

First Semester

I. WE BELIEVE IN THE HOLY CATHOLIC CHURCH

(748-50)

A. THE CHURCH IN GOD'S PLAN

1. Meanings of the word "church"

(751)

a. Greek: *Ekklesia* - the assembly

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

Ex. 19

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

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

d. The word "church" in Christian usage designates

1) an assembly of people gathered together
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;
the prophets announcing a new and
eternal covenant.

(762)

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

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

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

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 and we are the members embracing both unity and diversity in our members. (790-91)

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

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

C. MARKS OF THE CHURCH

It is Christ, through the Holy Spirit, who makes the Church (811)

one, holy, catholic, and apostolic.

1. The Church is *One* (813, 866)
 - a. Acknowledges one Lord
 - b. Confesses one faith
 - c. Born of one Baptism
 - d. Given life by one Spirit Eph. 4:3-5

2. The Church is *Holy* (823)
 - a. The Most Holy God the Father is her author. (867)
 - b. Jesus Christ, the Son, gave himself up to make her holy.
 - c. The Spirit of holiness is with the Church and gives her life.
 - d. In her members perfect holiness is something yet to be acquired. (825)
 - 1) All members of the Church, including her ministers, acknowledge that they are sinners. (827)
 - 2) By canonizing some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God's grace, the Church recognizes the power of the Spirit of holiness within her. (828)

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, and schism wound the unity of Christ's body. (817, 820)
 - 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 1663 A.D.)

- 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).
- 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

avored Catholic schools, but
opened the way for other solutions.

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

- a) Church rejected anti-Semitism
- b) Avowed positive values of Hinduism,
Buddhism and Islam

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

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

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

2. The People of God: Christ's Faithful

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

- a. The hierarchy (873, 935, 2032)
Apostles and their successors whose
Office is to *teach*, to *sanctify*, and
to *govern* in the name of Jesus Christ.

- 1) The Pope, the bishop of the Church
of Rome, successor to St. Peter,
“head of the college of bishops,”
the Vicar of Christ and Pastor
of the universal Church on earth (936)

He has the charism of *infallibility*. (936-37)

- 2) The Bishops are the successors
to the apostles. (938)

- 3) The priests and deacons help the bishops. (939)
- b. The laity (873)
 - 1) Share in Christ's priestly office (901)
 - 2) Share in Christ's prophetic office (904-06)
 - 3) Share in Christ's kingly office (910-11, 943)
- c. The Consecrated Life
 - 1) Lived by members from both groups (hierarchy and laity) (873, 914)
 - 2) Characterized by the public profession of the evangelical counsels of poverty, chastity and obedience, in a state of life recognized by the Church
- d. Hermits (920)
 - 1) Devote their lives to the praise of God and the salvation of the world
 - 2) Live a life of silence, solitude, prayer, and penance in a stricter separation from the world
- e. Consecrated virgins (924)
 - 1) Live in the world in prayer, penance, and apostolic activity, according to the state of life and spiritual gifts given to them
 - 2) Can form themselves into associations to observe their commitment more faithfully
- f. Religious life (925, 927)
 - 1) Lived within institutes canonically established by the Church

- 2) Distinguished from other forms of consecrated life by its liturgical character, public profession of the evangelical counsels, common life, and witness given to the union of Christ with the Church
- g. Secular institutes (928-29)
- h. Societies of apostolic life (930)
- 3. The Communion of Saints (949, 957)
 - a. We are in communion with those who are the pilgrims on earth.
 - b. We are in communion with those who have died and are being purified.
 - 1) It is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins. 2 Mc 12:45, (958)
 - 2) Our prayer for them is capable of helping them
 - c. We are in communion with those who have died and are in glory contemplating God in heaven.
 - 1) We pray for the intercession of the Saints.
 - 2) By their concern our weakness is greatly helped. (956)

III. WE CELEBRATE THE CHRISTIAN MYSTERY: LITURGY

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

A. THE LITURGY: WORK OF THE PEOPLE

1. "Liturgy" originally meant a "public work" or a "service in the name of / on behalf of the people." (1069)
2. In Christian tradition it means the participation of the People of God in "the work of God."
3. In the New Testament the word "liturgy" refers not only to the celebration of divine worship, but also to the proclamation of the Gospel and to active charity. (1070)
4. It is through the liturgy especially that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church. SC 2, (1068)

