

1  
2  
3  
4  
5  
6  
7  
8  
9

**DOCTRINAL ELEMENTS OF A  
CURRICULUM FRAMEWORK  
FOR THE DEVELOPMENT OF CATECHETICAL MATERIALS  
FOR YOUNG PEOPLE OF HIGH SCHOOL AGE**

10  
11  
12  
13  
14  
15  
16  
17  
18  
19

**INTRODUCTION**

20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33

*“I have told you this so that my joy may be in you and your joy may be complete.” (John 15: 11)*

34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46

The primary purpose and goal of all catechetical instruction is to help others to learn about Jesus Christ and his teaching in order to come to know him and to be transformed by him. These ends are evident in this framework designed to guide catechetical instruction for young people of high school age wherever and how ever it takes place: in Catholic high schools, in parish religious education programs, with young people schooled at home or within the context of the catechetical instruction which should be part of every youth ministry program. The Christological centrality of this framework is designed to form the content of instruction as well as to be a vehicle for growth in one’s relationship with the Lord so that all share in the fruit of the life he offers.

As a framework, this document offers guidance to catechetical publishers in the creation of instructional material. Within each theme, doctrinal elements related to it are identified. The order in which the doctrinal elements within each theme are identified is not understood as an outline of a text or course. Rather, they are offered as building blocks which can be combined in any number of ways within that particular thematic structure and augmented with additional doctrinal teaching, depending on the creativity of authors and editors. In addition to those creating catechetical texts and materials, this framework will also serve to aid those responsible for oversight of catechetical instruction within dioceses as well as those responsible for curriculum development or the development of assessment instruments designed to complement texts, programs or curriculums. It is understood that implementation of a new curriculum will require time for the development of new materials as well as revision to diocesan guidelines and curricular structures within schools and religious education programs. A successful implementation will rely heavily on catechetical publishers of high school age materials.

The framework is designed to shape a four year, eight semester course of catechetical instruction. It is composed of six core semester-length subject themes with room for a diocese or school to choose two elective subject themes. It is strongly recommended that the core courses be covered in the order in which they appear in this framework. The sequence in which the core curriculum appears reflects a systematic point of view in which each course builds on a foundation laid by those which precede it. In addition, some national uniformity in catechetical instruction on the high school age level would be a benefit in the modern mobile society. Five possible elective themes appear as part of this framework. Normally, the elective themes should appear either as one in the third year and one in the fourth year or both in the fourth year.

In addition to providing guidance to the doctrinal content of catechetical instruction for high school age young people, this framework is also designed to help those same young people develop the necessary skills to answer or address the real questions they face. Within each

1 theme, including the electives, there is a section titled “Challenges” which raise examples of  
2 these questions and provide direction for ways to answer them. This element is designed to give  
3 catechetical instruction for high school age young people an apologetical component. Publishers  
4 and teachers or catechists are to strive to provide for a catechetical instruction and formation  
5 which is imbued with an apologetical approach. The identification and inclusion of additional  
6 challenges by publishers and teachers or catechists to achieve this goal is encouraged.

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

## TABLE OF CONTENTS

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46

### **Core Curriculum:**

1. The Revelation of Jesus Christ in Scripture
2. Who is Jesus Christ?
3. The Mission of Jesus Christ (The Paschal Mystery)
4. Jesus Christ's Mission Continues in the World Today (The Church)
5. Sacraments as Privileged Encounters with Jesus Christ
6. Life in Jesus Christ

### **Electives:**

- A. Scripture
- B. History of the Catholic Church
- C. Living as a Disciple of Jesus Christ in Society
- D. Living the Call of Jesus Christ
- E. Ecumenical and Interfaith Issues

# I. THE REVELATION OF JESUS CHRIST IN SCRIPTURE

*The purpose of this course is to give students a general knowledge and appreciation of the Sacred Scriptures. Through their study of the Bible they will come to encounter the living Word of God, Jesus Christ. In the course they will learn about the Bible, how it was formed, and its value to people throughout the world. They will learn how to read the Bible, and will become familiar with the major sections of the Bible and the books included in each section. The students will pay particular attention to the Gospels where they will be introduced to the person of Jesus.*

## I. How do we know about God?

### A. Why we desire to know God: Thirst for God: a mutual desire

1. We experience a longing for God
2. Only to find that God is already reaching out to us
3. Only God can give us lasting joy and peace

### B. God revealed in many ways

#### 1. Natural Revelation

##### a. Natural Revelation attested to in Sacred Scripture

- 1) Old Testament references, including Genesis and Wisdom
- 2) Paul's Letter to the Romans

##### b. Patristic Testimony

##### c. Scholastic theology's arguments for the existence of God

##### d. Vatican I: we can grasp with certainty the existence of God through human reason

##### e. Contemporary arguments based on the human person's opening to truth, beauty, moral goodness, freedom, voice of conscience [CCC 33]

#### 2. Divine Revelation

##### a. Definition/meaning

##### b. Scripture as an inspired record of God's Revelation in history

###### 1) Abraham, Isaac, Jacob

###### 2) Moses

###### 3) Old Testament prophets

###### 4) Wisdom literature

###### 5) Preparation through John the Baptist

##### c. Jesus Christ, the first and the last, the definitive Word of Revelation, the one to whom all Scripture bears witness, is God's only son

## II. About the Bible

### A. The books of the Bible are inspired

1. Inspiration is the gift of the Holy Spirit which helped a human author write a biblical book which has God as the author and which teaches faithfully and without error the saving truth that God willed be consigned to us
2. Since God inspired the biblical writers, God is the author of Scripture
3. Because the authors needed to use the language and thinking of their time, we need to study the conditions and use of language in their time and understand what they

1 intended to communicate, remembering that these human authors might not have been  
2 conscious of the deeper implications of what God wanted to communicate.

3 4. The Bible is inerrant: Because God is the author of Scripture, all the religious truths  
4 that God intends to reveal concerning our salvation is true; this attribute is called  
5 inerrancy (see *Dei Verbum*, n. 11, CCC 107.)

6 5. The Bible, the most read book in the world, is a sacred text for Christians; it contains  
7 in the Old Testament those writings sacred to the Jews; the Bible is also venerated by  
8 the Moslems.

9  
10 B. How the Bible came to be

11 1. Oral tradition and its role

12 2. Development of the written books

13 3. Setting the canon of Scripture

14 a. decision about which books to include made by the Church authorities based on  
15 Apostolic tradition

16 b. sometimes other criteria came into play, e.g., the Gnostic gospels were rejected  
17 in part because they did not include or shied away from the suffering and death  
18 of Jesus

19 4. Translations of Scripture

20  
21 C. Importance of using Sacred Scripture as a source of spiritual growth:

22 1. The Liturgy of the Hours

23 2. Scripture at Mass and other liturgies

24 3. *Lectio Divina*: a meditative, prayerful approach to Scripture

25 3. The Psalms and the Our Father are biblical prayers shared by all Christians

26  
27 **III. Understanding Scripture**

28  
29 A. The Bible is the Church's book; it came out of the Church's Tradition. It is the Church  
30 who alone can interpret them authentically

31 1. *Divino Afflante Spiritu*

32 2. *Dei Verbum*

33 3. Pontifical Biblical Commission. – Cf. *Interpretation of the Bible in the Church*, 1993,  
34 pp. 5-19

35  
36 B. Criteria for interpretation

37 1. The unity of Scripture is God's plan of salvation whose center and heart is Jesus Christ

38 2. "Sacred Tradition and Sacred Scripture form one sacred deposit of the Word of God"  
39 (DV 10)

40 3. Scripture and the analogy of faith: the coherence of Scripture to the truths of faith

41 4. The role of the Church Fathers in scriptural interpretation

42 5. Role of the Magisterium as the official interpreter of Scripture

43 6. God inspired or moved the community to whom the Scriptures were written to accept  
44 them as the Word of God

45  
46 C. Senses of Scripture

- 1 1. The literal sense: the meaning intended by the writer conveyed by the words and  
2 discovered by exegesis
- 3 2. The spiritual sense
- 4 a. Allegorical sense: recognizing the significance of events in the Bible as they  
5 relate to Christ
- 6 b. Moral sense: Scripture teaches us and encourages us how to live and act
- 7 c. Anagogical sense: Scripture speaks to us of eternal realities

#### 8 9 D. The Bible in relation to science and history

- 10 1. The Church teaches us how to relate truths of faith to science
- 11 2. There can be no conflict between religious truth and scientific and historical truth
- 12 3. The difference between the Catholic understanding of Scripture and that of those who  
13 interpret in Bible in a fundamentalist way.

#### 14 15 E. Ancillary approaches to Scripture

- 16 1. Research done by scholars' critiques of Scripture's texts, history, editing, etc.
- 17 2. Biblical Archaeology: Discoveries of Dead Sea Scrolls, Nag Hammadi Texts
- 18 3. The Bible as Literature

### 19 20 **IV. Overview of the Bible**

#### 21 22 A. Old Testament:

- 23 1. This is the name given to the 46 books which make up the first part of the Bible and  
24 record salvation history prior to the coming of the Savior, Jesus Christ.
- 25 2. It is called the "Old" Testament because it relates God's teaching and actions prior to  
26 the coming of Jesus Christ who is the fullness of Revelation. It also focuses around the  
27 Covenant God made with the Jewish People which is called the Old Covenant to  
28 distinguish it from the Covenant made by Jesus Christ.
- 29 3. The Old Testament contains the Pentateuch, the Historical books, the Wisdom  
30 books, and the Prophetic books

#### 31 32 B. New Testament:

- 33 1. This is the name given to those 27 books which comprise the second part of the Bible  
34 and which focus on the life and teachings of Jesus Christ and some writings of the  
35 early Church.
- 36 2. The New Testament is comprised of the Gospels, the Acts of the Apostles, the Epistles  
37 or Letters, and the Book of Revelation

### 38 39 **V. The Gospels**

- 40  
41 A. The Gospels occupy the central place in Scripture. They proclaim the Good News of Jesus  
42 Christ, the Word of God, the definitive revelation of God. The Gospels contain a record  
43 of the life of Jesus Christ and of his teachings and redeeming work

- 44  
45 B. Three stages in the formation of the Gospels (cf. CCC 126)

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46

- C. The Synoptic Gospels: Matthew, Mark and Luke
  - 1. Approximate dates for each Gospel
  - 2. What is known about each of these three evangelists
  - 3. The churches for whom Matthew, Mark and Luke wrote
  - 4. The contents of the Synoptic Gospels
    - a. Infancy narratives in Matthew and Luke
    - b. Sermon on the Mount in Matthew, Sermon on the Plain in Luke
    - c. Jesus' teaching, including the Parables
    - d. The miracles
    - e. Last Supper, the Passion, death, Resurrection, Ascension

- D. The Gospel of John
  - 1. Approximate date of the Gospel and churches for whom John wrote
  - 2. What is known about John
  - 3. The content of the Gospel of John
    - a. The Prologue
    - b. John uses Christ's dialogues and personal testimony and is more mystical.
    - c. John treats miracles as signs of Christ's glory/divinity – flows from John 1:14,
    - d. The Bread of Life discourse (John 6)
    - e. Christ's Last Supper Discourse and Priestly Prayer
    - f. The Passion, death, Resurrection

## VI. Challenges

- A. Is it true that Catholics do not use or read the Bible?
  - 1. No. Catholics use the Bible regularly. The Bible or Scripture is an integral part of Catholic prayer life forming part of every Mass, every sacramental celebration and the official daily prayer of the Church – the Liturgy of the Hours.
  - 2. The Church urges Catholics to use the Bible in personal prayer.
  - 3. Scripture study and prayer groups using Scripture are a common part of parish life.
  - 4. In the fourth century, St. Jerome said that "Ignorance of the Scriptures is ignorance of Christ"; this underlines the importance of Scripture in the life of the Church.
- B. Isn't the Bible just another piece of literature?
  - 1. No. While Scripture contains various types of literary forms and genres, it is more than just literature. It is the inspired Word of God.
  - 2. Since it is not just another piece of literature, Scripture cannot be either read or understood merely in the same way as other literature.
  - 3. Scripture always needs to be read or interpreted in the light of the Holy Spirit and under the direction of the Church.
- C. Is the Bible always literally true?
  - 1. It depends on what one means by "literally." The Church does not propose a literalist or fundamentalist approach to Scriptures. The Church teaches that all of Scripture is true on matters pertaining to religious and salvific teaching because it is inspired by God for that purpose.

1 2. The Church does not claim that the Bible's purpose is to present scientific or historical  
2 facts.

3  
4 D. Isn't the Bible about the past? Why do people today think it applies to them?

- 5 1. While the Bible contains history, stories and teaching about events in the past, the  
6 message found in Scripture is the living Word of God. While the content is rooted in  
7 particular moments in history, the message is timeless and universal.  
8 2. God continues to speak to us through Scripture; this is why the liturgies of the Church  
9 always contain Scripture and why personal prayer focused on Scripture is vital.

10  
11 E. Why do Catholics believe in things and do things that are not in the Bible?

- 12 1. The Bible is not the sole means that God chose to hand on the truths of Revelation.  
13 Scripture and Tradition are the two complementary ways Revelation is passed down.  
14 2. There are things taught through Tradition that are not explicitly found in Scripture.  
15 However, nothing taught through Tradition ever contradicts Scripture since both  
16 come from Christ through the Apostles.  
17 3. Apostolic Tradition refers to those things that Jesus taught to the Apostles and early  
18 disciples which were passed down to us at first by word of mouth and only written  
19 down later. We identify these beliefs as coming from Tradition and understand that  
20 this Tradition is part of God's Revelation to us.

21  
22 F. Why do some people try to change what the Church teaches about Jesus Christ?

- 23 1. People have tried to change teaching about Christ for many different reasons.  
24 Sometimes it is to justify their particular belief or lack of belief. Sometimes it has  
25 been in a good-hearted effort to try to explain mysteries about Jesus Christ or God's  
26 Revelation  
27 2. In the early history of the Church, there were a number of heresies about Jesus Christ  
28 which arose when people tried to explain the mystery of who he was and is. An  
29 example of this is the Arian heresy which denied the divinity of Christ.  
30 3. Sometimes people did not like what Jesus taught or did or what happened to him.  
31 There were a number of "gospels" written which the Church, under the guidance of the  
32 Holy Spirit, recognized as not authentic. Some of these gospels shied away from  
33 teaching the suffering and death of Jesus.  
34 4. In modern times, there are individuals and groups such as the Jesus Seminar which try  
35 to explain in natural scientific terms the miracles of Jesus, thus undermining his  
36 divinity.



## II. WHO IS JESUS CHRIST?

*The purpose of this course is to introduce students to the Mystery of Jesus Christ, the Living Word of God, the second person of the Blessed Trinity. In this course students will understand that Jesus Christ is the ultimate revelation to us from God. In learning about who he is the students will also learn who he calls them to be.*

### I. What do we know from God?

#### A. Revelation: God's gift of himself

##### 1. Divine Revelation

a. Definition/meaning

b. Scripture is the inspired record of God's Revelation in history

c. The divine plan is disclosed—Salvation History

##### 2. Scripture, Tradition and the Deposit of Faith

a. Definition/ meaning

b. Tradition is the living transmission of the message of the Gospel in the Church

#### B. Response to Revelation: the return gift of ourselves to God's self-revelation

##### 1. What is faith in general?

a. A grace that enables assent of mind and will

b. Willingness to believe and trust in what God has communicated to us

c. Relationship with God: Father, Son and Holy Spirit

##### 2. Faith in Jesus Christ leads to discipleship

a. Recognition and acceptance of him as the Son of God who died to save us from our sins

b. Willingness to believe and trust in what Jesus has taught us about the Triune God, about ourselves and about how to live

c. This faith has practical implications for daily life and a relationship with Christ

##### 3. The relationship between faith and religion

##### 4. The fullness of Revelation is reflected in the life and teaching of the Catholic Church

a. Founded by Jesus Christ

b. Church is the Body of Christ in the world

c. The Church is a unity of one faith in one Lord through one baptism

d. The Magisterium guards and hands on deposit of faith and is entrusted with the authentic interpretation of Revelation.

### II. Jesus' Revelation: Who Is Jesus Christ

#### A. Son of God from all eternity and Son of Mary from the moment of the Incarnation

##### 1. Mystery of the Incarnation: Emmanuel (God-is-with-us) John 3:16-17

a. Jesus Christ is the logos Word of God, the fulfillment of God's promise to Adam and Eve and to the people of ancient Israel

b. Christ continues his presence in the world through the Church

c. All events of Christ's life are worthy of reflection and imitation (Cf. Gospel accounts)

- 1  
2 B. What does Jesus reveal to us about God? (John 14:9)  
3 1. God is Trinity: One in three Divine Persons  
4 a. This is the central mystery of our faith  
5 b. All three Persons share attributes: - eternal, almighty, all-knowing (omniscient),  
6 all-loving, transcendent and yet immanent  
7 c. The three Divine Persons of the Trinity are inseparable both in what they are  
8 and in what they do; within each divine operation each shows forth what is  
9 proper to him, especially in the Incarnation and the gift of the Holy Spirit  
10 (CCC, 267)  
11 d. The three Persons are in relationship to each other in a unique way; these  
12 relationships are an intrinsic aspect of the mystery of the Trinity.  
13 2. God the Father and Jesus Christ's father and our father.  
14 a. Jesus teaches us that God is loving, caring, healing, forgiving, true  
15 b. God the Father's love is faithful and eternal  
16  
17 C. The three Divine Persons of the Trinity  
18 1. The First Person of the Trinity: God the Father  
19 a. God the Father is the source of all that is, visible and invisible  
20 b. God is Father in relation to the Son from all eternity  
21 c. God is Father to all those baptized as his adopted sons and daughters through  
22 and in the Son.  
23 d. God the Father of mercy also cares for the unbaptized  
24 2. The Second Person of the Trinity: God the Son  
25 a. Jesus Christ: eternally begotten and incarnate in time  
26 1) Son of God, true God, consubstantial with the Father  
27 2) Son of Mary, true man; the perfection of who we are created to be  
28 3) Savior and Redeemer  
29 b. Unique role of Mary, the Mother of God  
30 1) The Annunciation and Mary's "yes"  
31 2) An unparalleled recipient of God's grace: Immaculate Conception;  
32 Assumption  
33 3) Mary is Ever-Virgin  
34 3. The Third Person of the Trinity: the Holy Spirit, the Lord and giver of life  
35 a. Eternally proceeding from the Father and the Son  
36 b. Only fully revealed by Jesus  
37 c. Sanctifier of the Church and her members  
38 4. The development of Trinitarian Theology in the Early Councils of the Church  
39 a. the struggles of the Church to maintain Apostolic Faith in light of  
40 Christological controversies and heresies  
41 b. Church teaching articulated to battle Gnosticism, Arianism, Monophysitism  
42  
43 **III. What does Jesus Christ reveal to us about himself?**  
44  
45 A. What does it mean to say that Jesus Christ is fully God and fully man?

