
Canticle of Creation

BY SAINT FRANCIS OF ASSISI

O Most High, almighty, Good Lord God, to thee belong praise, glory, honor, and all blessing.

Praised be my Lord God, with all his creatures, and especially our brother the sun, who brings us the day and who brings us the light: fair is he, and he shines with a very great splendor. O Lord, he signifies us to thee!

Praised be my Lord for our sister the moon, and for the stars, which he has set clear and lovely in the heavens.

Praised be my Lord for our brother the wind, and for air and clouds, calms and all weather, by which thou upholdest life and all creatures.

Praised be my Lord for our sister water, who is very serviceable to us, and humble and precious and clean.

Praised be my Lord for our brother fire, through whom thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.

Praised be my Lord for our mother the earth, which doth sustain us and keep us, and brings forth diverse fruits and flowers of many colors, and grass.

Praised be my Lord for all those who pardon one another for love's sake, and who endure weakness and tribulation: blessed are they who peacefully shall endure, for thou, O Most High, wilt give them a crown.

Praised be my Lord for our sister, the death of the body, from which no man escapes. Woe to him who dies in mortal sin. Blessed are those who die in thy most holy will, for the second death shall have no power to do them harm.

Praise ye and bless the Lord, and give thanks to him and serve him with great humility.

The Seder: Introduction

The Seder is the ritual meal that takes place in Jewish homes on the first night of Passover. The service, which commemorates the night God delivered the Hebrews from slavery in Egypt, involves the recitation of special prayers and the consumption of symbolic foods.

The Last Supper of Jesus with his disciples was a Passover Seder. During the meal, Jesus taught that he is the Lamb of God, the perfect sacrifice to the Father, who frees us from the slavery of sin and death. During each Mass, parts of the Last Supper are reenacted; some of the gestures and prayers of the Mass, therefore, come from the Seder service.

Materials:

- large serving platter for Seder tray
- matzah—three whole matzahs for under the Seder tray; additional matzahs for table
- horseradish—mild creamed horseradish is easiest to use
- celery—two sticks for each participant
- ground apple—about a tablespoon per person
- ground walnuts—about a tablespoon per person
- cinnamon—mix with apples and walnuts to taste
- “wine”—grape juice, about two ounces per person, plus enough to moisten apple-nut mixture
- shank bone—turkey thigh bone, chicken leg or neck bone, or whatever you can get from the butcher; boil to clean and roast till brown
- hard-boiled eggs—1/4 egg per person, plus one whole egg, roasted till brown, for Seder tray
- large cloth napkin—folded in four and stitched closely along the folded sides to form three pockets for holding the matzah that is placed under the Seder tray
- “wine” glasses—one per person
- bowls for salt water—short paper cups will do; one per person
- bowls for fresh water—short paper cups will do; one per person
- napkins, paper plates, spoons
- two candles, matches
- necktie, yarmulke (skull cap), necklace, shawl
- Bibles or photocopies of Psalms to be recited
- photocopies of the Seder outline (B-4–B-6)

The Seder: Preparation

Before class, arrange the tables or desks in a U-shape or a rectangle, with the leader's chair at the head, facing the students. Decorate the tables with cloths, plates, and candles of dark blue and white colors (the colors of the Israeli flag) or white and violet colors (violet is the color for Lent). A floral arrangement or a ceramic or toy lamb with a ribbon around its neck makes a nice centerpiece. At the head of the table place a Seder tray, which is a platter with samples of the following symbolic foods:

Maror—Ground horseradish representing the bitter suffering the Hebrew slaves endured at the hands of their Egyptian taskmasters.

Karpas—Cut celery or other green vegetable representing spring. It is dipped in salt water, which symbolizes the tears shed by the Hebrews during their slavery.

Haroses—Ground apples and walnuts symbolizing the mortar the Hebrews were forced to make for the Pharaoh's buildings.

Zeroah—The bone representing the lamb that was sacrificed and eaten on the first Passover. Those who painted their doorways with its blood were "passed over" by the tenth plague of death, which afflicted the firstborn of the Egyptians. Zeroah means "arm," for it was the mighty arm of God that compelled Pharaoh to free the Hebrew slaves.

Baytza—A hard-boiled egg symbolizing the animal sacrifices the Israelites brought to the temple in Jerusalem during holidays such as Passover. The eggs are dipped into salt water, signifying the mourning of the Jews over the destruction of the temple.

Underneath the Seder tray are placed three matzahs (unleavened bread) in a matzah holder or wrapped in layers in a cloth napkin. More matzah is on the table. The matzah represents the bread the Hebrews made in haste before their departure from Egypt.

Set each place with a glass of grape juice, a napkin, a dish of salt water, a spoon, a dish of fresh water, and a plate. On each plate, place two pieces of celery, a spoonful each of horseradish and apple-nut mixture, and a slice of hard-boiled egg.

The Seder is a family meal. Choose a boy to be the father and give him a necktie and yarmulke (skull cap) to wear. Choose a girl to be the mother, wearing a necklace and shawl. Choose a third student to act the part of the youngest child.

A Seder Outline (*abridged and adapted*)

Candle-Lighting Ceremony

Usually, the mother of the family leads the candle-lighting ceremony, using two tapers or a special Passover candelabra. She lights the candles and says:

Blessed are you, O Lord our God, King of the Universe, who sanctified us with his commandments and commanded us to kindle the festival lights.

Blessed are you, O Lord our God, King of the Universe, who gave us life and sustained us and brought us to this joyful season.

Opening

The father usually leads the rest of the Seder. He sits at the head of the table and begins the service:

We have gathered to observe the Passover, the night God delivered Israel from bondage and brought them out of Egypt. Let us proclaim the power, the goodness, and the faithfulness of God.

The First Cup

The father leads the blessing. All raise their cups and say:

Blessed are you, O Lord our God, King of the Universe, who has created the fruit of the vine.

All take a sip.

The First Washing

All participants wash their hands with the water provided. In ancient times, a household servant washed the dusty feet of the dinner guests. At the Last Supper, Jesus himself performed this service and washed the disciples' feet. In modern Jewish households, each person has his own water and towel, or a bowl and towel are carried from person to person by the mistress of the house.

Appetizer: Karpas

The father asks everyone to take some celery, dip it in the salt water, and say:

Blessed are you, O Lord our God, King of the Universe, who has created the fruit of the earth.

All eat the celery. This reminds us of Judas' betrayal.

Yahatz: Breaking the Middle Matzah

The father takes the middle piece of matzah and breaks it into two parts. One part is wrapped up and saved for the end of the meal. The teacher might select some students to "steal" this piece and hide it, a tradition in many Jewish families today. The remaining part is lifted by the father, who says:

This is the bread of affliction, which God's people ate in the land of Egypt. Let all who are hungry come and eat.

He then places the matzah on top of the others.

A Seder Outline *(continued)*

The Four Questions and the Hagadah

The youngest child asks four questions about why this night is different from all the others:

- Why do we eat only unleavened bread?
- Why do we eat bitter herbs?
- Why do we dip the herbs twice?
- Why do we dine with special ceremony?

The father answers the questions by telling the Hagadah, the story of the Hebrew people from Abraham to Moses. The father, the teacher, or another student reads this narrative:

In the beginning, our people worshipped idols, but God revealed himself to them and made a covenant with our father Abraham, in which he promised to make him a great nation. Abraham and Sarah had a son, Isaac, in their old age. Isaac's younger son, Jacob, inherited his father's promise. Jacob became the father of Joseph, who was sold into slavery by his jealous brothers. Joseph became great in Pharaoh's service by saving Egypt from famine. His own family came to him for food and settled in Egypt. Many years later, another Pharaoh enslaved the Hebrews. But the people of Israel cried out to God, who heard their cry and sent Moses to lead them to freedom. Moses asked Pharaoh to let his people go. When he refused, God sent ten plagues that compelled Pharaoh to free the Hebrew slaves.

The Showing of the Foods

To make the connection between the story and the foods, the teacher points to each item on the Seder tray and explains its significance. (See page B-3.)

The First Part of the Hallel

To show thanks for the mighty works of God, the Hallel, or Psalms, is recited. The Hallel includes Psalms 112, 113, and 114. The teacher chooses one to be recited by the class.

The Second Cup

The father leads in taking a second sip of the grape juice. All say:

Blessed are you, O Lord our God, King of the Universe, who has created the fruit of the vine.

The Second Washing

All wash their hands again.

A Seder Outline *(continued)*

Eating the Matzah, Maror, and Haroses

The father breaks the original top matzah and the broken half of the middle matzah into enough pieces for all and distributes them. This may be the point at which Jesus said, "This is my Body." Each person holds a piece of matzah while the father says:

Blessed are you, O Lord our God, King of the Universe, who brings forth bread from the earth.

All eat the matzah. Each person takes another piece of matzah from the table, dips it into the maror and the haroses, and eats it. (A spoon may be used for dipping and spreading.) Each person takes a piece of hard-boiled egg, dips it into salt water, and eats it. At this point in the Seder, the table is cleared of the symbolic foods, and the rest of the meal is served.

Grace after Meals

After the meal is finished, Psalm 126 is recited. The father then looks for the hidden matzah or asks the children who hid it to bring it back. He divides it among all the participants, and all eat.

The Third Cup

The father asks the others to raise their cups and say:

Blessed are you, O Lord our God, King of the Universe, who has created the fruit of the vine.

This could be the point at which Jesus said, "This is my Blood."

All sip from their glasses, which are refilled if necessary.

The Second Part of the Hallel

More Psalms are then recited, including Psalm 115 and 135. The teacher chooses one for the class to recite.

The Fourth Cup

The father concludes by asking all to raise their cups one last time and say:

Blessed are you, O Lord our God, King of the Universe, who has created the fruit of the vine.

All drink. The father says:

Our Seder has ended. Let us go in joy.

Sources

Kolatch, Alfred J., *The Concise Family Seder* (New York: Jonathan David Publisher, Inc., 1989).

Rosen, Ceil and Moishe, *Christ in the Passover: Why Is This Night Different?* (Chicago: Moody Press, 1980).

Jewish Feasts

Passover

Passover is celebrated from the fourteenth to the twenty-first Nisan (which corresponds to the end of March and beginning of April) to commemorate God's deliverance of the Jews from slavery in Egypt. On 14 Nisan, the firstborn son fasts in memory of the firstborn Israelite sons who were spared during the first Passover. In the evening, the family celebrates the Seder Meal (similar to the one found on pp. B-2–B-6). The rest of the days of Passover are days of rest and solemn festivals with ceremonies at the synagogues and more special meals. Jesus celebrated his Last Supper on 14 Nisan and was crucified during the feast of Passover.

