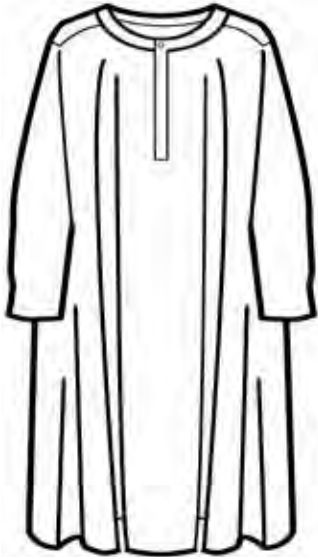

The Papacy

1. St. Peter (Simon Bar-Jona):
d. 64 or 67
2. St. Linus: 67–76
3. St. Anacletus (Cletus): 76–88
4. St. Clement: 88–97
5. St. Evaristus: 97–105
6. St. Alexander I: 105–115
7. St. Sixtus I: 115–125
8. St. Telesphorus: 125–136
9. St. Hyginus: 136–140
10. St. Pius I: 140–155
11. St. Anicetus: 155–166
12. St. Soter: 166–175
13. St. Eleutherius: 175–189
14. St. Victor I: 189–199
15. St. Zephyrinus: 199–217
16. St. Callistus I: 217–222
17. St. Urban I: 222–230
18. St. Pontian: 230–235
19. St. Anterus: 235–236
20. St. Fabian: 236–250
21. St. Cornelius: 251–253
22. St. Lucius I: 253–254
23. St. Stephen I: 254–257
24. St. Sixtus II: 257–258
25. St. Dionysius: 259–268
26. St. Felix I: 269–274
27. St. Eutychian: 275–283
28. St. Caius: 283–296
29. St. Marcellinus: 296–304
30. St. Marcellus I: 308–309
31. St. Eusebius: 309–310
32. St. Melchiades: 311–314
33. St. Sylvester I: 314–335
*Most of the Popes before
Saint Sylvester I were martyrs.*
34. St. Marcus: 336–336
35. St. Julius I: 337–352
36. Liberius: 352–366
37. St. Damasus I: 366–384
38. St. Siricius: 384–399
39. St. Anastasius I: 399–401
40. St. Innocent I: 401–417
41. St. Zosimus: 417–418
42. St. Boniface I: 418–422
43. St. Celestine I: 422–432
44. St. Sixtus III: 432–440
45. St. Leo I (the Great): 440–461
46. St. Hilary: 461–468
47. St. Simplicius: 468–483
48. St. Felix III (II): 483–492
49. St. Gelasius I: 492–496
50. Anastasius II: 496–498
51. St. Symmachus: 498–514
52. St. Hormisdas: 514–523
53. St. John I, Martyr: 523–526
54. St. Felix IV (III): 526–530
55. Boniface II: 530–532
56. John II: 533–535
57. St. Agapitus I: 535–536
58. St. Silverius: 536–537
59. Vigilius: 537–555
60. Pelagius I: 556–561
61. John III: 561–574
62. Benedict I: 575–579
63. Pelagius II: 579–590
64. St. Gregory I (the Great):
590–604
65. Sabinian: 604–606
66. Boniface III: 607–607
67. St. Boniface IV: 608–615
68. St. Deusdedit: 615–618
69. Boniface V: 619–625
70. Honorius I: 625–638
71. Severinus: 640–640
72. John IV: 640–642
73. Theodore I: 642–649
74. St. Martin I, Martyr: 649–655
75. St. Eugene I: 654–657
76. St. Vitalian: 657–672
77. Adeodatus II: 672–676
78. Donus: 676–678
79. St. Agatho: 678–681
80. St. Leo II: 682–683
81. St. Benedict II: 684–685
82. John V: 685–686
83. Conon: 686–687
84. St. Sergius I: 687–701
85. John VI: 701–705
86. John VII: 705–707
87. Sisinnius: 708–708
88. Constantine: 708–715.
89. St. Gregory II: 715–731
90. St. Gregory III: 731–741
91. St. Zachary: 741–752
92. Stephen II (III): 752–757
93. St. Paul I: 757–767
94. Stephen III (IV): 768–772
95. Adrian I: 772–795
96. St. Leo III: 795–816
97. Stephen IV (V): 816–817
98. St. Paschal I: 817–824
99. Eugene II: 824–827
100. Valentine: 827–827
101. Gregory IV: 827–844
102. Sergius II: 844–847
103. St. Leo IV: 847–855
104. Benedict III: 855–858
105. St. Nicholas I (the Great):
858–867
106. Adrian II: 867–872
107. John VIII: 872–882
108. Marinus I: 882–884
109. St. Adrian III: 884–885
110. Stephen V (VI): 885–891
111. Formosus: 891–896
112. Boniface VI: 896–896
113. Stephen VI (VII): 896–897
114. Romanus: 897–897
115. Theodore II: 897–897
116. John IX: 898–900
117. Benedict IV: 900–903
118. Leo V: 903–903
119. Sergius III: 904–911
120. Anastasius III: 911–913
121. Landus: 913–914
122. John X: 914–928
123. Leo VI: 928–928
124. Stephen VII (VIII): 928–931
125. John XI: 931–935
126. Leo VII: 936–939
127. Stephen VIII (IX): 939–942
128. Marinus II: 942–946
129. Agapitus II: 946–955
130. John XII: 955–963
131. Leo VIII: 963–964
132. Benedict V: 964–965

The Papacy *(continued)*

133. John XIII: 965–972
134. Benedict VI: 973–974
135. Benedict VII: 974–983
136. John XIV: 983–984
137. John XV: 985–996
138. Gregory V: 996–999
139. Sylvester II: 999–1003
140. John XVII: 1003–1003
141. John XVIII: 1004–1009
142. Sergius IV: 1009–1012
143. Benedict VIII: 1012–1024
144. John XIX: 1024–1032
145. Benedict IX: 1032–1044
146. Sylvester III: 1045–1045
147. Benedict IX: 1045–1045
148. Gregory VI: 1045–1046
149. Clement II: 1046–1047
150. Benedict IX: 1047–1048
151. Damasus II: 1048–1048
152. St. Leo IX: 1049–1054
153. Victor II: 1055–1057
154. Stephen IX (X): 1057–1058
155. Nicholas II: 1059–1061
156. Alexander II: 1061–1073
157. St. Gregory VII: 1073–1085
158. Bl. Victor III: 1086–1087
159. Bl. Urban II: 1088–1099
160. Paschal II: 1099–1118
161. Gelasius II: 1118–1119
162. Callistus II: 1119–1124
163. Honorius II: 1124–1130
164. Innocent II: 1130–1143
165. Celestine II: 1143–1144
166. Lucius II: 1144–1145
167. Bl. Eugene III: 1145–1153
168. Anastasius IV: 1153–1154
169. Adrian IV: 1154–1159
170. Alexander III: 1159–1181
171. Lucius III: 1181–1185
172. Urban III: 1185–1187
173. Gregory VIII: 1187–1187
174. Clement III: 1187–1191
175. Celestine III: 1191–1198
176. Innocent III: 1198–1216
177. Honorius III: 1216–1227
178. Gregory IX: 1227–1241
179. Celestine IV: 1241–1241
180. Innocent IV: 1243–1254
181. Alexander IV: 1254–1261
182. Urban IV: 1261–1264
183. Clement IV: 1265–1268
184. Bl. Gregory X: 1271–1276
185. Bl. Innocent V: 1276–1276
186. Adrian V: 1276–1276
187. John XXI: 1276–1277
188. Nicholas III: 1277–1280
189. Martin IV: 1281–1285
190. Honorius IV: 1285–1287
191. Nicholas IV: 1288–1292
192. St. Celestine V: 1294–1294
193. Boniface VIII: 1294–1303
194. Bl. Benedict XI: 1303–1304
195. Clement V: 1305–1314
196. John XXII: 1316–1334
197. Benedict XII: 1334–1342
198. Clement VI: 1342–1352
199. Innocent VI: 1352–1362
200. Bl. Urban V: 1362–1370
201. Gregory XI: 1370–1378
202. Urban VI: 1378–1389
203. Boniface IX: 1389–1404
204. Innocent VII: 1404–1406
205. Gregory XII: 1406–1415
206. Martin V: 1417–1431
207. Eugene IV: 1431–1447
208. Nicholas V: 1447–1455
209. Callistus III: 1455–1458
210. Pius II: 1458–1464
211. Paul II: 1464–1471
212. Sixtus IV: 1471–1484
213. Innocent VIII: 1484–1492
214. Alexander VI: 1492–1503
215. Pius III: 1503–1503
216. Julius II: 1503–1513
217. Leo X: 1513–1521
218. Adrian VI: 1522–1523
219. Clement VII: 1523–1534
220. Paul III: 1534–1549
221. Julius III: 1550–1555
222. Marcellus II: 1555–1555
223. Paul IV: 1555–1559
224. Pius IV: 1559–1565
225. St. Pius V: 1566–1572
226. Gregory XIII: 1572–1585
227. Sixtus V: 1585–1590
228. Urban VII: 1590–1590
229. Gregory XIV: 1590–1591
230. Innocent IX: 1591–1591
231. Clement VIII: 1592–1605
232. Leo XI: 1605–1605
233. Paul V: 1605–1621
234. Gregory XV: 1621–1623
235. Urban VIII: 1623–1644
236. Innocent X: 1644–1655
237. Alexander VII: 1655–1667
238. Clement IX: 1667–1669
239. Clement X: 1670–1676
240. Bl. Innocent XI: 1676–1689
241. Alexander VIII: 1689–1691
242. Innocent XII: 1691–1700
243. Clement XI: 1700–1721
244. Innocent XIII: 1721–1724
245. Benedict XIII: 1724–1730
246. Clement XII: 1730–1740
247. Benedict XIV: 1740–1758
248. Clement XIII: 1758–1769
249. Clement XIV: 1769–1774
250. Pius VI: 1775–1799
251. Pius VII: 1800–1823
252. Leo XII: 1823–1829
253. Pius VIII: 1829–1830
254. Gregory XVI: 1831–1846
255. Bl. Pius IX: 1846–1878
256. Leo XIII: 1878–1903
257. St. Pius X: 1903–1914
258. Benedict XV: 1914–1922
259. Pius XI: 1922–1939
260. Pius XII: 1939–1958
261. Bl. John XXIII: 1958–1963
262. Paul VI: 1963–1978
263. John Paul I: 1978–1978
264. Bl. John Paul II: 1978–2005
265. Benedict XVI: 2005–2013
266. Francis: 2013–

