

# *Religion Guidelines*

## Archdiocese of Philadelphia

These Religion Guidelines are those published in 2000 reformatted into trimesters. Each Grade contains the following:

- The **core content** with references to Scripture

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

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

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

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

## GRADE 8

### First Trimester

- I. WE BELIEVE IN THE HOLY CATHOLIC CHURCH** (748-50)
- A. THE CHURCH IN GOD'S PLAN
1. Meanings of the word "church" (751)
- a. Greek: *Ekklesia* - the assembly
- Used in the Greek Old Testament for the assembly of the Chosen People before God Ex. 19
- b. *Ekklesia* translated into Latin *ecclesia* means a convocation or an assembly
- c. English and German: *Kirche* "what belongs to the Lord"
- d. The word "church" in Christian usage designates
- 1) an assembly of people gathered together for liturgy, especially Eucharist; (752)
- 2) a liturgical assembly gathered in a particular locale; 1 Cor. 11:18; 14:19, 28,34
- 3) the whole universal community of believers world-wide, living and dead. 1 Cor. 15:9; Gal. 1:13
2. The Church's Origin, Foundation and Mission (758)
- a. God the Father prepared humanity for the Church through Abraham's call; Israel's election as the People of God; (762)

the prophets announcing a new and eternal covenant.

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

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

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

## B. CONCEPTS OF CHURCH

1. People of God (781)

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

2. Body of Christ

The bond between Christ and his Church (787)

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

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

The Holy Spirit is the invisible principle (797)  
through which all of the parts of the body  
are joined with each other and with  
the exalted head.

## C. MARKS OF THE CHURCH

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

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

- a. Acknowledges one Lord
- b. Confesses one faith
- c. Born of one Baptism
- d. Given life by one Spirit Eph. 4:3-5

### 2. The Church is *Holy* (823)

- a. The Most Holy God the Father is her author. (867)
- b. Jesus Christ, the Son, gave himself up  
to make her holy.
- c. The Spirit of holiness is with the Church  
and gives her life.
- d. In her members perfect holiness is something (825)  
yet to be acquired.

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

2) By canonizing some of the faithful, (828)  
i.e., by solemnly proclaiming  
that they practiced heroic virtue  
and lived in fidelity to God's grace,  
the Church recognizes the power  
of the Spirit of holiness within her.

### 3. The Church is *Catholic*

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

4. The Church is *Apostolic*

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

**II. THE DEVELOPMENT OF THE CHURCH IN HISTORY**

A. THE APOSTOLIC PERIOD (29 to 100 AD)

1. This time generally extends from the death of Jesus around 29 A.D. to the death of the last apostle, John, at Ephesus between 90 and 100 A.D. It was called Apostolic because the apostles were still alive at this time.

2. Saints and Special People

August 24      Feast of St. Bartholomew, Apostle

August	29	Memorial of the Beheading of St. John the Baptist
September	21	Feast of St. Matthew, Apostle and Evangelist
October	18	Feast of St. Luke, Evangelist
October	28	Feast of Saints Simon and Jude, Apostles
November	30	Feast of St. Andrew, Apostle
December	26	Feast of St. Stephen, First Martyr
December	27	Feast of St. John, Apostle and Evangelist
January	25	Feast of the Conversion of St. Paul, Apostle
January	26	Memorial of Saints Timothy and Titus, Bishops
February	22	Feast of the Chair of Peter, Apostle
April	25	Feast of St. Mark, Evangelist
May	3	Feast of Saints Philip and James, Apostles
May	14	Feast of St. Matthias, Apostle
June	11	Memorial of St. Barnabas, Apostle
June	24	Solemnity of the Birth of St. John the Baptist
June	29	Solemnity of Saints Peter and Paul, Apostles
June	30	First Martyrs of the Church of Rome
July	3	Feast of St. Thomas, Apostle
July	22	Memorial of St. Mary Magdalene
July	25	Feast of St. James, Apostle
July	26	Memorial of Saints Joachim and Ann, Parents of Mary

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

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

2. Important events of this period

a. 196 AD The Didache

This is one of the oldest known Christian writings, "The Teaching of the Twelve Apostles."

b. 292 AD Diocletian divided the Roman Empire into East and West. Persecutions begin to eliminate all Christians.

c. 313 AD Emperor Constantine issues the "Edict of Milan" making the practice of Christianity legal in the Roman Empire

d. 325 AD First Council of Nicea settled the Arian heresy which defended the truth that Jesus is both true God and true Man, and formalized the Nicene Creed

e. 381 AD Council of Constantinople settled the question of the divinity of the Holy Spirit

f. 431 AD Council of Ephesus declared Jesus one divine person and Mary, the Mother of God

3. Particular characteristics/trends/developments

a. During the persecutions, Christians died as martyrs.

b. When the persecutions ended,

Christians adopted new life styles:  
becoming hermits and monks who  
built up the Church through prayer,  
penance and service to the poor.

c. As the faith was being clarified, there arose  
many heresies (a teaching that opposes or  
denies any divinely revealed truth of the  
Catholic Church).

1) Rifts, dissensions, heresy, apostasy, (817, 820)  
and schism wound the unity of  
Christ's body.

2) Some of the heresies were

a) Gnosticism

This said that a secret knowledge  
deeper than faith and revelation  
was required for salvation.

b) Arians denied Jesus' divinity.

c) Nestorians questioned the role of Mary.

d. The challenge of the heresies helped the Church

1) clarify her beliefs (her creed),

2) establish the canon of the scripture, and

3) establish the rituals of her sacraments.

#### 4. Saints and Special People

August 10      Feast of St. Lawrence, Deacon and Martyr

August 27      Memorial of St. Monica

August 28      Memorial of St. Augustine, Bishop and Doctor

September    13      Memorial of St. John Chrysostom,  
Bishop and Doctor

October	17	Memorial of St. Ignatius of Antioch, Bishop and Martyr
November	11	Memorial of St. Martin of Tours, bishop
November	22	Memorial of St. Cecilia, Virgin and Martyr
December	13	Memorial of St. Lucy, Virgin and Martyr
January	17	Memorial of St. Anthony, Abbot
January	21	Memorial of St. Agnes, Virgin and Martyr
January	22	St. Vincent, Deacon and Martyr
February	5	Memorial of St. Agatha, Virgin and Martyr
February	10	Memorial of St. Scholastica, Virgin
March	7	Memorial of Saints Perpetua and Felicity, Martyrs
May	2	Memorial of St. Athanasius, Bishop and Doctor
June	28	Memorial of St. Irenaeus, Bishop and Martyr
July	11	Memorial of St. Benedict, Abbot

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

1. This time generally covers the fall of Rome to the Age of Exploration and Discovery. It was called "petrine" in reference to Peter, the first Pope, since this was the time of the rise and dominance of the papacy.
2. Important events of this period
  - a. 590 AD Pope St. Gregory the Great reformed the liturgy, compiled Church music, and sent monks to evangelize the barbarians.

- b. 800 AD Charlemagne established the Holy Roman Empire, defended the papacy, linked all of Europe to the Roman Church.
- c. 1054 AD The Great Schism between the Churches of the East (Eastern Orthodox Catholic) and the West (Roman Catholic)  
This schism still exists today.
- d. 1095 AD The First Crusade
- e. 1291 AD The Last Crusade
- f. 1378 AD The Western Schism  
This schism ended in 1417.

### 3. Particular characteristics/trends/developments

- a. Heresy was considered worse than treason.  
In some countries, heretics were put on trial by religious authorities in hopes they would change their minds. Those who didn't were punished; some even put to death.  
  
These trials were known as the Inquisition.
- b. Lay people encouraged each other on pilgrimages which led to devotional practices:  
*Stations of the Cross* and the *Rosary*.
- c. Few people considered themselves worthy to receive communion more than once a year.  
*Benediction*, begun in this time, was used as a way of making the Eucharistic Lord more present to the people.

### 4. Saints and Special People

August 8      Memorial of St. Dominic, Priest

August 11		Memorial of St. Clare, Virgin
August 20		Memorial of St. Bernard, Abbot
August 25		St. Louis, King of France
September	3	Memorial of St. Gregory the Great, Pope and Doctor
October	4	Memorial of St. Francis of Assisi
January	2	Memorial of Saints Basil the Great and Gregory Nazianzen, Bishops and Doctors
January	28	Memorial of St. Thomas Aquinas, Priest and Doctor
April	21	St. Anselm, Bishop and Doctor
May	25	St. Gregory VII, Pope
July	15	Memorial of St. Bonaventure, Bishop and Doctor

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

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

Luther was excommunicated and protested  
by forming the Lutheran Church.