Pentecost

Also known as the feast of harvest and first fruits, and the feast of weeks, Pentecost is celebrated fifty days after Passover. It commemorates the giving of the Law on Mount Sinai. When the temple stood, a sacrifice of sacred bread, two lambs, one calf, and one ram was made, and many Jews gathered in Jerusalem to celebrate the feast. The Christian feast of Pentecost has the same name as the Jewish feast because it was during this feast that the Holy Spirit descended upon the Apostles. That is why so many Jews from different parts of the world were gathered during the first Christian Pentecost (Acts 2:5). Now, for modern Jews Pentecost is a day of rest and reading the Scriptures.

Tabernacles

The feast of Tabernacles, or Booths, began on the seventh month of the Jewish calendar (our September) and lasted for eight days. This feast celebrates the harvest and commemorates the Israelites' dwelling in tents while they traveled through the wilderness on their way to the Promised Land, and it offers thanksgiving for their homes in the Promised Land and for the Temple. During the feast, all of the Jewish men were to gather in Jerusalem where many sacrifices were offered, and all other Israelites were to dwell outside in tents. The first and last day of this feast were solemn Sabbaths, and the days in between were days of joy and celebration. This is the feast referred to in John 7.

The Ecumenical Councils

- 1. Nicaea I (325)** This council was called primarily to condemn the Arian heresy and unify Church teaching about the Incarnation, and it was attended by three hundred bishops and the Roman Emperor Constantine. Arius, a priest from Alexandria and founder of the Arian heresy, denied the true divinity of Christ. He taught that Jesus was created and was not of the same being as the Father. In response to this, the council formulated the Nicene Creed, which teaches that Jesus is “the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father.”
- 2. Constantinople I (381)** This council confirmed Nicaea’s condemnation of Arianism, affirmed the divinity of the Holy Spirit against the Macedonian heresy that denied it, and completed the formulation of the Nicene Creed. This council’s deliberations were most likely responsible for the section of the Creed that calls the Holy Spirit “the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified.”
- 3. Ephesus (431)** This council was called to defeat the Nestorian heresy. Nestorius taught that Jesus was a human person united to the Divine Person of God’s Son. This council proclaimed that Jesus has two natures, human and divine, united in one Divine Person, the Son of God. It also proclaimed Mary as *Theotokos* (God bearer) and condemned the heresy of Pelagianism, which taught that man could achieve salvation through his own efforts (and therefore without grace).
- 4. Chalcedon (451)** This council condemned the heresy of Monophysitism, which denied the true humanity of Christ and claimed that he had only a divine nature. The council taught that Jesus is “the same perfect in divinity and perfect in humanity, the same truly God and truly man.... One and the same Christ, Lord, and only begotten Son, is to be acknowledged in two natures without confusion, change, division, or separation.”
- 5. Constantinople II (553)** Still battling the remnants of Nestorianism, this council condemned the works of three writers whose collected works, known as the *Three Chapters*, strongly supported the Nestorian heresy. This council also continued to clarify the Christological teaching of the Church.
- 6. Constantinople III (680–681)** This council condemned the heresy of Monothelitism, which claimed that Christ had only one will (divine). The council fathers proclaimed that Christ has two wills, human and divine, and that the human will “does not resist or oppose, but rather submits to his divine and almighty will.”
- 7. Nicaea II (787)** This council was called to deal with Iconoclasm, which viewed the use of images in Christian worship as idolatrous. In response to this, the council taught that “the honor rendered to an image passes to its prototype,” and “whoever venerates an image venerates the person portrayed in it.” Therefore, icons can and should be used for devotion. As Saint John of Damascus, one of the council participants, wrote, “The beauty of the images moves me to contemplation, as a meadow delights the eyes and subtly infuses the soul with the glory of God.” This council also taught that the saints are worthy of *dulia* (honor), Mary is worthy of *hyperdulia* (great honor), and God alone is worthy of *latria* (worship).

The Ecumenical Councils *(continued)*

- 8. Constantinople IV (869–870)** This council recondemned Iconoclasm and deposed Photius, bishop of Constantinople. Photius had been ordained by an excommunicated bishop after the rightful bishop, Ignatius, had been exiled by the emperor. He attempted to excommunicate the Pope and all the Latin bishops. This council deposed and excommunicated Photius and gave Ignatius back his See.
- 9. Lateran I (1123)** This was the first council held in the West. It reinforced the practice of clerical celibacy and freed episcopal and papal elections from political control.
- 10. Lateran II (1139)** This council was called to heal a schism caused by antipope Anacletus and to reform the clergy.
- 11. Lateran III (1179)** This council condemned the Albigensian and Waldensian heresies, continued clerical reform, and ordered that Popes are to be elected by a two-thirds majority of cardinals. Popes are still elected in that way today.
- 12. Lateran IV (1215)** One of the greatest of the medieval councils, Lateran IV defined and officially approved the term transubstantiation for the change from bread and wine into the Body, Blood, Soul, and Divinity of Christ. This council also proclaimed that all Catholics must receive the Eucharist and confess mortal sins at least annually, and it continued clerical reform and the condemnation of Albigensianism.
- 13. Lyons I (1245)** This council deposed Emperor Frederick II for plots against the Church. It also dealt with matters from religious rules to financial support of the Crusades.
- 14. Lyons II (1274)** This council reconciled the separated Eastern Churches with the Catholic Church (unfortunately, this union was again broken in 1281), officially approved the orders of Saint Francis and Saint Dominic, and gave more rules regarding papal elections.
- 15. Vienne (1311–1312)** At this council the Knights Templar, the first military order, were disbanded. Also, reforms regarding the morals of Church members and the freedom of the Church from political interference were enacted.
- 16. Constance (1414–1418)** This council solved the dilemma of the Western Schism in which there were three claimants to the papacy, and it also contributed to the papacy's return to Rome from Avignon. It deposed the two false claimants, received the resignation of the true claimant, and elected a new Pope, Martin V. This council also condemned the teachings of Hus and Wycliff, two forerunners of the Protestant Reformation.
- 17. Florence (1431–1445)** The Council of Constance had discussed, and rejected, the idea that an ecumenical council may have primacy over a Pope. Despite its rejection, this belief, known as “conciliarism” had many devotees. The Council of Florence rejected conciliarism and taught that ecumenical councils are not superior to Popes.

The Ecumenical Councils *(continued)*

- 18. Lateran V (1512–1517)** This council reiterated Florence’s rejection of conciliarism and clarified the Church’s teachings about the human soul and indulgences.
- 19. Trent (1545–1564)** This council was called to defeat the Protestant Reformation and to initiate the Catholic Counter Reformation. It reiterated and clarified Church teaching on a number of issues such as the canon of Scripture, the nature of faith, justification, grace, Original Sin, the seven Sacraments, the Mass, veneration of saints and holy images, purgatory, indulgences, and papal primacy. It also initiated many reforms such as priestly formation, which led to the creation of the modern seminary.
- 20. Vatican I (1869–1870)** This council defined the doctrine of the infallibility of the Pope and reiterated Church teaching on papal primacy, revelation, faith, and the relationship between faith and reason.
- 21. Vatican II (1962–1965)** Attended by 2,860 bishops, this council promulgated sixteen documents. It was a pastoral council and defined no new doctrines but did much to renew and reform the Church. Its four most important documents are *Lumen Gentium* (Dogmatic Constitution on the Church), *Dei Verbum* (Dogmatic Constitution on Divine Revelation), *Sacrosanctum Concilium* (Constitution on the Sacred Liturgy), and *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World).

Priest, Prophet, and King

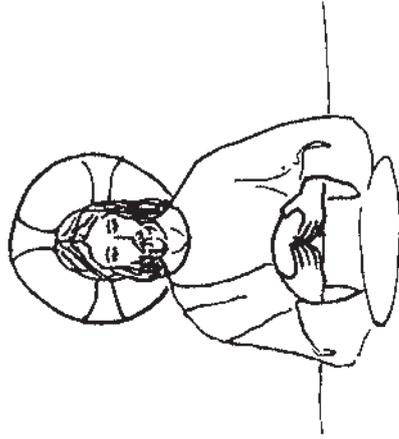
PROPHET



THE GOOD NEWS
TAUGHT BY JESUS CHRIST

THE MAGISTERIUM
OF THE CATHOLIC CHURCH
CONTINUES THE PROPHETIC
ROLE OF TEACHER

PRIEST



FIRST MASS
(PUBLIC WORSHIP)

ACTS OF FAITH, HOPE, AND CHARITY
(PRIVATE WORSHIP)

KING



THE REIGN OF GOD
THE KINGDOM OF GOD

The Apostles

Simon Peter, first Pope: led the Church in Jerusalem and then traveled to Antioch, Corinth, and finally Rome. He was crucified in Nero's Circus (a track built for chariot races) on the Hill of Vaticanos around 64. Because he did not feel worthy to die in the same way as Christ, he was crucified head downward. Three hundred years later, Emperor Constantine built a basilica over his burial place. In the sixteenth century, this basilica, the famous Saint Peter's Basilica, was rebuilt by Michelangelo with the main altar directly over Saint Peter's tomb. His symbols are two crossed keys (the "keys of the kingdom," Matthew 16:19) and a cock (Matthew 26:75).



Andrew, brother of Peter: traveled to Greece as a missionary where he was martyred by being tied to a cross. Even while hanging on the cross, he continued to preach to those who came to see him until his death two days later. Because of a tradition that he was crucified on an X-shaped cross, his symbol is the saltire (X-shaped) cross.



James the Greater, son of Zebedee: soon after Pentecost, "Herod the king laid violent hands upon some who belonged to the Church. He killed James the brother of John with the sword" (Acts 12:1–2). Saint James the Greater was the first Apostle to suffer martyrdom, and he did so under King Herod Agrippa I during the second persecution in Jerusalem. After his death, his relics were moved to the pilgrimage shrine of Santiago de Compostela in Spain. His symbol is a scallop shell.



John, son of Zebedee: leader of the churches in Asia, Saint John settled in Ephesus after the martyrdom of Saints Peter and Paul. During the persecution of Domitian, he was exiled to the prison island of Patmos. Upon Domitian's death in 96, he was released and returned to Ephesus where he later died. His symbol is the eagle, which is a reference to the majestic, soaring style of his Gospel and his emphasis on the divinity of Christ (see, for example, John 1:1–18).



Philip: traveled to Greece to preach and was crucified during the persecution of Domitian. His symbols are a cross-topped staff, a serpent, and three loaves of bread.