Vestments



alb



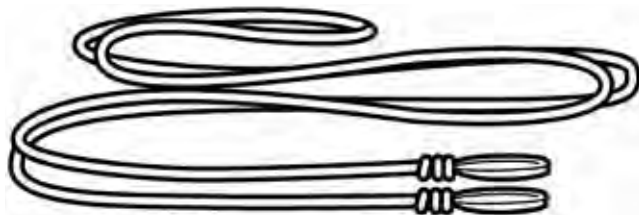
amice



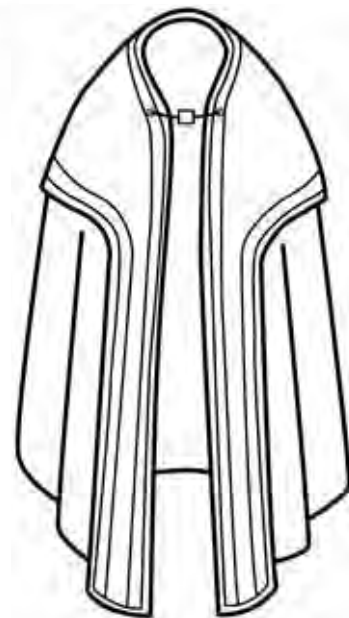
chasuble



biretta

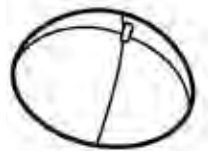


cincture

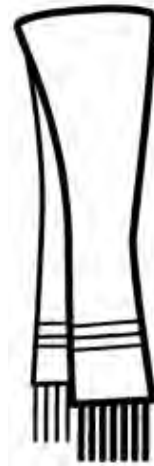


cope

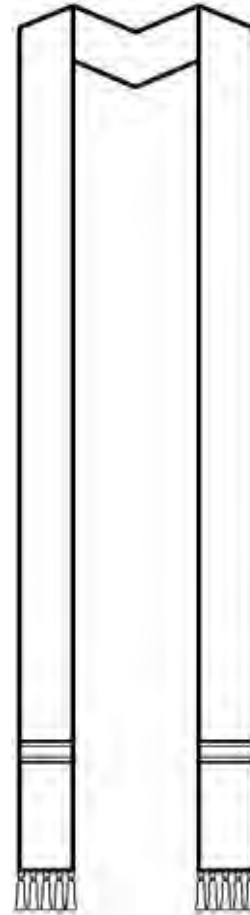
Vestments *(continued)*



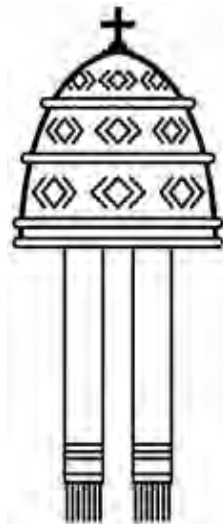
hats



maniple



stole

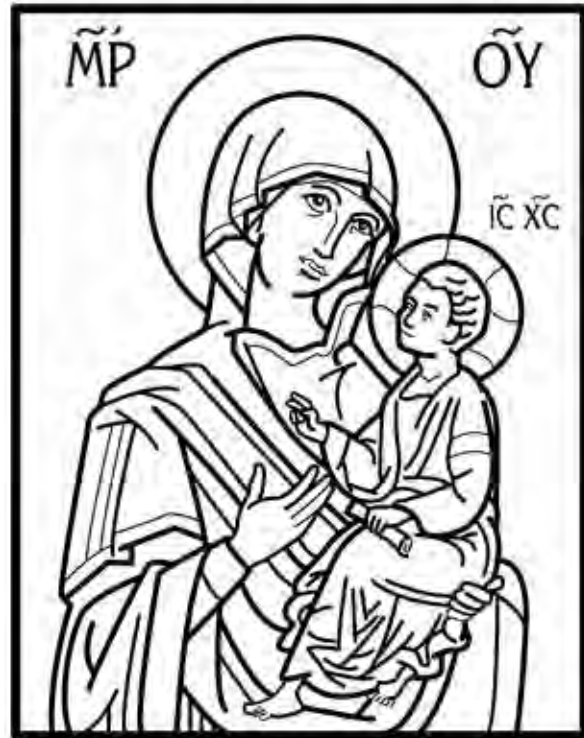
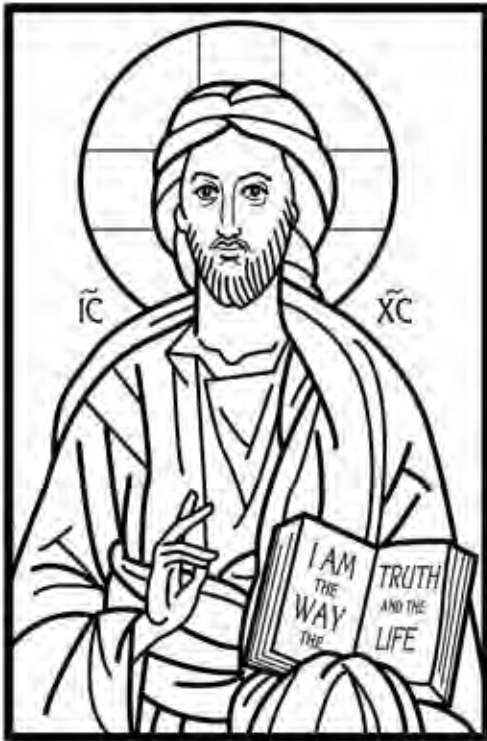


papal tiarra



pectoral Cross

Icons



Our Lady of Lourdes

Every year, millions of pilgrims travel to Lourdes, France, to pray at Our Lady's grotto and to bathe in the famous spring which is credited with miraculous healings of tumors, cancer, blindness, and deafness, just to name a few.

The story of the grotto begins with a nineteenth-century French girl, Bernadette Soubirous. On February 11, 1858, when Bernadette was fourteen, she, her sister Marie, and their friend Jeanne passed by a grotto near Lourdes on their way to pick up wood for a fire. As they passed the grotto, Bernadette saw a beautiful lady dressed in white and blue holding a large rosary. The lady smiled at Bernadette and gestured toward her rosary. Bernadette knelt and prayed the Rosary, and when they had finished five decades, the lady vanished.

At first, few believed that Bernadette had seen anything, and those who did thought she had seen a soul from purgatory, but Bernadette continued to visit the grotto. A few days after the first apparition, the woman appeared again. She smiled at Bernadette but still said nothing.

On February 18, the woman appeared again and finally spoke. She told Bernadette that she would not make her happy in this life, but would do so in the next. Then she asked Bernadette to visit her every day for a fortnight. As word spread, many people came to watch Bernadette during the apparitions. First small crowds, then five hundred, then several thousand people came. The local authorities were concerned about the large numbers and told her not to go to the grotto, but Bernadette continued nonetheless.

One week into the apparitions, on February 25, the lady showed Bernadette the famous spring. When she appeared, she told Bernadette to drink and wash in the spring. Bernadette went to a nearby stream to drink, but the lady told her that was not what she meant. Instead, she guided Bernadette to a muddy pool of water. In front of the huge crowd and in obedience to the lady, Bernadette drank the muddy water. This must have seemed ridiculous to Bernadette and the crowd, but later that day a steady stream of water began to flow from the place where Bernadette had drunk. In a week the stream had grown and 27,000 gallons of water gushed forth daily. The spring continues to flow at the same rate today.

Another important apparition occurred on March 2. The lady asked Bernadette to have a chapel built at the grotto. Bernadette passed this message on to her local priest, but he refused. Two days later, the fortnight had passed and the apparitions ended. But on March 25, the feast of the Annunciation, Bernadette returned to the grotto and the lady appeared to her again. Bernadette asked the lady for her name and she replied, "Que soy era Immaculado Conception." Then she repeated her request for a chapel.

Bernadette did not know what these words meant, but she went to her priest and repeated them to him. He was amazed. The lady had told Bernadette, "I am the Immaculate Conception." Pope Pius IX had defined the doctrine of the Immaculate Conception just four years earlier.

Two more apparitions followed, and after that Mary appeared to Bernadette no more. In 1866 Bernadette joined the sisters of Notre Dame de Nevers, where she was known for her humility and patience, despite poor health and a steady stream of visitors wishing to ask her about the apparitions. The local bishops soon approved the apparitions and a chapel was built. Bernadette, however, did not attend the consecration of the chapel, choosing to stay within the convent. She died when she was thirty-five, and was canonized in 1933.

Saint Catherine Labouré

In the year 1830, Mary appeared several times to a young French nun by the name of Sister Catherine Labouré. Catherine had been born in 1806 and joined the Sisters of Charity in 1830. The first of her miraculous visions occurred on July 18.

Catherine was awakened that night by what she described as a shining child. This child led her to the chapel, where she saw a beautiful woman waiting for her. This woman was the Blessed Virgin Mary. Mary told Catherine that she had an important but difficult mission for her and pointed to the altar as a sure source of consolation in times of trial.

