while the nation was only doubling. (1860-1890)*

*(Bokenkotter, 333)*

### Objectives

1. John Carroll, the first bishop of the United States
  - a. Born in Maryland
  - b. Ordained in 1790 as Bishop of Baltimore, the first diocese in the country
  - c. Established the first seminary in the United States in Baltimore, Maryland in 1791

**Note to Catechist:** Carroll was elected by his brother American priests in a special concession by the Vatican.

2. The Constitution guaranteed freedom of religion and Catholicism grew to include schools, hospitals, orphanages and religious orders
3. At the Third Plenary Council of Baltimore, (1884) the bishops of the United States implemented a national catechism to be used in all parishes and schools, commonly known as the *Baltimore Catechism*
4. During the nineteenth century immigrants flooded into America and the Church ministered to the spiritual and corporal needs of these people
  - a. Parishes were the center of social life based on familiar language, culture, etc.
  - b. Each parish was supposed to have its own school

**Note to Catechist:** From 1790 until 1907 the Church in America was considered a mission by the Vatican. Due to the growth of the country, in 1908 it was no longer considered missionary territory.

# Session 22C – The Diocese of Marquette

*Unum est Necessarium*  
(Venerable Frederic Baraga)

## Objectives

1. Established as a Vicariate Apostolic of Upper Michigan under the authority of the Diocese of Detroit in 1853
2. The entire Upper Peninsula was established as the Diocese of Sault Ste. Marie in 1857, with Holy Name of Mary as the cathedral
3. Moved the See to Marquette in 1865
  - a. Renamed Diocese of Sault Ste. Marie and Marquette
  - b. Renamed again in 1937 to Diocese of Marquette
  - c. St. Peter became the cathedral
4. Twelve bishops have ministered to the faithful of the Upper Peninsula
  - a. Venerable Frederic Baraga ordained the first Bishop
  - b. Alexander K. Sample current Bishop

**Note to Catechist:** For more information on bishops of the diocese see Appendix A.

5. Many churches were built to minister to immigrants working in the mining and timber industries

**Note to Catechist:** There are several books that present the history of the Diocese of Marquette.

- *The History of the Diocese of Sault Ste. Marie and Marquette* by Msgr. Antoine Rezek chronicles the early history of the diocese
- *Seasons of Faith* by Angela S. Johnson offers a history of the diocese from 1900-2000

# Session 22D – The Church Today

*During this time we will need to keep our gaze fixed upon  
Jesus Christ, the “pioneer and perfecter of our faith”.  
(PF, 13)*

## Objectives

1. Structure of Catholic Church in United States
  - a. Parishes in an area form a vicariate which belongs to a geographic area called a diocese under the care of a bishop
  - b. A province is a territory including one archdiocese, and one or more dioceses
  - c. Provinces are joined together to make regions

**Note to Catechist:** There are 33 provinces and 14 regions in the United States. The Diocese of Marquette belongs to the Province of Michigan under the leadership of the Archbishop of Detroit and Region VI which is comprised of Michigan and Ohio.

2. The United States Conference of Catholic Bishops (USCCB) is the assembly of bishops of the United States working to guide Catholics who live in this country
3. Challenges the Church faces
  - a. Life Issues
    - i. Wide use of Birth Control
    - ii. Legalized Abortion
  - b. Declining Church attendance
  - c. Lack of vocations to priesthood and religious life
  - d. Clergy sex scandal of 2002
  - e. Secularization
    - i. People no longer look to the Church as their moral compass
    - ii. Lack of a “lived faith”-separating their faith life from everyday life
    - iii. Increasing hostility from the government toward religion
  - f. Religious Illiteracy
    - i. People do not know the basic teachings of the Church
    - ii. Loss of sense of mortal sin
4. Signs of hope
  - a. The papacy of Blessed John Paul II – leadership and evangelization
  - b. Pro Life movement
  - c. Influence of *Catechism of the Catholic Church*
  - d. Growing lay leadership
  - e. Increase of youth and young adult activities in the Church
  - f. The New Evangelization

## Defending the Faith

1. **The modern world is different than Jesus' time. Shouldn't the Church adapt its teachings and move with the times?**

Truth is truth. The teachings of the Church which are necessary for the salvation of souls cannot change, they are eternal. The Church evaluates other teachings and sometimes finds it necessary to clarify its teachings or its position. In the United States, the USSCB consults with the universal church and guides us in living the Church's teachings in our culture here in this country, while holding steadfastly to the truths of the faith in light of the modern world.

