

POD 13 — THE MASS

“Do this in memory of me.”

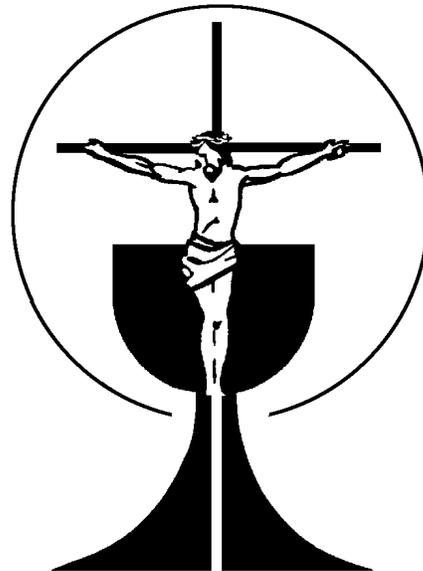
“These remarkable words were spoken by Jesus when he instituted the Eucharist at the Last Supper. The Church fulfills this command whenever we celebrate the Mass, and in doing so, we participate in the supreme mystery of our faith, ‘the memorial of Christ’s passion, death, and resurrection.’”
(A Guide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

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

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

Vocabulary

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



Session 13A – Development of the Mass

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

(CCC, 1345)

Objectives

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

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

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

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

Session 13B – Preparing to Pray the Mass

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

Objectives

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

Session 13C – Mass as Sacrifice

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

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

Objectives

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

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

For the Catechist’s Reflection –Fr. Corey Litzner

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

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

Session 13D – The Paschal Mystery

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

Objectives

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

Defending the Faith

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

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

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

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

This is known as transubstantiation.

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

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

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

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

Faith in Action

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

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

Other Resources

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

POD 14 — MARY

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

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

Session A: Mother of God-Mother of the Church

Session B: Marian Dogma

Session C: Mary in Scripture & Prayer

Session D: Apparitions of Mary

Vocabulary

Apparition

Assumption

Doctrine

Dogma

Fiat

Icon

Immaculate Conception

Theotokos



Session 14A – Mother of God-Mother the Church

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

Objectives

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

Session 14B – Marian Dogma

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

(LG, 65)

Objectives

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

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

Session 14C – Mary in Scripture & Prayer

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

Objectives

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

Session 14D – Apparitions of Mary

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

Objectives

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

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

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

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

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

Defending the Faith

1. Why is Mary the Mother of God?

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

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

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

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

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

4. Did Mary go to purgatory?

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

5. Do Catholics worship/pray to Mary?

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

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

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

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

Faith in Action

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

Other Resources

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

POD 15 – CALL TO HOLINESS

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

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

Session A: Universal Call to Holiness

Session B: Vocations & States of Life

Session C: Vocations: Clergy

Session D: Vocations: Laity

Vocabulary

Asceticism

Clergy

Consecrated Life

Evangelical Counsels

Holiness

Laity

Mortification

Temporal

Vocations

Session 15A – Universal Call to Holiness

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

Objectives

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

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

Session 15B – Vocations & States of Life

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

Objectives

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

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

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

Session 15C – Vocations: Clergy

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

Objectives

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

Session 15D – Vocations: Laity

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

(LG, 33)

Objectives

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

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

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

Note to Catechist: See Appendix M on Vocations.

Defending the Faith

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

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

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

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

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

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

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

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

5. **Is a deacon clergy or laity?**

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

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

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

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

Faith in Action

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

POD 16 – MORALITY

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

(Pope Benedict XVI, May 27, 2006)

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

Session A: Called to Live a Moral Life

Session B: Moral Law

Session C: The Old Covenant & the Ten Commandments

Session D: The New Covenant & the Beatitudes

Vocabulary

Beatitude

Conscience

Decalogue

Divine Wisdom

Free Will

Mosaic Law

Morality

Natural Law

Revealed Law



Session 16A – Called to Live a Moral life

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

(CCC, 44)

Objectives

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

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

Session 16B – Moral Law

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

Objectives

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

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

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

Session 16C – The Old Covenant & the Ten Commandments

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

Objectives

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

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

Session 16D – The New Covenant & the Beatitudes

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

Objectives

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

Defending the Faith

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

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

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

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

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

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

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

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

Faith in Action

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

POD 17 – VIRTUES & VICES

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

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

- Session A: Virtues
- Session B: Cardinal & Theological Virtues
- Session C: Vices & Capital Sins
- Session D: Gifts & Fruits of the Spirit

Vocabulary

Capital Sins

- Anger
- Covetousness (Greed)
- Envy
- Gluttony
- Lust
- Pride
- Sloth (Acedia)

Cardinal Virtues

- Fortitude
- Justice
- Prudence
- Temperance

Fruits of the Holy Spirit

Gifts of the Holy Spirit

Theological Virtues

- Faith
- Hope
- Love (Charity)

Vice

Virtue

Session 17A – Virtues

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

Objectives

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

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

Session 17B – Cardinal & Theological Virtues

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

Objectives

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

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

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

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

Session 17C – Vices & Capital Sins

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

(CCC, 1865)

Objectives

1. Vices
 - a. Are bad habits formed by repeated sins (CCC, Glossary)
 - b. Oppose the virtues (CCC, 1866)
 - c. Can be linked to the Capital sins which cause other sins (CCC, 1866)

2. The Capital sins are:
 - a. Lust
 - b. Envy
 - c. Pride
 - d. Covetousness (Greed)
 - e. Anger
 - f. Gluttony
 - g. Sloth

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

Session 17D – Gifts & Fruits of the Spirit

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

(1Cor. 12:7; 11)

Objectives

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

Defending the Faith

1. Are passions good or evil?

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

2. Is just thinking about something still a sin?

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

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

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

4. How do I strengthen virtues in my life?

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

Faith in Action

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

POD 18—CATHOLIC SOCIAL TEACHING

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society.

(SCST)

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

Session A: Social Teaching of the Church

Session B: Principles of Catholic Social Teaching I

Session C: Principles of Catholic Social Teaching II

Session D: Corporal & Spiritual Works of Mercy

Vocabulary

Alms

Encyclical

Pastoral letters

Solidarity

Subsidiarity

Works of Mercy

Session 18A – Social Teaching of the Church

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

(USCCA, 421)

Objectives

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

Note to Catechist: More encyclicals and pastoral letters can be found at the Vatican website www.vatican.va and the U.S. Bishop's website www.usccb.org

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

Session 18B – Principles of Catholic Social Teaching I

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

(CA, 1991)

Objectives

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

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

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

Session 18C – Principles of Catholic Social Teaching II

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

(St. Gregory the Great)

Objectives

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

Session 18D – Corporal & Spiritual Works of Mercy

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

Objectives

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

Defending the Faith

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

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

2. What is more important justice or charity?

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

Faith in Action

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

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

Other Resources

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