B. THE LITURGY: WORK OF THE HOLY TRINITY

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

bear fruit in the Church

C. CELEBRATING THE CHURCH'S LITURGY

1. Who celebrates?

- a. The whole community, the community of the baptized, the Body of Christ united with its head, celebrates. (1140-41)
- b. The members do not all have the same function. (1142)
Certain members are called by God, chosen and consecrated by the sacrament of Holy Orders to act in the person of Christ.
- c. Other particular ministries also exist. (1143)
These non-consecrated ministries include: servers, readers, commentators and members of the choir, and others.

2. How is the Liturgy celebrated?

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

3. When is the Liturgy celebrated?

- a. The Liturgical Seasons (1163-65)
- b. The "Lord's Day"
The principal day for the celebration of the Eucharist
- c. The liturgical year unfolds the whole mystery of Christ (1168-71, 1194)
- d. The Liturgy of the Hours
(also called "the divine office")

- 1) This prayer includes hymns, psalms, scripture readings, petitions, the Lord's Prayer, and times of reflective silence. (1177)
- 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 his Spirit acts in and through it, independently and regardless of the personal holiness of the minister. (1128)
 - 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

B. MARY IN ART

1. Symbols

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

2. Pictures

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

C. TITLES OF MARY

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

D. DAYS IN HONOR OF MARY

August	5	Dedication of Saint Mary Major
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 <i>Appendix on Prayer</i>) | |
| | 1. The “Jesus Prayer” | |
| | 2. Praying in Common (Choral Speech) | |
| | 3. Song and Gesture | |
| | 4. Meditation | |
| | 5. Aspirations | |

VIII. SOCIAL JUSTICE

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

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

Major Themes

The Life and Dignity of the Human Person

Call to Family, Community and Participation

Rights and Responsibilities of the Human Person

Option for the Poor and Vulnerable

A. AWARENESS OF THE BASIC DIGNITY OF EACH PERSON

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

B. RESPOND TO COMMUNITY NEEDS

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

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

Second Semester

I. LIFE IN CHRIST: THE HUMAN VOCATION

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

St. Leo the Great

(1691)

A. THE DIGNITY OF THE HUMAN PERSON

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

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

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

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

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

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

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

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

- 3) The Beatitudes reveal the goal of human existence. (1721)
- a) God put us in this world to know, to love, and to serve him, and so to come to Paradise.
 - b) The New Testament calls this
 - (1) The Kingdom of God
 - (2) The joy of the Lord
 - (3) Entering into God's rest (1720)
 - (4) The glory of Christ
 - (5) The joy of the Trinitarian life
 - (6) Partakers of the divine nature
 - (7) Eternal life (1721)
- b. Our vocation to divine happiness is meant (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' preaching. (1716)
- 1) They depict the face of Jesus Christ and portray his charity.
 - 2) They express the vocation of the faithful associated with the glory of his Passion and Resurrection.
 - 3) They shed light on the actions and attitudes characteristic of the Christian life.
 - 4) They proclaim the blessings and rewards already secured for Christ's disciples.

- 5) They have begun in the lives of the Virgin Mary and all the saints. (1717)
- d. Such happiness (beatitude) surpasses human understanding and human power. It comes from an entirely free gift of God. (1722)
- e. The happiness we are promised confronts us with decisive moral choices. "It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not found in riches or well-being, in human fame or power, or in any human achievement - however beneficial it may be - such as science, technology, and art, or indeed in any creature, but in God alone, the source of every good and of all love." (1723)
3. Human freedom: God willed that we would of our own accord seek our Creator (1730)
- a. Freedom is the power to act or not to act. It attains perfection in its acts when directed toward God, the sovereign Good. (1744)
- b. Freedom makes us responsible for our acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and self discipline enhance the mastery of the will over its acts. (1734)
- c. Responsibility for an action can be diminished or even nullified by ignorance, force, fear, habit, inordinate attachments and other psychological or social factors. (1935)
4. Human acts can be morally evaluated. They are either good or evil. (1749)
- a. The morality of human acts depends on: the *object* chosen, the *end* in view or the intention, and the *circumstances* of the action. (1750)

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

divine law or, on the contrary,
an *erroneous judgment* that departs
from them.”