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

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

### 3. The Church responds

- a. The Council of Trent  
(December 13, 1545 to December 4, 1563 in 25 sessions.)
  - 1) Formalized Catholic teaching: the Roman Catechism
  - 2) Clarified and standardized formulas and rubrics for liturgy
  - 3) Increased respect for clergy by establishing educational requirements for priests
- b. Laity and consecrated religious life gave rise to new charisms in the Church.

### 4. Saints and Special People

August 1		Memorial of St. Alphonsus Liguori, Bishop and Doctor
September	17	St. Robert Bellarmine, Bishop and Doctor

October	15	Memorial of St. Teresa of Avila, Virgin and Doctor
November	4	Memorial of St. Charles Borromeo, Bishop
December	3	Memorial of St. Francis Xavier, Priest
December	14	Memorial of St. John of the Cross, Priest and Doctor
December	29	Commemoration of St. Thomas Becket, Bishop and Martyr
January	24	Memorial of St. Francis de Sales, Bishop and Doctor
January	27	St. Angela Merici, Virgin
April	29	Memorial of St. Catherine of Siena, Virgin and Doctor
June	22	Saints John Fisher, Bishop and Martyr, and Thomas More, Martyr
July	31	Memorial of St. Ignatius of Loyola, Priest

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

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

#### 2. Important events

a. 1808 Establishment of four new dioceses in the United States:

Boston, Philadelphia, New York,  
Bardstown (later Louisville), Kentucky

b. 1808-09 Elizabeth Ann Seton established the

first Catholic parish school in America for girls; establishes the first American religious community: Sisters of Charity

- c. 1810 Michael Egan consecrated first bishop of Philadelphia
- d. 1830 Henry Conwell, second bishop of Philadelphia
- e. 1839 Establishment of St. Charles Borromeo Seminary, Overbrook, PA
- f. 1842 Francis P. Kenrick third bishop of Philadelphia: established free parochial schools
- g. 1852 John Neumann fourth bishop of Philadelphia; established Forty Hours devotion; great promotion of Catholic schools
- h. 1860 James Wood fifth bishop of Philadelphia
- i. 1866 The Catholic Standard, First diocesan newspaper established in Philadelphia, later called the Standard and Times
- j. 1875 Philadelphia became an Archdiocese
- k. 1883 John Patrick Ryan the sixth bishop of Philadelphia: doubled the number of Catholic schools
- l. 1884 The U.S. bishops commissioned the Baltimore Catechism to be written, a book that would become the religion text for all Catholic children
- m. 1903 Pius X established the Confraternity of Christian Doctrine (CCD) and the age of reception of Holy Communion to be the age of reason (seven)

- n. 1911 Catholic Girls' High founded,  
later called Hallahan  
  
Edmond G. Prendergast the seventh bishop  
of Philadelphia: founded many new parishes  
and three Contemplative Orders of Sisters in the  
Archdiocese
- o. 1918 Dennis Cardinal Dougherty eighth  
bishop of Philadelphia: opened many new  
schools, high schools, hospitals, homes  
for the aged and catholic colleges
- p. 1952 John Cardinal O'Hara ninth bishop  
of Philadelphia, a former president of  
Notre Dame University, built many new  
elementary schools and 18 new high schools
- q. 1959 Dedication of the National Shrine of the  
Immaculate Conception, Washington, D.C.  
Patroness of the United States
- r. 1961 John Cardinal Krol tenth bishop of Philadelphia
- s. 1962 October 2, Opening Session of Vatican II  
Ecumenical Council

### 3. Saints and Special People

August	23	St. Rose of Lima, Virgin
September	27	Memorial of St. Vincent de Paul, Priest
October	19	Memorial of Saints Isaac Jogues and John de Brebeuf, Priests and Martyrs and Companions, Martyrs (The North American Martyrs)
November	3	St. Martin de Porres, Religious

November	13	Memorial of St. Frances Xavier Cabrini, Virgin
December	9	Blessed Juan Diego
January	4	Memorial of St. Elizabeth Ann Seton, Religious
January	5	Feast of St. John Neumann, Bishop
March	3	Memorial of Blessed Katharine Drexel, Religious
June	3	Memorial of St. Charles Lwanga and Companions, Martyrs

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

### 1. Vatican Council II

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

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

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

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

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

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

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

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

a) Use of vernacular languages

b) Adaptation of rites to differing non-Western cultures

c) Simplification of liturgy

d) Reception of communion under both species

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

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

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

6) Decree on Ecumenism  
(*Unitatis redintegratio*)

At the beginning of the second session, Pope Paul VI publicly asked pardon from God for all faults leading to separation

that could be laid at Catholicism's door.

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

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

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

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

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

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

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

Called for a renewal in religious life

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

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

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

Concerned with life and ministry of priests

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

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

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

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

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

a) Church rejected anti-Semitism

b) Avowed positive values of Hinduism, Buddhism and Islam

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

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

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

2. The People of God: Christ's Faithful

Among the members of the Body of Christ there is diversity of ministry but unity of mission. (873)

- a. The hierarchy (873, 935, 2032)
  - Apostles and their successors whose Office is to *teach*, to *sanctify*, and to *govern* in the name of Jesus Christ.
  - 1) The Pope, the bishop of the Church of Rome, successor to St. Peter, "head of the college of bishops," the Vicar of Christ and Pastor of the universal Church on earth
    - He has the charism of *infallibility*. (936-37)
  - 2) The Bishops are the successors to the apostles. (938)
  - 3) The priests and deacons help the bishops. (939)
- b. The laity (873)
  - 1) Share in Christ's priestly office (901)
  - 2) Share in Christ's prophetic office (904-06)
  - 3) Share in Christ's kingly office (910-11, 943)
- c. The Consecrated Life
  - 1) Lived by members from both groups (hierarchy and laity) (873, 914)
  - 2) Characterized by the public profession of the evangelical counsels of poverty, chastity and obedience, in a state of life recognized by the Church
- d. Hermits (920)
  - 1) Devote their lives to the praise of God and the salvation of the world
  - 2) Live a life of silence, solitude,

prayer, and penance in a  
stricter separation from the world

e. Consecrated virgins (924)

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

f. Religious life (925, 927)

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

g. Secular institutes (928-29)

h. Societies of apostolic life (930)

3. The Communion of Saints (949, 957)

a. We are in communion with those who  
are the pilgrims on earth.

b. We are in communion with those who  
have died and are being purified.

- 1) It is a holy and a wholesome thought  
to pray for the dead that they 2 Mc 12:45, (958)

may be loosed from their sins.

2) Our prayer for them is capable of helping them

c. We are in communion with those who have died and are in glory contemplating God in heaven.

1) We pray for the intercession of the Saints.

2) By their concern our weakness is (956) greatly helped.

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

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

#### **A. THE LITURGY: WORK OF THE PEOPLE**

1. "Liturgy" originally meant a "public work" or a "service in the name of / on behalf of the people." (1069)

2. In Christian tradition it means the participation of the People of God in "the work of God."

3. In the New Testament the word "liturgy" refers not only to the celebration of divine worship, but also to the proclamation of the Gospel and to active charity. (1070)

4. It is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ SC 2, (1068)

and the real nature of the true Church.

**B. THE LITURGY: WORK OF THE HOLY TRINITY**

1. In the liturgy of the Church, God the Father is blessed and adored as the source of all the blessings of creation and salvation, with which he has blessed us in his Son. (1110)

2. Christ's work in the liturgy is sacramental

a. His mystery of salvation is made present by the power of his Holy Spirit.

b. Through liturgical actions the pilgrim Church already participates, as a foretaste, in the heavenly liturgy. (1111)

3. The Holy Spirit in the liturgy of the Church (1112)

a. Prepares the assembly to encounter Christ

b. Makes the saving work of Christ present and makes the gift of communion bear fruit in the Church

**C. CELEBRATING THE CHURCH'S LITURGY**

1. Who celebrates?

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

b. The members do not all have the same function. Certain members are called by God, chosen and consecrated by the sacrament of Holy Orders to act in the person of Christ. (1142)

- c. Other particular ministries also exist. (1143)

These non-consecrated ministries include:  
servers, readers, commentators and members  
of the choir, and others.

## 2. How is the Liturgy celebrated?

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

## 3. When is the Liturgy celebrated?

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

4. Where is the Liturgy celebrated?

- a. When the exercise of religious liberty is not thwarted, Christians construct buildings for divine worship. (1180)
- b. A church is "a house of prayer in which the Eucharist is celebrated and reserved, where the faithful assemble, and where is worshiped the presence of the Son of God our Savior." (1181-85)

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

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

**A. THE SACRAMENTS**

- 1. Christ instituted the sacraments of the new law. (1114, 1210)
  - a. Sacraments are "powers that come forth" (1116) from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church.
  - b. Celebrated worthily in faith, the sacraments confer the grace that they signify. (1127)
  - c. From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and (1128)

his Spirit acts in and through it,  
independently and regardless of the  
personal holiness of the minister.