- 1 1. Jesus Christ is truly the Son of God who, without ceasing to be God and Lord, became  
2 man and our brother. CCC 469
- 3 2. Jesus Christ was human. The eternal Son of God incarnate worked with human hands,  
4 he thought with a human mind. He acted with a human will, and with a human heart he  
5 loved. He was like us in all things except sin. (CCC, 470) Man's creator has become  
6 man. (CCC 526) Jesus showed his humanity in every event of his human life:  
7 a. In his family life, his friendships and his socialization with others we see him  
8 experience human joy and happiness and demonstrate human virtues  
9 b. Through things such as hunger and thirst in the desert, temptation by the devil,  
10 grief at the death of Lazarus, agony in the Garden of Gethsemani, and his death  
11 on the Cross we know that he also experienced pain, suffering and sorrow. In  
12 his human encounter with the sick and the outcast, he personified compassion.  
13

#### 14 **IV. What does Jesus Christ tell us about ourselves?**

- 15 A. Jesus embodies what has been revealed in and through creation  
16 1. God created the human person in his image and likeness; male and female he  
17 created them. This is why we must respect the dignity of all people.  
18 2. What it means to be fully human: to fully accept and become the person God created  
19 us to be, a human person endowed with special gifts which reflect God: immortality,  
20 intellect, free will, the ability to love  
21 3. The Incarnation affirms that we are created as good, but in need of salvation, and  
22 meant for eternal glory with God. The Incarnation also describes how God continues to  
23 work out our sanctification in the world, e.g., Church, Sacraments, priesthood  
24 4. God has entrusted his creation to us; we are stewards charged with procreating and  
25 protecting life and helping all creation to flourish.  
26
- 27 B. Jesus Christ redeems us and gives us his grace so that we can choose the good according to  
28 God's will and resist sin and its effects  
29 1. Jesus invites us to believe in him, to invite him into our hearts, and to follow him and  
30 his teaching as the path that leads to life for he is "the way, the truth, the life and is  
31 worthy of our belief, adoration, and love  
32 2. He reveals the way to repentance and conversion, teaching us to leave sin behind and  
33 to live a new life in him; he gives us the spiritual power and grace to overcome evil  
34 3. He teaches us how to be single-hearted in our desire for God to offset the disordered  
35 affections and divided hearts with which we live  
36
- 37 C. Jesus Christ reveals the Father to us, who we are, and our call to holiness  
38 1. By becoming man, and by his death and Resurrection, Jesus Christ unites us to God in  
39 a unique way  
40 2. We become the free adopted children of the Father (Gal. 4)  
41 3. We are conformed to Christ and can grow in holiness and goodness  
42 a. Lessons from the Sermon on the Mount (Matthew 5-7)  
43 b. Parables and other teaching of Jesus Christ  
44 c. Good teacher, what must I do to inherit eternal life? (Mark 10:17-22)  
45 d. Teaching about the final judgment (Matthew 25:31-46)  
46

- 1 4. He teaches us to pray and teaches us through prayer
- 2 a. In the Gospels, the Lord Jesus teaches us about prayer:
- 3 1) going off by himself to pray teaches us the importance of finding time
- 4 for prayer (Mark 1:35; Mark 6: 46; Luke 5:16)
- 5 2) Jesus Christ teaches his Apostles and disciples to pray
- 6 (Matthew 7: 7-11)
- 7 3) the Lord Jesus teaches the importance of perseverance in prayer (Luke
- 8 11:5-13; Luke 18: 1-8)
- 9 b. Jesus Christ teaches us through prayer:
- 10 1) The Lord Jesus teaches us to approach prayer with a sense of humility
- 11 and need (Luke 18: 9-14)
- 12 2) God is our Father (Matthew 6: 9-13: Luke 11: 2-4)
- 13 3) Jesus Christ intercedes for us (John 14: 13; John 16: 24)
- 14

## 15 **V. Challenges**

### 17 **A. How can we know God really exists?**

- 18 1. We can know God really exists in a number of ways: through reason, through
- 19 experience and also through belief
- 20 2. By looking around at creation, reason and experience can point to an answer.
- 21 a. It is hard to believe that the world and everything in it, including human beings,
- 22 happened by chance.
- 23 b. As a number of theologians throughout the history of the Church have taught,
- 24 creation did not happen by chance. Someone had to be behind it, and that
- 25 someone is God.
- 26 3. Reason and experience can also teach us to accept the word of other believers
- 27 a. God's Revelation comes down to us through Scripture and Tradition
- 28 b. the testimony and witness of others who have gone before us: people whose
- 29 stories appear in the Bible; Apostles, saints and martyrs
- 30 c. the faith of people we know today: the pope and bishops in union with him;
- 31 priests and deacons; parents, grandparents and other family members;
- 32 teachers; the witness of fellow Catholics as well as the witness of non-
- 33 Catholic believers.
- 34 4. For those who do believe, through their faith they can grow in the knowledge and
- 35 experience of the reality of God and his existence.
- 36

### 37 **B. There are some who see human suffering and conclude that God does not care about us. Why**

38 **do we say that he loves us deeply?**

- 39 1. We say God loves us deeply, even in the midst of suffering, because he reveals his love
- 40 to us in many ways, especially in his taking our suffering upon himself for our sake.
- 41 a. He shows us his love in creation
- 42 1) God created the world entirely out of love and not out of necessity
- 43 2) God created human beings in his image and likeness with the ability to
- 44 love and be loved
- 45 b. The suffering and death of Jesus Christ shows and proves that love.

- 1                                   1) God sent his Son to redeem us from our sins so that we can share a life  
2                                   of love eternally with him. (Jn 3:16-17)  
3                                   2) Jesus lives now and establishes a relationship with each and every one  
4                                   of us  
5                                   3) God continually calls us to union with him in his Son through the Holy  
6                                   Spirit by means of a life of holiness  
7                                   c. God helps us know and sense his love through the people and events of our  
8                                   lives  
9                                   2. We also know of his love because he tells us of his loving plan to save us  
10                                   a. He tells us in Scripture, the living word of God  
11                                   b. He also tells us through the liturgy of the Church, speaking to us in the  
12                                   Scripture and giving of himself to us in the Eucharist  
13  
14 C. How can people say that God is good if suffering is present in the world?  
15                                   1. Suffering that exists in the world is not something caused by God or sent by God; God  
16                                   only brings about what is good for he is goodness itself. When there is evil and  
17                                   suffering, God does not cause it; but he does permit it for a greater good.  
18                                   2. Evil is a reality and a scandal, that is, it is hard to understand the why of it. (cf., CCC,  
19                                   309-314) Some evil and suffering is a result of the work of the Devil or Satan.  
20                                   3. Much suffering is the result of human sin and is not from God. It was God who gave  
21                                   us free will; sin is the result of the misuse of this gift.  
22                                   4. The passion and death of Jesus can help us to see beyond suffering, and remind us that  
23                                   God is present with us in our suffering, pain, and death  
24                                   5. The Scriptures try to help us understand suffering: the Psalms, the story of Job, and the  
25                                   prophets offer insights and consolation.  
26                                   6. We need to remember that God always wants what is best for us  
27                                   7. Natural disasters can be understood as a sign of the incompleteness of creation, rather  
28                                   than a sign of God's displeasure or punishment.  
29  
30 D. Does God really want us to be happy?  
31                                   1. Yes. From the beginning of Creation, God has created us to be happy both in this  
32                                   world and in the next, and has shown us the ways to be truly happy. Unhappiness was  
33                                   caused by people themselves when they did not or would not listen to him.  
34                                   2. God sent his only Son, Jesus Christ, so that we might be saved (John 3:16); that  
35                                   confident hope is the cause for happiness in spite of suffering  
36                                   3. Jesus Christ taught us all he did so that we might share in his joy (John 15: 11), which  
37                                   shows us again his desire for our happiness.  
38                                   4. The blueprint for happiness is found in Christ's teaching of the Beatitudes  
39                                   5. Joy is the mark of followers of Christ (Philippians 4: 4)  
40  
41 E. There are some who dismiss God's Revelation and say that the beliefs and doctrines taught by  
42                                   the Church have been made up by members of the Church. How can we be sure that what the  
43                                   Catholic Church teaches has come from God?  
44                                   1. We can be sure that what the Church teaches has come from God because of Apostolic  
45                                   Tradition and Apostolic succession.

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37

2. What was revealed in and through Jesus Christ was entrusted to the Apostles who were taught directly by Jesus. They in turn passed on those beliefs through those who succeeded them.
3. Through the centuries, the bishops, the successors of the Apostles, have carefully transmitted to the generations they shepherd the truths revealed and taught by Jesus Christ.
4. Jesus Christ promised his Apostles that he would be with the Church until the end of time (Matthew 28: 20)

### III. THE MISSION OF JESUS CHRIST (THE PASCHAL MYSTERY)

*The purpose of this course is to help students understand all that God has done for us through his Son, Jesus Christ. Through this course of study, students will learn that from the first moment of creation, God has planned for us to share eternal happiness with him which is accomplished through the Redemption Christ won for us. Students will learn that they share in this Redemption only in and through Jesus Christ. They will also be introduced to what it means to be a disciple of Christ and what life as a disciple entails.*

#### I. The Goodness of Creation and Our Fall from Grace

##### A. The Creation of the World and our first Parents

###### 1. Revelation as found in the Book of Genesis:

- a. Understanding literary forms in Scripture
- b. Genesis 1-11 conveys religious truth rather than science
- c. The book reveals truth about which science and history can only speculate
- d. Scripture's use of figurative and symbolic language in Genesis 1-11 (cf. CCC 362, 374, 390, 396)

###### 2. The Trinitarian God is the Creator of all; all creation reflects the glory of God

###### 3. Human beings as the pinnacle of creation:

- a. Created in the image and likeness of God: Father, Son and Holy Spirit
- b. Human persons are a body-soul unity; this reflects the physical and spiritual realities in the world

###### 4. God's plan: original holiness and original justice

##### B. Original Sin

###### 1. The Book of Genesis: the rebellion of Adam and Eve and its consequences

- a. The rebellion of Adam and Eve was a rejection of their humanity and the desire to be God—a rejection of a God-centered life and the choice of a self-centered life
- b. The consequences of Adam and Eve's sin: loss of paradise, original holiness and original justice
- c. Original Sin and its consequences for all: suffering, death, a tendency toward sin, need for salvation

#### II. The Promise of a Messiah

##### A. The First Prophecy of the Messiah, God's promise to redeem the world (Genesis 3:15)

1. God's immediate response to Adam and Eve's sin is to promise Redemption
2. Promise endures despite the escalation of sin (the Book of Genesis: the murder of Abel, the Tower of Babel, the Flood)

##### B. Longing for the fulfillment of the promise

###### 1. God's covenants with Old Testament peoples

- a. A covenant is a solemn commitment between God and human beings
- b. God made a covenant with Noah, with Abraham and with Moses (CCC, 56-64)
- c. Each of these covenants foreshadows the Paschal Mystery

2. The people of ancient Israel entrusted with knowledge of God's promise
3. Judges, kings and prophets: reminding the people of ancient Israel about the promise
4. The promise to David
5. The "suffering servant" passages in Isaiah

C. The promise of redemption is fulfilled in Jesus

1. The Gospels recognize Jesus as the fulfillment of the promise
  - a. The Annunciation
  - b. The dream of St. Joseph
  - c. The Gospels apply the ancient prophecies to Jesus
2. Why the Word became flesh
  - a. To save us by reconciling us with God who loved us and sent his Son to be the expiation for our sins
  - b. That we might come to know the depth of God's love for us
  - c. To be our model of holiness
  - d. To make us partakers of the divine nature (CCC 457-460)
3. Christ's whole life was a mystery of redemption
  - a. By becoming poor he enriched us with his poverty
  - b. In his hidden life his obedience atones for our disobedience
  - c. In his preached word he purifies our consciences
  - d. In his compassion and in his healings he bore our infirmities
  - e. In his Cross and Resurrection he justified us (CCC 517)

### III. Redemption through the Paschal Mystery

- A. The Passion, death, and Resurrection of Jesus: Redemption accomplished and the promise fulfilled
  1. The mystery of redemptive love and suffering on the cross
    - a. Overcoming temptation by Satan
    - b. Events of the Passion... The Suffering servant
    - c. The Kenosis: Phil 2:5-11
  2. The Resurrection
    - a. An historical event involving Christ's physical body
    - b. A transcendent event in which Jesus is no longer bound by space and time
    - c. A promise of our own resurrection I Cor 15
    - d. Peter's experience of forgiveness and salvation
  3. We participate in the mystery of Redemption through the sacramental life of the Church, especially the Holy Eucharist
- B. The Ascension and glorification of Jesus culminating in the sending of the Holy Spirit at Pentecost
  1. Jesus' promise to be with us forever (Matthew 28:20)
  2. The sending of the Holy Spirit as part of the promise
  3. Where Jesus has gone, we hope to follow



1  
2 **IV. Moral Implications for the Life of a Believer**  
3

- 4 A. Christ was put to death for our sins and raised for our justification (cf., Rom 4:25)  
5 1. Eternal life with God in heaven is God's desire for us  
6 2. We need to accept and live the grace of redemption  
7 a. By practicing the virtue of hope  
8 b. By praying for the coming of the Kingdom of God and to work toward that goal  
9 3. Death and our judgment by God  
10 a. Immediate or particular judgment  
11 b. Last Judgment  
12 c. Heaven, hell, purgatory  
13  
14 B. Universal call to holiness of life  
15 1. We are made in the image of God: free will  
16 2. Personal response shown in our way of life  
17 3. Holy Spirit and grace enable us to live holiness of life  
18 4. Essential elements of a life growing in holiness: interiority or reflection, self-  
19 examination and introspection (cf. CCC 1779)  
20  
21 C. Living as a disciple of Jesus  
22 1. Adherence to Jesus and acceptance of his teaching  
23 2. Conversion of heart and life and the formation of conscience  
24 3. Worshiping and loving God as Jesus taught  
25 4. Living a sacramental life  
26 5. Putting Jesus' moral and spiritual teaching into practice  
27 6. Serving the poor and marginalized  
28 7. Fulfilling responsibility for the mission of evangelization  
29 8. Fulfilling responsibility for stewardship  
30

31 **V. Prayer in the Life of a Believer**  
32

- 33 A. God calls every individual to a vital relationship with him experienced in prayer (CCC,  
34 2558)  
35  
36 B. Developing intimacy and communion with Jesus Christ through prayer is essential aspect  
37 in the life of a believer or disciple (CT 5, GDC 80, NDC 19B)  
38  
39 C. Scripture is a source and guide for prayer.  
40 1. Scripture is a source in that many prayers come out of the Bible or are partly based on  
41 Scriptural passages or events: psalms and canticles, Our Father, Hail Mary, Angelus  
42 2. Scripture is a guide in that it gives us models of praying in biblical figures and teaches  
43 us about prayer  
44  
45 D. Prayer can be vocal, meditative or contemplative  
46

1 E. Prayer requires effort and commitment  
2

3 **VI. Challenges**  
4

5 A. Why would God the Father allow his Son Jesus to suffer and die the way he did?

- 6 1. God the Father allowed Jesus Christ his Son to suffer and die the way he did because  
7 of his love for all human beings; in that love, he wants us to live eternally with him in  
8 heaven.  
9 2. Because of Adam and Eve's sin, all human beings could not live eternally with God  
10 unless we were redeemed.  
11 3. The way we would be redeemed was for Jesus, the Son of God, to take on our  
12 humanity and to suffer and die for us; this reversed the power of suffering and death  
13 and enabled it to become salvific  
14

15 ≈ Why are followers of Jesus Christ sometimes so willing to make sacrifices and to accept pain  
16 and suffering, especially in witness to Christ and their faith?