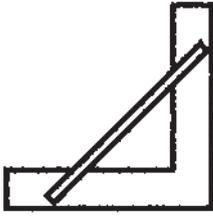


Bartholomew (also known as Nathanael): preached in Armenia until he was flayed and beheaded by King Astyages. His symbol is a curved knife.



The Apostles *(continued)*

“Doubting” Thomas: preached to the Parthians, Medes, and Persians, then traveled to India and was martyred. Because of a tradition that he introduced himself to the king of India as a carpenter who could build the king a palace (referring to a palace in heaven), his symbol is a carpenter square.

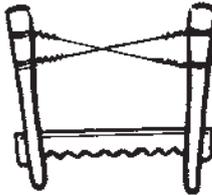


Matthew (also known as Levi): may have traveled to Ethiopia or Persia and was eventually martyred.

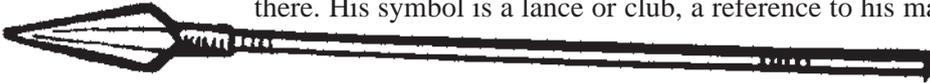


His primary symbol is a winged man or angel, which refers to his Gospel. Other symbols are a sword or ax for his martyrdom and a purse because of his past profession as a tax collector.

James the Less, son of Alphaeus: first bishop of Jerusalem and possibly the first cousin of Jesus. He played an important role in the Council of Jerusalem (Acts 15) and was martyred in Jerusalem around 62. The tradition is that he was thrown down from the pinnacle of the Temple and was then stoned and sawed in half. His symbol is a saw.



Jude Thaddaeus, brother of James the Less: traveled to Persia with Saint Simon and was martyred there. His symbol is a lance or club, a reference to his martyrdom.



Simon the Cananaean: traveled to Mesopotamia and then on to Persia with Saint Jude where they were both martyred. His symbol is a book with a fish, referring to the call to be a “fisher of men” (Matthew 4:19).

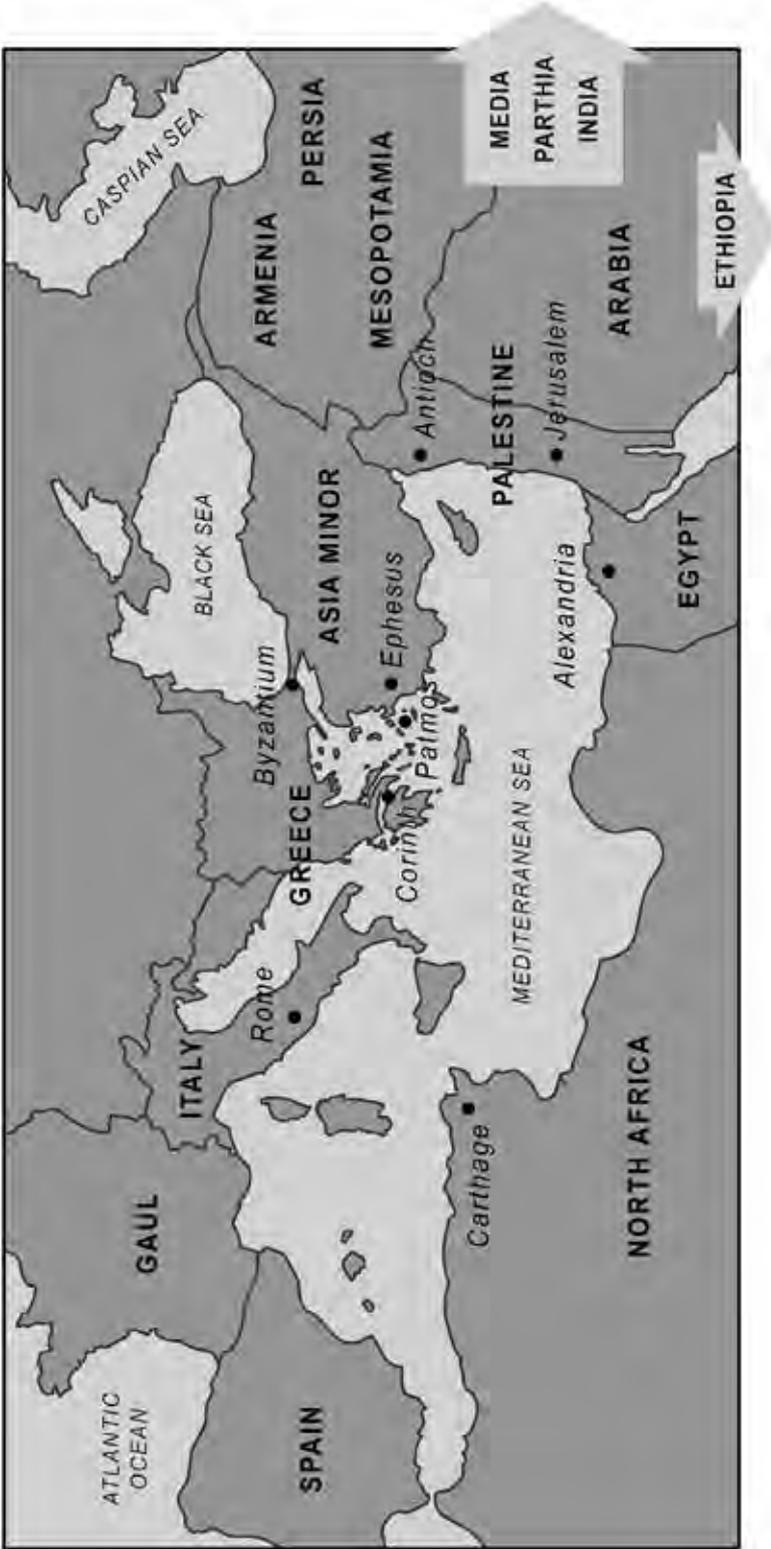


Judas Iscariot: betrayed Christ and committed suicide soon after (see Matthew 26:14–16, 47–50; 27:3–5).



His symbol is a rope, referring to his suicide, or a money purse, referring to the thirty pieces of silver for which he betrayed Christ.

Map of First-Century Mediterranean



A Brief History of the Catholic Church

The Apostolic Age, 33–100

After the coming of the Holy Spirit at Pentecost, the Church grew rapidly due to the fervor, preaching, and miracles of the Apostles, particularly Saint Peter. In Antioch around A.D. 42, followers of Christ were called Christians for the first time. Around this same time, Saint Paul led a persecution of the Christians until his encounter with Christ on the road to Damascus, after which he made three great missionary journeys through Palestine, Asia Minor (Turkey), and finally to Rome where he was beheaded between 64 and 67. Because of the missionary efforts, miracles, and martyrdoms of the Apostles and their followers, the Church spread throughout the Roman Empire despite persecutions by the Romans.

Major councils: Jerusalem, 51, recorded in Acts 15 (not an ecumenical council)

Saints: the Apostles, Mary, Paul, Luke, Stephen (first martyr), Clement of Rome

The Persecuted Church, 101–312

After the death of Saint John the evangelist, the last Apostle, the Church continued to grow, but Roman persecutions also continued intermittently. Roman leaders accused the Christians of being cannibals, due to a misunderstanding of the Eucharist, and also traitors, because they refused to sacrifice to the Roman gods. Many Roman emperors claimed to be gods, so a refusal to sacrifice to them was a political as well as a religious crime. During times of persecution, Christians were given the choice between sacrificing to Roman gods or being put to death. Many bishops, priests, and laymen, including every Pope during this time, were martyred. In response to the many distortions and heresies that surfaced at this time, many great Christian writers such as Saint Justin Martyr, Saint Irenaeus of Lyons, Tertullian, and Origen wrote tracts and epistles defending Christian teaching. These men are known as the Church Fathers. One of these, Saint Ignatius of Antioch, was the first to refer to the Church as the “Catholic” Church. He did so in his *Epistle to the Smyrnaeans* around the year 107.

Major councils: due to heavy persecutions there were many local synods, but no major councils

Saints: Perpetua and Felicity, Agnes, Cyprian of Carthage, Polycarp, Lawrence

Christian Rome, 313–476

With the *Edict of Milan* in 313, Emperor Constantine declared Christianity a legal religion and ended all Roman persecutions of Christians. The Church Fathers continued to develop and defend Church doctrine, aided by the Popes and many ecumenical councils. The doctrines of the Incarnation, the divinity of the Holy Spirit, and the Blessed Trinity were defined during this time, and the canon of the Bible was finalized. As the Roman Empire fell to the invading Germanic tribes, the Church became an anchor of stability in the midst of chaos. In 452, Pope Saint Leo the Great met Attila the Hun and his armies outside of Rome and persuaded him to spare the city.

Major councils: Nicaea I, Constantinople I, Ephesus, Chalcedon

Saints: Ambrose, Augustine of Hippo, Basil the Great, Patrick, Jerome, John Chrysostom

Middle Ages, 477–1516

This age saw the conversion of the newly arrived Germanic tribes to Christianity, beginning with King Clovis of the Franks in 496. Within several hundred years all of Europe was Christian. In the late Middle Ages, men like Saints Bonaventure, Albert the Great, and Thomas Aquinas achieved a brilliant synthesis of faith and reason, and both Gothic architecture and the university were invented. The following is a list of important people and events from this time period:

SAINT BENEDICT, 480–543: known as the father of Western monasticism, Saint Benedict wrote the *Rule of Saint Benedict* and founded the abbey of Monte Cassino. Modeled on Saint Benedict’s *Rule* and the life of the monks at Monte Cassino, monasticism flourished in the West from that point on.

A Brief History of the Catholic Church *(continued)*

PONTIFICATE OF SAINT GREGORY THE GREAT, 590–604: supported papal primacy, monasticism, and the tradition of clerical celibacy. He also set the tone for the papacy of the Middle Ages.

ICONOCLASM, 726–787: believing veneration of sacred images to be idolatrous, the Iconoclasts destroyed many sacred images and persecuted those who continued to venerate them. Although supported by some Byzantine emperors, Iconoclasm was condemned by Saint John of Damascus (the last of the Church Fathers), several Popes, and the Second Council of Nicaea.

GREAT SCHISM, 1054: The separation of the Orthodox Church from Rome. Patriarch Michael Cærularius of Constantinople began to attack the Western Church publicly, and he violently closed all the Latin churches in Constantinople. In response, Pope Leo IX sent an envoy of two cardinals to the patriarch. The cardinals excommunicated the patriarch and confirmed the Eastern Schism. Other than a brief reunion following the Second Council of Lyons (1274–1281), these churches remain separated.

MENDICANT ORDERS, 13th CENTURY: Saint Francis of Assisi formed the Order of Friars Minor (Franciscans) in 1209, and Saint Dominic formed the Order of Preachers (Dominicans) in 1216. These two great orders did much to reform the Church.