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

2. The purpose of the sacraments (1123)

- a. To sanctify humanity
- b. To build up the body of Christ
- c. To give worship to God

3. The Seven Sacraments

- a. The Sacraments of Christian Initiation:  
Baptism, Confirmation, and the Eucharist (1212)
- b. The Sacraments of Healing  
Penance and Reconciliation  
and Anointing of the Sick (1421)
- c. The Sacraments at the Service of Communion  
Holy Orders and Matrimony (1535)

**B. SACRAMENTALS**

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

- 2. Characteristics (1670)

- 3. Popular piety (1674)

## V. LITURGICAL YEAR

### A. DEFINITION (1168, 1194)

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

### B. SUNDAY (1167, 1193)

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

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

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

This is the heart of the Church's life.

### C. ORDINARY TIME

1. Time in the winter between Christmas time and Lent.
2. Time in the summer and fall from Pentecost to the Feast of Christ the King.
3. Liturgical color is green for hope, life, growth.
4. Time to hear the Scriptures proclaimed inviting us to live out the mysteries of our faith remembered in the special seasons and the message of the Gospels.

### D. ADVENT (524)

1. Liturgical color is purple for preparation, sorrow for sin
2. Begins the Liturgical Year

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

- E. CHRISTMAS (525-30)
1. Liturgical color is white for joy, glory, innocence
  2. Scripture accounts of the birth of Jesus Christ Mt. 1:18-2:23, Lk. 2:1-21

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

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

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

*Feast:* liturgies of major importance

*Memorial:* liturgies celebrating minor events in the life of the

Blessed Virgin Mary and of saints significant to  
a local country, church or religious community

August 6		Feast of the Transfiguration
August 14		Memorial of St. Maximilian Mary Kolbe, Priest and Martyr
September	14	Feast of the Triumph of the Cross
September	29	Feast of Saints Michael, Gabriel, and Raphael: Archangels
October	1	Memorial of St. Theresa of the Child Jesus, (St. Therese the Little Flower), Virgin and Doctor
October	2	Memorial of the Guardian Angels
November	1	Solemnity of All Saints
November	2	All Souls Day
November	9	Feast of the Dedication of Saint John Lateran
November	13	Memorial of St. Frances Xavier Cabrini, Virgin
November	18	Dedication of the Churches of Saints Peter and Paul, Apostles
December	28	Feast of the Holy Innocents, Martyrs
		Feast of the Holy Family (Sunday in the Octave of Christmas)
January	5	Feast of St. John Neumann, Bishop
January	6	Feast of the Epiphany (Or the Sunday between January 5 and January 8)
		Feast of the Baptism of the Lord (Sunday after January 6)

## VI. MARY

(1195)

### A. MARIAN CHURCHES AND SHRINES

1. Local shrines
  - a. The Miraculous Medal Shrine, Germantown
  - b. Our Lady of Czestachowa, Doylestown
2. National Shrine of the Immaculate Conception, Washington, D.C. - Patronal Church of the United States
3. Basilica of St. Mary Major, Rome - Oldest Church in the Western world dedicated to the honor of Mary
4. Loreto, Italy - one of the most famous and venerated Shrines in the world
5. Our Lady of the Cape, Quebec, Canada
6. International shrines of authenticated apparitions of Our Lady
  - a. Guadalupe, Mexico
  - b. Miraculous Medal, Lourdes, La Salette and Pontmain, France
  - c. Knock, Ireland
  - d. Fatima, Portugal
  - e. Beauraing and Banneux, Belgium
  - f. Betania, Venezuela

g. Akita, Japan

4. Shrines of apparitions in process

a. Garabandal, Spain

b. Zeitun, Egypt

c. Cuapa, Nicaragua

d. Medjugorje, Bosnia

e. Kibeho, Africa

f. Damascus, Syria

g. San Nicolas, Argentina

h. Oliveto Citra, Italy

i. Naju, Korea

j. Scottsdale, Arizona

A. MARY IN ART

1. Symbols

a. *Fleur-de-lys* - a stylized lily

b. Heart pierced by a sword

c. As the virgin - with long flowing hair

d. As Queen of heaven and earth -  
with a crown of twelve stars, robed  
and surrounded by angels,  
crescent moon under her foot

e. As Mother of God - with snake under her foot

2. Pictures

a. Cloak of Blessed Juan Diego with image  
of Our Lady of Guadalupe

b. Miraculous picture, icon style of  
Our Mother of Perpetual Help  
(picture of Madonna and Child)

A. TITLES OF MARY

1. Mother of God, Mother of the Church

2. Our Lady (French - Notre Dame)

3. The Immaculate Conception

D. DAYS IN HONOR OF MARY

August 5		Dedication of Saint Mary Major
August 15		Solemnity of the Assumption
August 22		Memorial of the Queenship of Mary
September	8	Feast of the Birth of Mary
September	15	Memorial of Our Lady of Sorrows
October	7	Memorial of Our Lady of the Rosary
October	13	Our Lady of Fatima
November	19	Our Lady of Divine Providence
November	21	Memorial of the Presentation of Mary
November	27	Our Lady of the Miraculous Medal
December	8	Solemnity of the Immaculate Conception (Patroness of the United States and of the Archdiocese of Philadelphia)
December	12	Feast of Our Lady of Guadalupe (Patroness of the Americas)
January	1	Solemnity of Mary, the Mother of God

E. PRAYERS TO MARY

1. *The Rosary*
2. *The Hail, Holy Queen*
3. *The Magnificat*
4. *The Memorare*

5. *The Angelus / Regina Coeli (Queen of Heaven)*

**VII. PRAYER**

- A. DEFINITION Lk. 11:1-4
  
- B. KINDS Lk. 11:5-13, (2700, 2704, 2709-19, 2721-24)
  
- C. PURPOSES OF PRAYER
  - 1. Adoration (2626-28, 2639)
  - 2. Thanksgiving (2637-38)
  - 3. Petition (2629-36)
  - 4. Contrition (2631, 2850-54)
  
- D. OTHER FORMS (*See Appendix on Prayer*)
  - 1. The “Jesus Prayer”
  - 2. Praying in Common (Choral Speech)
  - 3. Song and Gesture
  - 4. Meditation
  - 5. Aspirations

**VIII. SOCIAL JUSTICE**

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

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

### **Major Themes**

#### **The Life and Dignity of the Human Person**

#### **Call to Family, Community and Participation**

#### **Rights and Responsibilities of the Human Person**

#### **Option for the Poor and Vulnerable**

#### **A. AWARENESS OF THE BASIC DIGNITY OF EACH PERSON**

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

#### **B. RESPOND TO COMMUNITY NEEDS**

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

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

## *Second Trimester*

### **I. LIFE IN CHRIST: THE HUMAN VOCATION**

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

#### **A. THE DIGNITY OF THE HUMAN PERSON**

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

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

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

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

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

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

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

2) God placed the desire to be happy in the human heart in order to draw us to himself. (1718)

3) The Beatitudes reveal the goal of (1721)

human existence.

a) God put us in this world to know,  
to love, and to serve him, and  
so to come to Paradise.

b) The New Testament calls this

(1) The Kingdom of God

(2) The joy of the Lord

(3) Entering into God's rest (1720)

(4) The glory of Christ

(5) The joy of the Trinitarian life

(6) Partakers of the divine nature

(7) Eternal life (1721)

b. Our vocation to divine happiness is meant (1719)  
for each one of us as individual persons,  
as well as for the Church as a whole.

c. The Beatitudes are at the heart of Jesus' (1716)  
preaching.

1) They depict the face of Jesus Christ  
and portray his charity.

2) They express the vocation of the faithful  
associated with the glory of his  
Passion and Resurrection.

3) They shed light on the actions and  
attitudes characteristic of the Christian life.

4) They proclaim the blessings and rewards  
already secured for Christ's disciples.