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

c. The human virtues

- 1) These are stable dispositions of the intellect and the will that govern our acts, order our passions, and

guide our conduct in accordance
with reason and faith.

- 2) They can be grouped around the four cardinal virtues: prudence, justice, fortitude, and temperance. (1804-09, 1834)

d. The seven gifts of the Holy Spirit

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

e. The fruits of the Holy Spirit

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

8. Sin

a. Definition of sin

- 1) Sin is an offense against reason, (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 1 Jn. 8-9
just, and will forgive our sins and
cleanse us from all unrighteousness.

B. THE HUMAN COMMUNITY

“Society ensures social justice when it provides (1928)
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.”

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

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

1. The moral law: According to Scripture the Law is an instruction from God which shows us the ways that lead to the promised beatitude, and denies us the ways that lead to evil. (1975)
 - a. The Natural law is written in our hearts.
 - 1) It is a participation in God's wisdom and goodness by us since we are formed in the image and likeness of our Creator.
 - 2) It expresses the dignity of the human person and forms the basis of our fundamental rights and duties. (1878)
 - b. The Old Law
 - 1) The first stage of revealed law
 - 2) Its moral prescriptions are summed up in the *Ten Commandments*. (1980)

c. The New Law

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

2. Christian Holiness

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

b. Spiritual progress

- 1) tends toward ever more intimate union with Christ (2014)
- 2) entails the self discipline and mortification that gradually lead to living in the peace and joy of the Beatitudes. (2015)

II. LIFE IN CHRIST

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

A. THE DECALOGUE

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

God revealed these words to his holy people (2056, 2066)

on the holy mountain. In the New Covenant in Jesus Christ, the "ten words" will have their full meaning revealed.

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 (2095)

we owe him

- 1) Adoration (2096)
- 2) Prayer (2098)
- 3) Sacrifice Heb. 9:13-14, (2100)

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

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

d. The first commandment forbids

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

b) Simony

3) Atheism rejects or denies the existence of God

2. The *Second* Commandment

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

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

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

c. The second commandment forbids

1) Abuse of God's name (2146)

2) Blasphemy (2148)

3) Perjury (2152)

4) Taking false oaths (2151)

3. The *Third* Commandment

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

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

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

c. Sunday is to be observed

- 1) as the foremost holyday of obligation in the universal Church (2192)
- 2) The faithful should abstain from those labors and business concerns that hinder the proper relaxation of mind and body. (2193)
- 3) This day of rest permits us to cultivate family relationships, and our cultural and social lives. (2194)

4. The *Fourth* Commandment

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

- a. Honor is due our parents and those whom God has vested with authority for our good. (2199, 2248)
- b. The family (2201, 2203)
 - 1) The Christian family can and should be called a domestic church. (2204)
 - 2) The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of family life. (2207, 2250)
- c. The duties of family members
 - 1) Children owe their parents respect, gratitude, just obedience, and assistance. (2251)
 - 2) Parents have the first responsibility for the education of their children in the faith, prayer, and all the virtues. (2252)
 - 3) Parents have the duty to provide as far as

possible for the physical and spiritual needs of their children.

- 4) Parents should respect and encourage their children's vocations. (2253)

d. The authorities in civil society

- 1) Public authority is obliged to respect the fundamental rights of the human person and the conditions for the exercise of one's freedom. (2254)

- 2) It is the duty of citizens to work with civil authority for building up society in a spirit of truth, justice, solidarity, and freedom. (2255)

- 3) Citizens are obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order. Acts 5:29, (2242)

5. The *Fifth* Commandment

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

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

b. Respect for human life

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

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

with the gravity of the crime.

- 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 equitable provision for those who for reasons of conscience refuse to bear arms. (2311)

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

6. The *Sixth* Commandment

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

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

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

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

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

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

1) Chastity is conforming our

sexual desires and practices
to right reason and Christian faith.