- 17 1. Christians are willing to make sacrifices and undergo suffering patiently for a number  
18 of reasons.  
19 a. They are following the example of Jesus Christ, who through his suffering and  
20 death gained salvation for us.  
21 b. Jesus Christ also predicted that people would suffer for their faith, and  
22 promised that he would be with them in their suffering. Knowing this, believers  
23 try to accept suffering patiently, to trust in God and to pray for his grace to  
24 sustain them.  
25 c. Followers of Jesus Christ know that suffering is never in vain because it can  
26 help one move toward heaven and eternal life. In our suffering, we can help  
27 make up to some degree for the hurt and harm we cause by our sin.  
28 d. Finally, the suffering, death, Resurrection and Ascension of Jesus teaches us to  
29 look beyond the sufferings of this world to the promise of eternal life with  
30 God in heaven.  
31

32 C. Isn't making sacrifices and putting up with suffering a sign of weakness?

- 33 1. No. Making sacrifices and putting up with suffering requires a great deal of courage  
34 and strength. Jesus teaches us by example the value of unselfish living and the courage  
35 and strength that requires. It takes much strength to live the principles of non-violence  
36 which Jesus Christ taught us.  
37 2. Jesus shows us through the whole Paschal Mystery (suffering, death, Resurrection and  
38 Ascension) that giving of ourselves is the path to eternal life and happiness.  
39 3. He gives us the example of accepting the Father's will even when it involves suffering.  
40 4. Jesus teaches us both in word and by example to refrain from revenge and to forgive  
41 those who hurt or sin against us  
42

43 D. In the end, isn't it really only the final result that matters?

- 44 1. No. Everything that a person does matters. The end never justifies the means.  
45 2. One must never do evil that good may come of it. (CCC 1789)  
46

## IV. JESUS CHRIST'S MISSION CONTINUES IN THE WORLD TODAY (THE CHURCH)

*The purpose of this course is to help the students understand that in and through the Church they encounter the Living Jesus Christ. They will be introduced to the fact that the Church was founded by Christ through the Apostles and is sustained by him through the Holy Spirit. The students will come to know that the Church is the living Body of Christ today. This Body has both Divine and human elements. In this course, students will learn not so much about events in the life of the Church but about the sacred nature of the Church.*

### I. Christ established his one Church to continue his presence and his work

#### A. The Origin, Foundation, and Manifestation of the Church

1. Church - planned by the Father (LG 2, CCC 759)
2. Church was instituted by Christ who
  - a. Inaugurated the Church by preaching Good News
  - b. Endowed his community with a structure
  - c. Gave the Church totally of himself for our salvation
3. The Holy Spirit revealed the Church at Pentecost
4. Church is pillar and foundation of Truth

#### B. The descent of the Holy Spirit

1. Fifty day Preparation
2. Jesus with us always
3. The events of the first Pentecost

#### C. Holy Spirit is present in the entire Church

1. Spirit present in and through the Church
2. Communion with Trinity and each other.
3. Charisms of the Holy Spirit in the Church's life

#### D. Holy Spirit inspires Apostles' mission

1. The Great Commission
2. The preaching of Peter on Pentecost
3. The growth of the Church
4. Conflict with Jewish and Roman authorities
5. The Church spreads to the Gentiles
  - a. The conversion of St. Paul
  - b. Paul's missionary journeys

#### E. Handing on the teaching of Jesus

1. Apostolic Tradition
2. The development of the New Testament

#### F. The role of the Apostles in the early Church

1. Jesus entrusted the foundation of Church to Peter

- 1 2. The Council of Jerusalem: the Apostles recognized as leaders of the Church
- 2 3. Community of Apostles continued in community of pope and bishops

## 4 **II. Biblical Images of the Church (Partial Insights of Church sharing in Trinitarian** 5 **Communion)**

- 7 A. Old Testament prefigures such as Noah's Ark, the remnant foretold by the prophets
- 8
- 9 B. The People of God, the Body of Christ, the Temple of the Holy Spirit, the Seed and
- 10 beginning of the Kingdom of Heaven
- 11
- 12 C. Other Images of the Church
- 13 1. Bride of Christ
- 14 2. Family of God
- 15 3. Way to Salvation
- 16 4. Vine and Branches
- 17 5. Marian Images

## 18 **III. The Marks of the Church**

- 19 A. The Church is one
- 20
- 21 1. Unity in Jesus Christ through the Holy Spirit
- 22 2. Visible unity of Church in the world
- 23 3. Unity in diversity: Communion of Western/Eastern Churches
- 24 a. There are twenty-one Eastern Catholic Churches and one Western Church, all in
- 25 union with the Pope
- 26
- 27 4. Wounds to unity
- 28 a. Heresies (Note modern parallels)
- 29 b. Schisms (The split between East and West)
- 30 1) Following the Council of Ephesus in 431, those Churches which did not
- 31 condemn Nestorius, principally the Chaldean Church, broke away; later
- 32 returned to union with Rome
- 33 2) Following the Council of Chalcedon in 451, those who did not condemn the
- 34 Monophysite heresy formed what are called the Oriental Orthodox Churches.
- 35 3) Eastern Schism of 1054
- 36 c. Protestant Reformation
- 37 d. New divisions - sects
- 38 f. Apostasy
- 39 5. Ecumenism
- 40 a. Jesus' prayer for unity (Jn 17: 11)
- 41 b. Vatican II documents
- 42 c. Ecumenical dialogues with Orthodox Churches and Protestant ecclesial and faith
- 43 communities
- 44 d. The fullness of Christ's Church subsists in the Catholic Church (LG, 8)
- 45 6. Interreligious Dialogue
- 46 a. Judaism, which holds a unique place in relation to the Catholic Church

- 1           b. Islam
- 2           c. Other religions
- 3
- 4 B. The Church is holy
- 5     1. Holiness is from the all-holy God: all human beings are called to live in holiness
- 6     2. Christ sanctifies the Church through the Holy Spirit and grants the means of holiness to
- 7         the Church
- 8     3. Church members must cooperate with God’s grace
- 9         a. Divine and human dimensions of the Church
- 10    4. Church members sin, but Church as Body of Christ is sinless
- 11         a. Church constantly fosters conversion and renewal
- 12    5. Mary, the model of faith
- 13         a. The Annunciation and Mary’s “yes” to God
- 14         b. Mary’s perpetual virginity
- 15         c. The Immaculate Conception and the Assumption
- 16    6. Canonized saints: models of holiness
- 17         a. Their example encourages us
- 18         b. They intercede for us
- 19    7. Church always needs reform (LG 8.3, cited in CCC 827, 1428; Decree on Ecumenism 6.1, cited in CCC
- 20         821)

- 21
- 22 C. The Church is catholic
- 23     1. Church is worldwide
- 24     2. Church exists for all people and is the means to salvation for all people
- 25     3. Church’s relation to other churches and religions
- 26     4. Salvation comes from the Church even for non-members (cf. Dominus Jesus, section 20; CCC
- 27         1257)

- 28
- 29 D. The Church is apostolic
- 30     1. Founded by Christ on the Twelve with the primacy of Peter
- 31     2. Has apostolic mission and teaching of Scripture and Tradition
- 32     3. Guided by successors of the Twelve, the pope and bishops
- 33     4. Christ calls all Church members to share Gospel of salvation

34

35 **IV. The Church in the World**

- 36
- 37 A. Church is sign and instrument of communion with God and unity of the human race
- 38
- 39 B. Christ founded Church with a divine purpose and mission
- 40     1. Jesus – not the members - endowed Church with authority, power and responsibility
- 41     2. Church transcends history yet is part of history
- 42     3. Church continues Christ’s salvation, preserves and hands on his teaching
- 43     4. Church scrutinizes “signs of the times” - interprets them in light of Gospel
- 44
- 45 C. Visible structure of the Church: a hierarchical communion
- 46     1. The College of Bishops in union with the pope as its head
- 47         a. The Holy See

- 1           b. Individual dioceses
- 2           c. Parishes
- 3           d. Family: the domestic Church
- 4        2. The various vocations of life
- 5           a. Ordained diocesan and religious priests continue the ministry of Christ the Head
- 6           b. Ordained deacons continue the ministry of Christ the Servant
- 7           c. Religious: consecrated by vows to Christ
- 8                1) Religious orders
- 9                2) Religious societies
- 10          d. Laity: baptized members of Christ
- 11                1) Evangelization and sanctification of the world
- 12                2) Some of the laity work full time for the Church
- 13                3) The laity live in various states of life
- 14                    a) Marriage and family life
- 15                    b) Single life
- 16
- 17        D. Teaching office in the Church
- 18           1. The teaching role of the pope and bishops
- 19                a. Authentic interpreters of God's Word in Scripture and Tradition
- 20                b. Assure fidelity to teachings of the Apostles on faith and morals (CCC, Glossary)
- 21                c. Explain the hierarchy of truths
- 22                d. Obey the mandate for evangelization
- 23           2. Indefectibility and infallibility
- 24                a. Indefectibility: the Church will always teach the Gospel of Christ without error
- 25                    even in spite of the defects of her members, both ordained and lay
- 26                b. Infallibility: the gift of the Holy Spirit which gives the Church the ability to teach
- 27                    faith and morals without error
- 28                        1) The pope and bishops exercise infallibility when they teach together either in
- 29                            regular teaching or when gathered in an Ecumenical Council
- 30                        2) The pope can exercise infallibility when teaching alone on faith and morals
- 31                            when the teaching is held in common by the bishops of the world and the pope
- 32                            declares that he is teaching *ex cathedra*
- 33           3. The law of the Church
- 34                a. Pastoral norms for living the faith and moral life, e.g., the Precepts of the Church
- 35                b. Laws or disciplines of Church can be adjusted for new circumstances
- 36

## 37 **V. Implications for Life of a Believer**

- 38
- 39        A. Belonging to the Church is essential
- 40           1. Christ willed the Church to be ordinary way and means of salvation
- 41           2. We receive Christ's redemption as members of his Body the Church
- 42           3. Christ entrusted Word and Sacraments to the Church for our salvation
- 43           4. Church has fullness of truth and totality of the means of salvation
- 44
- 45        B. Jesus Christ enriches us through the Church
- 46           1. Through the Sacraments beginning with Baptism

- 1 2. Through a life of prayer, communion, charity, service, and justice in the household of
- 2 faith
- 3 3. Through association with others who want to follow Christ in the Church
- 4

5 C. Living as a member of the Church, the Body of Christ, means we live as disciples,  
6 proclaiming the Lord Jesus' teaching to others

- 7 1. As disciples of Christ we are "salt and light for the world"
- 8 a. Living as Christ calls and teaches us as known in and through the Church
- 9 b. Active response to call to holiness at home, workplace, public square
- 10 c. Examples for Christian witness in parish and diocese
- 11 2. Necessity of prayer
- 12 a. The Lord forms, teaches, guides, consoles and blesses us through prayer
- 13 b. Prayer helps us understand the teachings of Jesus Christ and his Church in a deeper
- 14 way and live them more fully
- 15

## 16 VI. Challenges

17

18 A. Why do I have to be a Catholic? Aren't all religions as good as another?

- 19 1. To be a Catholic is to be a member of the one true Church of Christ. While elements of
- 20 truth can be found in other churches and religions, the fullness of the means of
- 21 salvation subsists in the Catholic Church.
- 22 2. Christ willed that the Catholic Church be his Sacrament of salvation, the sign and the
- 23 instrument of the communion of God and man (CCC 780)
- 24 3. Christ established his Church as a visible organization through which he communicates
- 25 his grace, truth, and salvation
- 26 4. Those who do not know Christ or the Catholic Church are not excluded from salvation.
- 27 In a way known to God all people are offered possibility of salvation
- 28 5. Members of the Catholic Church have the duty to evangelize others
- 29

30 B. Isn't the Church being hypocritical in telling other people to be holy and avoid sin when  
31 many Catholics, including the clergy, are guilty of terrible wrongs?

- 32 1. Some members of the Church might be hypocritical. Members of the Church, like
- 33 all human beings, are guilty of sin but this doesn't make the Church wrong or
- 34 hypocritical.
- 35 2. The Church teaches what God has told us about how to be holy and the necessity of
- 36 avoiding sin. Failure by members of the Church to live out what God has taught
- 37 does not invalidate the truth of the teaching.
- 38 3. The Church is guided and animated by the Holy Spirit, and as the Body of Christ
- 39 remains sinless even if her members sin.
- 40

41 C. Who needs organized religion? Isn't it better to worship God in my own way, when and how  
42 I want?

- 43 1. God wants us to come to him as members of his family, his new people, so he
- 44 established the Church to accomplish that purpose.
- 45 2. Because human beings are social in nature, we need each other's encouragement
- 46 support and example.

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41

3. Worship of God has both a personal dimension and a communal dimension: personal, private worship is encouraged to complement communal worship
4. The Church offers us authentic worship in spirit and in truth when we unite ourselves with Christ's self-offering in the Mass.
5. The good thing about the fact that the Catholic Church is so well organized is that all the members, clergy and laity alike, are accountable to someone.

D. How is it that the Catholic Church is able to sustain the unity of her members even though they live out their faith in different cultures and sometimes express their faith in different ways?

1. The Church is able to sustain unity because she has the apostolic teaching office of the pope and bishops to guide and direct her.
2. It is the pope and bishops who are the successors in every age to St. Peter and the Apostles.



## V. SACRAMENTS AS PRIVILEGED ENCOUNTERS WITH JESUS CHRIST

*The purpose of this course is to help students understand that they can encounter Christ today in a full and real way in and through the Sacraments, and especially through the Eucharist. Students will examine each of the Sacraments in detail so as to learn how they may encounter Christ throughout life.*

### I. The Sacramental Nature of the Church

- A. Definition of Sacrament: an efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. (cf. CCC, 1131)
- B. The Church and the sacramental economy of salvation (CCC 849)
  - 1. Jesus Christ is the living Sacrament of God (1088-90)
  - 2. The Church as Universal Sacrament
    - a. Jesus made the Church a kind of sacrament (CCC 774-76)
    - b. Church has a sacramental view of all reality (CCC 739)
    - c. Church is sacrament of the Trinity's communion with us (CCC 774)
- B. We receive redemption by the seven Sacraments
  - 1. Sacrament Definition (CCC 1131)
    - a. Eastern Churches use the word "Mystery" for Sacrament and celebrate them in a similar but different way
    - b. Sacraments confer the grace they signify. (CCC 1127)
      - 1) Grace: Sanctifying and Actual- Gratuitous (1996-2005)
      - 3) Sacramental grace (CCC 1129)
  - 2. Christ acts through the Sacraments (CCC 1084-85)
    - a. Signs and symbols (CCC 1145-52)
    - c. Sacraments for healing and sanctification (CCC 1123; 1421)
    - d. Experiential sign of Christ's presence (CCC 1115-16)
  - 3. The Church at prayer (CCC 1073)
    - a. Prayer defined; different forms (CCC 2559; 2565)
    - b. Essential for a believer (CCC 2558)
    - c. Liturgical prayer and the Sacraments (CCC 1137-44)
    - d. Personal prayer; Christian meditation (CCC 2626-43; 2705-19)

### II. The Seven Sacraments

- A. Sacraments of Initiation (CCC 1212)
  - 1. Baptism: the Sacrament which forgives Original Sin and all personal sins, gives birth into the new life by which we become adoptive children of the Father, makes us members of Christ and temples of the Holy Spirit, incorporates us into the Church, makes us sharers in the priesthood of Christ. We are also given a permanent sign or character (CCC 1279-80)
    - a. Understanding the Sacrament
      - 1) Historical development (CCC 1229-33)

- 1                   2) Theology (CCC 1217-28)
- 2                   3) Scriptural basis (Mt 3: 1-12; Mt 3:13-17; Mt 29:19; Mk 1:9-11; Lk 3:21-22; Jn
- 3                   1:22-34; Jn 3:1-15; Acts 2:37-41)
- 4                   b. Celebration (CCC 1229-45)
- 5                   1) Baptism of infants
- 6                   2) Baptism of adults
- 7                   c. Essential elements (CCC 1239-40)
- 8                   1) Immersion or the triple pouring of water on the head
- 9                   2) Saying the words of the formula
- 10                  d. Other elements: (CCC 1237-45)
- 11                  e. Effects of the Sacrament (1262-70)
- 12                  1) Freed from Original Sin and all sins (CCC 1263)
- 13                  2) Die and rise with Christ (CCC 1227)
- 14                  3) Adopted children of God (CCC 1265-66)
- 15                  4) Members of the Church (CCC 1267- 70)
- 16                  5) Indelible character (CCC 1272-74)
- 17                  6) Holy Spirit and discipleship (CCC 1241)
- 18                  f. Requirements for reception
- 19                  1) Adults (CCC 1247-49)
- 20                  2) For infants: (CCC 1250-52)
- 21                  3) Catechesis for baptized (CCC 1253-55)
- 22                  g. Minister of the Sacrament (CCC 1256)
- 23                  1) Ordinary circumstances
- 24                  2) In danger of death
- 25                  h. Necessity of Baptism: (CCC 1257-61)
- 26                  i. Implications
- 27                  1) Members of Church (CCC 1267)
- 28                  2) Common Priesthood (CCC 1268)
- 29                  3) Rights and duties (CCC 1269)
- 30                  4) Call to Mission (CCC 1270)
- 31                  5) Ecumenical aspect (CCC 1271)
- 32                  j. Appropriating and living this Sacrament
- 33                  1) reminders of our Baptism
- 34                    a) in the Church's liturgy: Easter Vigil, Renewal of Baptismal Promises,
- 35                    Sprinkling Rite at Mass
- 36                    b) in pious practices: blessing with Holy Water (fonts in churches and
- 37                    homes), Sign of the Cross
- 38                  2) prayer and reflection on the meaning of Baptism
- 39                    a) sharing in the death and Resurrection of Christ
- 40                    b) turning away from sin and selfish actions; ongoing conversion
- 41
- 42                  2. Confirmation: the Sacrament in which the gift of the Holy Spirit received at Baptism is
- 43                  confirmed, strengthened and perfected for living the Christian life
- 44                  a. Understanding the Sacrament
- 45                    1) Historical development (CCC 1290-92)
- 46                    2) Theology

- 1 (a) Western Church (CCC 1286-88)
- 2 (b) Eastern Churches (1289)
- 3 3) Scriptural basis (Acts 8:14-17)
- 4 b.. Celebration
- 5 1) Rite of Confirmation (CCC 1298-1300)
- 6 2) RCIA (CCC 1232-33; 1298)
- 7 3) Eastern Catholic Churches confirm at the time of Baptism, and in some cases
- 8 administer Eucharist then as well.
- 9 c. Essential elements of the Sacrament (CCC 1300)
- 10 1) Laying on of hands and anointing with Chrism
- 11 2) Saying the words of the formula
- 12 d. Requirements for reception
- 13 1) Baptized and Age (CCC 1306-8)
- 14 2) Preparation, Confession, Sponsor: (CCC1309-10)
- 15 e. Minister: (CCC 1312-14)
- 16 f. Effects and Implications
- 17 1) Perfection of Baptismal grace (CCC 1285)
- 18 2) Help of Holy Spirit's gifts and fruits (CCC1830-32)
- 19 3) Call to spread and defend faith
- 20 4) Discernment of God's call
- 21 5) Stewardship
- 22 g. Appropriating and living this Sacrament
- 23 1) reflect on the ways in which the gifts and fruits of the Holy Spirit are evident
- 24 and effective in our lives
- 25 2) pray to the Holy Spirit for growth in gifts and fruits as well as in sanctity and
- 26 grace
- 27
- 28 3. Holy Eucharist: the Sacrament which re-presents in the Mass the sacrificial death of
- 29 Christ and his Resurrection making it possible for us to eat his body and drink his blood
- 30 a. Understanding the Sacrament
- 31 1) Historical development (CCC 1324-32; 1345)
- 32 2) Theology
- 33 a. Signs (CCC 1333-36);
- 34 b. Institution (CCC 1337-40)
- 35 c. "In Memory" (CCC 1341-43)
- 36 d. Thanksgiving and Praise (CCC 1359-61)
- 37 e. Sacrificial Memorial (CCC 1362-72)
- 38 f. *Ecclesia de Eucharistia*
- 39 3) Scriptural basis:(Ex. 12; Mt 14:13-21, Mt 26:26-29, Mk 6:30-33, Mk14:22-25;
- 40 Lk 9:10-17, Lk 22:14-20; Jn 2:1-12, Jn 6: 22-59, Jn 13-17; 1 Cor 11:23ff)
- 41 b. Celebration
- 42 1) Parts of the Mass (CCC 1348-55)
- 43 2) Roles of Priests and Deacons (CCC 1566; 1570)
- 44 3) Roles of Faith Community (CCC1140;1348)
- 45 c. Essential elements
- 46 1) Unleavened bread and wine from grapes