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

- They are either good or evil. (1749)
- a. The morality of human acts depends on: (1750)  
the *object* chosen,  
the *end* in view or the intention,  
and the *circumstances* of the action.
  - b. A morally good act requires the goodness (1755, 1960)  
of the object, of the end, and of the  
circumstances together.
  - c. "There are concrete acts that are always (1761)  
wrong to choose, because their choice  
entails a disorder of the will,  
i.e. a moral evil. One may not do evil  
so that good may result from it."
5. In themselves human feelings are neither good (1767-68)  
nor evil. Passions are morally good when  
they contribute to a good action, evil in the  
opposite case.
- a. The term "passions" refers to the affections (1771)  
or the feelings.
  - b. The principal passions are love, hate, desire, (1772)  
fear, joy, sadness, and anger.
  - c. Strong feelings are not decisive for the (1768)  
morality or the holiness of persons.
6. Human Conscience
- a. "Conscience is a judgment of reason (1796)  
by which the human person  
recognizes the moral quality of a concrete act."
  - b. When we have committed an evil act, (1797)  
the verdict of our conscience remains  
a pledge of conversion and of hope.
  - c. "A well formed conscience is upright and (1798)  
truthful. It formulates its judgments

according to reason, in conformity with the true good willed by the wisdom of the Creator.”

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

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

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

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

## 7. The Virtues

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

### b. The Theological Virtues

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

2) These are called the theological virtues because they relate directly to God.

3) The theological virtues dispose (1812)

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

c. The human virtues

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

d. The seven gifts of the Holy Spirit

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

e. The fruits of the Holy Spirit

- 1) These are perfections that the Holy Spirit forms in us as the first fruits of eternal glory.
- 2) The tradition of the Church lists twelve of them. (1832)  
  
Charity, Joy, Peace, Patience, Kindness, Goodness, Generosity, Gentleness, Faithfulness, Modesty, Self-control, and Chastity.
- 3) Other translations list nine (736)

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

## 8. Sin

### a. Definition of sin

- 1) Sin is an offense against reason, (1849)  
truth and right conscience;  
it is failure in genuine love for  
God and neighbor.
- 2) Sin is an offense against God. (1850)  
Sin sets itself against God's  
love for us and turns our hearts  
away from it.

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

- 1) For a sin to be mortal, three conditions (1857)  
must together be met:  
Mortal sin is sin whose object is  
grave matter and which is also  
committed with full knowledge  
and deliberate consent.
- 2) The repetition of sins- even venial ones- (1866, 1876)  
engenders vices, among which  
are the capital sins: pride, avarice,  
envy, wrath, lust, gluttony, and sloth.

## 9. Mercy

- a. God created us without us, but he did not will (1847)  
to save us without us.

- b. The Gospel is the revelation in Jesus Christ of God's mercy to sinners.
- c. If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. 1 Jn. 8-9

## B. THE HUMAN COMMUNITY

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

1. Respect for the human person considers the other "another self." (1944)

2. The equality of persons concerns their dignity as human beings and the rights that flow from it. (1945)

3. The principle of solidarity flows directly from the fact of our shared humanity. (1939)

- a. Solidarity is manifested in the first place by the distribution of goods and remuneration for work.

- b. It also presupposes the effort for a more just social order where tensions are better able to be reduced and conflicts more readily settled by negotiation. (1940)

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

1. The moral law: According to Scripture the Law (1975)

is an instruction from God that shows us the ways that lead to the promised beatitude, and denies us the ways that lead to evil.

a. The Natural law is written in our hearts.

- 1) It is a participation in God's wisdom and goodness by us since we are formed in the image and likeness of our Creator.
- 2) It expresses the dignity of the human person and forms the basis of our fundamental rights and duties. (1878)

b. The Old Law

- 1) The first stage of revealed law
- 2) Its moral prescriptions are summed up in the *Ten Commandments*. (1980)

c. The New Law

- 1) It is the grace of the Holy Spirit received by faith in Christ, operating through charity.
- 2) It finds expression above all in the Lord's Sermon on the Mount.
- 3) It uses the sacraments to communicate grace to us. (1983)

2. Christian Holiness

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

b. Spiritual progress

- 1) tends toward ever more intimate (2014)

union with Christ

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

### *Third Trimester*

#### **II. LIFE IN CHRIST**

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

Mt. 19:16-18

keep the commandments."

## A. THE DECALOGUE

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

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

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

a. A covenant is a sacred agreement between two parties. Obligations are stated for both parties.

b. The Decalogue is a path of life. (2057, 2059)  
The gift of the commandments is the gift of God himself. In making his will known, God reveals himself to his people.

c. Living a moral life is a response to the Lord's loving initiative. (2062)

### 3. The Decalogue forms a coherent whole. (2069, 2079) Each commandment refers to all the others taken together.

## B. THE TEN COMMANDMENTS

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

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

### 1. The *First* Commandment

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

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

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

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

1) Adoration (2096)

2) Prayer (2098)

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

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

1) Against Faith (2088-89)

a) Heresy

b) Apostasy

c) Schism

2) Against Hope

a) Despair (2091)

b) Presumption

3) Against Charity (2094)

a) Indifference

b) Ingratitude

d. The first commandment forbids

- 1) Superstition (2111)
  - a) Idolatry (2113)
  - b) Witchcraft and magic (2115-17)
  
- 2) Irreligion
  - a) Sacrilege (2120)
  - b) Simony
  
- 3) Atheism rejects or denies the existence of God

2. The *Second* Commandment

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

- a. The second commandment demands respect for the Lord's name. (2142)
  
- b. The revelation of God's name - the gift of a name - belongs to the order of trust and intimacy. We must not introduce it into speech except to bless, praise, and glorify God. (2143)
  
- c. The second commandment forbids
  - 1) Abuse of God's name (2146)
  
  - 2) Blasphemy (2148)

3) Perjury (2152)

4) Taking false oaths (2151)

### 3. The *Third* Commandment

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

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

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

c. Sunday is to be observed

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

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

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

### 4. The *Fourth* Commandment

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

- a. Honor is due our parents and those whom God has vested with authority for our good. (2199, 2248)
- b. The family (2201, 2203)
  - 1) The Christian family can and should be called a domestic church. (2204)
  - 2) The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of family life. (2207, 2250)
- c. The duties of family members
  - 1) Children owe their parents respect, gratitude, just obedience, and assistance. (2251)
  - 2) Parents have the first responsibility for the education of their children in the faith, prayer, and all the virtues. (2252)
  - 3) Parents have the duty to provide as far as possible for the physical and spiritual needs of their children.
  - 4) Parents should respect and encourage their children's vocations. (2253)
- d. The authorities in civil society
  - 1) Public authority is obliged to respect the fundamental rights of the human person and the conditions for the exercise of one's freedom. (2254)
  - 2) It is the duty of citizens to work with civil authority for building up society in a spirit of truth, justice, solidarity, and freedom. (2255)
  - 3) Citizens are obliged in conscience Acts 5:29, (2242)

not to follow the directives of civil authorities when they are contrary to the demands of the moral order.

## 5. The *Fifth* Commandment

You shall not kill.

Ex. 20:13, Deut. 5:17

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

b. Respect for human life

1) Legitimate defense (2264)  
Someone who defends his/her life is not guilty of murder even if he/she is forced to deal the aggressor a lethal blow.

2) Legitimate public authority has the right and duty to punish malefactors by means of penalties commensurate with the gravity of the crime. (2266)

3) Homicide, direct and intentional killing, is gravely sinful. It includes (2268)

4) Abortion (2272)

5) Euthanasia (2277)

6) Suicide (2280-83)

c. Respect for human dignity forbids scandal. (2284, 2286)

d. Respect for health

- 1) We must take reasonable care of our life, a gift from God. (2288)
  - 2) The virtue of temperance disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco, or medicine. (2290)
- e. Safeguarding peace (2302)  
 God asked for peace of heart and denounced murderous anger and hatred as immoral.
- 1) Anger with a desire for revenge
  - 2) War
    - a) The strict conditions for legitimate defense by military force (Just War) require rigorous consideration. (2309)
      - (1) The damage inflicted by the aggressor must be lasting, grave, and certain.
      - (2) All other means of putting an end to it must have been shown to be impractical or ineffective.
      - (3) There must be serious prospects of success.
      - (4) The use of arms must not produce evils and disorders graver than the evil to be eliminated.
    - b) Public authorities have the right and duty to impose on citizens the obligations necessary for national defense. (2310)

- c) Public authorities should make (2311)  
equitable provision for those who  
for reasons of conscience refuse  
to bear arms.
- d) Even during armed conflicts, (2313)  
there exists the permanent validity  
of the moral law. Non combatants,  
wounded soldiers, and prisoners must  
be respected and treated humanely.

## 6. The *Sixth* Commandment

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

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

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

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

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

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

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

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

c. Sins gravely contrary to chastity

- 1) Lust (2351)
- 2) Masturbation (2352)
- 3) Fornication (2353)
- 4) Pornography (2355)
- 5) Prostitution (2355)
- 6) Rape and incest (2356)
- 7) Homosexual acts (2357)

d. The love of husband and wife

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

4) Annulment

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

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

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

#### 4. The *Seventh* Commandment

You shall not steal.

