

# POD 19 – PRAYER

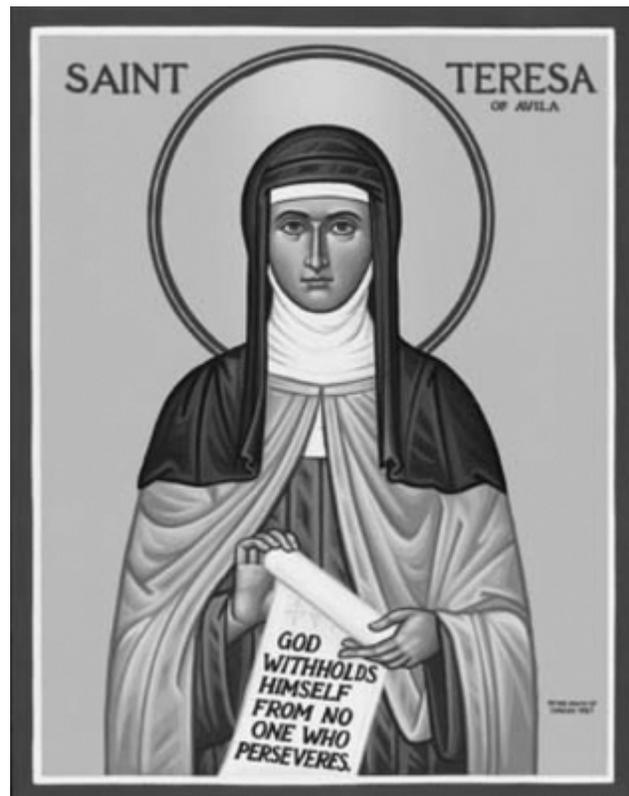
*According to Scripture, it is the heart that prays.  
If our heart is far from God, the words of prayer are in vain.  
(CCC, 2562)*

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

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

## Vocabulary

Acedia  
Contemplative Prayer  
Lectio Divina  
Meditative Prayer  
Sanctity  
Vocal Prayer



# Session 19A – Prayer is . . .

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

## Objectives

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

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

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

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

# Session 19B – Forms & Expressions of Prayer

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

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

## Objectives

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

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

# Session 19C – The Our Father

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

## Objectives

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

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

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

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

# Session 19D – Challenges to Prayer

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

## Objectives

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

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

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

## Defending the Faith

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

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

*Heart of Jesus, I trust in you*

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

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

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

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

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

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

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

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

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

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

### **Faith in Action**

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

### **Other Resources**

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

# POD 20 — CATHOLIC APPROACHES TO PRAYER

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

*(PPL, 8)*

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

Session A: Piety

Session B: Devotions

Session C: Liturgy of the Hours

Session D: Major Spiritual Traditions

## Vocabulary

Devotions

Liturgy of the Hours

Piety

Pilgrimage

Relic

## Session 20A – Piety

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

*(PPL, 4)*

### Objectives

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

## Session 20B – Devotions

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

### Objectives

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

# Session 20C – Liturgy of the Hours

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

## Objectives

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

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

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

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

# Session 20D – Major Spiritual Traditions

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

## Objectives

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

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

## Defending the Faith

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

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

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

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

## Faith in Action

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

## **Other Resources**

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

# POD 21 – CHURCH HISTORY

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

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

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

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

## Vocabulary

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



# Session 21A – Early Church

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

## Objectives

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

# Session 21B – Rise of Christendom

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

*(Edict of Milan)*

## Objectives

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

# Session 21C – The Reformation

*The Reformer is always right about what's wrong.  
However, he's often wrong about what is right.  
(G.K. Chesterton)*

## Objectives

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

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

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

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

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

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

# Session 21D – Vatican II & Beyond

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

*(GS, 4)*

## Objectives

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

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

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

## Defending the Faith

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

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

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

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

## Faith in Action

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

## Other Resources

- Documents of Vatican II
- *Summa Theologica*

# POD 22 – CHURCH IN AMERICA

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

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

Session A: The Church in Colonial America

Session B: Growth & Development

Session C: The Diocese of Marquette

Session D: The Church Today

## Vocabulary

Archdiocese

Diocese

Missionaries

Plenary Council

Province

Region

See

USCCB

Vicariate



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

# Session 22A – The Church in Colonial America

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

## Objectives

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

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

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

# Session 22B – Growth & Development

*...the growth of the Church far out-stripped the growth of the national population, the Church tripling in size while the nation was only doubling. (1860-1890)  
(Bokenkotter, 333)*

## Objectives

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

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

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

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

# Session 22C – The Diocese of Marquette

*Unum est Necessarium*  
(Venerable Frederic Baraga)

## Objectives

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

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

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

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

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

# Session 22D – The Church Today

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

## Objectives

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

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

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

## Defending the Faith

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

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

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

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

## Faith in Action

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

## Other Resources

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

# POD 23 – ECUMENISM-INTERRELIGIOUS ISSUES

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

*(NA, 5)*

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

Session A: Rites of the Catholic Church

Session B: Imperfect Communion with Rome

Session C: Catholic/Jewish Relations

Session D: Catholic/Muslim Relations

## Vocabulary

Ecclesial communities

Ecumenism

Full Communion

Imperfect Communion

Islam

Muslim

Rite

# Session 23A – Rites of the Catholic Church

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

## Objectives

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

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

# Session 23B – Imperfect Communion with Rome

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

## Objectives

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

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

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

## Session 23C – Catholic/Jewish Relations

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

*(Rm. 9:4-5)*

### Objectives

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

## Session 23D – Catholic/Muslim Relations

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

*(Gn. 17:4-5)*

### Objectives

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

## Defending the Faith

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

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

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

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

## Faith in Action

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

## Other Resources

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

# POD 24 – THE LAST THINGS

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

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

Session A: Particular Judgment

Session B: Heaven & Purgatory

Session C: Hell

Session D: The Last Judgment

## Vocabulary

Beatific Vision

Heaven

Hell

Last Judgment

Particular Judgment

Purgatory

Satisfaction

# Session 24A – Particular Judgment

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

## Objectives

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

# Session 24B – Heaven & Purgatory

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

(1Cor. 2:9)

## Objectives

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

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

# Session 24C – Hell

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

## Objectives

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

# Session 24D – The Last Judgment

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

(CCC, 677)

## Objectives

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

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

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

## Defending the Faith

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

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

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

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

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

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

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

## **Faith in Action**

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