2. **Why do I want to belong to a church that allowed priests to hurt innocent children?**

The Church is made up of people who sin. This became painfully evident as the priest scandal became public. It forced us to acknowledge the human side of the Church and as a result of the scandal, the Church has become a leader in efforts to protect children. The Church herself however is sinless and holy and contains the means of salvation; therefore that is why we need to belong to the Church.

## Faith in Action

- Research the lineage of the Diocese of Marquette (what other dioceses were we part of, who was the bishop, etc.)
- Take a pilgrimage to St. Peter Cathedral or Holy Name of Mary, Proto-Cathedral
- Find out what parishes Venerable Bishop Baraga founded
- Find out what parish your grandparents were baptized at. Do a quick internet search for the parish and learn a bit about its history
- Look at a map of the state of Michigan. Notice all the towns and cities that have the word "saint" in their name. Pick one and research its history

## Other Resources

- [www.usccb.org](http://www.usccb.org)
- *History of the Diocese of Sault Ste. Marie and Marquette*, Rezek, Mrgr. Antoine
- *Seasons of Faith*, Johnson, Angela S.
- *American & Catholic*, Crews, C.F.



# POD 23 – ECUMENISM-INTERRELIGIOUS ISSUES

*We cannot truly pray to God the Father of all, if we treat any people in other than brotherly fashion, for all men are created in God's image.*

(NA, 5)

This pod consists of four sessions focusing on Ecumenism and Interreligious Issues.  
They are:

- Session A: Rites of the Catholic Church
- Session B: Imperfect Communion with Rome
- Session C: Catholic/Jewish Relations
- Session D: Catholic/Muslim Relations

## Vocabulary

Ecclesial communities

Ecumenism

Full Communion

Imperfect Communion

Islam

Muslim

Rite

# Session 23A – Rites of the Catholic Church

*Mystery celebrated in the liturgy is one, but the forms of its celebration are diverse.*  
(CCC, 1200)

## Objectives

1. Rites within the Catholic Church, e.g. the Latin Rite, have diverse liturgical traditions, expressed, celebrated, and characterized by their culture (CCC, 1202)
2. These rites express full communion with the Catholic Church because they
  - a. Are united in the Holy Spirit by the same faith and sacraments (LG, 13§2; CCC, 1201)
  - b. Recognize the primacy of the pope (OE, 3)
  - c. Equally belong to the one, holy, apostolic church (OE, 3; SC, 4)
3. The rites are classified into one of three main particular churches
  - a. Rome
  - b. Antioch
  - c. Alexandria

**Note to Catechist:** See Appendix J on Rites of the Catholic Church.

## Session 23B – Imperfect Communion with Rome

*The concern for restoring unity involves the whole church, faithful and clergy alike.  
(UR, 5)*

### Objectives

1. Baptism unites all Christians as members of Christ's body (CCC, 1271)
2. Other Christian faith traditions - Churches and ecclesial communities - have their origins in the Catholic Church and retain customs, traditions, and practices similar to Catholicism but are in imperfect Communion with Rome. (UR, 3)

**Note to Catechist:** The difference between Churches and protestant ecclesial communities is that Orthodox Churches, separated by the Great Schism, have retained apostolic succession. Protestant ecclesial communities, separated due to the protestant reformation, have not retained apostolic succession.

3. The separation of these Churches and ecclesial communities are wounds to unity of the Church and have their origins in (CCC, 817-819)
  - a. The Great Schism, (the east) 1054
  - b. The Protestant Reformation, (the west) 1517
4. Some of the reasons for imperfect communion are (UR, 3; CCC, 815)
  - a. Invalid ordination of priests, i.e., no apostolic succession
  - b. Failure to recognize the primacy of pope
  - c. Differences in doctrine, e.g. the Eucharist as the Body, Blood, Soul, and Divinity of Jesus
5. The ecumenical movement works to overcome the obstacles to full communion (UR,1§3)

## Session 23C – Catholic/Jewish Relations

*They are the Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them, according to the flesh comes the Messiah (Christ), who is overall God blessed forever. Amen.*  
(Rm. 9:4-5)

### Objectives

1. Jewish people were: (CCC, 839)
  - a. Chosen by God as the instrument for the salvation of the world
  - b. The first to hear the Word of God
2. The Jewish people are the people of the old covenant, as the gifts and call of God are irrevocable (CCC, 839; Rm. 11:29)
3. Jesus and the Apostles, the pillars on which the Church stands, were Jews (NA, 4§3)
4. Christians and Jews have common elements of moral life and practice, e.g. the Ten Commandments (NA, 4§5)
5. Differences with Jews
  - a. The Jewish people do not accept Jesus as the Son of God, or the Messiah
  - b. The Jewish people do not accept the Trinity
  - c. The Jewish people have no sacraments