Ex. 20:15, Deut. 5:19

- a. The seventh commandment forbids unjustly taking or keeping the goods of another and wronging him/her in any way with respect to these goods. (2401)
- b. Respect for persons and their goods include
  - 1) Promises must be kept and contracts strictly observed.
  - 2) Reparation for injustice requires the restitution of stolen goods to their owners. (2412)
- c. Respect for the integrity of creation includes good stewardship of animals. (2457)
- d. Respect for human work includes drawing from work the means of providing for one's life and that of one's family, and of serving the human community. A just wage is the legitimate fruit of work. (2427-28, 2434)
- e. Respect on the international level (2439)  
Rich nations have a grave responsibility towards those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events. There is an obligation in justice if the prosperity of the rich has come from the resources of the poor.
- f. Respect for the poor
  - 1) The works of mercy are charitable actions

by which we come to the aid of our neighbor in his/her spiritual and bodily necessities.

a) Instructing, advising, consoling, comforting are *spiritual works of mercy* as are forgiving and bearing wrongs patiently.

b) The *corporal works of mercy* consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead.

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

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

## 8. The *Eighth* Commandment

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

### a. Living in the truth

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

1) Duplicity

2) Hypocrisy (2468, 2505)

### b. To bear witness to the truth

Martyrdom is the supreme witness given to the truth of the faith: it means (2473)

bearing witness even unto death.

c. Offenses against truth include

- 1) False witness and perjury (2476)
- 2) Rash judgment (2477)
- 3) Detraction
- 4) Calumny
- 7) Disparaging someone by maliciously caricaturing some aspect of his/her behavior (2481)
- 8) Lying: most direct offense against the truth (2482)

d. Every offense committed against justice and truth entails the duty of reparation, even if its author has been forgiven. (2487)

e. Respect for truth

- 1) The right to the communication of the truth is not unconditional. This means that in concrete situations, we are sometimes called to judge whether or not it is appropriate to reveal the truth to someone who asks for it. (2488)
- 2) Respect for privacy, and the good and safety of self and others are sufficient reasons for being silent about what ought not to be known.
- 3) The secret of the sacrament of Penance / Reconciliation (Sacramental Seal) is sacred and cannot be violated. (2490)

4) Confidential information must be kept. (2491)

## 9. The *Ninth* Commandment

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

a. Purification of heart (2517)

The struggle against covetousness entails purifying the heart and practicing temperance.

1) Purity of heart will enable us to see God; it enables us even now to see things according to God. (2531)

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

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

## 10. The *Tenth* Commandment

You shall not covet your neighbor's goods.

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

b. The disorder of covetous desires

1) The tenth commandment forbids greed and the desire to amass (2536)

earthly goods without limit.

- 2) It forbids avarice arising from a passion for riches and their attendant power.
- 3) It also forbids the desire to commit injustice by harming our neighbor in his temporal goods.
- 4) It requires that envy, a capital sin, (2538-39) be banished from the human heart. Envy refers "to the sadness at the sight of another's goods and the immoderate desire to acquire them for oneself, even unjustly. When it wishes grave harm to a neighbor it is a mortal sin."

c. Poverty of heart

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

**III. CHRISTIAN PRAYER** (2558)

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

This relationship is prayer.

**A. WHAT IS CHRISTIAN PRAYER?**

1. "For me, prayer is a surge of the heart;  
it is a simple look turned toward heaven,  
it is a cry of recognition and of love,  
embracing both trial and joy."  
St. Therese of Lisieux

2. "Prayer is raising one's mind and heart to God or (2559)

the requesting of good things from God."  
St. John Damascene

3. Prayer is a gift. Only when we humbly acknowledge that we do not know how to pray as we ought, are we ready to receive freely the gift of prayer. Rom. 8:26
4. Christian prayer is a covenant relationship between God and human beings in Christ. (2564)
5. Prayer is the living relationship of the children of God with their Father who is good beyond measure with his Son Jesus Christ and with the Holy Spirit. (3565)
6. Prayer is the habit of being in the presence of God and in communion with him. (2565)

## B. THE UNIVERSAL CALL TO PRAYER

### 1. In the Old Testament

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

- e. The Psalms constitute the master work of prayer in the Old Testament. (2596)

2. In the fullness of time

a. We contemplate Jesus in prayer.

- 1) The Son of God who became Son of the Virgin learned to pray in his human heart. (2599)
- 2) He learned to pray from his mother.
- 3) He learned to pray in the words and rhythms of the prayer of his people, in the synagogue at Nazareth and the Temple at Jerusalem.
- 4) By the age of twelve, something happened because his prayer became personal and filial: "I must be in my Father's house."
- 5) He prayed in solitude, preferably at night. (2602)
- 6) The evangelists have preserved the attitude of "thanksgiving" in Jesus' prayer.
  - a) He began prayer with thanksgiving, confessing the Father and acknowledging and blessing him because he has hidden the mysteries of the Kingdom from those who think themselves learned and has revealed them to infants, the poor of the beatitudes. (2603)
  - b) He preceded any work with thanksgiving, ex. The Raising of Lazarus (2604)

7) In his adult life and ministry he relied on (2600)  
the Holy Spirit, praying before the  
decisive moments of his mission:

- a) His baptism
- b) The election of the Twelve
- c) Peter's confession of him as Messiah
- d) His Transfiguration

8) When "his hour" came, (2746)  
Jesus prayed to the Father.

- a) His prayer embraces the (2747)  
whole economy of creation.
- b) Jesus fulfilled the work of (2749)  
the Father completely;  
his prayer, like his sacrifice,  
extends until the end of time.

9) His *seven* last words on the cross were prayer  
and gift:

- a) Father, forgive them, for they know not  
what they do.
- b) Today you will be with me in paradise.
- c) Woman, behold your son.
- d) I thirst.
- e) My God, My God, why have you  
forsaken me?
- f) It is finished.
- g) Father, into your hands I commit (2605)  
my spirit.

b. He teaches us to pray

- 1) Jesus insists on conversion of heart. (2608)
- 2) He teaches us filial boldness, giving thanks before we receive his gifts. (2610)
- 3) He calls his hearers to watchfulness. (2612)
- 4) He calls us to urgent prayer with the parable of the persistent friend. Lk. 11:5-13, (2613)
- 5) He calls us to patience with the parable of the persistent widow. Lk. 18:1-8
- 6) He calls us to humility with the parable of the Pharisee and the tax collector. Lk. 18:9-14
- 7) By entering into the holy name of the Lord Jesus we can accept, from within, the prayer he teaches us: *Our Father*. (2750)

c. Jesus hears our prayer:

- 1) in words (2616)  
(the leper, Jairus, the Canaanite woman, the good thief)
- 2) in silence  
(the bearers of the paralytic, the woman with the hemorrhage, the tears and ointment of the sinful woman)
- 3) The urgent request of the blind man has been renewed in the traditional prayer to Jesus known as the *Jesus Prayer*:  
“Lord Jesus Christ, Son of God, have mercy on me, a sinner.”

d. The prayer of the Virgin Mary

1) At the Annunciation: (2617)

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

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

3) At Cana (2618)

4) At the foot of the cross

3. In the Age of the Church

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

a. Blessing, Adoration, and Praise

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

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

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

b. Petition and Intercession

1) The vocabulary of supplication in the (2629)

New Testament is rich in shades of meaning: ask, plead, beseech, invoke, entreat, cry out, even "struggle in prayer."

- 2) The first movement of the prayer of petition is asking forgiveness. (2631)
- 3) When we share in God's saving love, we understand that every need can become the object of petition. (2633)
- 4) Prayer of intercession consists in asking on behalf of another. It knows no boundaries and extends to one's enemies. (2647)

d. Thanksgiving

- 1) Thanksgiving characterizes the prayer of the Church. (2637)
- 2) Every event and need can become an offering of thanksgiving. "Give thanks in all circumstances; for this is the will of God in Christ Jesus for you." 1 Thess 5-18, (2638)

C. THE TRADITION OF PRAYER

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

1. Sources for Prayer (2652)

a. The *Word of God* (2653)

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

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

Prayer enables us to internalize liturgical celebrations.

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

2. The Way of Prayer

a. Prayer to the Father (2664)

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

b. Prayer to Jesus

- 1) We pray to Jesus in the form of invocations: for example, Son of God, Lord, Lamb of God, Good Shepherd (2665)

- 2) “The one name that contains everything is the one that the Son of God received in his incarnation, JESUS.” (2666)

c. Prayer to the Holy Spirit

- 1) “The traditional form of petition to the Holy Spirit is to invoke the Father through Christ our Lord to give us the Holy Spirit.” Lk. 11:13, (2671)

- 2) “The Holy Spirit, whose anointing (2672)

permeates our whole being,  
is the interior master of  
Christian prayer.”

