

CATHOLIC ETHOS

FOREWORD

Catholic schools, Colleges and Universities offer a holistic approach to education which is rooted in communities where they form a central part of everyday life. Committed to the development of the whole person, Catholic institutions share Christian values in the context of the Zimbabwean culture. The vision that underpins Catholic education is rooted in the life of Jesus Christ and emphasises that every person is made in the image of God. Parents, teachers and parishes work together in providing a child-centred education which includes preparation for the sacraments.

Catholic Education is intrinsic to the mission of the Church. It is a means by which the Church fulfils its role in assisting young people to discover and embrace the fullness of life in Christ. The Catholic Ethos are reflected in the following values, respect, acceptance, inclusivity, the nurturing of Catholic faith and spirituality which is inherent in the creation of a community of faith.

Catholic ethos can be identified in the following values:

- ❖ To give witness to the message of Jesus and the mission of the Church.
- ❖ To have a clear Catholic identity.
- ❖ To be open and accessible to all who seek Christian values.
- ❖ To be charitable to the less privileged people.

The home/family, school and parish have differing and connected roles in promoting Catholic Ethos:

i) The Family

Parents /guardians are the primary educators of their children in faith, in the home they can introduce young people to the lived reality of faith through prayer, moral formation, everyday expressions of love and reconciliation, good example and simple sharing of the faith journey .they also contribute appropriately to their children's formal instruction in and initiation in to the faith.

ii) The Parish

Thesis where the child learns the meaning of faith encounters Christ in the sacraments, and shares in the practical outreach of the Christian community in mission to the world. Parish based catechetical programmes can support family catechesis; school based sacramental preparation, liturgical formation and provides many different opportunities apostolic action and personal spiritual growth.

iii) The School

Catholic ethos in schools enables children to learn skills of spiritual ,moral and religious literacy which informs their minds and enhances their understanding

of Christian faith ,enabling them to develop an informed ,mature response to God's call to relationship .Catholic ethos form children's characters in the virtues and values of Jesus ,supports their faith development, and helps them to experience what it means to be a member of the church community called to witness to Jesus in service of others.

The culture of the Catholic school is the lived expression of its ethos. It expresses core beliefs, values, traditions, symbols and patterns of behaviour which provide meaning to the school community and which help to shape the lives of students, teachers and parents. It shapes our Catholic identity and determines the authentic continuity of mission and purpose.

The Church's teaching requires that Catholic Schools be places where each person is respected and valued and where the stages of faith of each individual are recognized realistically and responded to sensitively. Children come to school with a range of experience with regard to religious faith and religious concepts. Teachers too are representative of the diversity of our multi-cultural society, bringing to the task a wide variety of experience and varying levels of faith commitment. A guiding principle on freedom enunciated by the second Vatican council applies in Catholic Ethos ;from the very origins of the Church, the disciples of Christ strove to convert people to faith not by the use of coercion or by devices unworthy of the gospel ,but by the power ,above all ,of the Word of God.

John Paul II , in *Catechesis in Our Time*, upholds the school's 'grave duty 'to 'offer religious training suited to the often widely varying religious situations of the pupils.' This point is reiterated in *Lay Catholics in Schools Witness to Faith*, which notes the importance of respecting conscience. It accepts that among Catholic pupils there will be 'many different levels of faith response' and states that 'the Christian vision of existence must be presented in such ways that it meets all these levels' (LCS28; cf GDC5175, 180).

Ethos can be described as a shared culture, belief, character, code, attitude, and principles which differentiate one group from the other. This handbook will try to illustrate Catholic ethos which are found to be central in Catholic Schools, Colleges and Universities. The handbook will also try to describe in brief and in simple terms what Catholic identity is, what Catholic institution is, and what Catholic faith and beliefs are. The purpose of offering this handbook is to try to help both Catholics and non-Catholics who find themselves either learning or working at any Catholic Institution in Zimbabwe.

Rt.Rev.Bishop Angel Floro



Bishop Chairman ZCBC -Education Commission 2016

PREAMBLE

Jesus Christ is 'the way, the truth and the life'. Those who profess this faith believe that in Christ the truth about Almighty God and the truth about the human person is revealed. The unfolding of this truth constitutes the Church's teaching. The acceptance of this truth brings true freedom and the fullness of life. Proclaiming this truth, this Gospel (Good News) by making Christ known to all peoples, constitutes the mission of the Church.

The first key reason why Catholic Schools are established, then, is to be part of the Church's mission in Education, to place Christ and the teaching of the Catholic Church at the centre of people's lives. 'Education is integral to the mission of the Church to proclaim the Good News. First and foremost every Catholic educational institution is a place to encounter the living God who in Jesus Christ reveals his transforming love and truth'. This evangelisation mission is exercised through the diverse interaction of Catholic Schools with their local parishes, societies and cultures they serve.

To put Christ and the teachings of the Catholic Church at the centre of the educational enterprise is the key purpose of all Catholic Schools. In a Catholic School, the Church seeks to build the foundation of our spiritual development, our learning and teaching, the formation of culture and our society in Christ.