Major councils: two of the most significant councils of this era were Nicaea II and Lateran IV
Saints: Louis IX (king of France), Cyril and Methodius, Catherine of Siena, Thomas Aquinas

Reformation and Counter Reformation, 1517–1700

On October 31, 1517, Martin Luther nailed his Ninety-five Theses to the door of Wittenberg Cathedral. This began what is now known as the Protestant Reformation, which shattered the unity of Latin Christendom. A few years later in 1534, King Henry VIII of England forcibly separated all of the churches in England from Rome and began the Anglican church. Other reformers such as John Calvin and Ulrich Zwingli also formed their own churches. Most of the reformers were characterized by the two principles of *sola scriptura* (Scripture alone)—a denial of the authority of the Catholic Church in favor of personal interpretation of Scripture—and *sola fide* (faith alone)—a denial of the importance of works and the ability of the Sacraments to confer grace.

The Council of Trent, 1545–1564, set off the Catholic Counter Reformation. During this time, Saint Ignatius of Loyola founded the Society of Jesus (Jesuits) and Saints Teresa of Avila and John of the Cross reformed the Carmelite Order. This was a time of great missionary activity for the Church as she sought to counteract the Protestant Reformation and evangelize the New World discovered by Christopher Columbus in 1492.

Major councils: Trent

Saints: Francis Xavier, Juan Diego, Thomas More, Edmund Campion, Margaret Mary

Modern, 1701–Present

The missionary activity of the Church continues today—both primary evangelization in African and Asian countries and a reevangelization of the already (or post-) Christian West. The rise of Communism in Russia, Eastern Europe, and Asia led to renewed Christian persecutions in Communist nations, while the development of freedom of religion in other nations led to a decrease in persecution and renewed dialogue with separated churches. The doctrines of the Immaculate Conception (Pius IX, 1864), the infallibility of the Pope (Vatican I, 1870), and the Assumption (Pius XII, 1950) were defined, and Vatican II initiated a great reform, which the Church is still undergoing.

Major councils: Vatican I, Vatican II

Saints: John Vianney, Thérèse of Lisieux, Maximilian Kolbe, Edith Stein, Padre Pio

The Sacraments: Central Parts of the Rites

Baptism:

The minister immerses the candidate in water or pours water on his head three times, while saying: “N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.”

Confirmation:

The bishop anoints the candidate on the forehead with chrism and says: “N., be sealed with the gift of the Holy Spirit.”

Eucharist:

First Part: The Consecration.

The priest says:

On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks he said the blessing, broke the bread and gave it to his disciples, saying: “Take this, all of you, and eat of it, for this is my Body, which will be given for you.” In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying: “Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.”

Second Part: Reception of Communion.

The priest says: “The Body of Christ.” The communicant responds, “Amen,” and receives the Host, either on the tongue or in the hand. If the Precious Blood is offered, the priest says: “The Blood of Christ,” and the communicant again responds, “Amen,” and drinks from the chalice.

Penance:

After the penitent has made a good confession, he makes an Act of Contrition, such as this one:

O my God, I am heartily sorry for having offended thee. I detest all my sins because

of thy just punishments, but most of all because they offend thee, my God, who art all good and deserving of all my love. I firmly resolve, with the help of thy grace, to confess my sins, to do penance, and to amend my life. Amen.

Then the priest gives the prayer of absolution:

“God, the Father of mercies, through the death and Resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.”

Anointing of the Sick:

The priest anoints the forehead of the sick person with oil of the sick and prays: “Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit.” Then he anoints the hands of the sick person and prays: “May the Lord who frees you from sin save you and raise you up.”

Holy Orders:

The man to be ordained lies prostrate as all present kneel and pray the Litany of the Saints. After the Litany, he kneels before the bishop, who lays hands on him in silence. Then all the priests in attendance come and lay their hands on his head in silence. When the priests have finished, the bishop again lays his hands on the man’s head and prays the prayer of consecration.

Matrimony:

The couple joins hands and makes their vows before the priest. The groom says: “I, N., take you, N., to be my wife. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.” The bride says: “I, N., take you, N., to be my husband. I promise to be true to you in good times and in bad, in sickness and in health. I will love you and honor you all the days of my life.”

Mass Responses

INTRODUCTORY RITES

Stand

ENTRANCE

Priest: In the name of the Father, and of the Son, and of the Holy Spirit.

People: *Amen.*

GREETING

Priest:

- A. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.
- B. Grace to you and peace from God our Father and the Lord Jesus Christ.
- C. The Lord be with you.

People: *And with your spirit.*

CONFITEOR

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, and in what I have done and in what I have failed to do, (we strike our breasts) through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

People: *Amen.*

KYRIE

Priest: Lord, have mercy.

People: *Lord, have mercy.*

Priest: Christ, have mercy.

People: *Christ, have mercy.*

Priest: Lord, have mercy.

People: *Lord, have mercy.*

GLORIA

Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you,

we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. *Amen.*

OPENING PRAYER/COLLECT

Priest: Let us pray.

People: *Amen.*

All sit

LITURGY OF THE WORD

FIRST READING

Reader: The word of the Lord.

People: *Thanks be to God.*

RESPONSORIAL PSALM

The people repeat the response said by the reader or sung by the cantor.

SECOND READING

Reader: The word of the Lord.

People: *Thanks be to God.*

All stand

ALLELUIA

GOSPEL

Deacon or Priest: The Lord be with you.

People: *And with your spirit.*

Mass Responses *(continued)*

Deacon or Priest: A reading from the holy Gospel according to N.

People: *Glory to you, O Lord.*

(We trace small crosses on our foreheads, lips, and hearts while silently praying: “May the Lord be on my mind, on my lips, and in my heart.”)

At the end of the Gospel Reading:

Deacon or Priest: The Gospel of the Lord.

People: *Praise to you, Lord Jesus Christ.*

All sit

HOMILY

All stand

PROFESSION OF FAITH: NICENE CREED

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the
Father;
through him all things were made.
For us men and for our salvation
he came down from heaven

All bow

and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.

All rise

For our sake he was crucified under Pontius
Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and
glorified,
who has spoken through the prophets.

I believe in one, holy, catholic, and apostolic
Church.
I confess one Baptism for the forgiveness of
sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.

GENERAL INTERCESSIONS

People: *Lord, hear our prayer.*

All sit

LITURGY OF THE EUCHARIST

OFFERTORY

PREPARATION OF THE GIFTS

The priest may pray these prayers silently, in
which case the people do not respond.

Priest: Blessed are you, Lord God of all creation,
for through your goodness we have received the
bread we offer you: fruit of the earth and work of
human hands, it will become for us the bread of
life.

People: *Blessed be God for ever.*

Priest: Blessed are you, Lord God of all creation,
for through your goodness we have received the
wine we offer you: fruit of the vine and work of
human hands, it will become our spiritual drink.

People: *Blessed be God for ever.*

Mass Responses *(continued)*

Priest: Pray, brethren, that my sacrifice and yours may be acceptable to God, the almighty Father.

People: *May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.*

All stand

PRAYER OVER THE GIFTS

People: *Amen.*

EUCCHARISTIC PRAYER

Priest: The Lord be with you.

People: *And with your spirit.*

Priest: Lift up your hearts.

People: *We lift them up to the Lord.*

Priest: Let us give thanks to the Lord our God.

People: *It is right and just.*

The priest continues with the preface.

SANCTUS:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

All kneel

WORDS OF CONSECRATION

Priest: On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: "Take this, all of you, and eat of it, for this is my Body, which will be given up for you."

(The priest holds up the Body of Christ for all the people to see and adore.)

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying: "Take this, all of you, and drink from it, for this is the chalice of my Blood, the Blood of

the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me."

(The priest holds up the chalice that contains the Blood of Christ for all the people to see and adore.)

MEMORIAL ACCLAMATION

- A. We proclaim your death, O Lord, and profess your Resurrection until you come again.
- B. When we eat this Bread and drink this Cup, we proclaim your death, O Lord, until you come again.
- C. Save us, Savior of the world, for by your Cross and Resurrection you have set us free.

DOXOLOGY

Priest: Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.

People: *Amen.*

All stand

COMMUNION RITE

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Priest: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.

People: *For the kingdom, the power and the glory are yours now and for ever.*

Mass Responses *(continued)*

SIGN OF PEACE

Priest: Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

People: *Amen.*

Priest: The peace of the Lord be with you always.

People: *And with your spirit.*

Priest: Let us offer each other the sign of peace.

(We exchange the sign of peace with those immediately around us, saying: “May the Peace of Christ be with you,” or “Peace be with you.”)

BREAKING OF THE BREAD

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

All kneel

COMMINGLING OF SPECIES

ELEVATION

Priest: Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

People: *Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.*

The priest receives Communion.

COMMUNION

The people process forward to receive Communion. It is customary to offer a sign of reverence, such as a bow or genuflection, before receiving Holy Communion. The communicant may receive on the tongue or in the hand (left hand open over the right hand to make a throne for

Christ, then using the right hand to receive and consume the Eucharist).

Priest or Extraordinary Minister of Holy

Communion: The Body of Christ.

Communicant: *Amen.*

If Communion is received under both species:

Priest or Extraordinary Minister of Holy

Communion: The Blood of Christ.

Communicant: *Amen.*

Period of silence.

Priest: Let us pray.

All stand

Priest: Through Christ our Lord.

People: *Amen.*

CONCLUDING RITE

BLESSING

Priest: The Lord be with you.

People: *And with your spirit.*

Priest: May almighty God bless you, the Father, and the Son, and the Holy Spirit.

(The people make the Sign of the Cross.)

People: *Amen.*

DISMISSAL

Priest:

- A. Go forth, the Mass is ended.
- B. Go and announce the Gospel of the Lord.
- C. Go in peace, glorifying the Lord by your life.
- D. Go in peace.

People: *Thanks be to God.*

RECESSIONAL

The Saints on the Sacrament of the Holy Eucharist

“The celebration of the Holy Mass is as valuable as the death of Jesus on the Cross.”

—Saint Thomas Aquinas

“Man should tremble, the world should vibrate, all heaven should be deeply moved when the Son of God appears on the altar in the hands of the priest.”

—Saint Francis of Assisi

“It would be easier for the earth to carry on without the sun than without the Holy Mass.”

—Saint Pio of Pietrelcina

“If the angels could envy, they would envy us for Holy Communion.”

—Saint Pope Pius X

“Put all the good works in the world against one Holy Mass; they will be as a grain of sand beside a mountain.”

—Saint John Vianney

“One single Mass gives more honor to God than all the penances of the saints, the labors of the apostles, the sufferings of the martyrs, and even the burning love of the Blessed Mother of God.”