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

e. In communion with the saints

D. EXPRESSIONS OF PRAYER

1. The Christian Tradition has retained three major (2699)  
expressions of prayer: *vocal, meditative, and  
contemplative.*
2. Vocal Prayer associates the body with the (2722)  
interior prayer of the heart, following Christ's  
example of praying to his Father and teaching  
the *Our Father* to his disciples.
3. Meditation is prayer “engaging thought, (2723)  
imagination, emotion, and desire.”
4. “Contemplative Prayer is the simple expression (2724)  
of the mystery of prayer. It is a gaze of faith  
fixed on Jesus and an attentiveness to the  
Word of God.”

E. CHALLENGES TO PRAYER

1. The temptation not to pray
2. Distractions (2729)
3. Lack of faith (2732, 2755)
4. Discouragement when we feel our prayer (2728, 2735-37)

is not heard

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

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

##### A. OUR FATHER WHO ART IN HEAVEN

1. "We can invoke God as 'Father' because the Son of God made man has revealed him to us. In this Son, through Baptism, we are incorporated and adopted as children of God." (2798)
2. "When we say 'Our' Father, we are invoking the new covenant in Jesus Christ, communion with the Holy Trinity, and the divine love, which spreads through the Church to encompass the world." (2801)
3. "'Who art is heaven' does not refer to a place but to God's majesty and his presence in the hearts of the just. Heaven, the Father's house, is the true homeland toward which we are heading and to which, already, we belong." (2802)

##### B. THE SEVEN PETITIONS

1. The first set of petitions carries us toward God, the Father (2804)

*Thy name, Thy kingdom, Thy will!*

- a. By asking "hallowed be Thy name" (2858)  
we enter into God's plan, the  
sanctification of his name by us,  
in every nation and in each person.
  - b. By asking "Thy kingdom come" (2859)  
the "Church looks first to Christ's return  
and the final coming of the Reign of God.  
It also prays for the growth of the  
kingdom of God in the 'today' of  
our own lives."
  - c. By asking "Thy will be done" we ask (2860)  
Our Father "to unite our will to that  
of his Son, so as to fulfill his plan of  
salvation in the life of the world."
2. The second set of petitions present our concerns (2805)  
to God
- "give us ... forgive us ... lead us ... deliver us..."*
- a. In saying "our daily bread" we refer to the (2861)  
earthly nourishment necessary for  
subsistence, and also to the bread of  
Life, the Word of God, the Body of Christ.
  - b. In saying "forgive us," we beg "God's mercy (2862)  
on our offenses, mercy which can  
penetrate our hearts only if we have learned  
to forgive our enemies, with the example  
and help of Christ."
  - c. When we say "'lead us not into temptation' (2863)  
we are asking God not to allow us to take  
the path that leads to sin."
  - d. "In the last petition, 'but deliver us from (2864)  
evil,' Christians pray to God with the

Church to show forth the victory,  
already won by Christ, over the  
'ruler of this world,' Satan,  
the angel personally opposed to God  
and to his plan of salvation.”

C. "AMEN" (2856)

When the prayer is finished “Amen” is said.

“ ‘Amen’ means ‘So be it’ thus ratifying with  
our ‘Amen’ what is contained in the prayer  
that God taught us.”

**V. MARY**

A. MARY IN OUR LIFE

1. Mary and Christian Devotion BYM #91-100

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

b. Some Popular Devotions

1) The Miraculous Medal

2) The Rosary

3) Marian Apparitions and Shrines

2. Mary Our Spiritual Mother Jn. 19:26-27, (963)

a. Mary joins with her son, Jesus,

in bringing about the birth  
of believers in the Church.

- b. In heaven, Mary's continual intercession Jn. 2:1-11, (969)  
before her son, Jesus, helps bring us  
the gifts of eternal salvation.

3. Mary and the Dignity of Women

BYM #142

a. Model of Feminine Freedom

b. Portrayal in the Gospels

- 1) Intelligent
- 2) Apostolic
- 3) Inquiring and contemplative
- 4) Responsive and creative
- 5) Compassionate and courageous

4. Mary and Youth

BYM #143

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

B. DAYS IN HONOR OF MARY

February	2	The Purification of Mary
February	11	Memorial of Our Lady of Lourdes
March	25	Solemnity of the Annunciation

May	31	Feast of the Visitation
May (variable)		The Immaculate Heart of Mary
June	27	Our Lady of Perpetual Help
July	16	Our Lady of Mount Carmel

C. PRAYERS TO MARY

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

VI. LITURGICAL YEAR

(1167-71)

A. LENT

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

B. HOLY WEEK

1. Palm Sunday Jn. 12:12-19
2. Triduum
  - a. Holy Thursday  
Mass of the Lord's Supper

- b. Good Friday
  - Celebration of the Lord's Passion
  - Liturgical color is red for Christ's blood which was shed for us
- c. Holy Saturday
- d. Easter
  - Sunset of Holy Saturday to sunset of Easter Sunday

C. EASTER SEASON

Sunset of Easter Sunday to sunset of the Solemnity of Pentecost

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

D. OTHER CELEBRATIONS

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

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

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

February	2	Feast of the Presentation of the Lord
March	3	Feast of St. Katharine Drexel
March	19	Solemnity of St. Joseph, Husband of Mary
May	1	Memorial of St. Joseph the Worker
July	1	Blessed Junipero Serra, Priest
July	14	Memorial of Blessed Kateri Tekakwitha, Virgin Mother Teresa of Calcutta, MC

## VII. SOCIAL JUSTICE

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

Sharing Catholic Social Teaching Challenges and Directions, USCC, 1998, p. 4

### **Major Themes:**

**Dignity of Work and the Rights of Workers**

**Solidarity of the Human Family**

**Care for God's Creation**

A. AWARENESS OF CARING FOR THOSE WHO SUFFER

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

B. AWARENESS OF THE IMPORTANCE OF WORK

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

# *Saints, Feasts, and Special People*

The following information is taken from Catholic Source Book, Edited by Rev. Peter Klein, BROWN ROA Publishing Media, 1990, p. 302.

## **HOLIDAYS AND ANNIVERSARIES**

In the course of the year the Church

1. **Celebrates** the mystery of the risen Christ,
2. **Honors** Mary, and
3. **Venerates** saints as examples for the living.

## **HOLYDAYS OF OBLIGATION**

In the United States, there are six holydays:

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

\*\*\*\*\*

Details about the lives of the saints mentioned within **THE DEVELOPMENT OF THE CHURCH HISTORY** section need not be emphasized. Pertinent information and connections to the Religious communities that serve here in the Archdiocese of Philadelphia or throughout the United States could be highlighted.

### *The Apostolic Period*

### *The Patristic Period*

**August**      **28**      *Memorial of St. Augustine, Bishop and Doctor*  
His followers were called Augustinians.

**March**        **7**        *Memorial of Saints Perpetua and Felicity, Martyrs*

Perpetua was of noble birth. At age twenty-two, she was a wife and mother. Felicity was her servant girl who was expecting a child. Both were preparing for Baptism when they were arrested. They had refused to renounce Christ and sacrifice to the emperor. Perpetua was allowed to keep her baby while awaiting sentence and Felicity gave birth to a girl while in prison. Both women were condemned to die in the arena by being devoured by wild beasts. Entering the amphitheater where the wild beasts surrounded them, they were unharmed. They were finally killed by the swords of gladiators in 203 A.D. Their martyrdom followed the early persecution of the Church in Africa by the Emperor Severus. Their infants were adopted by Christian families.

**July**            **11**        *Memorial St. Benedict, Abbot*  
His followers were called Benedictines.

### *The Petrine Period*

**August**        **8**        *Memorial of St. Dominic, Priest*  
He gathered together companions who were called the Order of Preachers or the Dominicans.