Our Lady appeared to Catherine again on November 27. This time, as on another apparition a short time later, Catherine saw an image of Mary standing on a globe with light shining from her outstretched hands. This image was framed by the words, “O Mary, conceived without sin, pray for us who have recourse to thee.” As Saint Catherine saw this image, she heard a voice telling her to have a medal made bearing the image she saw. Mary promised many graces and her intercession for those who wore the medal.

Catherine spoke to her confessor, Father Aladel, about the apparitions and, with the approval of the Archbishop of Paris, he had the medal made. These medals, now known as miraculous medals, were distributed throughout Paris and were credited with many miracles and conversions.

The apparitions ceased after the medal had been made, and Catherine lived the quiet life of a religious sister until her death on December 31, 1876. It is said that a crippled child was cured at her grave soon after her burial. Use of the miraculous medal continued to spread, and Catherine was canonized in 1947.

Litany of the Saints

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us. Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven,
have mercy on us.
God the Son, Redeemer of the World,
have mercy on us.
God the Holy Spirit,
have mercy on us.
Holy Trinity, one God,
have mercy on us.

Holy Mary,
*pray for us.**
Holy Mother of God,
Holy Virgin of Virgins,
Saint Michael,
Saint Gabriel,
Saint Raphael,
All you Holy Angels and Archangels,
All you Holy Orders of Blessed Spirits,
Saint John the Baptist,
Saint Joseph,
All you Holy Patriarchs and Prophets,
Saint Peter,
Saint Paul,
Saint Andrew,
Saint James,
Saint John,
Saint Thomas,
Saint James,
Saint Philip,
Saint Bartholomew,
Saint Matthew,
Saint Simon,
Saint Thaddeus,
Saint Barnabas,
Saint Luke,
Saint Mark,
All you Holy Apostles and Evangelists,
All you Holy Disciples of Our Lord,
All you Holy Innocents,
Saint Stephen,

Saint Lawrence,
Saint Vincent,
Saints Fabian and Sebastian,
Saints John and Paul,
Saints Cosmos and Damian,
Saints Gervase and Protase,
All you Holy Martyrs,
Saint Sylvester,
Saint Gregory,
Saint Ambrose,
Saint Augustine,
Saint Jerome,
Saint Martin,
Saint Nicholas,
All you Holy Bishops and Confessors,
All you Holy Doctors,
Saint Anthony,
Saint Benedict,
Saint Bernard,
Saint Dominic,
Saint Francis,
All you Holy Priest and Levites,
All you Holy Monks and Hermits,
Saint Mary Magdalene,
Saint Agatha,
Saint Lucy,
Saint Agnes,
Saint Cecilia,
Saint Catherine,
Saint Anastasia,
All you Holy Virgins and Widows,

All you Men and Women, Saints of God,
intercede for us.

Be merciful,
Spare us, O Lord!
Be merciful,
Graciously hear us, O Lord!

**Pray for us* is repeated after each invocation.

Litany of the Saints *(continued)*

From all evil,
*O Lord, deliver us.**
From all sin,
From thy wrath,
From a sudden and unprovided death,
From the deceits of the devil,
From anger, hatred, and all ill will,
From the spirit of fornication,
From lightning and tempest,
From the scourge of earthquake,
From pestilence, famine, and war,
From everlasting death,
Through the mystery of thy holy Incarnation,
Through thy coming,
Through thy nativity,
Through thy baptism and holy fasting,
Through thy Cross and Passion,
Through thy death and burial,
Through thy holy Resurrection,
Through thine admirable Ascension,
Through the coming of the Holy Ghost, the
 Paraclete,

In the day of judgment,
*We beseech thee, hear us.***
That you would spare us,
That you would pardon us,
That you would vouchsafe to bring us to true
 penance,
That you would vouchsafe to govern and preserve
 your holy Church,
That you would vouchsafe to preserve our
 apostolic prelate and all ecclesiastical
 orders in holy religion,
That you would vouchsafe to humble the enemies
 of thy holy Church,
That you would vouchsafe to give peace and true
 concord to Christian kings and princes,
That you would vouchsafe to grant peace and
 unity to all Christian people,

That you would vouchsafe to bring back to the
 unity of the Church all those who have
 strayed away, and lead to the light of the
 gospel all unbelievers,
That you would vouchsafe to confirm and
 preserve us thy holy service,
That you would lift up our minds to heavenly
 desires,
That you would render eternal blessings to all
 our benefactors,
That you would deliver our souls and those of
 our brothers, relatives, and benefactors
 from eternal damnation,
That you would vouchsafe to give and preserve
 the fruits of the earth,
That you would vouchsafe to give eternal rest to
 all the faithful departed,
That you would vouchsafe graciously to hear us,
Son of God.

Lamb of God, who take away the sins of the
 world, *spare us, O Lord.*

Lamb of God, who take away the sins of the
 world, *graciously hear us, O Lord.*

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

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father . . .

* *O Lord, deliver us* is repeated after each invocation.

** *We beseech thee, hear us* is repeated after each invocation.

Rite of Marriage (from *The Rites of the Catholic Church*, vol. 1)

SUGGESTED READINGS

<i>Old Testament</i>	Rom 12:1–2, 9–18	Mt 5:13–16
Gen 1:26–28, 31	1 Cor 13:1–13	Mk 10:6–9
Gen 2:28–24	Eph 5:21–32	Jn 2:1–11
Gen 24:48–51, 58–67	Col 3:12–17	Jn 15:9–12
Tob 7:9–10, 11–15	1 Pet 3:1–9	Jn 15:12–16
Tob 8:5–10	1 Jn 3:18–24	Jn 17:20–26
Song 2:8–14	1 Jn 4:7–12	
Sir 26:1–4	<i>Gospel</i>	
<i>New Testament</i>	Mt 5:1–12	

The Liturgy of the Word proceeds as usual. After the homily, the rite of Marriage begins.

QUESTIONS

After the Liturgy of the Word, the rite of Marriage begins. The priest asks the couple:

N. and N., have you come here freely and without reservation to give yourselves to each other in marriage? R/ *Yes.*

Will you love and honor each other as man and wife for the rest of your lives? R/ *Yes.*

Will you accept children lovingly from God, and bring them up according to the law of Christ and his Church? R/ *Yes.*

CONSENT

The priest says to the couple:

Since it is your intention to enter into marriage, join your right hands, and declare your consent before God and his Church.

The couple joins hands and the bridegroom 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.

The priest says:

You have declared your consent before the Church. May the Lord in his goodness strengthen your consent and fill you both with his blessings.

R/ *Amen.*

BLESSING OF RINGS

Priest:

Lord, bless these rings which we bless + in your name.

Rite of Marriage *(continued)*

**Grant that those who wear them
may always have a deep faith in each other.
May they do your will
and always live together
in peace, good will, and love.
We ask this through Christ our Lord.
R/ Amen.**

EXCHANGE OF RINGS

The bridegroom places the bride's ring on her finger and says:

N., take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit.

The bride places the bridegroom's ring on his finger and says:

N., take this ring as a sign of my love and fidelity. In the name of the Father, and of the Son, and of the Holy Spirit.

The Liturgy of the Eucharist is celebrated.

NUPTIAL BLESSING

After the Our Father, the priest prays:

**Dear brothers and sisters,
let us humbly pray to the Lord
that on these his servants, now married in Christ,
he may mercifully pour out
the blessing of his grace
and make of one heart in love
(by the Sacrament of Christ's Body and Blood)
those he has joined by a holy covenant.**

**O God, who by your mighty power
created all things out of nothing,
and, when you had set in place
the beginnings of the universe,
formed man and woman in your own image,
making the woman an inseparable helpmate to the man,
that they might no longer be two, but one flesh,
and taught that what you were pleased to make one
must never be divided;**

**O God, who consecrated the bond of Marriage
by so great a mystery
that in the wedding covenant you foreshadowed
the Sacrament of Christ and his Church;**

Rite of Marriage *(continued)*

**O God, by whom woman is joined to man
and the companionship they had in the beginning
is endowed with the one blessing
not forfeited by Original Sin
nor washed away by the flood.**

**Look now with favor on these your servants,
joined together in Marriage,
who ask to be strengthened by your blessing.
Send down on them the grace of the Holy Spirit
and pour your love into their hearts,
that they may remain faithful in the Marriage covenant.**

**May the grace of love and peace
abide in your daughter N.,
and let her always follow the example of those holy women
whose praises are sung in the Scriptures.
May her husband entrust his heart to her,
so that, acknowledging her as his equal
and his joint heir to the life of grace,
he may show her due honor
and cherish her always
with the love that Christ has for his Church.
And now, Lord, we implore you:
may these your servants
hold fast to the faith and keep your commandments;
made one in the flesh,
may they be blameless in all they do;
and with the strength that comes from the Gospel,
may they bear true witness to Christ before all;
(may they be blessed with children,
and prove themselves virtuous parents,
who live to see their children's children).
And grant that,
reaching at last together the fullness of years
for which they hope,
they may come to the life of the blessed
in the Kingdom of Heaven.
Through Christ our Lord.
R. Amen.**

The rest of the Mass is celebrated.

SOLEMN BLESSING

Before the final blessing of the people, the priest gives the couple a special blessing:

Rite of Marriage *(continued)*

**May God the eternal Father
keep you of one heart in love for one another,
that the peace of Christ may dwell in you
and abide always in your home.**

R/ Amen.

**May you be blessed in your children,
have solace in your friends
and enjoy true peace with everyone.**

R/ Amen.

**May you be witnesses in the world to God's charity,
so that the afflicted and needy who have known your kindness
may one day receive you thankfully
into the eternal dwelling of God.**

R/ Amen.

**And may almighty God bless all of you, who are gathered here,
the Father, and the Son, + and the Holy Spirit.**

R/ Amen.