## Session 23D – Catholic/Muslim Relations

*You shall be the ancestor of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham.*

*(Gn. 17:4-5)*

### Objectives

1. Islam is the name of the religion-its followers are called Muslims
2. They acknowledge the Creator and adore the one, merciful God (LG, 16)
3. Abraham their father of faith, also a patriarch of Judaism and Christianity, had two sons (Gn. 13-25:18)
  - a. Isaac's descendants are Jewish and Christian
  - b. Muslims profess to be descended from Ishmael
4. Differences with Muslims
  - a. Muslim people have no universal/central authority, no clergy
  - b. Muslim people are monotheistic, but not Trinitarian
  - c. Muslim people have no sacraments

## Defending the Faith

### 1. Isn't one Christian denomination as good as the other, as long as people love Jesus?

Jesus founded one church. We simply cannot choose any other church. Continuity of doctrine and leadership that extend all the way to Jesus and the Apostles exists only in the Catholic Church. No Protestant churches existed before 1517. All were founded by a human who had separated themselves from the Catholic Church. Like the father in the story of the prodigal son, the Church prays for their safe return and waits for them with open arms. Why would you go anywhere else?

### 2. If people want unity, why can't we compromise?

While we truly seek unity in the Church, we simply cannot compromise the truth as handed on to us by the apostles. Truth is truth. Whatever is not truth, regardless of how close to truth it may be, is falsehood. To pick and choose which truth to accept is a rejection of truth. And Jesus tells us, "whoever rejects me rejects the one who sent me." (Lk. 10:16)

## Faith in Action

- Research a non-Christian faith tradition. Compare how they are similar and how they differ. Note the areas of greatest difference and closest similarity
- Visit the monastery in Eagle River, MI for one of their Divine Liturgies. How is it like the Roman Rite Mass and how is it different
- Which Catholic rituals have their roots in Jewish feasts and festivals? Make a chart to show the parallels
- Attend an ecumenical service in your area. (Not in place of Mass, remember your Sunday obligation)

## Other Resources

- *Decree on Ecumenism* (Unitatis Redintegratio), 1964
- [http://www.ewtn.com/expert/answers/catholic\\_rites\\_and\\_churches.htm](http://www.ewtn.com/expert/answers/catholic_rites_and_churches.htm)
- *Decree on the Catholic Eastern Churches* (Orientalium Ecclesiarum), 1964

# POD 24 – THE LAST THINGS

*Christ will raise us up “on the last day. . .”*  
(CCC, 1002)

This pod consists of four sessions focusing on the Last Things. They are:

Session A: Particular Judgment

Session B: Heaven & Purgatory

Session C: Hell

Session D: The Last Judgment

## Vocabulary

Beatific Vision

Heaven

Hell

Last Judgment

Particular Judgment

Purgatory

Satisfaction

# Session 24A – Particular Judgment

*Only the father knows the day and the hour of our death.*  
(Mt. 24:36)

## Objectives

1. We must always strive to live a life in keeping with the divine plan (CCC, 1013)
2. Death
  - a. Is the separation of the soul from the body which will be reunited on the day of resurrection of the dead (CCC, 1005)
  - b. Is the end of man's earthly pilgrimage (CCC, 1013)
  - c. Is a consequence of original sin (CCC, 1018)
3. Jesus, by virtue of his divinity suffered death and so conquered it for our salvation (CCC, 1019)
4. Particular Judgment is received individually
  - a. At the time of our death (CCC, 1022)
  - b. Based on one's works and faith (CCC, 1021)
  - c. From Jesus, the judge of the living and the dead (CCC, 1051)
5. Particular Judgment determines one's entrance into
  - a. Heaven (CCC, 1022)
  - b. Purgatory (CCC, 1022)
  - c. Hell (CCC, 1022)



## Session 24B – Heaven & Purgatory

*“What eye has not seen, and ear has not heard, and what has not entered the human heart,  
what God has prepared for those who love him”.*

*(1Cor. 2:9)*

### Objectives

1. Heaven is
  - a. Eternal life with God (CCC, 1023)
  - b. Communion of life with the Holy Trinity, Mary, the angels and all the saints (CCC, 1023)
  - c. When we shall see God, face to face in the fullness of his glory. This is the beatific vision (CCC, 1028)
  - d. Our ultimate goal so that we may live in supreme happiness (CCC, 1023)
2. To reach heaven we must
  - a. Die in a state of grace, that is having no mortal sin
  - b. Be perfectly purified (CCC, 1023)
3. Purgatory is for those who die in a state of grace but need final purification for their sins (CCC, 1030; 1472)
4. Assured of eternal salvation, the Church has always
  - a. Prayed for the souls in purgatory (CCC, 1032)
  - b. Commended almsgiving, indulgences, and works of penance on behalf of those in purgatory (CCC, 1032)