- 1                   2) Eucharistic Prayer (1352-55)
- 2           d. Christ's Real Presence
- 3                   1) Transubstantiation (CCC 1373-1377)
- 4                   2) Worship of the Eucharist
- 5                        a) Adoration (CCC 1378)
- 6                        b) Tabernacle (CCC 1379)
- 7                        c) Viaticum (CCC 1524-25)
- 8                        d) Reverence (CCC 1385-6; 1418)
- 9           e. Effects of the Sacrament
- 10                   1) Union with Jesus and Church (CCC 1391; 1396)
- 11                   3) Forgiveness of venial sin (CCC 1394)
- 12                   4) Protection from grave sin (CCC 1395)
- 13           f. Requirements for reception
- 14                   1) Baptized member of the Church who believes in the Real Presence and
- 15                        Transubstantiation
- 16                   2) Free from grave sin (CCC 1385)
- 17                   3) One hour fast from food and drink
- 18                   4) Frequent Communion (CCC 1388-9)
- 19                   5) Eucharist two times a day (cf. CIC 917)
- 20           g. Minister of the Sacrament (CCC 1369; 1566)
- 21           h. Role of extraordinary ministers
- 22           i. Implications
- 23                   1) Ecumenical (CCC 1398)
- 24                   2) Love of God and Neighbor and Poor (CCC 1396-7)
- 25                   3) Nourishing Christ's life in us (CCC 1392)
- 26           j. Appropriating and living this Sacrament
- 27                   1) active participation in Mass where the Lord comes in both Word and
- 28                        Sacrament
- 29                   2) prayer of thanksgiving on receiving Jesus Christ in the Eucharist
- 30                   3) reflective prayer on the meaning of Christ's death and resurrection and petition
- 31                        for the grace to give to others of ourselves as the Lord did
- 32

## 33 B. Sacraments of Healing

- 34
- 35           1. Penance: the Sacrament through which sins committed after Baptism can be forgiven
- 36           a. Understanding the Sacrament
- 37                   1) Historical development (CCC 1425-29)
- 38                   2) Theology (CCC 1440-9)
- 39                   3) Scriptural basis (Mk 2:1-12; Lk 15: 11-32; Jn 8:1-11)
- 40           b. Celebration
- 41                   1) Individual confession
- 42                   2) Communal service (CCC 1482)
- 43                   3) General absolution (CCC 1483)
- 44           c. Essential elements
- 45                   1) Acts of the Penitent (CCC 1450-58)
- 46                   2) Absolution (CCC 1480-4)

- 1 d. Effects
- 2     1) Forgiveness of all sin (CCC 1468)
- 3     2) Grace to resist sin (CCC 1469)
- 4     3) Reconciliation with the Church (CCC 1443-5)
- 5 e. Requirements for reception
- 6     1) Contrition (CCC 1451-4)
- 7     2) Confess sins (CCC 1455-7)
- 8     3) Venial Sins (CCC 1458)
- 9 f. Minister of the Sacrament (CCC 1461-6; Seal 1467)
- 10 g. Implications: (CCC 1468-70)
- 11     1) Thanksgiving and Amendment
- 12     2) Ongoing conversion
- 13     3) Reconciliation with the Church community
- 14 h. Appropriating and living this Sacrament
- 15     1) prayer of thanksgiving for the gift of God's forgiveness of sins
- 16     2) reflective prayer on contrition in its fullest sense: sorrow for our sins with the
- 17         resolution to avoid future sin
- 18
- 19 2. Anointing of the Sick: the Sacrament which gives spiritual healing and strength to a
- 20     person seriously ill and sometimes also physical recovery
- 21 a. Understanding the Sacrament
- 22     1) Historical development (CCC 1512)
- 23     2) Theology
- 24         (a) Illness (CCC 1500-2)
- 25         (b) Christ the Physician (CCC 1503)
- 26         (c) Faith and healing (CCC 1504)
- 27         (d) Christ's suffering (CCC 1505)
- 28         (e) Disciples carry cross (CCC 1506)
- 29         (f) Holy Spirit's gift of healing (CCC1509)
- 30         (g) Christ institutes Sacrament of the sick ( CCC 1500-13)
- 31     3) Scriptural basis (James 5:13-15)
- 32 b. Celebration
- 33     1) Individual celebration (CCC 1514-16)
- 34     2) Communal celebration (CCC 1517-18)
- 35     3) Viaticum (CCC 1524-5)
- 36 c. Essential elements (CCC 1517-19)
- 37     1) Laying on of hands; Anointing forehead and hands
- 38     2) Spoken words of the formula
- 39 d. Effects (CCC 1520-3)
- 40 e. Requirements for reception (CCC 1514-15)
- 41 f. Minister: priest or bishop (CCC 1516)
- 42 g. Implications (CCC 1532)
- 43     1) the Lord Jesus does not abandon or forget us; he is with us in all things
- 44     2) The Lord Jesus' healing power is still at work in the world.
- 45 h. Appropriating and living this Sacrament
- 46     1) prayerful reflection on the healing power of Jesus Christ

- 2) prayer on accepting God's will
- 3) prayer on offering up our sufferings to God

### C. Sacraments at the Service of Communion

1. Holy Orders: the Sacrament through which a man is made a bishop, priest or deacon, and is given the grace and power to fulfill the responsibilities of the order to which he is ordained to act in the person of Christ the Head, *in persona Christi Capitis*

#### a. Understanding the Sacrament

- 1) Historical development - Instituted by Christ (CCC 874ff)
- 2) Theology (CCC 1539-53)
- 3) Scriptural basis (Mt 16:18 ff; Mt 28:19-20)

#### b. Celebration of Ordination

- 1) Bishop (CCC 1585-61)
- 2) Priest (CCC 1562-68)
- 3) Deacon (CCC 1569-71)

#### c. Essential elements (CCC 1572-4)

- 1) Imposition of hands; Anointing with Sacred Chrism (bishop, priest)
- 2) Spoken prayer of consecration

#### d. Effects

- 1) Indelible character (1581-4)
- 2) Grace of the Holy Spirit (1585-9)

#### e. Requirements for reception

- 1) Called to ministry (CCC1578)
- 2) Baptized Male; Celibacy; Latin Church (CCC 1577/1579)
- 3) Adequate education and formation
- 4) Mental health screening
- 5) Life-long commitment to personal prayer and devotion
- 6) Servant Leader in Person of Christ

#### f. Minister of the Sacrament: bishop (CCC 1575-6)

#### g. Implications

- 1) Servant Leaders according to Order (CCC1547 et al)
- 2) Distinctive ministries of bishop, priest, and deacon (CCC 1594-6)

#### h. Appropriating and living this Sacrament

- 1) prayer for more vocations to the priesthood
- 2) praying for bishops, priests and deacons
- 3) offering help and support to bishops, priests and deacons

2. Marriage: the Sacrament in which a baptized man and a baptized woman form with each other a lifelong covenantal communion of life and love that signifies the union of Christ and the Church and through which they are given the grace to live out this union

#### a. Understanding the Sacrament

- 1) Historical development – (CCC 1602-1620)
- 2) Theology
  - (a) Sacramental Marriage (CCC 1621-30)

- 1 (b) Mixed marriages/Disparity of Cult (CCC 1633-7)
- 2 3) Scriptural basis (Mt 5:31-32; Jn 2: 1-11)
- 3 b. Celebration
- 4 1) Within Mass
- 5 2) Within Liturgy of the Word
- 6 c. Essential elements
- 7 1) Free consent of the couple (CCC 1625-9; 1632)
- 8 2) Consent given in the presence of the Church's minister and two witnesses
- 9 (CCC 1630-1)
- 10 d. Effects (CCC 1638-42)
- 11 1) Grace to perfect the couples love for each and strengthen their bond
- 12 2) Help to live the responsibilities of married life
- 13 3) Help on the journey to eternal life
- 14 e. Requirements for reception
- 15 1) No prior bond or other impediments
- 16 2) Able to give free consent (CCC 1625;1627)
- 17 f. Ministers: The spouses before priest or deacon and two witnesses (CCC 1630)
- 18 (In Eastern Churches, the priest is the minister of the Sacrament)
- 19 g. The ends of marriage
- 20 1) Unitive (CCC 1644)
- 21 2) Procreative (CCC 1652)
- 22 h. Divorce, annulment, remarriages (CCC 1650)
- 23 i. Implications:
- 24 1) Conjugal fidelity (CCC 1646ff)
- 25 2) Domestic Church (CCC 1655-8)
- 26 3) Gift of Children and nurturing (CCC 1652-3)
- 27 4) Other qualities of successful marriages
- 28 j. Appropriating and living this Sacrament
- 29 1) prayer for parents, relatives and all who are married
- 30 2) praying for our lives ahead, asking God to help us know his will and to
- 31 follow it in faith
- 32

### 33 **III. Challenges to Worship and Sacraments**

- 34
- 35 A. Can't a person go directly to God without the help of the Church or a priest?
- 36 1. Any person can always pray directly to God. However, God established
- 37 the Church as a way for him to teach us, and to enrich us with his grace. Jesus Christ
- 38 gave us the Church and the Sacraments for our salvation (CCC 774-6)
- 39 2. Sacraments provide an encounter with Christ which is unique and graced.
- 40 3. We experience God better in Sacraments than we can in creation (CCC 1115-16)
- 41 4. Sacraments celebrate and strengthen our unity and identity. (CCC 774)
- 42
- 43 B. Can't God forgive us directly when we are sorry for sin?
- 44 1. While God can forgive us however and whenever he wants, he knows what is best for
- 45 us and has taught us through Jesus that he wants to forgive us through the Sacrament of
- 46 Penance and Reconciliation. (cf., John 20: 22-23) (CCC 1421)

- 1           2. The Sacrament of Reconciliation is necessary to forgive grave sins (CCC 1468), but
- 2           it is not essential for the forgiveness of venial sins (CCC 1493)
- 3           3. People need to confess sins to face the reality of the wrong they have done, and in
- 4           and through this Sacrament, they can be assured of forgiveness. (CCC 1455-7)
- 5           4. The Sacrament also gives the assurance of forgiveness to a truly repentant person.
- 6

7   C. Aren't the Sacraments just celebrations to mark significant moments in our life?

- 8           1. While the Sacraments are usually celebrated at appropriate or significant moments or
- 9           events in our lives, they are much more than simply celebrations of those moments.
- 10           They are personal encounters with Christ who acts through Sacraments to help us.
- 11           (CCC 1088-90)
- 12           2. Each Sacrament gives a special grace. (CCC 1129)

13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38



## VI. LIFE IN JESUS CHRIST

*The purpose of this course is to help students understand that it is only through Christ that they can fully live out God's plans for their lives. Students are to learn the moral concepts and precepts that govern the lives of Christ's disciples.*

### I. What is life in Christ?

#### A. God's plan for us (CCC 302-314)

1. God creates us to share eternal love and happiness with him in heaven
  - a. Desire and Longing for God (CCC) 27
  - b. Fall and Promise of redemption (CCC) 410
  - c. Jesus Christ fulfills this promise (CCC 456-460)

#### B. Our response to God's plan

1. Response of Love (CCC 1828)
2. He calls us to beatitude or joy
  - a. The Beatitudes (CCC 1716)
  - b. Effects of the Beatitudes (CCC1718-24)
  - c. God's gift of joy (CCC 1720)
3. What it means to be a follower of Christ
  - a. Baptism and divine filiation (CCC 1279)
  - b. Focused on Christ (CCC 1698)
  - c. Moral life and happiness (CCC 1988ff.)

### II. God has taught us how to live a new life in Christ

#### A. God rules the universe with wisdom and directs its divine fulfillment (CCC 1719)

1. Eternal Law (CCC 1950-51)
2. Divine Providence (CCC 1975)
3. Natural Moral Law
  - a. Reason participating in eternal law (CCC1954-55)
  - b. Basis for human rights and duties (CCC1956)
  - c. Found in all cultures, basis for moral rules and civil law (CCC1958-60)

#### B. Revelation

1. Teachings revealed by God under the Old Covenant
  - Context of the Ten Commandments (CCC 2052-2074)
  - Principle of Interpretation (CCC 2083)
- a. Ten Commandments
  - 1) 1<sup>st</sup> Commandment: I am the Lord, your God; you shall not have strange gods before me
    - a) Theological Virtues: (2087-2094)
    - b) Sins to avoid (CCC 2110-2132)
  - 2) 2<sup>nd</sup> Commandment: You shall not take the name of the Lord, your God, in vain.

- 1 a) Reverent speech about God (CCC 2142-2145)
- 2 b) Sins to avoid: (CCC 2146-2155)3)
- 3 3) 3<sup>rd</sup> Commandment: Remember to keep holy the Lord's Day
- 4 a) Meaning of Lord's Day (CCC 2168-2176)
- 5 b) Obligation to attend Mass (CCC 2180-2185)
- 6 c) Day of Grace-Rest from Work (CCC 2184-2188)
- 7 4) 4<sup>th</sup> Commandment: Honor your father and your mother.
- 8 a) Obedience in the family
- 9 (1) Context of Christian family (CCC 2201-2206)
- 10 (2) Duties of Family Members (CCC 22-14-2231)
- 11 b) Duties of civil authority and duties of citizens (CCC 2234-2243)
- 12 5) 5<sup>th</sup> Commandment: You shall not kill.
- 13 a) Respect Human Life in all its stages and situations (CCC 2258-2262)
- 14 b) Legitimate self-defense and the death penalty (CCC 2263-2267)
- 15 c) Evils to avoid (CCC 2268-2287)
- 16 d) Principles regarding health, science, bodily integrity and also safeguarding
- 17 peace (CCC 2292-2317)
- 18 6) 6<sup>th</sup> Commandment: You shall not commit adultery.
- 19 a) Vocation to Chastity (CCC 2337-2350)
- 20 b) Offenses against chastity (CCC 2351-2359)
- 21 c) Christian vision of Marriage –Theology of Body (CCC 2360- 2379)
- 22 d) Offenses against dignity of Marriage (CCC 2380-2391)
- 23 e) Natural Family Planning
- 24 7) 7<sup>th</sup> Commandment: You shall not steal.
- 25 a) Right to private property and just treatment (CCC 2401-2407)
- 26 b) Social Doctrine of Church (CCC 2419-2449)
- 27 c) Sins to avoid: (2408-2418)
- 28 8) 8<sup>th</sup> Commandment: You shall not bear false witness against another.
- 29 a) Living and Witnessing Truth (CCC 2468-2474)
- 30 b) Sins to Avoid: (CCC 2475-2487)
- 31 c) The Responsibilities of the Media and Art ( CCC 2493-2503)
- 32 9) 9<sup>th</sup> Commandment: You shall not covet your neighbor's wife.
- 33 a) Respect the sanctity of marriage vows (CCC 2364-2365)
- 34 b) Practice modesty and Purity of Heart (CCC 2517-2527)
- 35 c) Avoid lust and pornography: (CCC 2351-2351 and 2354)
- 36 10) 10<sup>th</sup> Commandment: You shall not covet your neighbor's goods.
- 37 a) Practice simplicity of life and trust in God (CCC 2541-2548)
- 38 b) Avoid envy and greed (CCC 2535-2540)

## 40 2. Teaching revealed by God in the New Covenant

- 41 a. Two Great Commandments of Jesus (CCC 2083)
  - 42 1) First Great Commandment relates to the first three Commandments of the
  - 43 Decalogue
  - 44 2) Second Great Commandment relates to the rest of the Decalogue
- 45 b. The grace of the Holy Spirit (CCC 1966 and 2003)
- 46 c. The Sermon on the Mount (CCC1966-1970)

- 1) Beatitudes: Christ's answer to the question about happiness (CCC 1716-1723)
  - a) Blessed are the poor in spirit
  - b) Blessed are they who mourn
  - c) Blessed are the meek
  - d) Blessed are the merciful
  - e) Blessed are those who hunger and thirst for righteousness
  - f) Blessed are the pure in heart
  - g) Blessed are the peacemakers (CCC 2392-2317)
  - h) Blessed are those who are persecuted for righteousness sake
- 2) Other teaching:
  - a) Love your enemies (CCC 2844)
  - b) Absolute trust in God (CCC 2828; 2861)
  - c) Non-violence [defense of innocent] (CCC 2306 and 2263-2265)
  - d) Charity to others in judgment and action (CCC 1823-27; 2478)
  - e) Avoidance of hypocrisy (CCC

C. The Church: her teaching authority and responsibility

1. The Magisterium (CCC 2030-2040; 888-892)
2. Role of the Law in Christian tradition (CCC 1950-1974)
3. Church law
  - a. Canon Law (CCC pp, 736-738 and Glossary)
  - b. The Precepts of the Church (CCC 2042)
  - c. Magisterium and natural law (CCC 2036)

**III. Living New Life in Christ Jesus and the Gospel Message are the Basis for Catholic Moral Teaching**

A. God's love and mercy through Jesus Christ: (CCC 2011; 2196; 2448)

B. Our Vocation- a universal call to holiness as disciples of Jesus Christ

1. Discipleship (CCC 520-521; 901-913)
  - a. "Love one another as I have loved you"
  - b. Discipleship – Lived Witness
    - 1) daily life and work
    - 2) married and unmarried
    - 3) service to the Church
    - 4) missionary activity
    - 5) religious movements (e.g., Charismatic Renewal, Focolare, etc.)
  - c. The radical demands of the Gospel for all believers: chastity, poverty, obedience
2. New Movements which involve the laity
3. Consecrated Life: Orders and Congregations of men and women religious, Secular Institutes, Societies of Apostolic Life (CCC 914-933)
4. Third Orders and Associates Life in the Spirit (CCC 825;1694)

C. Grace-Definition and Types (CCC 1996-2005)

1  
2 D. Virtue

- 3 1. Definition of virtue  
4 2. Types of virtue  
5 a. Theological Virtues (CCC 1812-1829)  
6 b. Cardinal virtues: (CCC 1804, 1810-1811)  
7