**August**        **11**        *Memorial of St. Clare, Virgin*  
She began the women's order of Franciscans.

**August**        **20**        *Memorial of St. Bernard, Abbot*  
He was one of the most renowned Cistercians.

**October**       **4**        *Memorial of St. Francis of Assisi*  
His followers were known as Franciscans (a Mendicant Order)

### *Challenge and Reformation*

- |                |           |  |
|----------------|-----------|--|
| <b>August</b>  | <b>1</b>  | <i>Memorial of St. Alphonsus Liguori, Bishop and Doctor</i><br>He founded the Congregation of the Most Holy Redeemer or the Redemptorists      |
| <b>October</b> | <b>15</b> | <i>Memorial of St. Teresa of Avila, Virgin and Doctor</i><br>She reformed the Carmelite Order in Spain.  |
| <b>January</b> | <b>24</b> | <i>Memorial of St. Francis de Sales, Bishop and Doctor</i><br>His followers are known as the Oblates of St. Francis de Sales or the Salesians. |
| <b>July</b>    | <b>31</b> | <i>Memorial of St. Ignatius of Loyola, Priest</i><br>He gathered together followers into the Society of Jesus or the Jesuits.                  |

*The Tridentine Period*

- |                  |           |  |
|------------------|-----------|--|
| <b>September</b> | <b>27</b> | <i>Memorial of St. Vincent de Paul, Priest</i><br>He founded the Congregation of the Mission or the Vincentians. |
|------------------|-----------|--|

***The following saints, feasts, and special people are presented for further study and discussion.***

- |               |          |                                       |
|---------------|----------|---------------------------------------|
| <b>August</b> | <b>5</b> | <i>Dedication of Saint Mary Major</i> |
|---------------|----------|---------------------------------------|

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

- |               |          |                                     |            |
|---------------|----------|-------------------------------------|------------|
| <b>August</b> | <b>6</b> | <i>Feast of the Transfiguration</i> | Mt. 17:1-9 |
|---------------|----------|-------------------------------------|------------|

- |               |           |   |
|---------------|-----------|---|
| <b>August</b> | <b>14</b> | <i>Memorial of St. Maximilian Mary Kolbe, Priest and Martyr</i> |
|---------------|-----------|---|

As a young boy, Raymond Kolbe had a strong love of the Blessed Mother. When he became a religious priest at the age of twenty-four, he was given the name Maximilian. In 1941 he was

arrested by the Nazis and imprisoned in Auschwitz, a notorious concentration and death Camp. In the camp, Kolbe, number 16670, volunteered to die in the place of a young man who had a wife and children. He died on August 14, 1941.

**August 15** *Solemnity of the Assumption*

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

**August 21** *Our Lady of Knock*

In Knock, Ireland on the rainy evening of August 21, 1879 Our Lady, St. Joseph and a bishop appeared by the local church. At the side of the figures was an altar on which stood a cross and a lamb.

**August 22** *Memorial of the Queenship of Mary*

**September 8** *Feast of the Birth of Mary*

Mary was the daughter of Saints Ann and Joachim. We do not know from the gospels the exact date of Mary's birth. However, Christians have celebrated it on September 8 since the seventh century. Mary's birth is one of only three celebrated on the liturgical calendar.

**September 14** *Feast of the Triumph of the Cross* Jn. 3:13-17

**September 15** *Memorial of Our Lady of Sorrows*

Devotion to the *Seven Sorrows* of Mary has its roots in the Gospel and in a rich spiritual tradition. The present form includes the following:

1. The Prophecy of Simeon (Lk. 2:34-35)
2. The Flight into Egypt (Mt. 2:13-21)
3. The Loss of Jesus for Three Days in the Temple (Lk. 2:41-50)
4. The Ascent to Calvary (Jn. 19:17)
5. The Crucifixion and Death of Jesus (Jn. 19:18-30)
6. Jesus Taken Down from the Cross (Jn. 19:39-40)
7. Jesus Laid in the tomb (Jn. 19:40-42)

**September 29**

*Feasts of Saints Michael, Gabriel, and Raphael: Archangels*

The *Book of Revelation* tells how St. Michael defeated Lucifer in a heavenly battle. Michael, an archangel, is often portrayed clothed in armor, wearing sandals, and carrying a sword. The *Book of Daniel* describes him as the heavenly prince who stands guard over God's people.

St. Gabriel is often depicted as someone communicating God's message. In the Bible, he is seen in three events:

- 1) in the *Book of Daniel* in a vision concerning the Messiah,
- 2) in the temple with Zachary to announce the birth of John the Baptist, and
- 3) with Mary to deliver the message that she is to be the Mother of God.

St. Raphael appears in the *Book of Tobit* as a companion on the long journey that young Tobit must make: *"But Raphael said to them: 'No need to fear; you are safe. Thank God now and forever. As for me, when I came to you it was not out of any favor on my part, but because it was God's will. So continue to thank Him every day; praise Him with song.'"* (Tobit 12:17-18)

**October 1**

*Memorial of St. Theresa of the Child Jesus,  
(St. Therese, the Little Flower)*

**October 2**

*Memorial of the Guardian Angels*

Ex. 23:20-21

**October 7**

*Memorial of Our Lady of the Rosary*

This commemorative feast was established by Pope St. Pius V to honor and thank the holy Mother of God whose help was invoked through praying the rosary. The celebration of this day invites everyone to meditate upon the mysteries of Christ, following the example of the Blessed Virgin Mary who was so singularly associated with the incarnation, passion, and resurrection of the Son of God.

(Christian Prayer, Catholic Book Publishing Company, New York, 1976, p. 1284-85)

**October 13**

*Our Lady of Fatima*

Our Lady appeared six times to three children - Jacinta, age 5, Francisco, age 7, and Lucia age, 8 - from May 13 to October 13, 1917 in Fatima, Portugal. At the October apparition the "Miracle of the Sun" occurred.

**November 1**                      *Solemnity of All Saints*

**November 2**                      *All Souls Day*

**November 9**                      *Feast of the Dedication of Saint John Lateran*

This church built by Emperor Constantine is considered the mother church of Christendom. The anniversary of its dedication has been celebrated since the twelfth century. (Christian Prayer, Catholic Book Publishing Company, New York, 1976, p. 1312)

**November 13**                      *Memorial of St. Frances Xavier Cabrini, Virgin*

St. Frances Xavier Cabrini founded the Missionary Sisters of the Sacred Heart in 1880. She came to the United States in 1889 where she established many schools, hospitals and orphanages. She died in Chicago and on July 7, 1946 became the first United States citizen to be canonized. (Christian Prayer, Catholic Book Publishing Company, New York, 1976, p. 1317)

**November 18**                      *Dedication of the Churches of Saints Peter and Paul, Apostles*

On this day the whole Church honors the memory of the two princes of Christ's apostles. Anniversaries of the dedication of these two basilicas in Rome were celebrated as early as the twelfth century.

**November 19**                      *Our Lady of Divine Providence*

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

**November 21**                      *Memorial of the Presentation of Mary*

This celebration of Mary is based on the ancient tradition that tells us that Mary, when she was three years old, was brought to the temple in Jerusalem and dedicated to God. The Church of St. Mary was built in Jerusalem near the site of the temple. This day commemorates the dedication of this Church.

**November 27**                      *Our Lady of the Miraculous Medal*

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

(First Lady of the World, Don Bosco Publications, New York, 1988.)

**December 8**                      *Solemnity of the Immaculate Conception*

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

**December 12**                      *Feast of Our Lady of Guadalupe*

In 1531 Our Lady appeared to Juan Diego, an Aztec farmer. She told Juan to go to Bishop Zumarraga in Mexico City and ask that a Church be built near a native Aztec shrine in Tepeyac. When the bishop demanded a sign, Mary appeared to Juan again and instructed him to bring roses to the bishop. When Juan returned to the bishop with the roses, an image of Mary was emblazoned on his cloak (tilma). The bishop believed and a shrine was built to honor Mary. Inside the basilica of Our Lady of Guadalupe, pilgrims can see Juan's cloak with the image of Our Lady on it.

**December 25**                      *Solemnity of Christmas*

This solemnity celebrates that the Blessed Virgin Mary conceived and gave birth to Jesus Christ while remaining a virgin. This is called the Virgin Birth. (CCC #499)

**December 28**                      *Feast of the Holy Innocents, Martyrs*

*Feast of the Holy Family*  
(*Sunday in the Octave of Christmas*)

**January 1** *Solemnity of Mary, the Mother of God*

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

**January 4** *Memorial of St. Elizabeth Ann Seton, Religious*

Elizabeth Ann Bayley was born in 1774 in New York. She grew up and married William Seton and had five children. After Will died, Elizabeth Ann became a Catholic. A priest from Baltimore asked her to come to Maryland to open a school. Elizabeth Ann started the first Catholic school in America. She also started a community of sisters called the Sisters of Charity. She died in 1821 and was canonized in 1975. She was the first native-born North American to be raised to sainthood.

**January 5** *Feast of St. John Neumann, Bishop*

John Neumann was born on March 20, 1811. He had a great desire to come to the American missions. He was ordained a priest in New York in 1836. He worked tirelessly in Ohio, Pennsylvania, and Maryland. In 1852 he was consecrated bishop of Philadelphia. He increased the number of parochial schools in Philadelphia, instituted the Forty Hours devotion, and constructed a cathedral. He also started many parishes for the numerous immigrants. Bishop Neumann died on January 5, 1860; he was beatified in 1963; he was canonized in June 1977.