The Dream of Gerontius

Materials: copies of this worksheet.

Aim: to imagine death and the Particular Judgment.

What to Do and Say

“The Dream of Gerontius” is a poem by Venerable Cardinal Newman. It portrays a soul on his way to judgment.

The soul walks with his guardian angel and speaks impatiently of the coming vision of God. When the soul sees God, however, he sees at once all his imperfections and cries to the angel, “Take me away. ”

Pass out copies of the “Dream of Gerontius” worksheet. Direct the students to read the selected passages from “The Dream of Gerontius” and to comment on these passages, explaining them in their own words. Definitions are given for some of the more difficult words, and there are questions for the students to consider. Direct the students to write their explanations on a separate sheet of paper, numbering their commentaries to correspond with the numbers of the passages on the worksheet.

This worksheet can be used for classwork, group discussion, or homework.

The Dream of Gerontius *(continued)*

The Dream of Gerontius

BY VENERABLE JOHN HENRY NEWMAN

1. What is the Venerable Newman describing?	<p>I. Reality of Death</p> <p>SOUL So much I know, not knowing how I know, That the vast universe, where I have dwelt, Is quitting me, or I am quitting it.</p>
2. Whom is the soul hungering to see?	<p>II. The Difference between Earthly Time and Eternal Time</p> <p>ANGEL Thou art not let; but with extremest speed Art hungering to the Just and Holy Judge: For scarcely art thou disembodied yet. Divide a moment, as men measure time, Into its million-million-millionth part, Yet even less than the interval Since thou didst leave the body, and the priest Cried “Subvenite,”* and they fell to prayer; Nay, scarcely yet have they begun to pray.</p> <p>For spirits and men by different standards mete* The less and greater in the flow of time.</p>
3. What is the angel trying to show the soul by asking him to “Divide a moment, as men measure time, /Into its million-million-millionth part”?	<p>III. No Fear at Judgment for a Holy Soul</p> <p>SOUL Dear Angel, say, Why have I now no fear at meeting him? Along my earthly life, the thought of death And judgment was to me most terrible. I had it aye before me, and I saw The Judge severe e’en in the Crucifix. Now that the hour is come, my fear is fled; And at this balance of my destiny, Now close upon me, I can forward look With a serenest joy.</p>
4. Why was the soul afraid of death while he lived on earth?	<p>ANGEL It is because Then thou didst fear, that now thou dost not fear.</p>

**subvenite*: the first word of a Latin prayer for the dead, meaning “come to his assistance.”

**mete*: measure

The Dream of Gerontius (*continued*)

IV. Christ's Piercing Look at the Particular Judgment

5. Why would the face of the Incarnate God "smite" the soul and its memory be a "febrifuge"?

ANGEL (speaking of the choirs of angels)
They sing of thy approaching agony,
Which thou so eagerly didst question of:
It is the face of the Incarnate God
Shall smite thee with that keen and subtle pain;
And yet the memory which it leaves will be
A sovereign febrifuge* to heal the wound;
And yet withal it will the wound provoke,
And aggravate and widen it the more.

V. The Encounter with Christ at the Particular Judgment

6. Why does the angel describe the soul as "happy, suffering"?

SOUL
I go before my Judge. Ah! . . .

ANGEL
. . . Praise to his Name!
The eager spirit has darted from my hold,
And, with the intemperate energy of love,
Flies to the dear feet of Emmanuel;
But, ere it reaches them, the keen sanctity,
Which with its effluence,* like a glory, clothes
And circles round the Crucified, has seized,
And scorched, and shrivelled it; and now it lies
Passive and still before the awful Throne.
A happy, suffering soul! for it is safe,
Consumed, yet quickened, by the glance of God.

7. Why does the soul say, "Take me away"?

SOUL
Take me away, and in the lowest deep
There let me be.
And there in hope the lone night-watches keep,
Told out for me.
There, motionless and happy in my pain,
Lone, not forlorn,
There will I sing my sad perpetual strain,
Until the morn.

**febrifuge*: a remedy to remove or mitigate a fever

**effluence*: outflow, emanation

Rite of Christian Funerals (from *The Rites of the Catholic Church*, vol. 1)

INTRODUCTORY RITES

GREETING

May the God of hope give you the fullness of peace, and may the Lord of life be always with you.

R/ And with your spirit.

OPENING HYMN

Choose an appropriate song.

INVITATION TO PRAYER

My brothers and sisters, we believe that all ties of friendship and affection which knit us as one throughout our lives do not unravel with death.

Confident that God always remembers the good we have done and forgives our sins, let us pray, asking God to gather N. to himself.

Pause for silent prayer.

OPENING PRAYER

**O God, almighty Father,
our faith professes that your Son died and rose again;
mercifully grant, that through this mystery
your servant N., who has fallen asleep in Christ,
may rejoice to rise again through him.
Who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.**

R/ Amen.

LITURGY OF THE WORD

FIRST READING

Have one of the students read 2 Corinthians 5:1, 6–10.

RESPONSORIAL PSALM

Have one of the students read Psalm 27.

Between each stanza, all respond: *The Lord is my light and my salvation.*

GOSPEL

Read Luke 12:35–40.

HOMILY

At this point, the priest or deacon would give a homily.

Rite of Christian Funerals *(continued)*

PRAYER OF INTERCESSION

LITANY

Let us turn to Christ Jesus with confidence and faith in the power of his Cross and Resurrection:

Risen Lord, pattern of our life forever: Lord, have mercy.

R/ Lord, have mercy.

Promise and image of what we shall be: Lord, have mercy.

R/ Lord, have mercy.

Son of God who came to destroy sin and death: Lord, have mercy.

R/ Lord, have mercy.

Word of God who delivered us from the fear of death: Lord, have mercy.

R/ Lord, have mercy.

Crucified Lord, forsaken in death, raised in glory: Lord, have mercy.

R/ Lord, have mercy.

Lord Jesus, gentle shepherd who brings rest to our souls, give peace to N. for ever:

Lord, have mercy.

R/ Lord, have mercy.

Lord Jesus, you bless those who mourn and are in pain. Bless N.'s family and friends who gather around him/her today: Lord, have mercy.

R/ Lord, have mercy.

THE LORD'S PRAYER

With God there is mercy and fullness of redemption; let us pray as Jesus taught us:

All: *Our Father . . .*

CONCLUDING PRAYER

**Lord God, whose Son left us,
in the Sacrament of his Body,
food for the journey,
mercifully grant that, strengthened by it,
our brother (sister) N. may come
to the eternal table of Christ.**

Who lives and reigns for ever and ever.

R/ Amen.

At this point, a friend or family member may say a few words about the deceased.

Rite of Christian Funerals *(continued)*

CONCLUDING RITE

BLESSING

Blessed are those who have died in the Lord; let them rest from their labors for their good deeds go with them.

Eternal rest grant unto him/her, O Lord.

R/ And let perpetual light shine upon him/her.

May he/she rest in peace.

R/ Amen.

If a priest or deacon is present, they will conclude with these prayers:

**May the peace of God,
which is beyond all understanding,
keep your hearts and minds
in the knowledge and love of God
and of his Son, Our Lord Jesus Christ.**

R/ Amen.

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

R/ Amen.

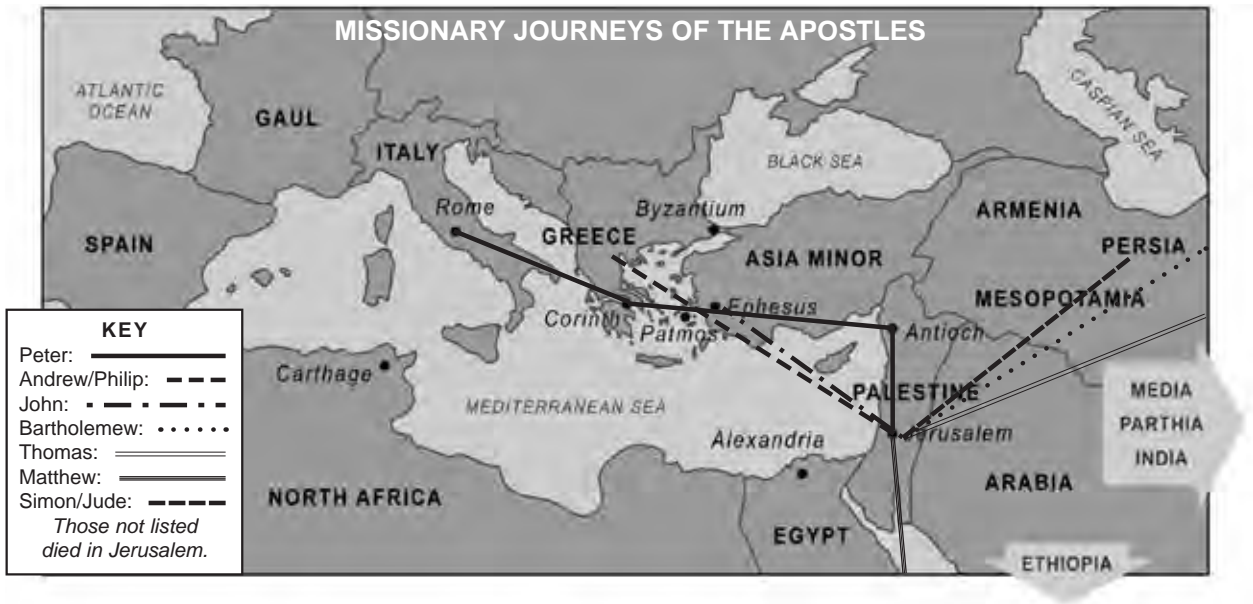
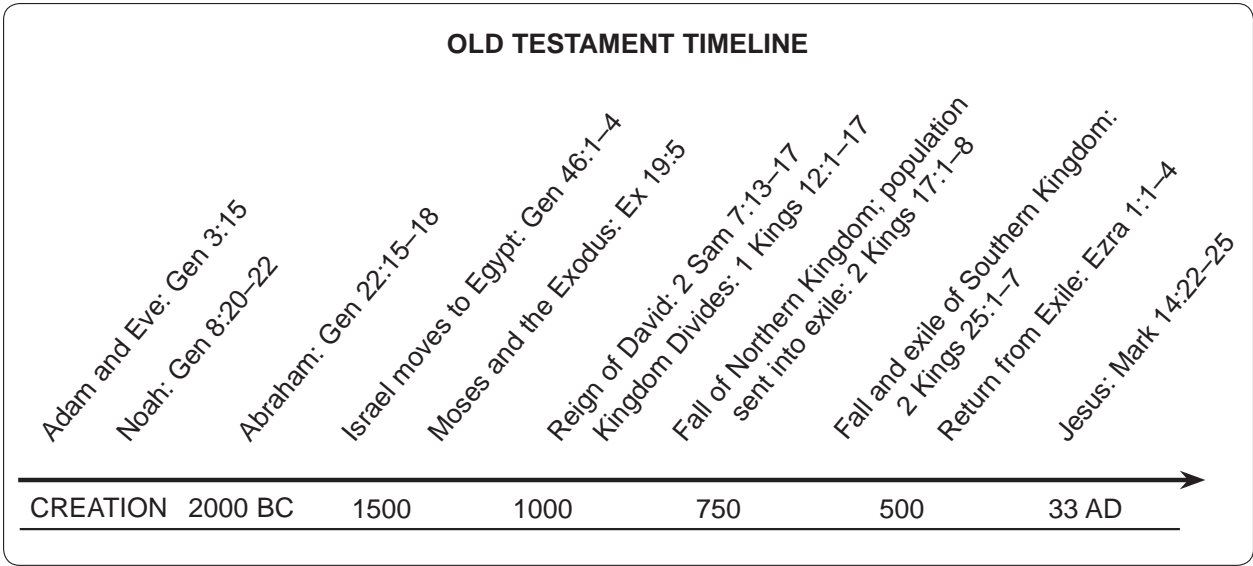
If a priest or deacon is not available, a lay minister concludes:

**May the love of God and the peace of the Lord Jesus Christ
bless and console us
and gently wipe every tear from our eyes:
in the name of the Father,
and of the Son, and of the Holy Spirit.**

R/ Amen.

CLOSING HYMN

Choose an appropriate song.



The Kingdom of God

Old Covenant

New Covenant



Church History

*Saint lists are limited

First Thousand Years

Second Thousand Years

**Apostolic Age
1–300**

Apostles
Missionary Journeys
Martyrs
Persecution

**Pastristic Age
300–650**

Christianity legal
Roman Empire
Church Fathers
Barbarians
Monasticism
Heresies
Islam

**Carolingian
Age
650–1000**

Holy Roman Empire
Corruption of clergy
Barbarians
Monasteries
Muslims

**High Middle
Ages
1000–1500**

Reform and Renewal
The Great Schism
Crusades
New religious orders

**Renaissance
1500–1800**

Rebirth of Church
Corruption
Protestant Reformation
Counter-reformation
Enlightenment

**Modern
Age
1800–present**

Missionaries to the New
World
Reform
Secularism

Kingdom of Heaven

Eternal Life

Kingdom
Pre-figured
in the
Old Covenant

Everlasting
Kingdom

Saints

Apostles
St. Paul
St. Stephen
St. James the Greater
Sts. Linus/Cletus/Clement/Sixtus (Popes)
St. Ignatius of Antioch
St. Polycarp
St. Justin Martyr
St. Felicity
St. Perpetua
St. Cecilia
St. Agatha
St. Cyprian
St. Lawrence
St. Tarsicius
St. Sebastian
Sts. Cosmas & Damien
St. Lucy
St. Agnes

Saints

St. Blasé
St. Helena
St. Nicholas
St. Anthony of Egypt
St. Basil the Great
St. Athanasius
St. Augustine
St. Monica
St. Ambrose
St. John Chrysostom
St. Jerome
St. Cyril of Alexandria
St. Patrick
St. Benedict
St. Scholastica
St. Gregory the Great
St. Columban
St. Isidore of Seville
St. Maximus the Confessor

Saints

St. Boniface
St. Wilifred
St. Bede the Venerable
St. John Damascene
St. Cyril
St. Methodius
St. Wenceslaus

Saints

St. Peter Damian
St. Bernard of Clairvaux
St. Louis
St. Thomas a Becket
St. Francis of Assisi
St. Clare
St. Dominic
St. Anthony of Padua
St. Anselm of Canterbury
St. Albert the Great
St. Bonaventure
St. Thomas Aquinas
St. Catherine of Siena
St. Joan of Arc
St. Elizabeth of Portugal
St. Bridget of Sweden
St. Vincent Ferrer
St. John Capistrano
St. Rita of Cascia
Our Lady of Guadalupe

Saints

Pope St. Pius V
St. Ignatius of Loyola
St. Teresa of Avila
St. John of the Cross
St. Philip Neri
St. Francis de Sales
St. Peter Canisius
St. Edmund Campion
St. Isaac Jogues
St. John Fisher
St. Thomas More
St. Angela Merici
St. Cajetan
St. Charles Borromeo
St. Robert Bellarmine
St. Aloysius Gonzaga
St. Margaret Mary
St. Vincent de Paul
St. Alphonsus de Liguori
Our Lady of Lourdes

Saints

St. Elizabeth Ann Seton
St. John Neumann
St. Catherine Laboure
St. John Bosco
St. Therese of the Child Jesus
St. Maria Goretti
St. Francis Xavier Cabrini
St. Faustina Kowalska
St. Maxmilian Kolbe
St. Teresa Benedicta of the Cross
St. Katharine Drexel
St. Gianna Molla
St. Padre Pio
St. Josemaria Escriva
St. Teresa of Calcutta
St. John Paul II
Our Lady of Fatima

Jesus Christ
Paschal Mystery
Incarnation
Life
Death
Resurrection
Ascension

The Church
One, Holy, Catholic, Apostolic

Modern Day Heresies

Heresies are religious beliefs that corrupt the true teachings of Christ and the Church.

Relativism is an ideology that asserts that there is no objective truth; rather that truth is subjective to the person, situation, culture or the time. In a world of relativism all “ideas” are equally good with no moral guidelines. This is a heresy because the truth of Jesus Christ is absolute; Jesus said, “I am the way, the truth and the life.” Truth is not subject to the opinions of persons or the culture in which we live. We are human beings created by God who by our very nature seek truth. The truth of Jesus Christ will set us free because true freedom is being able to choose that which is good and true.

Pope Benedict XVI: *We are moving toward a dictatorship of Relativism which does not recognize anything as for certain and which has as its highest goal one’s own ego and one’s own desires.*

Secularism is an ideology that rejects the need for God and disregards religious beliefs. In a secular society, all matters are worldly and centered on man instead of God; secular morals and values are subject to the culture and time. Because Jesus Christ himself entered into the culture; the culture should be oriented towards God, not man.

Individualism is an ideology that asserts that the pursuit or needs of individuals are more important than the common good. In an individualistic society, it is all about “me” instead of the other; it is all about “my” needs and self-gratification. These selfish desires are a distortion of the message of the gospel.

Multiculturalism is an ideology in which the truth becomes culturally based. This is a heresy because Christianity and the truth of Jesus Christ transcends all cultures. Human beings are made in the Image of God and are equal in their dignity; this does not mean however that the truth of any one culture can come above the truth of Jesus Christ; nor does this mean that the needs of any one culture are above the common good.

Progressivism is an ideology that asserts that new is better than old. New ideas and progress can be good, but not at the expense of discarding the truth. It would be heretical to think that we should discard our traditional Christian values because they are old.

Communism and Fascism are both ideologies that are entirely materialistic in outlook. They deny that man has an immortal soul and see him as a merely material being. This leads them to deny man’s inherent dignity and to set up ideals at odds with man’s true end. Communism offers liberation by eliminating class distinctions. Communist theory, however, denies transcendence and cannot see the individual as a person but as members of the whole. Hence the greatest common good communism offers is great economic production. The nation as a whole, must be well off whatever the consequences for the individuals who make up that whole. Fascism arose against communism, but ultimately degrades man in the same way. This theory embraces inequality as inevitable and bases human worth on race or nationality (e.g., the Nazi master race) rather than on human nature alone. Fascism exalts the state and, just like communism, sees its citizens not as persons, but as material individuals whose rights and freedoms are subordinate to the good of the state.

The Beatitudes

“Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Mt 5:3).

The poor in spirit are those who may have material possessions but who are ready to give them up when self-sacrifice is called for. They value heavenly treasure above everything else and never lose sight of it. You may remember the rich young man who turned away from following Jesus because this man was attached to his many possessions. The poor in spirit do just the opposite: when Jesus calls, they leave all things to follow him. Because their hearts are not filled with things of earth, God fills their hearts with himself.

“Blessed are those who mourn, for they shall be comforted” (Mt 5:4).

Mourning, in this beatitude, means sorrow for sin and sorrow over the loss, by separation or by death, of someone dear to us. Jesus promises the sorrowful that they will get the strength they need to stand firm in their trials and troubles and even to grow through their sorrows in their friendship with God.

“Blessed are the meek, for they shall inherit the earth” (Mt 5:5).

The meek are those who are truly humble and kind. They don't think of themselves as being better than other people. They accept and recognize the gifts God has given them with gratitude and patience and without complaint.

“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (Mt 5:6).

Blessed is the heart that wants what God wants! If we desire to be righteous and holy, Jesus will help us and our desire will be fulfilled. Jesus promises joy to those who do God's will.