8 E. Seven Gifts of the Holy Spirit sustain the moral life of the Christian (CCC 1830-1831)  
9 The twelve Fruits of the Holy Spirit (CCC 1832)  
10

11 F. Conscience

- 12 1. Definition of conscience (CCC 1777-1782)  
13 2. Types of conscience (1785; 1790-1794)  
14 3. Proper formation of conscience (CCC 1783-1785)  
15 4. Moral responsibility of following an informed conscience (CCC 1783-1785)  
16 5. Freedom of conscience (CCC 1782)  
17

18 G. Sacraments and prayer offer us the grace and strength to live a moral life

- 19 1. Baptism and Confirmation: (CCC 1262-1274)  
20 2. Eucharist: (CCC 1391-1405)  
21 3. Penance: (CCC1468-1484)  
22 4. Prayer (CCC 2623;2673-2677; 2700-2719)  
23

24 H. Appropriating and living the moral teaching of Jesus Christ and his Church

- 25 1. The importance of regular participation in Mass  
26 2. The importance of personal prayer on Jesus Christ's teachings  
27

28 **IV. The reality of sin**

29 A. Original Innocence (CCC 369-379)

30 B. Effects of Original Sin (CCC 396-406)

31 C. The reality of Sin (CCC 849-869)

- 32 1. Definition of sin: Omission and Commission  
33 2. Types of sin: Mortal and Venial – Conditions for Mortal Sin  
34 3. Effects of sin  
35 4. Capital Sins: (CCC 1866)  
36  
37  
38  
39

40 **V. Challenges**

41 A. If God created me free doesn't that mean that I alone can decide what is right and wrong?

- 42 1. No. The freedom God gave us is the capacity to choose what is right, true and good,  
43 and to resist temptation to sin. (CCC 1730-1742; education for freedom: 2207; 2223;  
44 2228; 2526) The use of freedom to do whatever we want is a misuse of that freedom  
45 and actually lessens our freedom.  
46

- 1 2. Freedom is following the natural law God planted in our hearts. (CCC 1954-1960)  
2 3. In reality, sinful acts diminish freedom; moral acts increase it. (CCC 1733)  
3  
4 B. Isn't it wrong to judge another person by telling them something they are doing is wrong?  
5 1. No. We have a responsibility to each other to encourage one another to live a life free  
6 of sin. To do that, we must remember that sin is real (CCC 849-869) and be willing to  
7 call what is sinful sin.  
8 2. You would warn a friend against doing something that could harm them; sin harms  
9 them more than physical evil.  
10 3. The Church reminds us that we are to love the sinner, hate the sin. (John 8: 1-11)  
11 4. Tolerance is important but it is also measured by truth (CCC 2477-2478)  
12 5. Objective moral judgment prevents chaos; moral relativism is a common problem  
13 today (CCC 2488-2492)  
14  
15 C. Isn't it wrong for the Church to impose her views of morality on others?  
16 1. The Church has the responsibility to teach everyone as persuasively as possible what  
17 God has revealed about how people should live, act and treat each other; fulfilling this  
18 responsibility is not the same as the Church imposing her own views on others. In the  
19 development of public policy, the Church promotes the universal moral law and the  
20 common good, not her own ecclesiastical disciplines.  
21 2. Human dignity and the moral code revealed by God are universal, that is, meant for  
22 every person. (CCC 1700)  
23 3. All people have the ability to understand the Church's moral teaching because God has  
24 written the Natural Law on the heart of every person (CCC 1954-1960)  
25 4. If every person was to live by a relative moral code dependent on choice, this would  
26 lead to chaos  
27  
28 D. Why can't we make up our own minds and be in control over everything?  
29 1. The Church does teach that everyone can and should make up their own minds about  
30 their actions. The key is that the decision is made on the basis of an informed or  
31 educated conscience. The Church teaches us what is right and wrong to help us form  
32 our consciences correctly.  
33 2. It is always important to remember that we are finite human beings. This means we can  
34 not know everything and we cannot be in control of everything.  
35 3. We have to remember that God knows, sees and understands more than any of us can.  
36 4. The tragic conflicts which still exist in the world point to the imperfection of human  
37 beings (CCC 2317)  
38 5. Our sinfulness can only be overcome by Christ's salvation (CCC 619-623)  
39  
40  
41  
42  
43  
44  
45  
46

## OPTION A: SACRED SCRIPTURE

*The Purpose of this course is to give an overview of Sacred Scripture with an introduction to the basic principles for understanding and interpreting the Bible. Because of the extent of the scriptural material, this outline will not try to cover the vast content, but rather offer comments about Scripture's purpose and religious significance. Given the limits of a semester of study, it will not be possible to introduce all the books of the Bible here. But every effort is made to project a sense of the unity of the narrative and the divine plan of salvation and the presence of God's action in this record of his Revelation and desire to share his merciful love with us. It is suggested that, for the detailed curriculum, comments on authorship, date of composition, formation of text of each book of the Bible be drawn from Introductions in the New American Bible or from the Catholic Study Bible for the New American Bible. This outline cites catechetical references from the Catechism of the Catholic Church (CCC) and the Compendium (C) and the US Catholic Catechism for Adults (CCA) for various explanations of Scripture with the intention of integrating catechesis and scripture.*

All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work. (2Tm 3:14-17)

### I. Divine Revelation: God Speaks to Us

- A. God's self revelation in words, deeds, covenants
  - 1. Stages of Revelation [The History or Divine Plan of Salvation]
    - a. From Adam and Eve to covenant with Noah
    - b. Succeeding Covenants : Abraham, Moses and Sinai
    - c. Definitive Stage of Revelation: In Word Made Flesh, Jesus Christ
  - B. Transmission of Divine Revelation
    - 1. Message of Christ Transmitted by Apostolic Tradition
      - a. Passed on by Apostles to bishops and their successors
      - b. A living Tradition and a written one in Scripture
      - c. Scripture, Tradition, Magisterium work together (C 17)
  - C. Sacred Scripture
    - 1. God is author – guarantees its truth about salvation
    - 2: Word of God in words of man- Literary Forms-
      - cf. schools of biblical criticism or analysis
    - 3. Principles of interpretation (CCC 112-14)
    - 4. Canon of Scripture – 46 books of Old Testament, 27 of New.
    - 5. Senses of Scripture: Literal, Spiritual: Allegorical, Moral, Anagogical
    - 6. Role of Scripture in the life of the Church
    - 7. How to use the Bible
  - D. Faith is Our Personal and Communal Response to Revelation (C 25-32)

### II. The Pentateuch or Torah – First Five Books of Scripture

1  
2 A. Genesis, Exodus, Leviticus, Numbers, Deuteronomy -

- 3 1. Narrative formed from several sources, primarily four: Yahwist, Elohist, Priestly,  
4 Deuteronomic [J, E,P,D]  
5

6 B. Genesis

- 7 1. Primeval History 1-11 – Creation, Adam and Eve, the Fall, Promise of  
8 Redemption and Effects of Sin told in figurative language (CCC 337,  
9 362, 375; C:51-78 )  
10 2. Faith teachings in primeval history: (cf. NAB Intro)  
11 3. Call of Abraham Our Father in Faith (Gn 11:27-25:18)  
12 4. Patriarchs Isaac, Jacob, Joseph and Egypt (GN 27:19-50-26)  
13

14 C. Exodus: Divine Liberation, Passover and Sinai Covenant

15 -Prominence of the call and life of Moses  
16

17 D. Numbers, Deuteronomy, Leviticus expand the development of Israel’s history, laws and  
18 liturgical practices  
19

20 **III. Joshua and the Era of the Judges**  
21

22 A. Book of Joshua, successor to Moses, begins conquest of Promised Land  
23

24 B. Judges – God’s Charismatic Leaders-Rescue Israel from Enemy  
25

26 C. Story of Ruth  
27

28 **IV. Historical Books**  
29

30 A. 1 and 2 Samuel

- 31 1. Samuel anoints first King of Israel – Saul’s problems  
32 2. Saul and David (1 S 16-31) The David Stories  
33 3. David as King (2 S 1-18) God’s covenant with House of David  
34

35 B. 1 and 2 Kings

- 36 1. David and Solomon ruled a united Israel and Judah  
37 2. Solomon (1 K 1-11) His wisdom- Builder of Temple  
38 3. Death of Solomon – Kingdom divided by civil war  
39 4. Elijah: Powerful prophet opposed to idolatry  
40 - Elisha - Receives the mantle of prophecy from Elijah  
41 5. Reforming Kings: Hezekiah and Josiah  
42 6. Assyria overtakes Israel/Samaria in 722 BC. (2 Kings 17)  
43 7. Babylon takes people into exile in 586 BC. (2 King 24-25)  
44 8. Ezra-Nehemiah: Return of exiles to Judah (539 BC)  
45 9. Other History Books: Chronicles 1-2, Tobit, Judith, Esther, Maccabees 1-2  
46

1 **V. Wisdom Books**

- 2
- 3 A. Wisdom Literature: a collection of practical guides to human problems and questions
- 4
- 5 B. The Book of Job – The problem of suffering and Job’s response
- 6
- 7 C. Psalms. Prayer of God’s People, and Church’s Prayer (CCC 2585-89)
- 8 (Read NAB Catholic Study Guide’s Intro to Psalms pp. RG 241-55)
- 9
- 10 D. Proverbs, Ecclesiastes, Song of Songs, Wisdom, Sirach

11

12 **VI. The Prophets**

- 13
- 14 A. Their Purpose and Prophets
- 15 1. Interpreted signs of the times in light of covenant
- 16 2. Afflicted the comfortable and comforted the afflicted
- 17 3. Their prophesies were medicinal meant to convert listeners to God
- 18
- 19 B. Isaiah (8<sup>th</sup> century BC) Preached the holiness of God, the qualities of the Messiah and
- 20 the New Jerusalem and the saving role of Suffering Servant
- 21
- 22 C. Jeremiah (640-587 BC)
- 23 1. Born of a priestly family, chosen while in womb
- 24 2. preached downfall of Israel due to infidelity
- 25 3. his introspective temperament made him want to escape his tough calling
- 26
- 27 D. Ezekiel (6<sup>th</sup> century BC)
- 28 1. Born of priestly family, deported to Babylon 598 BC– rest of life in exile
- 29 2. Served as prophet to encourage the exiles.
- 30 3. Probably started Synagogues- places for teaching and prayer
- 31
- 32 E. Daniel
- 33 1. Young Jewish hero from days of Babylonian Exile
- 34 2. Not strictly a prophet, rather part of Apocalyptic strain of Bible
- 35 3. His apocalypses influenced the writer of Book of Revelation
- 36
- 37 F. Other Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk,
- 38 Zephaniah, Haggai, Zechariah, Malachi

39

40 **VII. Overview of the New Testament**

- 41
- 42 A. Gospels of Matthew, Mark, Luke and John
- 43
- 44 B. Acts of Apostles
- 45
- 46 C. Letters or Epistles attributed to Paul, James, Peter, John and Jude



1  
2 D. Revelation

3  
4 E. These 27 books are authoritative for Christian life and faith

5  
6 **VIII. The Gospels**

7  
8 A. The word Gospel means Good News of salvation from sin and the gift of divine life.

- 9 1. God's promise in the Old Testament is fulfilled in the Incarnation, life,  
10 teachings, paschal mystery of Jesus Christ  
11 2. Stages in formation of Gospels (CCC 125)  
12 3. Matthew, Mark, Luke called Synoptic Gospels due to similar content  
13 4. John differs in content and approach  
14 5. Placing the Gospels first gives the impression they were the first NT books to  
15 be written; Paul's letters were written first.  
16 6. Non-canonical gospels: what they are and why they are not part of the NT

17  
18 B. Matthew

- 19 1. First two chapters contain Infancy Narrative – Emphasis on Joseph,  
20 the Magi and genealogy back to Adam  
21 2. Central Message: Kingdom of Heaven, need for repentance to welcome the  
22 Kingdom... Commission of Peter an ecclesial emphasis  
23 3. Message structured in 5 sections introduced by Christ's discourses  
24 4. Passion and Resurrection narratives majestic salvation accounts  
25 5. Great Commission the call to a new evangelization

26  
27 C. Mark

- 28 1. Shortest Gospel.  
29 2. Becoming a disciple of Christ is his major theme  
30 3. Passion Account is prominent  
31 4. Reveals Christ's divinity through reactions of people to Christ's miracles and  
32 teachings with: amazement, wonder, awe, astonishment, but above all at the  
33 Cross; all titles of Christ acquire best meaning in his saving death

34  
35 D. Luke

- 36 1. Opens with an Infancy narrative that focuses on Mary's role and the adoration of  
37 the Shepherds [and genealogy back to Adam]  
38 2. Themes: Gospel of pardons and mercy; for the poor; of prayer and Holy Spirit; of  
39 concern for women [cf. Carroll Stuhlmeuller, Jerome Biblical Commentary p.127]  
40 3. Passion account – God's will is accomplished. Resurrection narratives include  
41 Emmaus journey, Breaking of Bread.

42  
43 E. John

- 44 1. John begins with the Word of God made flesh who dwells among us.  
45 2. Book of seven signs and explanatory discourses [Chapters 2-11]

- 1 3. Book of Glory: Jn 18-21 Jesus is “lifted up” on the Cross and “lifted up” from
- 2 the tomb to everlasting glory
- 3 4. I AM statements: Jesus appropriates God’s title at burning bush
- 4 5. Caution against misusing John’s texts for anti-semitism [Nostra Aetate, 4]
- 5

## 6 **IX. Acts of the Apostles**

- 7
- 8 A. Revelation of Holy Spirit who manifests, teaches and guides Church
- 9 1. Catechesis on Holy Spirit (C 136-46)
- 10 2. Nine days of prayer for coming of Spirit – Mary in center of disciples
- 11
- 12 B. The Infant Church – Communio (2:42-47)
- 13
- 14 C. Stories of Peter (1-12) “No other Name,” Stephen, Cornelius,
- 15
- 16 D. Stories of Paul (13-28). Conversion, Jerusalem Council; Ministers of the Word...
- 17 Missionary Journeys
- 18

## 19 **X. The Letters**

- 20
- 21 A. The Letter to the Romans
- 22 1. Longest and most systematic example of Paul’s thinking on the Gospel of
- 23 God’s righteousness that saves all who believe (NAB intro)
- 24 2. Powerful teaching about the Lordship of Christ and need for faith in him in
- 25 order to be saved.
- 26 3. Paul pleads with all Christians to hold fast to faith
- 27 4. Justification (Rom 6-8)
- 28 5. Catechesis on justification and faith (C 422-28)
- 29 6. Need for preaching Gospel so people hear call to faith (Rom 14:1-21)
- 30
- 31 B. The First Letter to the Corinthians
- 32 1. Filled with information about the Church of first generation
- 33 2. Paul addresses a number of pastoral issues:
- 34 a. Abuses at house liturgies
- 35 b. How to deal with gift of tongues
- 36 c. Women’s “hats” at liturgies
- 37 d. eating meat sacrificed to idols
- 38 e. marriage after death of spouse
- 39 f. factions in the community
- 40 3. Paul develops teachings about:
- 41 a. The Eucharist [Consistent with Tradition...”I received from the Lord
- 42 what I handed onto you...(I C 11:23)”
- 43 b. Gifts of the Holy Spirit – the greatest being Love [agape]
- 44 c. The mystery of the Resurrection of Christ and of the dead
- 45

1 C. Other New Testament Letters – II Corinthians, Galatians, Ephesians, Philippians,  
2 Colossians, I-II Thessalonians, I-II Timothy, Titus, Philemon, Hebrews, I-II Peter,  
3 I-II-III John, Jude  
4

## 5 **XI. Book of Revelation**

6

7 A. This book is fundamentally about Christ’s in-breaking into history and the world’s  
8 fight against him and his followers  
9

10 B. Written to encourage the faith of seven churches chapters (2-3); faith was under fire  
11 from Roman harassment and internal disorders.  
12

13 C. Use of apocalyptic language – borrowed from Ezekiel and Daniel.

14 1. In 404 verses there are 278 allusions to OT - no direct quotes

15 2. This book is not intended to be an exact prediction of future historical events  
16

17 D. John on Patmos receives call from vision of Christ to help churches  
18

19 E. John uses crisis imagery to prophesy final mysterious transformation of world at end  
20 of history, “a new heaven and a new earth.” 21:1-4  
21

## 22 **XII. Challenges:**

23

24 A. Why do Catholics believe in things that are not found in the Bible?

25 1. The Church and her members understand that God’s Revelation has come down to us  
26 in ways that are not limited to the Bible. Besides the Bible, matters of faith revealed to  
27 us by God have also been passed down through Tradition. Oral tradition preceded and  
28 accompanied the writing of the New Testament.

29 2. For example, many of our beliefs about Mary are not taught in the Bible but they have  
30 been passed down beginning at the time of the Apostles.  
31

32 B. Why isn’t Scripture enough for Catholics?

33 1. The Catholic Church and her members know that Scripture is important, but it is not  
34 the only way God’s Revelation has been passed down to us. The Church existed more  
35 than a generation before the New Testament writings began to appear.

36 2. The doctrine of “*sola scriptura* or Scripture Alone” which is espoused by a number of  
37 Protestant churches, is not found in Scripture or the teaching of the Lord Jesus.