—Saint Alphonsus Liguori

“Do you realize that Jesus is there in the tabernacle expressly for you, for you alone? He burns with the desire to come into your heart.”

—Saint Thérèse of Lisieux

“When you see [the Body of Christ] set before you, say to yourself: ‘Because of this Body I am no longer earth and ashes, no longer a prisoner, but free. . . . This body, nailed and scourged, was more than death could stand against. . . . This is even that Body, the bloodstained, the pierced, and that out of which gushed forth the saving fountains, the one of blood, the other of water, for all the world.’ . . . This Body has he given to us both to hold and to eat; a thing appropriate to his intense love.”

—Saint John Chrysostom

“You, eternal Trinity, are table and food and waiter for us. You, eternal Father, are the table that offers us as food the Lamb, your only begotten Son. He is the most exquisite of food, which feeds and strengthens us while we are pilgrim travelers in this life. And the Holy Spirit is indeed a waiter, for he serves us charity for our neighbors and gives us a hunger to win souls for the salvation of the world and for the Father’s honor.”

—Saint Catherine of Siena

“The world is so hungry for God, and when Jesus came into the world he wanted to satisfy that hunger. He made himself the Bread of Life, so small, so fragile, so helpless, and as if that was not enough, he made himself the hungry one, the naked one, the homeless one, so that we can satisfy his hunger for our love.”

—Saint Teresa of Calcutta

The Seven Deadly Sins

Materials: copies of pages B-24 and B-25: as posters, as overhead transparencies (with an overhead projector), or on plain paper for each student.

Aims

- to define temptation and the different kinds of sin
- to explain the effects of sin
- to explain the seven main weaknesses of human nature (the seven deadly sins)

What to Do and Say

Have the posters or overhead transparencies ready to display, or give students copies as handouts. Ask the following question:

What did Original Sin do to us? (It weakened our bodies and souls and caused us to lose the gift of God's life in our souls. It came about because Adam and Eve disobeyed God.)

Have the students read Romans 7:15 and 19 from their text. Ask the following questions:

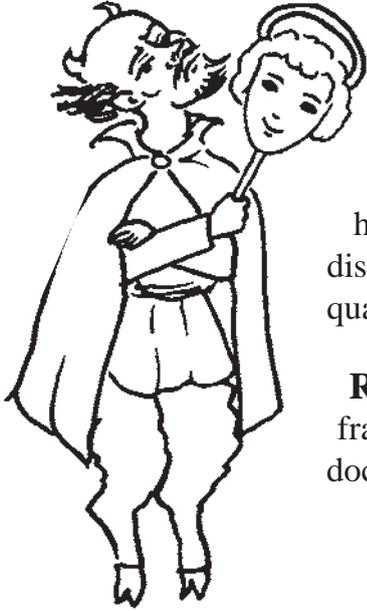
What do you think Saint Paul meant by these verses? Does this ever happen to us? (The students will probably give many examples, such as "I meant to tell the truth, but when I saw how angry he was, I lied.")

Have a student read "The False Promises of Temptation" from the Student Text. Then go over the seven deadly sins and their remedies. Discuss how each sin affects today's society. Take time to discuss the remedies and to give the students opportunities to find examples that will apply to their lives.

For example, the first deadly sin is pride. Ask for the definition of pride, which is in the Student Text. Ask for examples of the types of pride. How can you respond when someone behaves in one of these ways? What is the remedy for pride? (Humility.) What is the definition of humility? (The virtue that recognizes the truth that everything we have comes from God.) Ask the students how they can act with humility.

Ask the same type of questions about the other deadly sins and their remedies. Tell the students that these are the many ways the devil tries to distract us and lead us to hell. That is why Saint Peter wrote, "Stay alert. Your opponent the devil is prowling like a roaring lion looking for someone to devour. Resist him, solid in your faith" (1 Peter 5:8–9).

The Seven Deadly Sins



Pride

SYMPTOMS: snobbery, vanity, boasting, disrespect, hypocrisy, uncharitableness, discouragement, human respect, disobedience, self-praise, show-offishness, stubbornness, quarrelsomeness, selfishness

REMEDY: humility, unselfishness, gratitude, happiness, frankness, detachment, simplicity, confidence, truthfulness, docility, silence

Anger

SYMPTOMS: revenge, hatred, violence, profanity, grumbling, faultfinding, contempt, argument, irritability, fighting, murder, suicide



REMEDY: meekness, mildness, patience, forgiveness, peacefulness, affability, kindness, courtesy

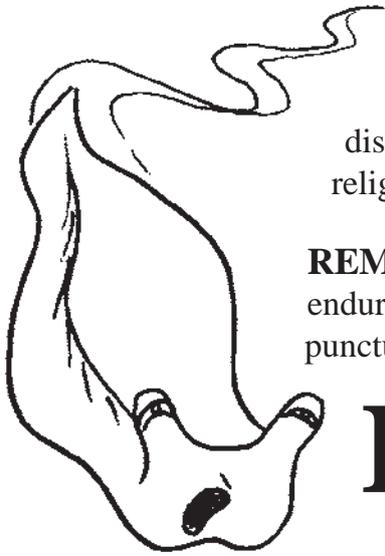


Envy

SYMPTOMS: hatred, calumny, intrigue, pessimism, selfishness, cruelty, injustice, detraction, jealousy, gossip

REMEDY: charity, silence, honesty, affability, cooperation, kindness, serenity, joy at another's good

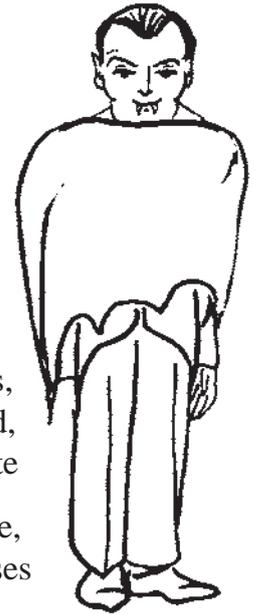
The Seven Deadly Sins *(continued)*



SYMPTOMS: laziness, disorder, sloppiness, tardiness, procrastination, daydreaming, deceit, disgust of spiritual things, neglect of religious duties, distraction at prayer

REMEDY: diligence, orderliness, firmness, docility, endurance, joy, dependability, faithfulness, honesty, punctuality, clearness of mind

Sloth



Lust

SYMPTOMS: impure thoughts, impure words, impure deeds, self-love, loss of faith, hatred of God, final impenitence, spiritual distaste

REMEDY: chastity, purity, modesty, diligence, faithfulness, self-control, custody of the senses



Gluttony

SYMPTOMS: intemperance, impurity, fighting, coarse speech, dullness of mind, stealing, neglect of religious duties, ruin of health, early death

REMEDY: temperance, purity, selflessness, mortification, moderation, silence, sobriety, self-control, honesty, diligence, custody of the senses

Greed

SYMPTOMS: discontent, treason, deceit, cheating, harshness, hardheartedness, injustice, stealing, lying, fraud, perjury, violence

REMEDY: generosity, happiness, detachment, peace, justice, joy, honesty, gentleness, magnanimity



The Chaplet of Divine Mercy

Optional Opening Prayer:

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty yourself out upon us.

O Blood and Water, which gushed forth from the Heart of Jesus as a fountain of Mercy for us, I trust in you.

1. Pray the Our Father

2. Pray the Hail Mary

3. Pray the Apostles' Creed

4. On the bead before each decade, pray:

Eternal Father,
I offer you the Body and Blood,
Soul and Divinity, of your dearly beloved Son,
our Lord, Jesus Christ,
in atonement for our sins
and those of the whole world.

“Priests will recommend it to sinners as their last hope of salvation. Even if there were a sinner most hardened, if he were to recite this chaplet only once, he would receive grace from my infinite mercy. I desire that the whole world know my infinite mercy. I desire to grant unimaginable graces to those souls who trust in my mercy.”

— Jesus to Saint Faustina as recorded in her diary, p. 687

5. On each bead of the decade, pray:

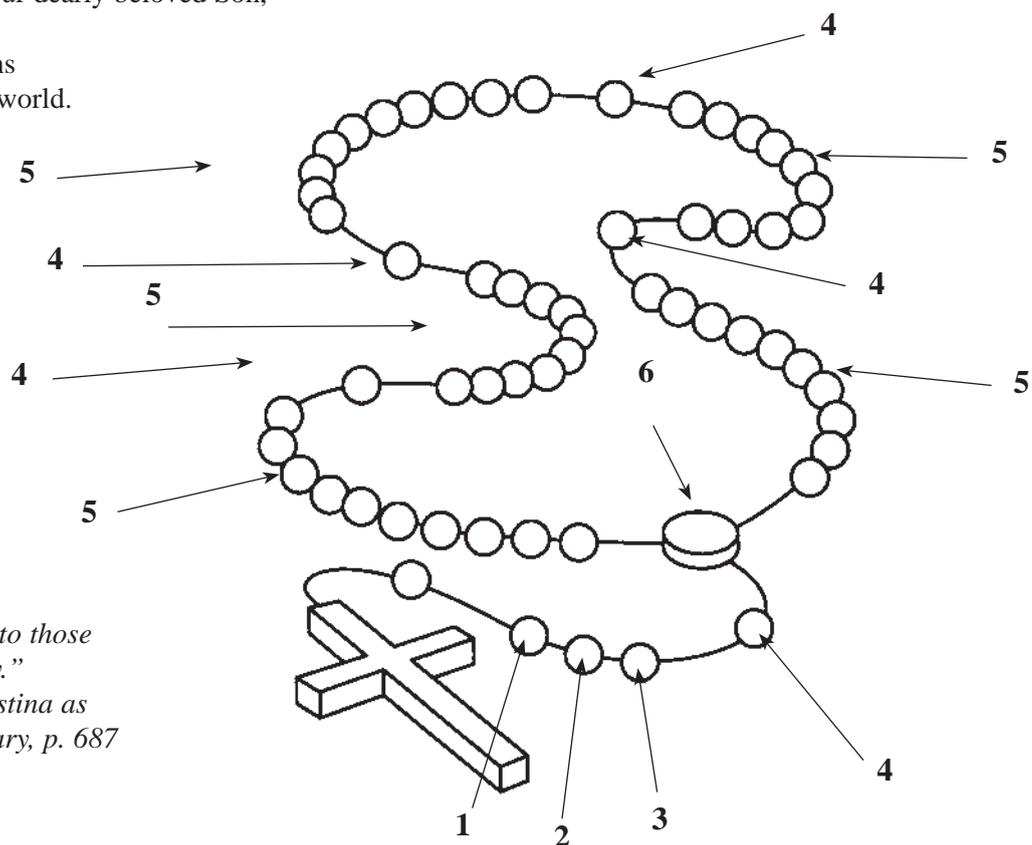
For the sake of his sorrowful Passion,
have mercy on us and on the whole world.