“Blessed are the merciful, for they shall obtain mercy” (Mt 5:7).

Mercy is love shown to those in need as well as those who have been unjust and ungrateful. The merciful provide for the needs of others, forgive others their offenses, and show kindness and compassion toward the sinner. They, in turn, will receive mercy from God. Jesus said: “If you forgive men their trespasses, your heavenly Father also will forgive you” (Mt 6:14).

“Blessed are the pure in heart, for they shall see God” (Mt 5:8).

The pure in heart are those who live chaste lives and are free of all excessive love of earthly things. They have put God first in their lives. Because they are single-hearted, they can feel God's presence in this life and will see him face to face in the next.

“Blessed are the peacemakers, for they shall be called sons of God” (Mt 5:9).

Psalm 133 begins: “Behold, how good and how pleasant it is when brothers dwell together in unity!” Peacemakers go out of their way to remove the obstacles that keep men apart. They work especially hard to bring sinners back to God. Jesus promises that peacemakers will be God's special children here on earth and will enjoy heavenly glory in the family of the saints.

“Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven” (Mt 5:10).

“Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account” (Mt 5:11).

Jesus suffered everything to witness to the truth. If we are persecuted because we are loyal to Jesus and his Church, we will know a little of what he suffered on the Cross to free us from sin and death. But we will also share in the joy of his Resurrection, his gift of eternal life with God.

The Annunciation, Fra Angelico



Visually display sacred art, the *Annunciation* by Fra Angelico by printing last page or going to:
https://upload.wikimedia.org/wikipedia/commons/7/74/Fra_Angelico_-_Annunciation_-_WGA0474.jpg

- We are going to look at the story of salvation history through the lens of a work of sacred art, *The Annunciation*, by Fra Angelico.
 - We will learn that the Annunciation is the turning point of the story of salvation because the moment the Word became Flesh in the womb of Mary, we have renewed hope for eternal life.
- *Take a moment to look over the entire work of art. What one part of the painting strikes you the most? Why? How would you interpret its meaning?*

- *Locate* each of these aspects in the artwork and *answer* the following questions: (Answers are provided in the Parish Catechist Manual)
 - **The fall:**
 - This work of art tells the entire story of salvation, from the fall of Adam and Eve to eternal life.
 - Note the detail of Adam and Eve in the upper left-hand corner as they are being expelled from the garden.
 - *Why are Adam and Eve being expelled from the garden?*

 - Notice the **barren desert** into which Adam and Eve are being expelled; this desert image brings Genesis 3:17 to mind when God said, “cursed is the ground because of you”.
 - Focus on Adam and Eve being cast into the barren desert; we all feel empty when we sin. Think of times that you have fallen:
 - *Did you feel rejected or lifeless?*

 - *Did you seek God’s forgiveness?*

-
- *How did you replenish the life of grace in your soul?*

 - *Do you cooperate with the grace you receive in the sacraments to change your ways?*

 - **Old and New Covenant:**
 - Notice the two gardens, separated by a fence on the left-hand side of this painting. They depict the Old and the New Covenant. The fence illustrates that there is a change between the gardens (Covenants).
 - The top garden represents the Old Covenant. The buds portray the promises God made.
 - ***Review the promises made to mankind in the Old Covenant.***
 - *Adam and Eve: God promised to send a Savior (Genesis 3:15)*
 - *Noah: God promised to never flood the earth again.*
 - *Abraham: God promises to give Abraham many descendants, the promised land and many blessings.*
 - *Moses: God promises to make a great nation of the Israelite people, to lead them out of their slavery in Egypt and to never abandon them.*
 - *David: God promises that the Messiah will come through the line of David. Through the Messiah, God will give them an everlasting Kingdom.*
 - Beneath the fence, we find the second garden in full bloom; the full buds recall the abundance of life that came when Jesus fulfilled the promises made by God.
 - Gabriel's wings stretch to both sides of the fence indicating that it is through Mary's fiat (her yes to God) that the new covenant (garden) comes into full bloom.
 - ***Knowing that God kept all of his promises throughout scripture, how can this help you to trust in him more fully?***

 - ***Look at the many blooms in the lower garden. Each of these blooms can represent the promises God has kept with you. What are the many blessings God has given to you?***

 - **The Passion of Jesus Christ**
 - The palm tree which is above the fence can be linked to several aspects of the story of salvation.
 - First, the palm tree reminds us of Jesus riding into Jerusalem on a donkey, thus symbolizing the Passion and death of Jesus on the cross.
 - ***What happens as a result of the Passion of Christ in the story of salvation history?***

-
- Because the tree is alive it can be linked to eternal life brought about through Christ's death on the cross.
 - Look at the two larger white flowers at the bottom of the tree. The tree also symbolizes the cross of Christ, therefore the two white flowers can be attributed to Mary and St. John who stood at the foot of the cross.
 - Just as the palm tree is placed between the gardens in this picture, Jesus stands between us and heaven.
 - Reflection: *Think of the times you have turned to Jesus when you were in need. Think of the times you should have turned to Jesus, but did not. Pray silently or write a prayer allowing Jesus into your life, ask him to lead you every day.*
- **The Church**
- The columns (Corinthian pillar) and structure of Mary's home remind us of the structure of a church with its pillars and inner sanctuaries.
 - The red curtain recalls the veil of the temple which was drawn to seclude the holy of holies, where God was present.
 - Notice that the structure, like a church is open to the heavens, reminding us of eternal life with God.
 - *Can you think of why it is significant that Fra Angelico used a structure resembling a church in a painting that represents the story of salvation history?*
-
- *Reflect:* The Catholic Church is not just another religion. Jesus founded the Church so that his mission, to save souls, could be accomplished.
 - *What do we receive through the Church that will lead us to salvation?*
-
- At the Annunciation, the Word became Flesh in the womb of Mary. In the Church, The Word becomes Flesh in the Eucharist.
 - Jesus gave us the Church to help us to heaven.
- The **Angel Gabriel** announces the Word.
- The golden wings and clothing of the Angel Gabriel indicate that he is a messenger from God. He leans towards Mary to make the announcement as he points to her womb with his right hand.
 - *What is the angel Gabriel pointing to with his left hand?*

-
- *Why do you think that the angel is pointing to the Holy Spirit?*

 - **Mary's response of love**
 - Mary's head is adorned with a golden halo signifying that she is full of grace and born without the stain of Original Sin.
 - Notice that Mary's veil is transparent. The transparency of her veil signifies:
 - Her total transparency (openness to God)
 - Her receptivity (she receives the word and is receptive to God's will)
 - Her purity (she is full of grace and without sin).
 - *Are you always open to God, do you always trust in his word, do you consistently receive his grace in the sacraments?*

 - Mary's red gown indicates that she is fully human. Yet, her blue garment indicates to us that she is full of grace because she was born without the stain of sin.
 - Mary's arms, folded in submission, show that she was completely open to the will of God.
 - Mary sits with the scriptures on her lap. Through the scriptures, Mary knew of the need for a Savior and God's promise to send one.
 - The angel Gabriel announces to Mary that through the power of the Holy Spirit she will become the mother of God. The announcement is written in gold lettering in Latin. Luke 1:35: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you."
 - Mary is leaning forward in anticipation, possibly contemplating the words of Isaiah 7:14. Notice an icon of Isaiah at the top of the pillar between the angel and Mary. Remember the prophecy of Isaiah: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."
 - Mary's response to the angel is written in gold words upside down in Latin: "be it done to me according to thy word" (Lk 1:38). We can see God's plan unfold at this very moment that Mary becomes the mother of God.
 - When Mary said yes to God, the word became flesh in her womb through the power of the Holy Spirit. Jesus was conceived in the womb of Mary.
 - *How, in this very moment, did all of salvation history change?*

 - *Why should this moment in salvation history give us hope?*

-
- **Stars** are a part of the orderly system of the universe.
 - The stars here are used to indicate that God has a plan that will be carried out orderly, according to his will and in his time.
 - Notice that there are no stars above the fall of Adam and Eve, signifying that the fall of Adam and Eve went against God's plan for mankind.
 - Notice the many, many stars against the night sky both above Mary and through the shutters in the inner sanctuary. ***What do you think that the change from no stars above Adam and Eve to a plethora of stars above Mary may indicate?***

 - Through the stars we can see that Mary's fiat (her yes to God) is a turning point between the Old and the New Covenant.
 - **The Eucharist**
 - This work of art was used as an altarpiece, behind the altar because it is Eucharistic in nature; the Word becomes flesh in the womb of Mary just as the Word becomes flesh in the Eucharist.
 - ***Who is the Word that becomes flesh in the womb of Mary?***
 - ***Who is the Word that becomes flesh in the Eucharist?***
 - ***Find the following aspects of the Mass found in the artwork.***
 - *The Mass takes place in a church; Mary is in a church-like structure.*
 - *The scripture (Liturgy of the Word) on Mary's lap.*
 - *Mary's communion with God as we see her lean forward to listen intently to the message*
 - *Mary's communion with Jesus as he is conceived in her womb*
 - *Mary's humility and submission which are required for our own communion with God at Mass.*
 - *The Mass as the heavenly liturgy. The stars represent a heavenly dimension of the Mass.*
 - ***Do you see any other reflections of the Mass found in this work of art?***

 - **The power of the Holy Spirit in your life:**
 - Looking at the painting, reflect on the power of the Holy Spirit in the following:
 - The moment that the Word became Flesh in the womb of Mary.
 - The Word becomes flesh in the Mass: the bread becomes the Body and Blood of Jesus Christ in the Eucharist.
 - God also wants to work in our lives through the power of the Holy Spirit. God desires that his Word would become flesh in your heart so that you will love him above all else.