38 3. St. John (21:25) writes that Scripture does not contain everything about Christ. The  
39 first letter to Timothy (3:15) says that the Church is the pillar and foundation of  
40 truth.  
41  
42  
43  
44  
45

1                                   **OPTION B: HISTORY OF THE CATHOLIC CHURCH**

2    *Course Four presented a catechesis of the Church and the Body of Christ in history: its nature*  
3    *and meaning, images, marks, its life and ministry, guide to moral life, and the role of prayer.*  
4    *This elective can supplement that catechesis on the Church. The purpose of this course is to*  
5    *supply the students with a general knowledge of the Church’s history from Apostolic times to the*  
6    *present. They will be introduced to the fact that the Church was founded by Christ through the*  
7    *Apostles and is sustained by him throughout history through the Holy Spirit. The students will*  
8    *come to know that the Church is the living Body of Christ today and, as such, has both Divine*  
9    *and human elements. In this course, students will learn about the Church’s 2000 years of history*  
10   *and about how the Church is led and governed by the successors of the Apostles.*

11  
12    **I. Christ established his Church to continue his saving presence and work**

- 13  
14    A. The Origin, Foundation, and Manifestation of the Church  
15        1. Church planned by the Father (LG 2, CCC 759)  
16        2. Church instituted by Christ who  
17            a. Inaugurated the Church by preaching Good News  
18            b. Endowed his community with a structure  
19            c. Gave the Church totally of himself for our salvation  
20        3. Church is revealed by Holy Spirit. Forty day Preparation  
21            a. The events of the first Pentecost  
22            b. The Holy Spirit’s charisms in Church’s life (Cf., I Cor 12-14)  
23  
24    B. Holy Spirit inspires Apostles’ mission - Great Commission Mt 28:16-20  
25        1. The Church spreads to the Gentiles: Conversion - Mission of St. Paul  
26        2. The role of Peter and the Apostles in the early Church  
27        3. Community of Apostles continued in Community of pope and bishops

28  
29    **II. History of Church in Post Apostolic Times**

30  
31    **1. An Age of Growth Amid Persecution**

- 32    A. Unique phenomenon in Roman Empire  
33        1. Empire tolerant in principle but changed regarding Christians  
34            who denied Roman gods and refused to worship them.  
35        2. “Blood of martyrs, seed of Christians” Tertullian [Cf. catacombs]  
36        3. Teachings of St. Ignatius of Antioch, St. Justin Martyr, St. Irenaeus sustained faith  
37            of persecuted Church  
38    B. House Liturgies – Eucharist is heart of early Christian worship  
39        1. Transition from Last Supper to Breaking of Bread  
40        2. Development of Liturgy of Word and Eucharistic Prayer  
41        3. Descriptions in Didache; St. Justin Martyr (Liturgy of Hours Vol II P. 694 )  
42

43    **2. The Age of the Fathers of the Church**

- 44    A. Constantine provided freedom for worship by Christians in 313  
45        1. Freedom of worship  
46        2. From house Liturgies to worship in public

- 1 a. Change of forms while maintaining essentials
- 2 b. Sense of Transcendence of God in stately settings
- 3 B. Fathers inculturated Scripture for Greek and Roman peoples
- 4 1. Influenced by Plato's Philosophy through Plotinus
- 5 2. Creeds and catechesis for Christian instruction
- 6 3. With sermons and commentaries on Scripture and Sacraments
- 7 a. Preaching a powerful means for catechesis and evangelization
- 8 b. Fathers and Doctors of Church include: St. Basil, St. Gregory Nazienzen, St.
- 9 John Chrysostom, St. Athanasius, St. Ephrem, St. Ambrose, St. Jerome,
- 10 St. Augustine, St. Gregory the Great
- 11 *(NB, Lives of saints should be mentioned throughout this course both to show the*
- 12 *restoration of faith and hope in times of crisis as well as to illustrate ways of*
- 13 *encountering Christ through all periods of Church history.)*
- 14 C. The Development of the Eastern Patriarchates
- 15 1. These were located in Jerusalem, Antioch, Constantinople and Alexandria
- 16 2. The See of Peter in Rome in relation to the Patriarchates
- 17 D. Church Councils refute heresies (Arianism and Nestorianism)
- 18 1. Church Response: Nicea 325; First Constantinople, 381; Ephesus 431; Chalcedon
- 19 451 and three later Councils
- 20 2. Dealt with doctrines of Incarnation and the Trinity
- 21 3. Some Eastern Churches began separating over doctrinal disputes; the first separation
- 22 occurred in 431, a second in 451 and the third in 1054
- 23

### 24 **3. The Roman Church of the West**

- 25
- 26 A. Collapse of Roman Empire of West around 476
- 27 1. Barbarian invasions, weakened government
- 28 2. Political influence of popes and bishops increased
- 29 a. Church was the remaining trusted authority
- 30 b. Helped maintain law and order amid the encroaching invaders
- 31 c. Assisted with protection of civilians and feeding the poor
- 32 B. The Monks as Evangelizers
- 33 1. St. Columban and the Celtic monks
- 34 2. St. Benedict and the Benedictines
- 35 a. Brought Christ and Church to northern Europe
- 36 b. Developed agriculture, wool production, vineyards
- 37 - Stabilized the nomadic tribes and gave birth to towns
- 38 - Monastic schools promoted education, culture and classics
- 39

### 40 **4. The Church of the Middle Ages**

- 41
- 42 A. Politics and Religion
- 43 1. Charlemagne's Frankish Empire
- 44 2. Clashes between Church and Monarchies on selection of bishops
- 45 3. Gregory VII – Hildebrand and Gregorian Reform
- 46 B. New Religious Orders, new Universities

- 1 1. Rise of the Mendicant Orders,
- 2 2. Bernard and the Cistercians
- 3 3. Universities: Oxford, Cambridge, Paris, Padua, Krakow, etc
- 4 4. Summa of St. Thomas Aquinas
- 5 5. The Imitation of Christ, by Thomas a' Kempis
- 6 6. Gothic Cathedrals
- 7 7. Heresy about Eucharist – Response at Council of Lateran IV
- 8 8. Rise of Eucharistic adoration and Feast of Corpus Christi
- 9 9. Saints: Clare, Francis, Gertrude, Margaret of Scotland, Dominic, Catherine of
- 10 Siena, Albert the Great, Joan of Arc
- 11 10. Black Death cast somber pall over Christian piety
- 12 11. Great Schism and the Avignon Papacy
- 13

## 14 **5. The Crusades**

- 15 1. Islam's control of former Christian countries
- 16 2. Christian military response
- 17 3. Success and failure of Crusades [Attacks on Jews]
- 18 4. Some results
- 19 a. Cultural and economic resurgence of Europe
- 20 b. Tensions between East and West
- 21

## 22 **6. The Renaissance: Return to Sources**

- 23 A. Scholars
- 24 1. Erasmus and Thomas More
- 25 2. Revival of study of Classical culture and languages
- 26 3. Christian Humanism – New translation of Bible
- 27 B. Art and Architecture and Music
- 28 1. Florence and the Medici's patrons of arts and its schools
- 29 2. Fra Angelico, Giotto, Raphael, Michelangelo, Bramante, Bernini
- 30 3. The new St. Peter's Basilica, Sistine Chapel, Duomo in Florence
- 31 4. St. Philip Neri, Apostle of Rome, promoted the music of Palestrina and historical
- 32 scholarship of Baronius
- 33

## 34 **7. The Call for Reform:**

- 35
- 36 A. Luther's Complaints and Proposals, Innovations
- 37 1. Sale of Indulgences, Clerical Corruption, Ignorance of the Faith
- 38 2. Sola Fides, Sola Gratia, Sola Scriptura
- 39 3. Use of Printing Press, Catechism, Vernacular Bible and Liturgy, married Clergy,
- 40 Eucharist under two species, Lay Priesthood
- 41 B. The Break from Rome: Protestantism,
- 42 1. Martin Luther (Germany)
- 43 2. John Calvin (Switzerland)
- 44 3. Henry VIII (England)
- 45 4. John Knox (Scotland)
- 46 C. Nationalism

1. 30 Years War between Catholics and Protestants
2. *Cuius Regio-Eius Religio* - Rise of State Churches
- D. Church Responds to Reformation at Council of Trent
  1. Renewal of bishops, priests, religious
  2. Doctrinal and Pastoral Issues
    - a. Role of grace and good works
    - b. Sacrificial character of the Mass
    - c. Real Presence of Christ in Eucharist – Transubstantiation
    - d. Seminaries and proper formation of priests
    - e. Mandated a universal catechism
- E. Counter Reform
  1. Mass of St. Pius V, Roman Catechism, Jesuit Education
  2. Baroque Architecture and Concert style Masses
    - Symbolized the new found confidence of the Church
  3. Saints: Ignatius, Robert Bellarmine, Peter Canisius, Teresa of Avila, John of the Cross, Charles Borromeo, Francis de Sales, Jane de Chantal, Vincent de Paul, Louise de Marillac

## 8. The Age of Exploration: Church's Missionaries Confront New Cultures

- A. The Americas
  1. St. Peter Claver's ministry to African slaves
  2. Conversion of Mexico: Our Lady of Guadalupe- St. Juan Diego
  3. St Rose of Lima and St Martin de Porres
  4. North American Martyrs – Church in American colonies
- B. Missionaries (Jesuits, Franciscans, Dominicans)
- C. Japan, India – St. Francis Xavier
- D. Matteo Ricci, SJ [Attempted Inculturation in China]

## 9. The Age of Enlightenment

- A. Rationalism, scientific model, Deism – Decartes, Voltaire, Rousseau
- B. The French Revolution and its impact on the Church
- C. Post Revolutionary France saw religious revival in 19<sup>th</sup> century
  1. New religious congregations founded for teaching
  2. St. Bernadette's vision of Mary at Lourdes - pilgrimage site
  3. Saints: Therese of Lisieux, Margaret Mary Alacoque, John Vianney, Catherine Laboure

## 10. Vatican I

- A. Pope Pius IX reigned 32 years 1846-78
  1. Strengthened spiritual authority of Pope after loss of Papal States
  2. Man of deep faith and virtues, beatified in 2000
  3. His "Syllabus of Errors"
  4. Immaculate Conception dogma 1854.

1 B. The First Vatican Council

- 2 1. 306 years after Council of Trent, opened Dec 8, 1869  
3 2. First discussion: Dogmatic Constitution on Faith  
4 a. Council Fathers approved document *Dei Filius*  
5 b. Reason can know God – but revelation is necessary  
6 3. July 1870: Infallibility of Pope proclaimed  
7 4. August Papal States occupied; Pope suspended Council  
8

9 **11. Industrial Revolution-Need for Social Justice for Workers [1878-1903]**

10  
11 A. Industrial Revolution

12 B. Social Injustices:

- 13 1. No living wage, no pensions or sick leave, child labor, sweat shops,  
14 2. Denial of right to form Labor Unions or mount strikes  
15 3. Management’s ignoring human dignity of workers. etc.

16 C. Pope Leo XIII (1878-1903) - *Rerum Novarum*

- 17 1. Universal destination of goods of earth for all people.  
18 2. Subsidiarity, justice for workers, reform of capitalism,  
19 3. Common good, private property, living wage, unions  
20

21 **12. The Church and Social Justice Teaching**

22  
23 A. Leo XII, *Rerum Novarum*

24 B. Pius XI, *Quadragesimus Anno*

25 C. John XXIII, *Mater et Magistra, Pacem in Terris*

26 D. Vatican II, *Gaudium et Spes*

27 E. Paul VI, *Populorum Progressio, Octogesima Adveniens*

28 F. John Paul II, *Laborem Exercens, Sollicitudo Rei Socialis, Centesimus Annus*

29 G. US Bishops, *The Challenge of Peace, Economic Justice for All*  
30

31 **13. Pope St. Pius X [1903-1914]**

32  
33 A. Motto “To Restore All Things in Christ”

- 34 1. Lowered age of First Communion to age of reason  
35 2. Popularized Gregorian Chant – Helped liturgical movement

36 B. Opposed “modernism”  
37

38 **14. The Church and the World Wars**

39  
40 A. Benedict XV and World War I – 7 point Peace Plan

41 B. Pius XI

- 42 1. Signed Lateran Treaty with Mussolini.  
43 2. His break with Hitler - Encyclical *Mit Brennender Sorge*

44 C. Pius XII

- 45 1. Opposed Nazi’s- Christmas messages for peace  
46 2. Pius and the Jews - the controversy



- 1 3. Spiritual signs of light in darkness of war and its aftermath  
2 - 1954 proclaimed dogma of the Assumption - Encyclicals  
3

#### 4 **15. Vatican Council II: A Pastoral Approach to the World**

5

- 6 1. Pope John XXIII His Pastoral Vision for the Council:  
7 [See his opening speech at Council: Gaudet Mater Ecclesia,  
8 (Rejoice, O Mother Church) October 11, 1962]  
9 2. The Council Documents – Pastoral tone and language  
10 3. Pope Paul VI (1963)  
11 a. Guided remaining sessions of Council  
12 b. Implemented Council teachings  
13 c. Controversy over *Humanae Vitae*  
14 d. Met with Athenagoras in Istanbul  
15 e. Visits to New York, Bombay, Manila, etc  
16 f. Promoted Synods of Bishops  
17 g. Succeeded by Pope John Paul I who reigned 32 days  
18 4. Some Developments after the Council:  
19 a. Changes in liturgy, growth of Scripture study, new look in church architecture,  
20 growth of lay involvement – parish Councils, etc.  
21 b. Liturgical movement, work by Catholic Action, and work by Scripture scholars  
22 preceded Council and enabled its implementation  
23 c. Developments in catechesis; understanding the need for both content and  
24 formation  
25

#### 26 **16. Pope John Paul II: The Church Looks to the 21<sup>st</sup> Century**

27

- 28 A. First non-Italian pope in centuries – vigorous, dramatic, faced down Communism  
29 B. Evangelizer to the world: 90 papal trips, his Dialogue of Salvation  
30 C. Teacher: Numerous Encyclicals, Post Synodal Documents, Writings  
31 1) Wednesday Talks on Genesis – Theology of the Body  
32 2) *Fides et Ratio, Evangelium Vitae, Splendor Veritatis*  
33 D. Pastor: Holy Thursday Letters to Priests -- His World Youth Days  
34 E. Themes: Be not afraid; Mary, Totus Tuus; human dignity, new evangelization  
35 F. Assassination attempt: example of courage, faith and forgiveness  
36 G. The *Catechism of the Catholic Church*  
37

#### 38 **17. Pope Benedict XVI**

39

- 40 A. First encyclical *Deus Caritas Est*  
41 B. addresses clash of culture and civilization with faith  
42

#### 43 **16. The Church in the United States**

44

- 45 A. Colonial America  
46 1. French Speaking Catholics - Jesuit explorers, missions, martyrs

- 1                   2. Spanish Speaking Catholics – Junipero Serra etc.
- 2                   3. English Colonial Catholics – Archbishop Carroll
- 3           B. Immigrations – Ethnic Catholics
- 4                   1. Second class citizens, Church supports working class
- 5                   2. Catholic School and Hospital Systems-Religious Orders
- 6                   3. Parish as center of social life, Patriotism gains acceptance
- 7           C. Church’s role in development of social justice in the U.S.
- 8                   1. Cardinal Gibbons and implementation of the Church teaching on workers in the
- 9                   late 19<sup>th</sup>/early 20<sup>th</sup> century
- 10                   2. Church support of labor unions’ fight for rights of workers
- 11                   3. John Courtney Murray, SJ and the influence of his teaching on social thought
- 12           D. Catholic Education
- 13                   1. Rise of parochial schools and education of children and youth
- 14                   2. efforts in higher education; significant percentage of the world’s Catholic colleges
- 15                   and universities are found in the United States
- 16                   3. High percentage of university educated helped Catholics become members of
- 17                   middle and upper middle class
- 18                   4. Contribution of Catholic schools in modern urban settings
- 19           E. Late 20<sup>th</sup> to start of 21<sup>st</sup> Century – Shadows and Lights
- 20                   1. Shadows:
- 21                   a. Abortion Issue, Birth Control
- 22                   b. Priest Sex Abuse Crisis; Confidence in Church blurred
- 23                   c. Church attendance and vocations decline
- 24                   d. growing religious illiteracy
- 25                   2. Lights
- 26                   a. impact of the papacy of Pope John Paul II – Leadership, evangelization
- 27                   b. Pro-Life Movement-- Adult Stem Cell research and benefits
- 28                   c. Re-growth of seminaries - Influence of Catechism
- 29                   d. Multiple forms of lay-leadership - Less polarization
- 30                   e. Saints: Elizabeth Seton, Frances Cabrini, John Neumann, Katherine Drexel,
- 31                   Rose Philippine Duchesne, Theodora Guerin, and Blessed Junipero Serra

### 33   **III. Challenges:**

- 35   A. How can the Church claim to be holy and a protector of truth when there are things in her
- 36   history like the Crusades, the Inquisition, the persecution of Jews and the Galileo case?
- 37           1. The Church is a source and means of holiness for people because God has made it so.
- 38           The failures of the Church’s members during her history are lamentable. The virtuous
- 39           lives of the saints validate the truth and power of the Church’s Sacraments and
- 40           teaching.
- 41           2. Though the members of the Church are prone to sin, the Church herself is sinless and
- 42           true
- 43           3. Despite the sins of her members, including the ordained, the Church is entrusted by
- 44           God with the truth of the Gospel and the graced means of salvation.
- 45           4. Many members of the Church are also holy and possess a heroic sanctity witnessed to
- 46           by the countless sacrifices many have made, often to the point of martyrdom.

1           5. Pope John Paul II, on various occasions apologized for the sins of the members of the  
2           Church in her history, including for harm caused by the excesses of the Inquisition and  
3           some atrocities committed during the Crusades.  
4

5 B. If the Catholic Church truly has the fullness of truth, why have other churches broken away  
6 from her?

7           1. Generally, other churches broke away from the Catholic Church because of some  
8           human element such as a disagreement with how beliefs are expressed or explained, or  
9           a desire to change forms of worship, or for political or personal reasons. While the  
10          Church has the fullness of truth, not all her members appropriate and live that fullness  
11          of truth.

12          2. Other breaks from the Catholic Church were the result of impatience on the part of  
13          those who saw a need for reform or a problem they wished to address.