6. After praying through the whole rosary, pray three times:

Holy God,
Holy Mighty One,
Holy Immortal One,
have mercy on us
and on the whole world.

Optional Closing Prayer:

Eternal God, in whom mercy is endless and the treasury of compassion inexhaustible, look kindly upon us and increase your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to your holy will, which is Love and Mercy itself.



God's Mercy and Forgiveness

Materials: a clear water glass, a pan of dirt, a glass of water, dish soap, sponge, and a dish pan with clear water.

Aims

- to see why we need the Sacrament of Penance
- to review how to make a good confession
- to have an opportunity to go to confession

What to Do and Say

Before class, make arrangements with a priest for hearing the students' confessions.

Begin with a prayer, then take out the clear water glass and say:

See how clean this glass is. It is clean enough to drink out of. This is what your soul is like after Baptism. It is sparkling clean, without sin, the way God desires it to remain for all eternity.

Then set the glass in the pan of dirt. Continue:

As we grow older, sometimes we forget how much God loves us and wants us to remain pure. We may disobey our parents. Nothing really bad—just a little thing, and only for this one time.

Pick up the glass and look at it again. Say:

The glass isn't as clean as it was, but we could still drink out of it. The soul isn't as clean as it was, but, after all, no one is perfect.

Now lay the glass on its side and slowly roll it in the dirt. Say:

After we disobey our parents the first time, it becomes a little easier to do it again. We may say, "It's my home, too," to justify carelessly breaking things, using without permission things that belong to another family member, not helping with chores, and on and on. After all, what we are doing is not a mortal sin.

Pick up the glass and look at it again. Say:

The glass isn't totally dirty yet. The inside is still clean, but I would not want to drink from it. Of course, a good swish in water would easily clean it up.

Pull out the dish pan of water and swish the glass in it.

This is what happens when we commit venial sins. It is easy for us to go to confession and have our sins washed away. We aren't embarrassed by what we have done, because we think everyone commits little sins like these.

God's Mercy and Forgiveness *(continued)*

Take the glass out of the water and slowly roll it in the dirt. Say:

But because it was so easy to confess those sins, perhaps we don't make a firm purpose of amendment, or perhaps we don't make the lifestyle changes necessary to stop committing those sins. And pretty soon we are back to committing the same old sins. Unfortunately, as we become used to *those* sins, we find it easier to commit more serious sins. Now, we steal—only small things at first; we disobey and talk back to teachers; we use some profanity.

Pick up the glass again. Because it was wet when it went into the dirt, it will be muddy. Say:

The glass is much dirtier this time. It will take more to clean it. The soul is much dirtier, too. Now we begin to excuse our sins. We might even make excuses for not going to confession, because this time a "quick rinse" won't do, and we may not be willing to take the "scrubbing" we need to put us back on the right track. But the more we avoid confession and the graces the Sacrament gives us to help us avoid sins, the worse our sins become.

Put a little water into the dirt and make a mud paste. Then put the glass, lip first, in the mud, and put more mud on the glass. Say:

Maybe a classmate makes us mad, and we decide to get even. We spread stories about her and damage her reputation. We don't think about how gossip can be a mortal sin, a serious sin against charity.

Take the glass out of the mud. Ask the students:

Who would want to drink out of this cup? Yet we want Jesus to come to us in Communion while our souls look like this. A quick "I'm sorry" just won't clean this soul.

Swish the glass out quickly in the water and hold it up for the students to see.

Now we see that we must go back to what we were taught when we made our first confession. We need a change of heart. *Add soap to the water.* We need a good examination of conscience. *Put a sponge in the water.* We have to look at ourselves, stop making excuses, and see how we have offended God. We have to examine our conscience and resolve never to sin again. But something more is needed.

Put the glass into the soapy water and scrub the glass with the sponge. Say:

We must confess our sins and ask God to forgive us. The priest will forgive us and give us a penance. We must try to make restitution for the sins we have committed. That means apologizing to the girl about whom we spread stories and telling those who heard the stories that they were not true.

Pull the clean glass out of the water and show it to the class. Say:

This is what a good confession can do to your soul! Pause. What questions do you have?

Please open your books to the examination of conscience in your Student Text. We are going over to church. While we are there, I would like you to meditate on this examination of conscience. Father will be there to hear the confessions of anyone who wishes to receive the Sacrament.

Rite of Ordination

The Liturgy of the Word proceeds as usual. The rite of Ordination begins after the Gospel.

CALLING AND PRESENTATION OF THE CANDIDATE

The candidate for ordination stands before the bishop and the bishop asks if he is worthy to be ordained. A priest standing nearby answers that he is. Then the bishop presents the candidate to the people gathered in the church, saying that he has been chosen for ordination.

HOMILY

The bishop gives a homily.

EXAMINATION OF THE CANDIDATE

The bishop asks the candidate a series of questions:

Are you resolved, with the help of the Holy Spirit, to discharge without fail the office of priesthood in the presbyterial order as a conscientious fellow worker with the bishops in caring for the Lord's flock?

R/ I am.

Are you resolved to celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us for the glory of God and the sanctification of Christ's people?

R/ I am.

Are you resolved to exercise the ministry of the Word worthily and wisely, preaching the Gospel and explaining the Catholic Faith?

R/ I am.

Are you resolved to consecrate your life to God for the salvation of his people and to unite yourself more closely every day to Christ the High Priest, who offered himself for us to the Father as a perfect sacrifice?

R/ I am, with the help of God.

PROMISE OF OBEDIENCE

The candidate kneels before the bishop, places his hands in those of the bishop, and promises fealty to the bishop and his successors.

LITANY OF THE SAINTS

The bishop invites all of the people to pray. They kneel and begin the Litany of the Saints. As they pray, the candidate prostrates himself before the altar.

LAYING ON OF HANDS

The candidate kneels before the bishop, who places his hands on the head of the candidate in silence. Then all of the priests who are present lay their hands on the head of the candidate. After all of the priests have done so, the bishop again places his hands on the candidate's head and prays the prayer of consecration, asking God to grant the candidate the priesthood.

Rite of Ordination *(continued)*

INVESTITURE WITH STOLE AND CHASUBLE

The bishop returns to his chair, the newly ordained man stands, and a priest vests him with the stole and chasuble.

ANOINTING OF HANDS

The bishop anoints the hands of the new priest and prays:

**The Father anointed our Lord Jesus Christ
through the power of the Holy Spirit.
May Jesus preserve you to sanctify the Christian people
and to offer sacrifice to God.**

During the Investiture and Anointing, the hymn “Veni, Creator Spiritus” (Come, Creator Spirit) is sung.

PRESENTATION OF THE GIFTS

The bishop hands a paten and chalice to the new priest and says:

**Accept from the holy people of God the gifts to be offered to him.
Know what you are doing and imitate the mystery you celebrate:
model your life on the mystery of the Lord’s Cross.**

KISS OF PEACE

The bishop gives the newly ordained the kiss of peace.

The rest of the Liturgy of the Eucharist is celebrated as usual, with the newly ordained priest concelebrating with the bishop.

“Through the ordained ministry, especially that of bishops and priests, the presence of Christ as head of the Church is made visible in the midst of the community of believers. In the beautiful expression of St. Ignatius of Antioch, the bishop is *typos tou Patros*: he is like the living image of God the Father.”

—*Catechism of the Catholic Church* 1549

“Let everyone revere the deacons as Jesus Christ, the bishop as the image of the Father, and the presbyters as the senate of God and the assembly of the apostles. For without them one cannot speak of the Church.”

—Saint Ignatius of Antioch

Total Consecration to Jesus through Mary

ACCORDING TO SAINT LOUIS MARIE DE MONTFORT

O Eternal and Incarnate Wisdom! O sweetest and most adorable Jesus! True God and true man, only Son of the Eternal Father, and of Mary, always virgin! I adore you profoundly in the bosom and splendors of your Father during eternity; and I adore you also in the virginal bosom of Mary, your most worthy Mother, in the time of your Incarnation.

I give you thanks for you have annihilated yourself, taking the form of a slave in order to rescue me from the cruel slavery of the devil. I praise and glorify you for you have been pleased to submit yourself to Mary, your holy Mother, in all things, in order to make me your faithful slave through her. But alas! Ungrateful and faithless as I have been, I have not kept the promises which I made so solemnly to you in my Baptism; I have not fulfilled my obligations; I do not deserve to be called your child, nor yet your slave; and as there is nothing in me which does not merit your anger and your repulse, I dare not come by myself before your most holy and august majesty. It is on this account that I have recourse to the intercession of your most holy Mother, whom you have given me for a mediatrix with you. It is through her that I hope to obtain of you contrition, the pardon of my sins, and the acquisition and preservation of wisdom.

Hail, then, O Immaculate Mary, living tabernacle of the divinity, where the Eternal Wisdom willed to be hidden and to be adored by angels and by men! Hail, O Queen of Heaven and Earth, to whose empire everything is subject which is under God. Hail, O sure refuge of sinners, whose mercy fails no one. Hear the desires which I have of the Divine Wisdom; and for that end receive the vows and offerings which in my lowliness I present to you. I, N., a faithless sinner, renew and ratify today in your hands the vows of my Baptism; I renounce forever Satan, his pomps and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after him all the days of my life, and to be more faithful to him than I have ever been before.

In the presence of all the heavenly court I choose you this day for my Mother and mistress. I deliver and consecrate to you, as your slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future; leaving to you the entire and full right of disposing of me, and all that belongs to me, without exception, according to your good pleasure, for the greater glory of God in time and in eternity.

Receive, O benignant Virgin, this little offering of my slavery, in honor of, and in union with, that subjection which the Eternal Wisdom deigned to have to your maternity, in homage to the power which both of you have over this poor sinner, and in thanksgiving for the privileges with which the Holy Trinity has favored you. I declare that I wish henceforth, as your true slave, to seek your honor and to obey you in all things.

O admirable Mother, present me to your dear Son as his eternal slave, so that as he has redeemed me by you, by you he may receive me! O Mother of mercy, grant me the grace to obtain the true Wisdom of God; and for that end receive me among those whom you love and teach, whom you lead, nourish and protect as your children and your slaves.