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

c. Sins gravely contrary to chastity

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

d. The love of husband and wife

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

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

at the exchange of vows.

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

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

4. The *Seventh* Commandment

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

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

f. Respect for the poor

- 1) The works of mercy are charitable actions by which we come to the aid of our neighbor in his/her spiritual and bodily necessities.
 - a) Instructing, advising, consoling, comforting are *spiritual works of mercy* as are forgiving and bearing wrongs patiently.
 - b) The *corporal works of mercy* consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead.
- 2) Giving alms to the poor is (2447) one of the chief witnesses to fraternal charity.
- 3) Those who are oppressed by poverty (2448) are the object of a preferential love on the part of the Church.

8. The *Eighth* Commandment

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

a. Living in the truth

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

1) Duplicity

2) Hypocrisy (2468, 2505)

b. To bear witness to the truth

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

bearing witness even unto death.

c. Offenses against truth include

- 1) False witness and perjury (2476)
- 2) Rash judgment (2477)
- 3) Detraction
- 4) Calumny
- 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 prayer, the practice of chastity, purity of intention and of vision. (2532)

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

10. The *Tenth* Commandment

You shall not covet your neighbor's goods.

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

b. The disorder of covetous desires

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

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

3) It also forbids the desire to commit injustice by harming our neighbor

in his temporal goods.

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

c. Poverty of heart

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

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 (Rom. 8:26)
 that we do not know how to pray as we ought,
 are we ready to receive freely the gift of prayer.

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 (2599)

Son of the Virgin learned
to pray in his human heart.

- 2) He learned to pray from his mother.
- 3) He learned to pray in the words and rhythms of the prayer of his people, in the synagogue at Nazareth and the Temple at Jerusalem.
- 4) By the age of twelve, something happened because his prayer became personal and filial:
"I must be in my Father's house."
- 5) He prayed in solitude, preferably at night. (2602)
- 6) The evangelists have preserved the attitude of "thanksgiving" in Jesus' prayer.
 - a) He began prayer with thanksgiving, (2603) confessing the Father and acknowledging and blessing him because he has hidden the mysteries of the Kingdom from those who think themselves learned and has revealed them to infants, the poor of the beatitudes.
 - b) He preceded any work with(2604) thanksgiving,
ex. The Raising of Lazarus
- 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 (2610)
thanks before we receive his gifts.

3) He calls his hearers to watchfulness. (2612)

4) He calls us to urgent prayer with the (2613)
parable of the persistent friend. Lk. 11:5-13,

- 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 (2750) the Lord Jesus we can accept, from within, the prayer he teaches us: *Our Father*.

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.
FLAT: this is Christian prayer: to be wholly God's because he is wholly ours.
- 2) At the Visitation in the *Magnificat* (2619)
- 3) At Cana (2618)
- 4) At the foot of the cross

3. In the Age of the Church

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

a. Blessing, Adoration, and Praise

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

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

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

b. Petition and Intercession

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

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

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

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

d. Thanksgiving

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

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

C. THE TRADITION OF PRAYER

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

1. Sources for Prayer (2652)

a. The *Word of God* (2653)

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

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

Prayer enables us to internalize liturgical celebrations.

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

2. The Way of Prayer

a. Prayer to the Father (2664)

1) Prayer is always prayed in the name of Jesus Christ.

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

b. Prayer to Jesus

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

Lamb of God, Good Shepherd

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

c. Prayer to the Holy Spirit

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

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

e. In communion with the saints

D. EXPRESSIONS OF PRAYER

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

E. CHALLENGES TO PRAYER

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

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

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

A. OUR FATHER WHO ART IN HEAVEN

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

B. THE SEVEN PETITIONS

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

Thy name, Thy kingdom, Thy will!

- a. By asking "hallowed be Thy name" (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 to God (2805)
- "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 before her son, Jesus, helps bring us the gifts of eternal salvation. Jn. 2:1-11, (969)
3. Mary and the Dignity of Women BYM #142
 - a. Model of Feminine Freedom

b. Portrayal in the Gospels

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

4. Mary and Youth

BYM #143

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

B. DAYS IN HONOR OF MARY

February	2	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.