14          3. The Catholic Church is committed to seek unity in faith and works toward that, but  
15          such work for unity cannot compromise the truth of the Faith.  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38

## OPTION C: LIVING AS A DISCIPLE OF JESUS CHRIST IN SOCIETY

*The purpose of this course is to introduce students to the Church's Social Teaching. In this course students are to learn how Christ's concern for others, especially the poor and needy, is present today in the Church's social teaching and mission.*

### I. God's Plan for His People

Vatican II: The Church is a sign and instrument of communion with God and the unity of the whole human race. (LG, 1))

#### A. Salvation and Truth (CCC 851)

1. Redemption through the Paschal Mystery
2. Eternal life with the Triune God in heaven

#### B. Happiness in this life

1. Happiness is a shared communion with God
  - a. Trinitarian *communio* is the pattern for social life
  - b. Witness Christ in words and actions
2. The unity of the whole human race
  - a. The social nature of the human person
  - b. The need for others
3. The household of faith – Church as:
  - a. Family of God
  - b. Community of sanctified believers
  - c. Teacher: forms the social conscience of society
  - d. Listener: ecumenism

### II. Social Teaching of the Church

#### A. Church always has stood for charity and justice

1. Social teachings in Scripture:
  - a. Amos and Isaiah
  - b. the Sermon on Mount; Last Judgment
  - c. Communal sharing, Deacons, Collections
2. Church History's social concern
3. Corporal and Spiritual Works of Mercy (CCC 2447)

#### B. Different types of justice (CCC 2411-12; 1807)

1. Distributive justice
2. Legal justice
3. Commutative justice
4. Social justice (CCC 1928-42)

#### C. Social teaching in the modern era

1. Pope Leo XIII: encyclical *Rerum Novarum* in 1891
2. Social doctrine encyclicals of Pius XI, John XXIII, Paul VI and John Paul II

3. Vatican II: *Gaudium et Spes*
4. *Catechism of the Catholic Church*
5. *Compendium of the Social Doctrine of the Church*, Vatican, 2004

D. United States Conference of Catholic Bishops—Pastoral Letters

1. *Brothers and Sisters to Us All* (1979)
2. *The Challenge of Peace: God's Promise and Our Response* (1983); *Sowing Weapons of War* (1995)
3. *Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the U. S. Economy* (1986)
4. *Statement on Capital Punishment: An Appeal to End the Death Penalty* (1999); *A Culture of Life and the Penalty of Death* (2005)

### III. Major Themes of Catholic Social Teaching

A. The dignity of human life

1. All human life created and redeemed by God is sacred
2. Dignity due to being an image and likeness of God
3. The Incarnation: Jesus' identification with each of us, (e.g., Mt 25:45, Acts 9:4)

B. Call to family, community and participation

1. What is a family?
2. The family: foundation of society; needs support
3. Society should protect dignity and growth of family
4. All people should participate in society - work for common good

C. Responsibilities and rights

1. All have right to life and to what sustains it
2. Society should foster and protect these rights
3. Responsibilities under-gird human rights
4. Individuals should work for common good - Solidarity: (CCC 2437-42)
5. Care for the environment- Stewards of creation (CCC 2415-18)
6. The dignity of work and the rights of workers
  - a. God's creation plan includes work
  - b. Right to work in just conditions

D. Preferential option for the poor

1. Moral principle: universal destination of the goods of the earth (CCC 2402-6)
2. Goods of the earth for every human being
3. Why all need these goods (CCC 2402)
4. See Christ in homeless, outcast, unpopular
5. Appropriate use of wealth and other resources
  - a) Be a voice for the voiceless
  - b) Assess social acts and their impacts on poor
6. Concern for the spiritually poor

1 **IV. Sin and its social dimensions**

2  
3 A. Concept of “social sin”

4 1. Difference between “social sin” and personal sin (CCC 1868-9)

5 a. Personal sin at the root of “social sin”

6 b. “Social sin” stems from collective personal sins

7 1) personal sin that contributes to social injustice

8 2) personal choices in response to social injustice

9 2. Foundations for social sin

10 a. Attitudes that foster unjust treatment

11 b. Social structures which foster unjust treatment of others

12 c. Social sin can be passed on to future generations

13  
14 B. The social dimension of the Commandments

15 1. First three Commandments - relationship with God

16 a. Duty and the right to freely worship God

17 b. Societal authorities should insure freedom of worship

18 2. The last seven Commandments focus on our relationship with others: the moral  
19 teaching of our faith must be brought into people’s interaction with each other

20 **[N.B., # 1 Positive aspects of commandment #2 Failures to live it]**

21 a. 4<sup>th</sup> Commandment

22 1) Respect legitimate civil authority

23 Government care for citizens rights

24 Citizens participation in public life

25 Conscientious objection to unjust laws

26 2) Anarchy, civil unrest, corrupt government, ignore common  
27 good, non-participation in democratic society

28 b. 5<sup>th</sup> Commandment

29 1) Fosters a civilization of life and love

30 2) Dishonor human life – Culture of death

31 a. Abortion, Euthanasia, Physician-assisted suicide

32 b. Unnecessary capital punishment

33 c. War [Conditions for Just War] Conscientious objection

34 d. Scandal

35 c. 6<sup>th</sup> Commandment

36 1) Promote chaste life and love in society, marriage, family

37 2) Adultery, Fornication, Masturbation, Homosexual acts

38 Rape, Prostitution, Pornography (CCC 2351-6)

39 d. 7<sup>th</sup> Commandment

40 1) Just sharing of goods

41 Qualified right to private property

42 Treat workers justly

43 Stewardship for environment

44 Just economic policies

45 2) Stealing

46 Unjust damage to others’ property

- 1 Destruction of environment
- 2 Enslavement of women and children
- 3 White collar crime
- 4 Violation of public trust
- 5 Perpetuating Third World poverty
- 6 e. 8<sup>th</sup> Commandment
  - 7 1) Promote Truth in Society and Media
  - 8 2) Lies, detraction, perjury, rash judgment, violation of
  - 9 professional secrets
  - 10 3) Seal of Confession
- 11 f. 9<sup>th</sup> Commandment
  - 12 1) Create conditions for chaste life and love
  - 13 2) Media, advertising and exploiting lust
  - 14 “Adult” book stores...Internet pornography
- 15 g. 10<sup>th</sup> Commandment
  - 16 1) Make simplicity of life desirable
  - 17 2) Cultural attitudes that idealize wealth, materialism

### 19 C. Social Dimensions of the Beatitudes

- 20 1. Blessed are the poor in spirit
  - 21 a. Choose a lifestyle that benefits those most in need
  - 22 b. Otherwise we will tend to materialism, selfishness exploiting others
- 23 2. Blessed are they who mourn
  - 24 a. Be compassionate to those in pain
  - 25 b. Loss of care for the living and defenseless
- 26 3. Blessed are the meek
  - 27 a. Self-discipline in the face of evil; gentleness, unselfishness
  - 28 b. Prone to arrogance and disrespect for others, violence
- 29 4. Blessed are the merciful
  - 30 a. Forgive one another. Be quick to ask forgiveness.
  - 31 b. Holding grudges; growth in bitterness
- 32 5. Blessed are those who hunger and thirst for righteousness
  - 33 a. Develop a social conscience
  - 34 b. Indifference to mistreatment of others
- 35 6. Blessed are the pure in heart
  - 36 a. Work on virtue of chastity
  - 37 b. Lust expressed in many ways
- 38 7. Blessed are the peacemakers
  - 39 a. In God’s will is our peace. Perform works of peace.
  - 40 b. A divider, troublemaker, war monger
- 41 8. Blessed are those who are persecuted for righteousness sake
  - 42 a. Defend the innocent. Even die for your faith.
  - 43 b. Cowardice, betrayal, moral compromise
- 44 9. Blessed are you when men revile you and persecute you and utter all kinds of
  - 45 evil against you falsely on my account
  - 46 a. Witness Jesus and Church even in the hardest cases

1 b. Weak faith, weak hope, weak love

2  
3 D. The Two Great Commandments

- 4 1. Love God with all of your soul, heart, and mind, and love your neighbor as  
5 yourself

6  
7 **V. Challenges**

8  
9 A. Why shouldn't we look out for ourselves first? No one else will look out for me.

- 10 1. God looks out for every human being. He brings us into being, watches over us  
11 in life, and draws us to want to live with him forever. Evidence of his concern  
12 can be found in the care for one's well-being often seen in the action of the  
13 Church as well as coming from family, friends and members of communities to  
14 which we belong.  
15 2. Living in a self-centered way is one of the effects of Original Sin. God created  
16 us to live and act in a way that is centered on him and on others, not ourselves.  
17 3. Selflessness, rather than selfishness, is the characteristic of a disciple of Jesus  
18 Christ, who is the living embodiment of what it means to live in a selfless way.  
19

20 B. Isn't the degree of a person's success and achievement really measured in terms of  
21 financial security and wealth?

- 22 1. While there are many people who build their lives on such an approach, Jesus  
23 Christ, in his life and his teaching, teaches us that the greatest achievement is  
24 growth in holiness and virtue and becoming more like him.  
25 2. Real happiness is found in fulfilling God's plan for us.  
26 3. True and lasting fulfillment is never found in money or material possessions  
27 3. People who are truly satisfied in life are those who are mature enough to  
28 understand what really matters is what God has taught us.  
29

30 C. Isn't not fighting back or getting even with someone who hurts or offends you a sign  
31 of weakness?

- 32 1. No. It takes a lot more courage and strength to forgive and not seek vengeance  
33 than to fight back or try to get even.  
34 2. Jesus Christ in his life and his teaching challenges us to see the truth that power  
35 and strength are to be measured in terms of virtue and inner strength.  
36 3. We have the example of Jesus Christ, who in not fighting back and in forgiving  
37 his executioners, showed true strength  
38 4. We have the example of the martyrs which shows the strength and power that  
39 faith and God's grace give.  
40

41 D. Isn't it more important to work for justice than to engage in charity?

- 42 1. The works of justice do not exclude the works of charity or vice versa.  
43 2. Charity should shape justice to make it Christian; charity is not an extra or  
44 optiona.l  
45 3. A perfect world cannot be built by human effort for justice.  
46 4. Perfect justice will be realized only in eternal life.



1                                   **OPTION D: LIVING THE CALL OF JESUS CHRIST**

2  
3   *The purpose of this course is to help students to understand the vocations of life: how Christ*  
4   *calls us to live. In this course students should learn how all vocations are similar and how they*  
5   *differ. The course should be structured around married life, single life, priestly life, and*  
6   *consecrated life. Students should learn what it means to live life for the benefit of others and the*  
7   *value in considering a vocation in service to the Christian community.*

8  
9   **I. God’s Call to Each of Us**

10  
11    A. Universal call to holiness

- 12      1. A longing for God is inherent to the human person  
13      2. God wants every person to know him, to love him and to serve him  
14      3. How we reflect Trinitarian life  
15      4. How Christ shows us the way to discipleship  
16      5. The ways in which God sanctifies us  
17      6. Learning how to make a gift of oneself

18  
19    B. Personal Call to a particular state in life

- 20      1. Our vocation from God (CCC Glossary)  
21      2. A vocation is not the same as a job or career  
22      3. Definition/description of discernment – role of Church and individual  
23          a. Divine Providence in the events of one’s life  
24          b. Prayerful reflection and discernment  
25      4. The different states of life  
26          a. Married or unmarried  
27          b. Ordained bishop, priest or deacon  
28          c. Consecrated life  
29      5. No vocation is lived in isolation  
30          a. Human beings exist in relationship with others  
31          b. There are many levels and types of relationships

32  
33   **II. “Serve One Another”**

34  
35    A. Teaching and example of Jesus – His commandment of love

- 36      1. An unselfish gift of self to God and others  
37      2. Service to our brothers and sisters in the Church and world

38  
39    B. Sacraments at the Service of Communion

- 40      1. Marriage as a Sacrament given to foster the good of the human family  
41      2. Holy Orders as a Sacrament given to foster the good of the spiritual family, the Church

42  
43   **III. Sacrament of Marriage**

44  
45    A. God is author of marriage which Jesus raised to a Sacrament (CCC 1603; 1601)

- 46      1. Book of Genesis account

- 1           2. Marriage in the New Testament
- 2           a. The question of divorce in Matthew
- 3           b. Ephesians 5
- 4           c. Mark 12—the Resurrection
- 5           3. Theology of the Body
- 6
- 7        B. Marriage is a life-long commitment between a baptized man and a baptized woman as
- 8        husband and wife designed to reflect the unending love that God has for his people,
- 9        individually and collectively; a covenant of love
- 10       1. Encouraging signs of Christ’s saving work in marriage and the family
- 11        a. Greater awareness of personal freedom and interpersonal relationships
- 12        b. Promotion of women’s dignity and increased concern for responsible procreation
- 13        c. Education of children and extended family support
- 14        d. Family’s responsibility for society and the Church
- 15       2. Problems encountered in marriage and family life
- 16        a. Growing number of divorces
- 17        b. Homosexual union as a devaluation of the true meaning of marriage
- 18        c. Scourge of abortion, recourse to sterilization, contraceptive mentality
- 19        d. Exaggeration of the independence of the spouses to the loss of mutual dependence
- 20        and becoming two in one flesh (Cf. *Familiaris Consortio*, 6:1-7)
- 21
- 22       C. Celebration of the Sacrament
- 23        1. Marriage: a public act that requires a liturgical celebration
- 24        2. For Roman Catholics – setting for a valid marriage
- 25        a. In the Latin Church the spouse are ministers of the Sacrament
- 26        b. Role of free consent and witness of bishop, priest, deacon
- 27        c. The essential three promises of the spouses
- 28        d. In the Eastern Churches, the bishop or priest confers the Sacrament of Matrimony
- 29        3. In Latin Church, the Nuptial Mass – or just the liturgy of Word (see, *Directory for the*
- 30        Application of Principles and Norms on Ecumenism, #159)
- 31        4. A Catholic is encouraged to marry another Catholic
- 32        a. Permission can be given to marry those who are not Catholic
- 33        b. Conditions for this permission to marry non-Catholic
- 34
- 35       D. Preparation for receiving the Sacrament
- 36        1. Remote preparation begins as children – its characteristics
- 37        2. Proximate preparation comes through education
- 38        a. Need for healthy self-understanding including sexuality
- 39        b. Sexuality part of our being; relate through personhood that includes sexuality
- 40        c. God made man and woman with a natural complementarity (cf., Genesis: both
- 41        creation accounts)
- 42        d. God decreed that sexual intimacy be reserved for marriage
- 43        e. Marriage involves a total self-giving of the spouses
- 44        f. Expressions of healthy sexual relations in marriage
- 45        1) Natural Family Planning
- 46        2) Arguments against contraception
- 47        g. Healthy personal and dating habits as a high-school aged person

- 1 h. Marriage reflects Christ's relationship to the Church (Eph 5:21-33; CCC 1642)
- 2 i. Develop skills for living a life-long commitment
- 3 3. Immediate preparation
- 4 a. Church's responsibility to prepare couples for marriage
- 5 b. Dioceses require period of preparation that varies by diocese
- 6 c. Focus on the couples' promises
- 7 1) Life-long union
- 8 2) Exclusive and faithful union
- 9 3) Openness to children
- 10 d. Make sure the couples know each other's plans and expectations
- 11
- 12 E. Effects of the Sacrament
- 13 1. Married couples given the grace to love unselfishly
- 14 2. Also the grace to strengthen the permanent nature of their union
- 15 3. Couples given the grace which strengthens them for eternal life
- 16 4. When blessed with children parents helped to raise them in faith and love
- 17 5. Witness of faithful couples strengthens Church community and the fabric of society
- 18
- 19 F. Challenges to Marriage and Family Life
- 20 1. Increase in inter-church marriages
- 21 2. Divorce and remarriage
- 22 3. Blended families
- 23 4. Loss of the extended family
- 24 5. Parents with young children both having to work outside the home
- 25 6. Cohabitation before marriage
- 26 7. Financial burdens
- 27 8. Loss of respect for the dignity of all human beings
- 28 9. Lack of willingness to accept children as a gift from God
- 29 10. Weakening of the bond between husband and wife
- 30 11. Natural authority of parents is challenged
- 31 12. Popular culture values are pushing aside traditional values
- 32
- 33 G. The question of divorce and/or remarriage
- 34 1. Christ teaches that a marriage lasts as long as both parties are still alive
- 35 2. When and why a civil divorce may be permitted (CCC 1650)
- 36 a. Civil divorce does not end a sacramental marriage
- 37 b. Sacraments for divorced but not remarried Catholics
- 38 c. Consequences for divorced Catholics who remarry without an annulment (CCC
- 39 1665)
- 40 1) Obligated to attend Sunday Mass but barred from the reception of Sacraments
- 41 except in danger of death
- 42 2) Ineligible to serve as a sponsor for Baptism or Confirmation
- 43 3. Determining sacramental validity of previous marriage of Divorced Catholics
- 44 a. A declaration of nullity can be granted if the consent of previous
- 45 marriage lacked essential elements for a sacramental marriage (CCC 1625-32)
- 46 b. Other reasons for declaration of nullity

- 1) If one or both of the spouses did not have the capacity for the proper discretion
- 2) If one or both were forced into the marriage

#### IV. Sacrament of Holy Orders

- A. Instituted by Christ at the Last Supper as a sign of the Lord's abiding presence and priestly action in the Church
- B. Historical development of the three orders of the Sacrament
  1. Apostles as the pastors and leaders of the early Church, the first bishops
  2. As the Church grew, Apostles and successors ordained priests as their co-workers
  3. Original deacons ordained to serve material needs of Community (Acts 6:1-7)
- C. The three degrees of Holy Orders
  1. Bishop (office of sanctifying, teaching, and governing)
    - a. Successor of the Apostles
    - b. A member of the college of bishops in communion with pope
    - c. Special focus of the bishop is on ministry of the Word
    - d. Shepherd of a diocese; bishop is understood as "married" to diocese
    - e. Minister of all Sacraments;
      - 1) Confirmation generally conferred by bishops in the Latin Church
      - 2) Ordination is reserved to bishops alone
    - f. Chosen by the pope from among priests
    - g. Archbishops and Cardinals (or Patriarch or Major Archbishop in some Eastern Churches)
  2. Priest
    - a. Ordained by bishop as co-worker with bishop
    - b. Special focus of priest is ministry of the sacraments
    - c. Generally serves in a parish; only a priest can serve as a pastor of a parish
    - d. Minister of:
      - 1) Sacraments of Baptism (and Chrismation in the Eastern Churches), Eucharist, Penance, Anointing of the Sick, and Confirmation in certain circumstances;
      - 2) In Sacrament of Marriage in the Latin Church the priest receives the consent of the spouses in name of Church and gives blessing of the Church (CCC 1630)
  3. Deacon
    - a. Ordained by bishop to be of service to him and his priests
    - b. Special focus of deacon is ministry of charitable service
    - c. Minister of Baptism; assists at the Eucharist; (CCC 1570)
      - 1) Proclaims Gospel and preaches
      - 2) Can preside at Funerals
      - 3) Assist at and bless marriages (CCC 1630)
    - d. In the Eastern Churches the deacon is not the ordinary minister of Baptism and also cannot solemnize or witness a marriage.
    - e. Types of deacons
      - 1) Transitional: a priest is ordained to diaconate first
      - 2) Permanent: some men (including married men) are ordained deacons for life

- 1 4. Holy Orders is a Sacrament reserved to men  
2 a. "The Church is not free to ordain women" (*Ordinatio sacerdotalis*)  
3 1) It is not a question of the ability to carry out the functions of the ministry  
4 2) It is the matter of what Christ has established, and the sacramental reality and  
5 symbolism of the priestly office  
6 b. Bishop or priest serves as an icon of Christ, Head of his Body, Bride of the Church  
7 c. Although the diaconate does not partake in this symbolism, there is no historical  
8 basis for women deacons in the diaconate as we now know and understand it  
9

#### 10 D. Preparation

- 11 1. A bishop is prepared through ministry as a priest and a life of prayer and sacrifice  
12 2. A priest is prepared through years of formation in a seminary  
13 a. Study of philosophy and theology  
14 b. Human, intellectual, spiritual, and pastoral development  
15 c. Understanding and embracing the promises he makes:  
16 1) obedience to his bishop  
17 2) the gift of celibacy  
18 3) priests in religious communities or orders must also embrace vows  
19 3. A transitional deacon is prepared as part of his training for priesthood  
20 4. Permanent deacons participate in a number of years of part-time preparation  
21 a. Human and intellectual formation  
22 b. Spiritual and pastoral formation  
23

#### 24 E. Celebration of the Sacrament

- 25 1. Essential element of each order is the laying on of hands by the bishop and the  
26 consecratory prayer  
27 2. Chrism is used in the ordination of a priest and of a bishop  
28 a. At the ordination of a priest, his hands are anointed with Chrism  
29 b. At the ordination of a bishop, Chrism is poured on his head  
30 3. Unique elements at the ordination of each  
31 a. A bishop is presented with a ring, a crosier and a miter  
32 b. A priest is clothed in the vestments of a priest (stole and chasuble) and then  
33 presented with the bread and wine that will be consecrated  
34 c. A deacon is clothed in the vestments of a deacon (stole and dalmatic) and presented  
35 with the Book of the Gospels which he will proclaim  
36

#### 37 F. Effects of the Sacrament

- 38 1. The one ordained is marked with a permanent seal or character  
39 2. Purpose of seal or character (CCC 1581-4)  
40

### 41 V. Challenges

- 42  
43 A. Isn't having the right vocation, job or career essential for a person's happiness?  
44 1. No. The foundational call from God is not to a particular vocation, job, career or way  
45 of life but to universal holiness and communion with him. This is the basis of all  
46 happiness.