O faithful Virgin, make me in all things so perfect a disciple, imitator and slave of the Incarnate Wisdom, Jesus Christ your Son, that I may attain, by your intercession and by your example, to the fullness of his age on earth and of his glory in heaven. *Amen.*

VICE AND VIRTUE

Capital Sin	Opposing Virtue
Pride—one places himself before God and others	Humility—seeing ourselves for who we truly are as God’s children
Avarice or Greed—wanting things for which we do not have a right	Liberality—generosity with goods and talents
Lust—an uncontrolled desire for something; examples would be money, sexual pleasure	Chastity—temperance with our desires
Anger—having dislike and hostility toward someone	Patience—putting God and others before ourselves
Gluttony—having too much of something; examples include food, drink, shopping	Sobriety—making good use of created good with proper limits
Envy—serious jealousy; if we can’t have what another has, then we do not want him to have it either	Brotherliness—wanting the best for others; being happy for others’ good and successes
Sloth—spiritual laziness; slow to respond to God	Diligence—to persevere or stand firm in our spiritual life

Optional Activity:

Use activity in Appendix, pp. B-23 to B-25 to demonstrate the seven deadly sins and remedies for each of the deadly sins.

EXAMINATION OF CONSCIENCE

Come, O Holy Spirit, and help me to remember my sins. Give me the honesty I need to reflect upon my thoughts, words, and actions of this day. Amen.

First Commandment: “I, the Lord, am your God. You shall not have other gods besides me.”

This commandment forbids us to worship anyone or anything besides the one true God: the Father, Son, and Holy Spirit. We worship him by Acts of Faith, Hope, and Charity; by prayer; and by self-denial.

1. Do I truly love God more than anyone or anything else?
2. Do I say my prayers every morning and night?
3. Are there “false gods” such as popularity, fashionable clothing, and horoscopes or other superstitious practices that I worship by giving them more attention than I give to the true God?

Second Commandment: “You shall not take the name of the Lord your God in vain.”

This commandment forbids us to misuse God’s name (God, Jesus, Christ, Lord) in cursing or swearing. We must respect his holy name at all times and the names of his holy ones too.

1. Did I use any swear words that included God’s name?
2. Did I use the name of Jesus Christ as an expression of surprise or anger?
3. Did I joke about God or religion, including Mary and the saints?

Third Commandment: “Remember to keep holy the Lord’s Day.”

This commandment tells us to attend Holy Mass on Sundays and Holy Days of Obligation. It reminds us that any unnecessary work or shopping should be avoided on these days.

1. Have I been faithful to Sunday and Holy Day Masses (which can also be celebrated on Saturday evenings or on the night before the Holy Day)?
2. Have I prepared for Sunday Mass, especially by going to confession if I have sinned?

Fourth Commandment: “Honor your father and mother.”

This commandment orders us to show respect and loving obedience to our parents and also to honor others in authority over us, such as teachers and government leaders (as long as they do not tell us to do things that are against God’s law).

1. Have I shown love and respect for my parents, even when they punish me?
2. Do I help my parents by doing my chores and obeying their orders? Do I pray for them?
3. Do I listen to my teacher(s) and do the homework they assign?
4. Do I obey civil laws, including those that forbid the use of drugs or alcohol for minors?

Fifth Commandment: “You shall not kill.”

This commandment forbids, not just actual murder, but even those actions that are dangerous to the life of the body and the life of the soul.

1. Do I have serious thoughts of anger and hatred toward others?
2. Do I do what I can to oppose murderous actions such as abortion, suicide, or euthanasia (the taking of the life of someone who is incurably ill or dying)?
3. Have I gotten drunk or used drugs? (These things threaten human life.)
4. Have I neglected the life of my soul by keeping company with those who lead me to sin?

EXAMINATION OF CONSCIENCE *(continued)*

Sixth and Ninth Commandments: “You shall not commit adultery; you shall not covet your neighbor’s wife.”

These two commandments deal with our human sexuality. Adultery means sexual relations between two persons when one or both of them are married, but not to each other. Here, to covet means that we desire or want the spouse of another person. Although these are things that happen to adults, they carry a message for you too.

1. Do I respect the gift of sex and the human body, both my own and those of others?
2. Do I realize that sex is for married people so that they can have children and show their love for one another?
3. Do I encourage the wrong use of sexuality by myself or among my friends by looking at magazines or movies that degrade sex? Do I realize that sex is an expression of spiritual communion between a man and a woman joined in the Sacrament of Matrimony?
4. Do I try to be chaste in my thoughts, words, and actions by myself and with others? Do I realize that masturbation and sex outside of marriage are mortal sins?
5. Do I realize that it is dangerous to my soul to spend time in impure daydreaming about sexual activities? (This can easily lead me to commit sins by myself or with others.)
6. Do I realize that sexual desires are good and are given to me by God so that I will one day use them properly in marriage?
7. Do I remember to pray to the Virgin Mary and Saint Joseph, who are models of purity? Do I ask them to show me a healthy respect for human sexuality and to help me when I am tempted to sin against chastity?

Seventh and Tenth Commandments: “You shall not steal; you shall not covet your neighbor’s goods.”

These two commandments deal with respecting the rights and property of others. They forbid us to take what does not belong to us, and to avoid even the desire to take things.

1. Have I shoplifted?
2. Have I destroyed the property of others—for example, painted on buildings, purposely broken a window, or ripped up someone’s homework?
3. Have I taken someone else’s possessions—for example, movies, video games, books, magazines, or clothing?
4. If I have a job, do I do it properly, or do I waste time on the job? (This is like stealing my boss’ money, since I do not really work for it.)
5. Am I envious about the things my friends have and show this by my unkind words to them or to others about them?
6. Do I dislike someone simply because I am envious of his good looks or popularity, as well as his talent in sports or school?

Eighth Commandment: “You shall not bear false witness against your neighbor.”

This commandment tells us always to be honest and truthful; it forbids us to say anything that would damage the good reputation of others.

1. Do I have the habit of lying?
2. Do I lie in order to avoid punishment or to make myself look great in the eyes of my friends? Am I afraid I will not be accepted by others unless I make myself seem better than I am?
3. Do I gossip and spread rumors about others, even if I think they are true? Do I find pleasure in telling my friends about the sins and faults of other students?
4. If a friend tells me a secret, do I keep it to myself, or do I let someone else “in” on it? Do I know that telling the secrets of others is a misuse of friendship and a sin?

You do not have to use this entire examination of conscience every night. It may be more helpful to choose one commandment each night and think about it in relation to your life.

Gifts and Fruits of the Holy Spirit

GIFT	DEFINITION	EXAMPLE
WISDOM	Seeing what is truly valuable in life and judging according to God's standards	Missing a favorite TV show because you desire to contemplate or speak with God in prayer
UNDERSTANDING	Insight into the Faith	Understanding mysteries to a degree, in contrast to people who, in lacking this gift, do not understand them at all
KNOWLEDGE	Spiritual know-how—knowing the spiritual value and use of created things	Knowing when a certain thing can lead us closer to God (e.g., enjoying his gifts at the proper time), or when it could lead us away from him (e.g., eating too much is gluttony)
COUNSEL	Seeing what is best for us in relationship to God's will	Discerning God's will in a given situation
FORTITUDE	Strength in difficulty to be faithful to Christ	Courage to give up wealth, friends, and family for Christ, even to the point of suffering martyrdom
PIETY	Affection for God as our Father who loves us and who is worthy of worship	Saint Thérèse often spoke of her heavenly Father and placed great trust in his mercy
FEAR OF THE LORD	Seeing the evil of sin and having a healthy respect for almighty God	A movement within us, which stops us from sinning out of healthy fear of offending God

FRUIT	DEFINITION	EXAMPLE
CHARITY	Constant, generous self-forgetfulness and concern for God and others	Rarely thinking about oneself because of great concern for God and others
JOY	Cheerfulness in the Lord and in his gifts to us	Always making others happy by one's own cheerfulness
PEACE	Reflection of trust in God	Rarely worrying; always trusting in the Lord
PATIENCE	Bearing the difficulties of life with resignation to God's will	Never expressing irritation or despair in trying and difficult times
KINDNESS	Being tenderhearted and sensitive to the needs of others, moving us to action	Being thoughtful about "little things"; always being there when there is need
GOODNESS	Love that flows out to others	Being someone who can be depended upon to do the right thing
GENEROSITY	Sharing with others	Helping a friend
GENTLENESS	Being ever gentle with others	Being aware of the feelings of others
FAITHFULNESS	Being dependable	Never speaking behind someone's back
MODESTY	Holy reverence toward others and oneself	Holding oneself with dignity; not trying to show off
SELF-CONTROL	Proper balance in our desire for pleasure	Not overeating
CHASTITY	Self-control about sexual desires	Being faithful to one's husband/wife; saying no to impure movies, suggestions, etc.

Compare the Mass to the First Passover and the Last Supper

Passover	Last Supper	Mass
Who: Moses and Israelite Nation	Who: Jesus and mankind	Who: Jesus and mankind
Purpose: Deliverance from bondage of slavery and death of firstborn	Purpose: Deliverance from bondage to sin; redemption of mankind	Purpose: Deliverance from bondage to sin through nourishment of the Eucharist; hope for eternal life
<p>Sacrifice</p> <ul style="list-style-type: none"> • a sacrifice of an unblemished lamb • blood of lamb placed over the doorpost <p>The Israelite people had a feast and had to eat the lamb.</p>	<p>Sacrifice</p> <ul style="list-style-type: none"> • Jesus, the Lamb of God, was sacrificed on the Cross. • Jesus' blood was shed. <p>Jesus blessed the bread and wine, which became his Body and Blood. The Apostles ate the Body and Blood of Christ.</p>	<p>Sacrifice</p> <ul style="list-style-type: none"> • Ordained priest offers the Sacrifice of the Mass, in which the past event of the Last Supper becomes present. • Consecrated host and wine is the Body, Blood, Soul, and Divinity of Jesus Christ. • We participate in the Holy Sacrifice of the Mass and receive Jesus Christ.
<p>Effects</p> <ul style="list-style-type: none"> • Israelite people were released from their bondage to slavery; the firstborn lived. 	<p>Effects</p> <ul style="list-style-type: none"> • Mankind is redeemed from bondage to sin; the gates of heaven are opened. 	<p>Effects</p> <ul style="list-style-type: none"> • We receive the grace that strengthens us in order to do God's will in our life so that we may share in eternal life.

First Passover:

- A lamb was sacrificed (Paschal lamb). **Why?** *(In order for firstborn to live.)*
- The lamb was unblemished (i.e., perfect, the best they had to offer).
- Blood of the lamb was sprinkled over doorpost.
- The purpose was to deliver the Israelites from slavery to Egyptians.
- They had to eat the lamb.