-
- *How will you respond to Jesus' love for you? How will you say yes to God?*

 - *What changes would you like to see the Holy Spirit work in your heart?*

 - *Do you believe that through the power of the Holy Spirit, these changes can occur?*

 - *How will you give yourself to Jesus so that, through you, he can do great things?*
- **Reflection:** Mary's role is to lead us to Jesus, slowly *pray the Hail Mary as you contemplate* this painting and ask Mary to lead you to her son.

Conclusion: The Story of Salvation tells becomes our story as we reflect on its meaning.

FOCUS 2 OPTIONAL ACTIVITY

Look up scripture verses related to the artwork and discuss how they are depicted in the artwork:
Gn 3:1–17, Is 7:14, Lk 1:26–38, Heb 12:22



Adoration of the Magi, Gentile da Fabriano



Visually display sacred art, the *Adoration of the Magi* by Gentile da Fabriano by using the last page or going to this link: https://upload.wikimedia.org/wikipedia/commons/3/3c/Gentile_da_Fabriano_-_Adorazione_dei_Magi_-_Google_Art_Project.jpg

- The name of this artwork is the *Adoration of the Magi*. We will look at different aspects of the artwork to help us encounter Christ during Advent.
 - *Adoration of the Magi* was originally an altarpiece, meaning that it was placed behind the altar and used to highlight our encounter with Christ at the Holy Mass.
 - Advent is a season that helps us to prepare to encounter Christ. As we celebrate the liturgy during Advent, we too, can use this painting to more fully encounter the Christ Child in the Mass and in our lives.
 - God is always calling us; he especially calls us to himself during the season of Advent. He wants us to encounter him in order to prepare ourselves for his coming into our hearts, for his coming to us in the Eucharist, for his coming at his birth and to prepare ourselves for his second coming at the end of time.
- **Take a moment to look over the entire work of art. What one part of the painting strikes you the most? Why?**

- **Read** the following, **reflect** on your personal encounter with Christ, **answer** the questions. (*Answers are provided in the Grade 8 Parish Catechist Manual supplemental lesson on Advent.*)
- The **divine light of Christ** can transform us.
 - The gold star above the Holy Family represents the divine light of Jesus Christ.
 - Follow the path downward from the star to St. Joseph's halo and cloak, then to Mary, then to the Christ child, then to the Magi kneeling before Christ.
 - The gold path then goes through the sleeve of the Magi (who represents all of mankind) and ripples along the ground, the lowest point of God's Creation.

-
- This path shows us that God desires to be in communion with *all* of mankind. The pathway from God to man reminds us that the “light of Christ” can be ours.
 - *In what ways are you touched by God, how do we encounter him in our daily lives?*

 - *What can you do during Advent to bring you closer to Christ so that you can encounter him?*

 - *As you follow the path of divine light from Christ to the Magi, who do you see is the next person who was touched by the divine light?*

 - It appears as though, because this man was touched by the divine light of Jesus Christ, he became a humble servant, buckling the spurs of his master.
 - *Can you name a time that you were humbled or changed by God?*

 - The light of Christ can touch and transform each of us. *Think about some areas in your life where you would like to be touched by the light of Christ, areas that you would like to improve on, especially during Advent.*

 - *Reflect on these questions, you do not need to answer: are you always humble, patient, kind, generous? Is God always first in your life? Do you always focus on Jesus when you receive him in the Eucharist? Are there any other areas you would like Jesus to change in your life?*

 - The encounter between the Christ Child and the Magi portrays our encounter with Christ **during the Mass**.
 - Focus your eyes on the Christ child encountering the Magi; during Mass Jesus touches our hearts.
 - *Can you think of a way Christ has moved your heart during Mass?*

 - We especially encounter Christ through the Liturgy of the Word and the Liturgy of the Eucharist.
 - During the Liturgy of the Word during Advent, the readings prepare us for the coming of Christ. *What are the themes we hear about during the Advent reading that help us to encounter Christ?*

- **Communion:**

- During the Liturgy of the Eucharist, we encounter the true presence of Jesus in the Eucharist, Jesus' Body, Blood, Soul and Divinity.
- Note that the foot of the child Jesus touches the lips of the Magi as he kneels to kiss Jesus' foot; this signifies how we come into communion with the flesh of Christ in the Eucharist.
- Through this visual encounter in the painting, we are able to recognize our own encounter with the true presence of Christ in the Eucharist.
- *When you receive Jesus in the Eucharist, do you stop and realize who you are receiving, or does your mind wander?*

- *Reflection:* Focus on the Magi's encounter with the Christ child. *What specifically can you do to make your communion with Christ more fruitful?*

- *Reflection:* Use the time during the four weeks of Advent to be more aware of encountering Christ in the Eucharist. Write a prayer thanking Christ for coming into communion with you in the Eucharist .

- **Worship:**

- Look at the painting and notice that the Magi humbly come before the Lord bowing in worship and adoration.
- Each Magi falls in a progression toward the one, true King who bends down to touch the head of the eldest king.
- The youngest king has just descended from his horse, the middle-aged king is just beginning to kneel, and the eldest king is kneeling in full adoration of Jesus Christ.
- *Do you see the difference in each king's form of worship?*

- This progression of kneeling suggests that our response of faith to Jesus Christ is often in stages.
- *Which form of worship will you choose to adore Our Lord this Advent?*

- *Specifically, what will you do to worship the Lord this Advent?*

-
- *Reflection: Think of a time when you have been like each of the Magi: either in full adoration, or holding back your love for Christ, or barely aware of his presence. Do you receive more joy when you fully adore him or when you are barely aware of his presence?*

 - Look again at the three Magi. *How are they worshipping with their bodies?*

 - *What actions do we take with our bodies during Mass so that we can more reverently encounter Christ?*

 - *Would you like to have this painting above the altar in your parish to remind you to encounter Christ both in the Liturgy of the Word, in the Liturgy of the Eucharist and in all of your actions during Mass?*

 - Encountering Christ with **humility**
 - Notice that the Christ Child comes to us in poverty with no riches, just in swaddling clothes, giving of himself completely for the salvation of all mankind (here mankind is represented by the Magi).
 - *How can we come to Jesus in humility during Advent?*

 - *How does humility help us to encounter Christ?*

 - **The gifts:** The kings are willing to let go of their worldly goods in exchange for the redeeming gift of the Christ child.
 - The letting go of their gifts or worldly possessions follows a similar progression as their falling in worship: *Notice how each king holds his gift:*
 - *The youngest king holds his gift prominently and his crown remains untouched,*
 - *The middle-aged king just begins to bend forward and begins to take his crown off,*
 - *While the eldest king has forgotten both his gift and his crown.*
 - *Why do you think that the first king has totally let go of his worldly possessions, including his crown?*

-
- *Which Magi represents your ability to let go of earthly possessions in exchange for an encounter with Christ?*

 - When we let go of our material things, we can experience the joy of Christ and be able to adore him and give thanks to him as we should. *Are there any material things in your life that may keep you from experiencing the joy of Christ?*

 - *What did Jesus give up so that we can receive Jesus in the Eucharist and have eternal life?*

 - *What should we give up during Advent in order to help us prepare for and experience the joy of Christmas?*
 - *Reflection: Think about a time when you have given up something for the sake of another person, were they filled with joy? Did they appreciate your actions? Do you always appreciate Christ giving up his life for you?*

 - *Are you filled with joy because of what Christ has done for you? If not, what can you change so that you encounter Christ in a personal way and allow him to touch your heart and your life?*

 - *With what do you have difficulty letting go of in your life? How could this get in your way of a true encounter with Christ?*

 - **The Ciboria:** Notice the gifts of gold, frankincense, and myrrh are encased in vessels of gold. These represent the chalice and ciborium used at Mass which contains the greatest gift, Christ himself.
 - *Reflection: Jesus gives us the gift of himself when we receive Holy Communion. What gifts can you give to the Christ Child this Advent?*

-
- **Mary:** Note that Jesus meets the king while on the lap of Mary. Mary often is the one who presents her Son to us.
 - *Write a prayer* to the Blessed Mother, asking her to lead you to her son.

 - **Humility:** It is significant that Mary who is wearing blue lapis is dressed in the same color as the man unbuckling the spurs of the king.
 - Mary, the Mother of God is of noble character, bowing with great humility.
 - Because the one who is humbly unbuckling the spurs of the Magi is also in blue, we can make the connection that through his act of humility, he is raised up.
 - Both Mary and the servant portray humility. Humility is the first virtue we must have in order to become like Christ.
 - *Reflection: Name a way that through humility you can become a true servant of Christ today.*

 - **Darkness:** The dark recesses of the cave represent those who are in darkness and refuse to turn to Christ.
 - Notice the man next to the donkey who is looking away; he appears to refuse to turn toward Christ.
 - In contrast to him, the star has caught the eye of the man just above him. He undoubtedly will follow the divine light to the lowest point of the cave where he too can bow in humility and renounce all to which he is attached.
 - *Reflection: Are you more like the man next to the donkey who has turned away from Christ, or are you like the man who cannot take his eyes off of the light of Christ?*

 - There are many who are in darkness and have not had an opportunity to experience Christ. *Have you ever been in spiritual darkness where you had difficulty encountering Christ?*

 - **The crowd:** Note the varied faces of the people who represent Israel during the time of the birth of Christ.
 - All of the people are so close to the Christ Child, yet they are looking in every direction, many are in bewilderment; they are distracted in the moment with their worldly affairs, missing all that is happening right before them. We are reminded of God saying, “My people do not understand.” (Is 1:3)

-
- **Reflection:** *Where do you see yourself in this painting in relation to our encounter with Christ and our piety at Mass?*
 - *Do you fall in humble adoration before the Lord, casting all your worldly thoughts and possessions aside?*
 - *Are you looking over the shoulder of someone else, ready to let go, but not quite ready to fall on our knees in worship?*
 - *Do you worship in humility or on your own terms?*
 - *Are you one of the crowd, anxiously looking in other directions, not really noticing the true presence of Christ both in the Liturgy of the Word or in the Liturgy of the Eucharist?*
 - **Background:** The world is depicted through the various livestock: horses, dogs, monkeys, cheetahs, doves, falcon, and hare, as well as the ox and the ass. The world stands sharply against the divine light of Jesus who can transform us. *What is it in the world we live in that pulls you away from the light of Christ?*

Conclusion: Advent is a season that helps us to prepare to encounter Christ. Our encounter with Christ must be personal so that we turn closer to Jesus.