**Note to Catechist:** The above works, done for the souls in purgatory or for our own benefit is called satisfaction.

## Session 24C – Hell

*The state of definitive self-exclusion from communion with God and the blessed is called “hell.”*  
(CCC, 1033)

### Objectives

1. Hell is
  - a. The eternal state of separation from God (CCC, 1037)
  - b. Freely chosen through unrepentant mortal sins (CCC, 1033)
  - c. Where the devil and his angels inflict suffering
2. The Church affirms the existence of hell (CCC, 1035)
  - a. For those who die in mortal sin
  - b. Which includes suffering, unhappiness, despair, and physical pain after the resurrection of the dead
3. God does not want any to perish but come to repentance (CCC, 1037)

# Session 24D – The Last Judgment

*The Church will enter the glory of the kingdom only through this final Passover,  
when she will follow her Lord in his death and Resurrection.*

(CCC, 677)

## Objectives

1. The Last Judgment
  - a. Will come at the end of the world (Compendium, 215)
  - b. Was announced by Jesus in his preaching and through the prophets (CCC, 678; Mt 3:7-12)
2. On the judgment day Jesus will
  - a. Come in glory to achieve the definitive triumph of good over evil (CCC, 681; 1038)
  - b. Reveal
    - i. the secret disposition of hearts
    - ii. the good each person has done or failed to do during his earthly life (CCC, 1039, 678)
  - c. Judge each man according to his works and according to his acceptance or refusal of grace (CCC, 682)
3. Resurrection of the dead, “of both the just and the unjust”, will precede the Last Judgment (CCC, 1038)

**Note to Catechist:** When Jesus comes again, bodies and souls of both the just and unjust will be reunited. Those in heaven (other than Mary) and purgatory will be complete but the damned will suffer more.

4. At the end of time the righteous will reign for ever with Christ, glorified in body and soul (CCC, 1042)

## Defending the Faith

### 1. If God is merciful and all-loving, how can hell exist?

The Gospels make multiple references to the reality of hell. Hell exists because God is all-loving. God gives humans free will; to turn to him, to follow his will for us, to return his love. He loves us so much that he gives us the capacity to exercise free will, even to the extent of rejecting him. He will not force his love and grace on us. A forced love is not love at all. God has not pre-selected people to love him or reject him. He invites all to accept his offer of love. When we freely choose to turn away from God, when we choose to set our will against his, we separate ourselves from God. Hell is eternal separation from God. God does not send people to hell; they choose it freely.

### 2. Where is purgatory in the Bible?

The word purgatory is not found in scripture. It is alluded to in many passages\* with references to a need to be purified, if not in this world than in the next. In heaven there is no need for purification, and in hell is no forgiveness. Therefore there is a third, intermediate state, where one can be purified after death “but only as through fire” (1Cor. 3:15). Affirmed explicitly in Maccabees we read, “...therefore he made atonement for the dead that they might be delivered from their sin.” (2Mac. 12:45) This however is a difficult point to make as Protestants do not accept the book of Maccabees. Maccabees is a religiously accurate account of Jews in the second century. Who gave Martin Luther the authority to remove a book from the Canon of the Bible that had been in place for over 1000 years?

\* Revelation, Matthew, 1Peter, Hebrews, also contain passages on purification.

### 3. Do Catholics believe in the rapture?

No. Neither did Luther, Calvin, Wesley or other Protestant leaders. The idea developed in the 19th century through a faulty, fundamentalist interpretation of a short passage of scripture. (1Thes. 4:13-17) It is contrary to Christianity in that those who are “snatched up” avoid the suffering of the end of the world. Those who follow Christ have always been called to suffer for him, to take up his cross and follow. The Catholic Church and all mainline Protestant Churches interpret this passage as a description of the Second Coming of Christ. This topic is relevant lately as many movies and books, most notably the *Left Behind* series, have sensationalized this erroneous teaching.

## Faith in Action

- Discuss the parallels between the acceptance or rejection of grace in the speech of Jacob Marley in Dickens' *A Christmas Carol*
- Talk about how purgatory, heaven and hell are represented in the movie *Ghost*. Are there other movies that illustrate these realities?
- Look at depictions of heaven, hell and the end of the world in art. Notice the imagery used. How does it match with your understanding