- 1           2. Often the key to happiness is using one's gifts fully for God by using them to serve  
2           others.  
3
- 4       B. Isn't the real measure of success in life the degree of one's financial security and  
5           material comfort?  
6           1. To some, the measure of success may be money and physical comforts, but that is not  
7           what Jesus Christ either taught or lived.  
8           2. Personal satisfaction in life finds a firm foundation in our relationship with the Lord  
9           and secondly in our relationships with other people.  
10          3. The ultimate goal in life should be holiness; this is where true success lies.  
11
- 12       C. Just as a person falls in love, they also fall out of love. Isn't a failed marriage just a regular  
13           part of life?  
14           1. Failed marriages might be a regular part of life but they happen because of our fallen  
15           human nature. God teaches us to see and understand marriage as something which  
16           lasts for life.  
17           2. We know through Revelation that from the creation of the world and the creation of  
18           human beings, God's plan included marriage. Jesus Christ raised marriage to the level  
19           of a Sacrament and taught that properly understood it involves life-long commitment.  
20           3. Jesus Christ has taught us to recognize that the love between spouses is an image of the  
21           unending aspect of God's love for us; he has promised to love us and he does not  
22           break his promises. Neither should we break promises of marriage.  
23           4. Married love involves not just feelings but also a commitment of reason and will;  
24           married love cannot deepen unless it faces and overcomes hard times and adversity.  
25           5. God does give the grace needed to live out our commitments  
26
- 27       D. Don't men and women who promise celibacy or life-long chastity live lonely, unhappy  
28           lives?  
29           1. Some who promise life-long celibacy and chastity may experience loneliness as do  
30           some married people. Most men who become priests, monks or brothers and most  
31           women who become nuns, sisters, and consecrated virgins generally live happy and  
32           fulfilling lives.  
33           2. Sexual intimacy with another is not essential for personal fulfillment and happiness.  
34           3. The heart of celibacy is a truly loving relationship with the Lord, expressed in a self-  
35           gift to others in his name.  
36           4. Committed celibacy for the sake of Jesus Christ and his Kingdom brings consolation  
37           that cannot be appreciated by one who has not lived it. Living a life of committed  
38           celibacy or chastity gives one a sense of the gifts of the eternal life to come  
39           5. God gives the grace needed to live out our commitments.  
40  
41  
42  
43  
44

## OPTION E: ECUMENICAL AND INTERRELIGIOUS ISSUES

*The purpose of this course is to help the students understand the manner in which the Catholic Church relates to non-Catholic Christians as well as to other religions of the world. Building on the foundational truth that Jesus Christ established the Catholic Church and entrusted to her the fullness of God's Revelation, the course is intended to help students to recognize the ways in which important spiritual truths can also be found in non-Catholic Christian churches and ecclesial communities as well as in non-Christian religions. It is also intended to help them to recognize the ways in which other systems of belief and practice differ from the Catholic faith.*

### I. Revelation and the Catholic Church

#### A. Tracing Divine Revelation through the history of salvation

##### 1. Divine Revelation in the Old Testament times

- a) the Triune God is revealed in the work of Creation which originates with the Father, is brought into being through the Word (Jesus Christ) by the power of the Holy Spirit
- b) God reveals himself to Abraham: the beginning of a people of faith
- c) In and through Abraham's descendents, he forms the people of Israel
  - 1) Abraham's grandson, Jacob, has twelve sons whose descendants shape the Twelve Tribes of the people of Israel
  - 2) "Israel" was the name given Jacob by God
- d) God reveals himself to Moses and forms the People of Israel
  - 1) He tells Moses about himself: I AM WHO AM
  - 2) He gives the Israelites a code of both worship and morality

##### 2. Divine Revelation in the New Testament

- a) In Jesus, the Eternal Word made man, is found the fullness of Revelation
- b) Jesus is revealed as the Son of God and the Christ or "Anointed One" of God, the Messiah foretold by God through the prophets of Israel
  - 1) the Annunciation to Mary
  - 2) Jesus' Baptism by St. John the Baptist
  - 3) St. Peter's confession of faith at Caesarea Phillippi
  - 4) Jesus' own proclamation of his divine Sonship
- c) Jesus reveals the Trinity, the central Mystery of Faith
  - 1) identifies himself as God's Son and addresses God as Father
  - 2) promises to send the Paraclete, the Holy Spirit
  - 3) sends the Holy Spirit upon the Apostles at Pentecost
- d) Divine Revelation ends with the death of the last Apostle

#### B. Divine foundation of the Catholic Church

1. Planned by God the Father from the beginning of time
2. Pre-figured in the People of Israel
3. Divinely instituted by Jesus Christ, the Son of God and the Second Person of the Trinity
4. Revealed by the Holy Spirit (CCC, 767-768)
5. Guided, sustained and sanctified by the Father through the Son and Holy Spirit

1           6. The Church is the Body of Christ; he is our Head, we are the members of the Body  
2

3           C. The Catholic Church and Divine Revelation

4           1 Jesus Christ instituted the Church on the foundation of the Apostles

5           2. The Apostles were entrusted with faithfully proclaiming the Gospel and spreading the  
6           Good News Jesus Christ had entrusted to them

7           3. This role of ensuring an authentic proclamation of God’s Revelation has been handed  
8           down in an unbroken line to the Apostles successors – the pope and bishops

9           4. The Catholic Church, in and through the pope and the bishops, is entrusted with  
10          protecting the whole Deposit of Faith, that is, the Revelation preserved in Scripture and  
11          in Tradition  
12

13       **II. Christian Churches and Ecclesial Communities apart from the Catholic Church**  
14

15       A. An Ecclesiology of Communion

16       1. Baptized people are in full communion with the Catholic Church when they are joined  
17       with Christ in the visible structure of the Church through the profession of faith, the  
18       reception of the Sacraments, and respect and obedience toward those in authority in the  
19       Church. (cf., CIC, 205)

20       2. Members of other Christian churches and ecclesial communities are in imperfect  
21       communion with the Catholic Church

22           a. the communion is imperfect because of differences in doctrine, discipline  
23           and/or ecclesiastical structure

24           b. Christian churches are those with a validly ordained priesthood and the  
25           Eucharist

26           c. Christian ecclesial communities do not have a validly ordained priesthood or  
27           the Eucharist

28       3. The ecumenical movement works to overcome obstacles to full communion

29       4. All the baptized, including those in imperfect communion with the Catholic Church,  
30       are members of Christ’s Body, have the right to be called Christian, and are brothers  
31       and sisters to members of the Catholic Church. (cf., UR, 3)  
32

33       B. From the very beginning of the Church, there have been rifts and serious dissension  
34       (CCC, 817). Serious dissensions resulted in breaks from full communion with the Church

35       1. Schism with some Eastern Churches

36           a. Following the Council of Ephesus in 431,

37               1) those Churches which did not accept that Mary is the Mother of God,  
38               principally the Assyrian Church, broke away from full communion

39               2) later some returned to union with Rome

40               3) modern dialogue with those who did not return has made progress in  
41               healing this schism

42           b. Following the Council of Chalcedon in 451

43               1) those who believed the Monophysite heresy (that Jesus did not have  
44               both a divine nature and a human nature) also broke away from full  
45               communion with the Church and formed what are called the Oriental  
46               Orthodox Churches





- b. shared belief in Christ and the Triune God but a strong emphasis on *sola Scriptura* (Scripture alone) as the standard for determining belief
- c. differences in doctrine, sacramental understanding and practice, morality
- d. Many of these bodies(e.g., Baptists, Congregationalists) view the church as a local congregation and not a world-wide communion

C. Ecumenical efforts

1. Ecumenism involves efforts aimed at fostering unity between the Catholic Church and other Churches and Christian ecclesial communities
2. Ecumenical activity requires: (cf., CCC, 821)
  - a. renewal of the Catholic Church in fidelity to her vocation
  - b. conversion of heart by all the faithful
  - c. prayer in common where appropriate
  - d. fraternal knowledge of each other
  - e. ecumenical formation of clergy and laity
  - f. dialogue among theologians of different churches and communities
  - g. collaboration in activities of service to others
3. Greater hope of restoring full communion where there is:
  - a. a visible continuity with the ancient Church (Apostolic Succession)
  - b. a shared understanding of interpreting revealed truth (Scripture read through the lens of Tradition), e.g., such a starting point exists with the Orthodox Churches
4. Grater challenges continue to arise: e.g., ecclesial communions allowing women and non-celibate homosexuals to serve as ordained ministers

**III. The Relationship of the Catholic Church to the Jewish people**

- A. The link between the Catholic Church and the Jewish people is special
  1. Pope John Paul II referred to the Jewish people as “our elder brothers”
  2. The Jewish people were God’s special choice to be the instrument for the salvation of the world. They were the first to hear the Word of God, that is, Divine Revelation (CCC, 839)
- B. The relationship between the Catholic Church and the Jewish people holds a unique and special position
  1. unlike other non-Christian religions, the Jewish faith is a response to God’s Revelation in the Old Covenant (CCC, 839)
  2. the Patriarchs of the Jewish people – Abraham, Isaac, Jacob and Moses – are also the ancestors in faith for members of the Catholic Church
  3. the Jewish people are the original Chosen People of God; Christians are the new People of God (CCC, 840)
  4. Our Savior, Jesus Christ was born and raised as a Jew. Mary, the Apostles and the disciples were also Jews.
  5. The New Covenant with Jesus Christ is the fulfillment of the promises of the first Covenant between God and the Jewish people
  6. Catholics and Jews share common elements of moral life and practice

- a. The Decalogue is a strong part of Catholic moral teaching and tradition
- b. Jesus Christ drew on the Decalogue and the teaching of the prophets in his teaching on self-giving love and moral living

#### C. Fundamental differences with the Catholic Church

1. The Jewish people do not acknowledge Jesus as a Divine Person, the Son of God, or as the promised Messiah, nor do they accept the revealed truth of the Triune God, which is what is unique to Christian Revelation.
2. The Jewish people have no sacramental economy; they continue to rely on the ritual prescriptions of the first Covenant reinterpreted for post-Temple Judaism

#### D. Anti- Judaism or anti-Semitism was evident among Catholics for many centuries

1. The Catholic Church condemns all unjust discrimination, including anti-Semitism
2. In the 20<sup>th</sup> century, the Catholic Church dropped from its liturgy any inference that the Jewish people as a whole were responsible for the death of Christ because the truth is that the sins of all humanity were the cause of his death.

#### E. Dialogue with the Jewish people

1. This dialogue has an ecumenical character in that we share roots of faith
2. This dialogue also has an interfaith character because of the differences in faith and in sacramental understanding and practice
3. Aims of this dialogue include;
  - a. growth in mutual respect for one another as sons and daughters of God
  - b. give common witness on matters of peace and justice
  - c. deepen mutual understanding of the one God and his plan for the world

### IV. The Church and other non-Christians

#### A. The Muslim People

1. Monotheistic (but non-Trinitarian) faith in common with Jews and Christians
2. The Catholic Church and Muslims acknowledge God as the Creator and claim ties to the faith of Abraham
3. The Muslim people do not acknowledge the divinity of Jesus as the Son of God nor do they accept the Triune God but they do revere Jesus as a prophet and Mary as the Virgin mother of Jesus
4. There are many common elements of moral life and practice between Catholics and Muslims
5. Islam has no sacramental economy; Islamic law requires testimony of faith, prayer, fasting, almsgiving and pilgrimage as expressions of faith
6. Unlike the Catholic Church, Islam has no central figure of authority on matters of faith and morals; there are also different ways to interpret the Koran
7. The Catholic Church seeks to engage the Muslim community in dialogue ~~to eradicate violence in the name of religion and~~ to advance human solidarity

#### B. Other non-Christian religions common in US, e.g., Hinduism, Buddhism, Sikhs, Mormon, Bahai)

- 1 1. Common elements with Christianity
- 2 a. as human beings we share a common origin and end
- 3 b. these religions teach compassionate action, moral restraint, spiritual discipline
- 4 and respect for human dignity
- 5 c. these religions contain elements of truth and virtue which can help orient their
- 6 members toward reception of the Gospel
- 7 2. Those who do not know Christ but who still strive to know and live in truth and
- 8 holiness can be saved
- 9 3. The fulfillment of the values and virtues of other religions is found in what the
- 10 Catholic Church proclaims:
- 11 a. God is one, and that God is Triune
- 12 b. Jesus Christ as the Son of God
- 13 c. salvation is a gift of grace available through faith in Jesus Christ
- 14 d. sanctification is for human beings to participate in the love of God now and
- 15 eternally
- 16

## 17 **V. Proclamation and Dialogue**

- 18
- 19 A. The Catholic Church possesses the fullness of the means of salvation willed by God as the
- 20 ordinary way of saving all people
- 21 1. "all salvation comes through Christ the Head through the Church which is his Body"
- 22 (CCC, 846)
- 23 a. God is one and that God is Triune
- 24 b. Jesus Christ as the Son of God
- 25 c. salvation is a gift of grace available through faith in Jesus Christ
- 26 d. sanctification is for human beings to participate in the love of God now and
- 27 eternally
- 28 2. "Those who, through no fault of their own, do not know the Gospel of Christ or his
- 29 Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try
- 30 in their actions to do his will as they know it through the dictates of their conscience—
- 31 those too may achieve eternal salvation." (CCC, 847; LG, 16)
- 32 3. " 'Although in ways known to himself God can lead those who, through no fault of
- 33 their own, are ignorant of the Gospel, to that faith without which it is impossible to
- 34 please him, the Church still has the obligation and also the sacred right to evangelize
- 35 all men'." (CCC, 848; LG, 16)
- 36
- 37 B. Interreligious Dialogue
- 38 1. There are many forms of interreligious dialogue
- 39 a. the dialogue of daily life in religiously pluralistic societies/communities
- 40 b. the dialogue of shared service to the needy
- 41 c. the dialogue of theologians and scholars
- 42 d. the dialogue of shared spiritual experience
- 43 2. Such dialogue requires mutual search for truth among those learned in their own
- 44 religious traditions
- 45 3. Requires respect and understanding of differences in culture as well as in belief
- 46 4. Requires training in accurate knowledge of other religions

1           5. Can and should involve working together in service to those in need  
2

3 **VI. Challenges**  
4

5 A. Isn't one faith or religion just as good as any other?

6       1. No, that statement is not true. The fullness of Revelation and truth subsists in the  
7       Catholic Church.

8       2. If one has been given the gift of faith and chooses to reject or neglect that gift, that  
9       person acts in a way that is gravely wrong.

10      3. The Church engages in many types of dialogue both ecumenical and interfaith. Those  
11      dialogues are characterized by respect, and aim to bring about more unity.  
12

13 B. Isn't it more important to show tolerance and not say that the Catholic faith is better than  
14      any other?

15      1. Judgment about the truth of the Catholic faith does not mean that Catholics should not  
16      show tolerance toward people of other faiths and religions.

17      2. Real tolerance involves mutual respect and charity, and an unwillingness to treat one as  
18      less worthy because of differences.

19      3. We are tolerant of people; we do not want to be tolerant of falsehood.  
20

21 C. If unity of people in faith is the real goal, what can't each side compromise?

22      1. While unity of Christians is an important goal, the Catholic Church cannot  
23      compromise on the truth of what God has revealed. Truth is one; we need to subject  
24      ourselves to the whole truth.

25      2. Where there are intrinsic contradictions in belief, one belief is true and one must be  
26      false.

27      3. Sometimes, however, we overemphasize some aspects of the truth at the expense of  
28      other aspects. Serious, respectful and loving pursuit of the whole truth can help us  
29      recapture the needed balance.  
30

31 D. What caused the four divisions in Christianity from the time of Ephesus, Chalcedon, 1054  
32      and the Protestant Reformation? Is there any hope of unity?

33      1. Indicate what positive steps the dialogues have produced.

34      2. indicate signs of unity.  
35  
36  
37  
38  
39