Last Supper:

- Jesus, the Lamb of God, was sacrificed. **Why?** *(In order for mankind to be redeemed.)*
- Jesus was without sin; he had no broken bones.
- Blood of Jesus was shed.
- The purpose was to deliver us from our slavery to sin.
- The Apostles ate the Body and Blood of Christ.

Parts of the Mass

Introductory Rites

The Introductory Rites prepare us as the Body of Christ and place us in a disposition to encounter Christ in the Word of God and in the Eucharist.

Entrance/Veneration of Altar. The Mass begins with an entrance procession, after which the priest venerates the altar by kissing it. He does this to show reverence and respect to the altar of sacrifice. When the priest kisses the altar, he is also reverencing the relic of a saint that is placed within or underneath the altar. On Sundays and feast days a song is sung; otherwise, the entrance antiphon is read.

Greeting. During the greeting we make the Sign of the Cross and are brought into God's presence with a blessing.

Penitential Rite. During this rite, as we come into God's presence, we acknowledge and confess our sins and ask for forgiveness for what we have done or what we have failed to do.

Lord, Have Mercy (Kyrie—Greek). During this prayer we ask for God's mercy. It is repeated three times to remind us of Peter's threefold denial of Christ. This prayer prepares us for the Mass, to worthily receive Jesus in the Eucharist.

Gloria (Glory to God). In this prayer we give glory to God by praising each person of the Blessed Trinity.

Opening Prayer (Collect). During this prayer the priest collects the prayers of the faithful into one prayer.

Liturgy of the Word

We encounter Jesus Christ in the Word of God, which is proclaimed from Sacred Scripture. The readings and the Gospel are related. In both readings we learn about God's covenant of love to protect us and lead us to heaven.

First Reading. The First Reading is always taken from the Old Testament.

Responsorial Psalm. The Responsorial Psalm is read as a response to God's Word.

Second Reading. The Second Reading is always taken from the New Testament, excluding the four Gospels.

Alleluia. We pray or sing the Alleluia, giving praise to the Word of God from one of the Gospels that is about to be read.

Gospel. The Gospel reading is taken from one of the Gospels of Matthew, Mark, Luke, or John.

Homily. The homily explains the readings and how it is relevant to our lives.

Profession of Faith (Creed). We profess a summary of our Faith.

Prayers of the Faithful. We make general intercessions including prayers for the Pope, bishops, priests, and our local parish. We also pray for the sick, the needy, and other special intentions.

Parts of the Mass (*continued*)

Liturgy of the Eucharist

The Liturgy of the Eucharist is the heart of the Mass. During the Liturgy of the Eucharist the past events of the Paschal Mystery become present to us; the bread and wine become the Body and Blood of Jesus Christ.

Preparation of the Gifts (*Offertory and Procession*). We bring forward the gifts of bread and wine offered for this sacrifice. During this time, we too make an offering to God by giving him our sufferings, our joys, and ourselves as a sacrifice in response to his abundant love for us.

Prayer over the Gifts. The priest gives gratitude to God for the gifts we offer; he prays a prayer of blessing and sacrifice. We respond, “May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.”

Eucharistic Prayer

Preface. During the Preface, we lift up our hearts, preparing to enter into the mystery of the Faith that Jesus Christ is triumphant and has defeated death, so that we may enter into eternal life. The people respond, “It is right and just.”

Acclamation (Holy, Holy, Holy, or Sanctus). Through this prayer, we acclaim that God alone is the Lord of Hosts.

Epiclesis. The priest calls upon the power of the Holy Spirit to “come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord, Jesus Christ.”

Consecration. Through the power of the Holy Spirit and the words of the Consecration, the words of Jesus Christ himself, the bread and wine become the Body and Blood of Jesus.

Mystery of Faith. We acclaim the mystery of Faith that Jesus Christ is triumphant and has defeated death so that we may enter into eternal life: “We proclaim your death, O Lord, and profess your Resurrection, until you come again.”

Anamnesis. This is a prayer of remembrance where the priest calls to mind the Passion, death, Resurrection, and Ascension of Jesus Christ. This prayer is a memorial to what Christ did on earth and what he has promised to do through the Eucharist. This prayer is the making present of the events of the Paschal Mystery.

Offering. Through this prayer every member of the Church is offered to God the Father.

Intercession. Through the intercession, we ask God to remember the whole Church.

Doxology. Through the words of the Doxology, “Through him, with him, and in him,” we proclaim that all is done through God.

Amen. “So be it.” We acclaim that we believe the truths of the Faith.

Communion Rite

We encounter Christ as we receive the Body, Blood, Soul, and Divinity of Christ in the Eucharist.

Lord’s Prayer. We pray the prayer that Jesus himself taught us, the Our Father.

Rite of Peace. We offer each other a sign of the grace and peace given to us at Baptism.

Parts of the Mass (*continued*)

Breaking the Bread (Fraction Rite). The Eucharist is broken (recalling Jesus' crucified body on the Cross), the Body and Blood are commingled, and we recall that Jesus is the Lamb of God as we recite the Lamb of God prayer (Agnus Dei).

Reception of Communion. We come forward to receive Jesus in the Eucharist. We come into communion with Jesus Christ in a most intimate way as he nourishes and strengthens our souls.

Prayer after Communion. After coming into communion with Jesus Christ, we bow our heads in prayer, in gratitude for the gift of the Eucharist and the graces we receive.

Concluding Rite

Greeting. The priest greets the people by saying, "The Lord be with you." The people respond, "And with your spirit."

Blessing. The priest gives a blessing over the people: "May almighty God bless you, the Father, and the Son, and the Holy Spirit." The people respond, "Amen."

Dismissal. The priest sends the people off to live out the gospel in their lives.

Veneration of Altar. The priest kisses the altar, giving honor to the altar of sacrifice.

Recessional. During the recessional out of the church, a song is sung.

How to Make a Good Confession

- 1. Examination of Conscience** Examine your conscience. Use the Ten Commandments, precepts of the Church, capital sins and their opposing virtues, and Corporal and Spiritual Works of Mercy as a guide. See Student Text, pp. 181–83, or Appendix p. B-33 handout.
- 2. Contrition** You must be sorry for your sins. Pray for perfect contrition.
- 3. Purpose of Amendment** Make a firm resolution to do all you can to avoid sin and occasions to sin in the future. Strive to not repeat the sins.
- 4. Confess your sins to a priest in the Sacrament of Penance** Make an honest confession. The priest will not yell at you; he will be happy that you are there. He is there to give you God’s forgiveness. The priest is bound by the Seal of Confession; the priest can never reveal your sins.
- 5. Receive absolution and penance** In absolution, you will receive God’s forgiveness. Your penance will be a few prayers or a good deed to make up for your sins. Do your penance as soon as possible.

Sacrament of Penance

Priest: The priest will greet you. You will begin with the Sign of the Cross.

You: *Bless me, Father, for I have sinned; it has been (length of time) since my last confession.*

You: Tell the priest your sins, being honest.

Priest: The priest may ask you questions or give you advice.

Priest: The priest will give you a penance. You accept it.

You: You recite the Act of Contrition.

Priest: The priest will give you absolution.

You: Thank the priest.

Priest: The priest will dismiss you.

You: You complete your penance.

Act of Contrition

O my God, I am heartily sorry for having offended thee. I detest all my sins because of thy just punishments, but most of all because they offend thee, my God, who art all good and deserving of all my love. I firmly resolve, with the help of thy grace, to confess my sins, to do penance, and to amend my life.
Amen.

Church Seasons

Church Season	Theme	Examples: Old Testament and New Testament	My Commitment through Prayer, Sacrifice, and Obedience
Advent	<i>Waiting and preparing for our salvation through prayer and sacrifice</i>	<p>Abraham had great faith. He obeyed God; waited patiently; was willing to sacrifice his son, Isaac; and prayed to God. (See Hebrews 11:8 and Student Text, p. 31.)</p> <p>Isaac prefigured the sacrifice of Jesus; he was obedient. (See Genesis 22:2 and Student Text, p. 32.)</p> <p>Jacob receives the birthright; God's covenant continues through Jacob. (See Genesis 28:13–15 and Student Text, p. 32.)</p> <p>Moses waited patiently and prayed during the forty years that he led the Israelites to the Promised Land and to serve the one true God. (See Exodus 3:12 and Student Text, pp. 35–38.)</p> <p>The prophets obeyed as they led the Israelite people to trust that God would keep his promise of a Savior. (See Isaiah 9:6–7 and Student Text, pp. 41–44.)</p>	<p><i>I will wait patiently and prayerfully by ...</i></p> <p><i>I will make sacrifices by ...</i></p> <p><i>I will be obedient by ...</i></p>
Christmas	<i>God always keeps his promises, our blessings, joy, new life</i>	<p>Birth of Christ: God promised to send a Redeemer who would open the gates of heaven. (See Genesis 3:15; Matthew 1:18–25; or Luke 2:1–20; and Student Text, p. 27.)</p>	<p><i>Knowing that God always keeps his promises, I will trust God by ...</i></p> <p><i>I will honor Jesus Christ as my Savior by ...</i></p>
Ordinary Time	<i>Miracles, blessings, trials, and joy in our lives</i>	<p>The Life of Christ teaches us how to live humbly, selflessly, and in prayer to the Father. (See Philippians 2:4–8 and Student Text, pp. 52–58.)</p>	<p><i>I will follow in the footsteps of Jesus by ...</i></p>

Church Seasons (*continued*)

Church Season	Theme	Examples: Old Testament and New Testament	My Commitment through Prayer, Sacrifice, and Obedience
Lent	<i>Sacrifice, self-denial, self-giving love, repentance, forgiveness, mercy</i>	<p>Joseph shows mercy to his brothers who had caused him much suffering. (See Genesis 50:20–21 and Student Text, pp. 32–33.)</p> <p>David repented and asked for healing. (See Psalm 51 and Student Text, p. 39.)</p> <p>Jesus forgives us for our sins, heals us, and calls us to deny ourselves. (See John 8:11; Matthew 16:24; and Student Text pp. 127–29.)</p>	<p><i>I will repent and ask for healing in my life.</i></p> <p><i>I will forgive others, in particular ...</i></p> <p><i>I will show mercy by ...</i></p> <p><i>I will change my heart by ...</i></p> <p><i>I will give selflessly by ...</i></p> <p><i>I will deny myself and take up my cross by ...</i></p>
Easter	<i>Joy comes through suffering, new life</i>	<p>Resurrection of Jesus Christ: We find new life and joy through our suffering. (See Romans 8:28; James 1:2–3; 2 Corinthians 4:7–14.)</p>	<p><i>I will be grateful, positive, and joyful in all things by ...</i></p> <p><i>I will trust and realize that God blesses us through our obedience in times of trial and persecution by ...</i></p>