OPTIONAL ACTIVITIES

Look up the Advent readings used this week. Discuss how these reflect Advent themes of waiting, preparing, the light in the darkness, anticipating Jesus' birth and Jesus' return at the end of time. Do any of the readings help you to encounter Christ?



The Conversion of Saint Paul, Caravaggio



Visually display sacred art, The Conversion of St. Paul by Caravaggio by using this link or the image at the end of this lesson: https://upload.wikimedia.org/wikipedia/commons/6/67/Conversion_on_the_Way_to_Damascus-Caravaggio_%28c.1600-1%29.jpg

- The name of this artwork is the *Conversion of St. Paul, by Caravaggio*. We will look at various aspects of the artwork to help us walk through our own conversion process during Lent.
- **Take a moment to look over the entire work of art. What one part of the painting strikes you the most? Why?**

- **Read** the following, **reflect** on the meaning of the artwork and your personal conversion to Christ and **answer** the questions. (*Answers are provided in the Grade 8 Parish Catechist Manual, Supplemental Lesson/Lent.*)

- **Read** Acts 26:12–18.
- **Conversion:**
 - In this work of art, we see the moment of conversion of Saul. (Saint Paul)
 - Notice the red cloak that is under Saul's body. The red cloak symbolizes the blood of the Christians whom Saul had ruthlessly persecuted.
 - Notice Saul's sword, this is evidence that he is guilty of the persecutions.
 - Saul was guilty of persecuting Christians, yet God was calling Saul.
 - None of us has been struck to the ground in the same way as Saul. However, we have all had our own blows or wake-up calls in life.
 - **Has anything ever happened in your life that you could describe as a wake-up call from God?**

-
- After Saul had been stricken off his horse on the Road to Damascus, he heard God say, “Saul, Saul why do you persecute me?”

- *Have you ever been made fun of or mocked because you upheld your Christian values?*

- *On the other hand, have you ever spoke negatively about other Christians?*

- *Have you ever spoken negatively about the Church? If so, do you realize that you are speaking about Christ?*

- **Light and darkness:**

- The conversion of St. Paul is portrayed in this artwork through the contrast of light and darkness. (This is called *chiaroscuro*.)
- The dark background portrays the darkness of sin.
- This darkness contrasts the light of Christ (light from heaven Acts 26:13).
- Using the contrast of light and darkness is effective here because spiritual conversion is usually described by the light of Christ coming into the darkness of our lives.
- Look closely at the black background, imagine that the darkness represents your sins. **Where would you like the light of Christ to shine in your life?**

- **Light of Christ:**

- Notice that the source of light is not from daylight, rather it is the light of Christ that lights up the scene and enters through the upper right hand corner.
 - Follow the path of light. It appears that the light is pouring onto St. Paul through the white on the horse; the mane appears as an arrow towards St. Paul. Christ sheds light on the older man’s face, it travels down the mane of the horse directly on to the palm of Saul’s hand and across Saul’s body.
 - **Why do you think that Jesus was calling Saul?**
-
- God is calling each one of us. **What do you think God is calling you to do?**

-
- *Notice that Saul's eyes are closed, as though he was blind. What do you think this indicates?*

 - Notice that Saul is reaching out. *To what or to whom do you think he is reaching?*

 - *What do you think the artist is showing us here?*

 - **Reflection:** Sometimes we too are struck by the light of Christ, but we may still be blinded by our own stubbornness. *Name a time that Christ was calling you, yet you continued in your own blindness?*

- **Guided by Christ:**

- Notice the bit and bridle of the horse.
- A bit and bridle lead a horse. The image of the horse's bit and bridle remind us that St. Paul needed to be led by Christ.
- When we trust in ourselves or in the ways of the world we need to turn to Christ and be led by Christ.
- If we reach out to Christ, as St. Paul is doing, he will lead us too.
- **Reflection:** *Name a situation where you only relied on the strength of the world. Name another time when you were unable to rely on the strength of the world and could only rely on Christ. Were you able to totally put your trust in Christ?*

- **Strength and weakness**

- Notice that the horse is larger and seemingly more powerful than Saul who is weak and vulnerable.
- Horses are often used in scripture to depict worldly power. Saul was knocked off his horse where he could no longer rely on his own strengths from the world.
- Notice that Saul is stronger and weak as he lies on the ground with outstretched arms.
- Notice how the light travels from above Saul and across his body. Once he is touched by Christ, his body lights up. *What does this tell us?*

- Here we see that in Saul's weakest moment he gains the strength of Christ.

-
- *Do you think that Saul is stronger with the strength of Christ or stronger with his worldly powers (represented by the horse)?*

 - Years later, when St. Paul wrote his letter to the Corinthians he explains that he is strongest when he is weak.
 - *What do you think St. Paul meant when he said, “For when I am weak, I am strong.”? (2 Cor 12:10)*

 - *Give an example of a weakness that you had or a time of difficulty, yet because you relied on the strength of God to get you through, you became strong.*

- **Spiritual Warfare:**

- This artwork references one of St. Paul’s boldest exhortations about fighting the enemy with the armor of God. **Read** Ephesians 6:10-17.
- Saul lies helpless; he has even lost his armor. Note that his helmet and sword are cast aside and he has no breastplate or shield. Without these he is vulnerable to the enemy.
- Paul must take up his armor but this time a different kind of armor. **Based on Ephesians 6:10-17, what kind of armor will he now need?**

- We are all called to be warriors for God using his armor of grace.
- Reflection: **Read the following to see how the armor of God can protect you.**
 - Truth through scripture and Catechism; *(If we know the truth of our Faith, we will be strengthened by it, it will guide us and it will set us free.)*
 - Righteousness through grace of Jesus Christ; *(If we are filled with the grace of God and cooperate with his grace, we will follow God’s will.)*
 - Sword-through the Word of God in Scripture; *(If we know the word of God, we will know who God is, who we are and what God is calling us to do.)*
 - Shield of faith through faith in Christ; *(If we have faith in Jesus Christ, we will be strong and trust in the Lord.)*
 - Helmet of salvation: hope in eternal life. *(If we have hope in eternal life, it will be our guide in life.)*
 - **Name a time you used one armor of God in a situation that you needed God’s help.**

-
- *Which type of armor of God, do you think would be most useful for you or for Catholics in today's world? Why?*

Conclusion: Each of us is called to a personal conversion; we should turn to Jesus Christ in our lives so that we will be strengthened by him.



Guidelines for Confirmation sponsor.

The role of the Confirmation sponsor is to, “Continue to help the candidate along the road of Christian life, to safeguard and develop the grace given at Baptism and now sealed with the Holy Spirit.” (CCC 1320)

A Confirmation sponsor should be a practicing Catholic in good standing with the Church. The sponsor should be able and willing to commit to the following responsibilities.

- Be a role model for your candidate through prayer and the life you live.
- Pray that God will give you the time and wisdom to serve in this role.
- Pray for your Confirmation candidate. Pray especially that the candidate will be receptive to the promptings of the Holy Spirit, that the gifts of the Holy Spirit would be increased in the candidate, that the candidate will use the graces given to him for a daily conversion in his life.
- Meet periodically with your candidate to get to know him better.
 - Listen. As a Confirmation sponsor it is important to listen to where the candidate is in his spiritual journey. Prompt him to share only as much as he/she is comfortable with.
 - Share with your spiritual journey with your candidate so that he may see God’s action in your life. With young students, be prudent as to what you should/should not share.
 - Ask your candidate what he feels is the importance of actively living out his faith in his life, how he plans to continue living this out and the importance of prayer in his struggles to live out the faith.
 - Respect his freedom. Allow candidates to express themselves, even if they disagree with Church teachings, possibly do not believe in God, or do not want to be confirmed. Pray, listen, be firm, loving and give them guidance and hope for their future as a Catholic. Encourage students to pray and trust that God is working in their lives.
 - If necessary, remind candidates that there are many opposing forces to Catholicism in our culture. Encourage them to resist the temptations they face, to pray for the grace and gifts of the Holy Spirit to keep them vigilant and steadfast in their journey.
 - As a Confirmation sponsor it is important to respect the confidentiality of your candidate. If there are major concerns, obtain their permission to share these with the catechist, DRE, or pastor.
 - Always support the teachings of the Church, do not speak negatively about the Church. If asked questions with which you do not know the answers, be willing to say, I don’t know. Find answers to questions or refer to the catechist, program director, or pastor.
 - Find out from the parish or school what the candidate’s requirements (study, spiritual, service) to encourage, assist or follow up where needed or required by your parish/school.
- Because your candidate has been baptized, he has been given the virtues of faith, hope, and love. In whatever way you are able (prayer, knowledge, spiritual guidance), nurture these virtues:
 - *Faith* to believe in God and in Church teachings.
 - *Hope* for eternal life.
 - *Love*. To be able to love as God loves. Loving God above all. Loving one another for the good of the other.

-
- Trust in the power of the Holy Spirit to work in your candidate's life and respond to the promptings of the Holy Spirit.
 - Attend any required meetings by the parish/school.

Learning about Patron Saints

Use a Catholic app or website, or consult books on the lives of the Saints.