**January 6** *Feast of the Epiphany*  
*(Or the Sunday between January 5 and January 8)*

*Feast of the Baptism of the Lord*  
*(Sunday after January 6)*

**February 2** *Feast of the Presentation of the Lord Lk. 2:22-40*  
*The Purification of Mary*

**February 11**                      *Memorial of Our Lady of Lourdes*

In 1858 Our Lady appeared to a young girl, St. Bernadette Soubirous, in Lourdes, France. During her eighteen apparitions (from February 11 to July 16) Our Lady revealed herself as the “Immaculate Conception.” During the visits miraculous things happened. Today over two million people every year travel to Lourdes to pray in the church built on the site of the apparition, wash in the bath flowing from the spring, and sing in the procession. There the people envision Our Lady of Lourdes as she appeared to Bernadette dressed in white, with a blue sash, holding a rosary and with yellow roses at her feet.

**March 3**                              *Feast of St. Katharine Drexel, Virgin*

Saint Katharine Drexel was born in Philadelphia on November 26, 1858. Her mother died when she was a baby. Her step-mother was a wonderful woman. Katharine’s family was very wealthy, but she was taught to be especially concerned about the poor. When Katharine grew up, she was very generous with her time and money. She turned her energies and her fortune to the poor and forgotten. She worked with the African-American and Native-American people. In 1891, she began the Sisters of the Blessed Sacrament. She became known as “Mother Katharine.” The sisters center their life around Jesus in the Eucharist. The community of sisters started schools, convents, and missionary churches. In 1925, they established Xavier University in New Orleans. Mother Katharine Drexel died on March 3, 1955 at the age of ninety-seven. She was declared *blessed* by Pope John Paul II on November 20, 1988. Pope John Paul II proclaimed her a *saint* on October 1, 2000.  
(Saints for Young Readers for Every Day, Volume I)

**March 19**                              *Solemnity of St. Joseph, Husband of Mary*

**March 25**                              *Solemnity of the Annunciation*                      Lk. 1: 26-38

**May 1**                                      *Memorial of St. Joseph the Worker*

**May 31**                                      *Feast of the Visitation*                      Lk. 1:39-56

**May (variable)**                      *The Immaculate Heart of Mary*

In the Gospel we read that Mary “treasured all these things in her heart.” In 1944 Pope Pius XII consecrated the world to the Immaculate Heart of Mary and recommended devotion to Mary’s Immaculate Heart. Although the world was at war when the Pope recommended renewed

devotion to Mary, this devotion is not just for times of war but for all times.

**June**            **27**            *Our Lady of Perpetual Help*

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

**July**            **1**            *Blessed Junipero Serra, Priest*

Junipero Serra was born in 1713. When he grew up he studied to become a priest. After his ordination, he began his missionary work in Mexico and then in California. He found nine missions along the California coast from San Diego to San Francisco. He died in Monterey on August 28, 1784 and is buried in the mission church of St. Charles Borromeo, which he founded.

**July**            **14**            *Memorial of Blessed Kateri Tekakwitha, Virgin*

Kateri was born in 1646 in New York. Her father was an Iroquois chief; her mother, an Algonquin Christian. Kateri was baptized on Easter Sunday. Her baptismal name was "Catherine;" in the Iroquois tongue, "Kateri." Kateri dedicated her life to God and lived a celibate life. After a long period of physical suffering, she died in 1670 pronouncing the names of Jesus and Mary. Kateri was only twenty-four years old. Devotion to her, known as the *Lily of the Mohawks*, spread throughout Canada and the United States. Pope John Paul II declared her "blessed" on June 22, 1980.

**July**            **16**            *Our Lady of Mount Carmel*

Mount Carmel is located on the coast of Israel. For many centuries, many people who wanted a quiet place to pray and to live closely with God came together at Mount Carmel. Here a large monastery was built to honor the Mother of God. The members of the monastery were called Carmelites. On July 16, 1251, Mary appeared in England to St. Simon Stock, who was in charge of the Carmelite Order, and gave him a brown scapular as a sign of her love and protection. Wearing a scapular medal or cloth scapular has become a popular way of honoring the Blessed Mother.

*Mother Teresa of Calcutta, MC*

Agnes Gonrka Bojaxhia was born in Yugoslavia on August 27, 1910. When she was thirteen years of age, she heard God speak to her. She felt God wanted her to take care of the poor when she grew up. At age eighteen, she joined the Sisters of Loretto in Dublin, Ireland. After her profession of vows in 1928 and training to be a missionary, she became a teacher in Ireland and India. Sister Teresa learned how poor many of the people in these countries were. With the Pope's permission, she left the Sisters of Loretto and formed a new religious community to help the poor: the Missionaries of Charity (MC). Some of the girls Mother Teresa taught came to join her in her work with the poor. Mother Teresa opened a home for the dying. She and her Sisters went out to the streets and carried dying men and women to their "home." They cared for them, believing as Christians that all people, even the poor, are worthy of love and care because they have been made in the image and likeness of God. Mother Teresa received such awards as the Pope John XXIII Peace Prize and the Nobel Peace Prize. She died on September 5, 1997.

## *Prayer*

# The Jesus Prayer

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

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

## Technique:

Address the children in words similar to these:

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

Breath in. **PAUSE.** Breath out. **PAUSE.**  
Breathe in and pray, “Jesus” or “Lord Jesus.”  
Breathe out and pray, “have mercy on me.”

Repeat this as you continue to breathe.

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

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

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

“Lord Jesus - I love you.”

“Spirit of God - fill me with love.”

Feel free to use your favorite phrases.

## Choral Speech (Praying in Common)

This *prayer form* invites all to pray as one voice in response to another through the use of selected religious readings or Scripture. The **Psalms** lend themselves to this type of reading.

To develop an understanding of praying in unison, or as reply to another, it is necessary to communicate a sense of rhythm by reading, singing within parts, speaking in different voices.

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

### Technique:

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

## Song and Gesture

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

### Technique:

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

## Journal Keeping

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

**Technique:** Grades 1 - 3

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

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

### Grades 4 - 8

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

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

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

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

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

- a particular Scripture passage
- inspirational quotes, such as found on calendars, etc.
- reflections on personal talents, gifts or on those shared with us by others (In your life who reminds you of God and makes you feel special?)
- problems encountered by the age group or within your class, e.g., How does it feel to be left out of a group, to be ignored?

## **Meditation**

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

### **Technique:**

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

### **Suggestions for Levels**

#### Primary:

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

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

One acclamation should be selected by the child and repeated silently. Allow approximately three minutes for this prayer. Some may choose to share their response with others, to draw a picture of themselves in the Scripture story, or print their short response in their prayer notebook.

Intermediate:

Repeat all or any of the above.

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

Junior High:

Use any of the above suggestions.

Follow - up activity: Write a modern day story which parallels the Scripture story.

Teacher would ask questions after the meditation such as: Whom would you like to be in the story? Why? What struck you about the story? Why?, etc.

## **Guided Meditation**

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

## **Technique:**

1. Call the children to prayer, invite them to be still.
2. When they are still and quiet, invite the children to close their eyes. Remind them to listen very carefully and to try to keep their minds really focused on what you are going to read to them.
3. When they are quiet, read them the story of Jesus blessing the children (Matthew 19: 13 - 15). You may want to read it again after a short pause.
4. Allow a few minutes to pass. Then suggest the children imagine themselves as one of the children whom Jesus blessed. Encourage them to see themselves with Jesus, to imagine where they are. Suggest that they think about how it felt to be near Jesus, how it felt to be sent away from Jesus, and how it felt to be blessed by Jesus. Any ideas of your own would be great!
5. Allow a few minutes for children to consider this. Encourage the children to remember a time when they felt loved and blessed. Who was there? When did this happen? Where did his happen?
6. Older children may be more comfortable seated in a circle facing away from the center.
7. Many other gospel stories lend themselves to guided meditation. For example: The Ten Lepers, Jesus on the Road to Emmaus, or the parable of the Good Samaritan.

## **Follow Up:**

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

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

blessings.

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

## Shared Prayer

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

### Technique:

1. Take the time to create a prayerful environment; if possible darken the room, have a lit candle. In some way, make a conscious effort to change the area from what the students ordinarily experience. Prepare the students by setting a tone of quiet reverence.
2. For **Intermediate** or **Junior High** levels select one of the students to do the reading of the Scripture passage. Give him/her the selection ahead of time and have him/her carefully prepare, read slowly, etc. For **Primary** levels, it may be best to do the reading yourself. You may want to use a children's Bible for easier understanding.
3. During the Lenten Season, we take on a new awareness of Jesus' life in the light of His passion, death, and His new life in glory. Select a passage from one of the Gospels on the passion of Jesus.
4. Allow for a period of silent reflection following the reading.

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