The fullness of life is to be found when Christ is at the centre of our lives. The Church has therefore "*... in a special way the duty and the right of educating, for it has a divine mission of helping all to arrive at the fullness of Christian life.*" By placing Christ at the Centre of all that they are and all that they do, Catholic Schools have the potential to promote the '*fullness of Christian life*' through an '*... educational philosophy in which faith, culture and life are brought into harmony*'

This means that the Church provides Catholic Schools to be more than just places where pupils are equipped with learning and skills for the workplace and responsible citizenship. Rather, they are to be the communities where the spiritual, cultural and personal worlds within which we live are harmonised to form the roots from which grow our values, motivation, aspirations and the moral imperatives that inform our choices and actions as persons. It is with good reason therefore that Pope Benedict XVI described Catholic schools as '*an essential resource for the new evangelisation*'

The establishment of Catholic schools within different societies and cultures is considered by the Church to be '*... a privileged means of promoting the formation of the whole person, since the school is the centre in which a specific concept of the world, of the human person, and of history is developed and conveyed*'. In this context the Church teaches that: '*Among the means of advancing education, Christ's faithful are*

to consider schools as of great importance, since they are the Principal means of helping parents to fulfil their role in education'. Catholic Schools are to assist parents in the education and religious formation of their Children.

The partnership between the home, parish and the Catholic school integrates these components of Catholic education: *'the parish community is a place for religious and spiritual education. School is a place for cultural education. The two dimensions must be integrated, because the same values inspire them: they are the values of Christian families who, in a society dominated by relativism and threatened by existential emptiness, intend to offer their children an education based on the unchangeable values of the gospel.*

Rt. Rev. Bishop Rudolf Nyandoro



Bishop Chairman ZCBC -Education Commission

ACKNOWLEDGEMENTS

Through fostering children's ability to become reflective and self-directed learners, this booklet aims to nurture effective communicators, capable producers, willing participants, eager investigators and creative problem solvers

The teaching and practice of the Catholic faith lies at the heart of our curriculum. From it, spring those features which produce the school's, college's and university's ethos, such as the quality of relationships, concern for equality of opportunity and concern and respect for every child as a unique gift from God. We aim to foster a spirit of true Christianity throughout our institutions in the children's behaviour towards each other, their care of the environment and in the use of their time and talents.

Parents who choose to send their children to Catholic schools are expected to accept the Catholic *ethos* of the school. This handbook encourages children to be prayerful during their school time and whilst at home during vacation time. Catholic schools are called to be real and living expressions of the church's pastoral mission in the world. The Mission is to be centred on 'the New Evangelisation' and to proclaim and give witness to Jesus Christ. Catholic schools nurture students in their lifelong journey in faith and help them develop as mature people empowered to shape and enrich the world by living the Gospel of Jesus Christ in their everyday lives

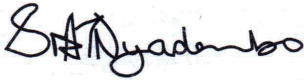
The ZCBC Education Commission values the team spirit and the invaluable contributions which were invested into the production of the ZCBC Catholic Ethos booklet for Catholic Schools. Sincere gratitude goes to the Zimbabwe Catholic Bishops Conference (ZCBC), Bishop Chairman of ZCBC Education Commission, Bishop Angel Floro and the ZCBC Secretary General, Fr. F. Chiromba for their unwavering support and contributions to the holistic Catholic Education in Zimbabwe.

We also acknowledge the good work and support by the Arch/Diocesan Education Secretaries who worked tirelessly with our Catholic Schools at Diocesan and National Level encouraging and forming our schools to maintain Catholic Schools Identity through spiritual and academic activities that promote prayer, self-control, on-going formation, human development and forming our students to become responsible citizens.

The Diocesan Secretaries who have worked towards the successful production of this handbook are as follows: Sr. Claris Gowu LCBL-

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May God Bless you

A handwritten signature in black ink, reading "Sr. Dr. Annah Theresa Nyadombo". The signature is written in a cursive style with a large initial "S" and "A".

Sr. Dr. Annah Theresa Nyadombo HLMC
ZCBC Education National Coordinator

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CHAPTER ONE: THE CATHOLIC CHURCH

Aims:

By the end of this Chapter learners should have gained knowledge of:

- ❖ What is meant by Catholic Ethos
- ❖ The Catholic Church and its hierarchy
- ❖ Catholic Education Institutions' identity
- ❖ Understanding of the Christian values of a Catholic School

1.0 Introduction

Ethos is a shared culture, belief, character, code, attitude, and principles which differentiate one group from the other. The Catholic ethos, an intangible “spirit”, is expressed in the identifiable culture of each agency and institution. In a general sense, Catholic culture can be understood as the sum total of the assumptions, beliefs and values that the Catholic community shares and is expressed through “what is done, how it is done, and who is doing it”. Culture is a complex and dynamic phenomenon, relating to the way people live and work as a group and as individuals, within a particular setting or context. The culture of an organisation determines and shapes why we do what we do and why we do it in a particular way. Our work in a Catholic Education Institutions is more than using our professional skills in the service of others. In everything we do, we are ministering in the name of the Catholic Church and the Gospel to offer education that is intentionally directed to the growth of the whole person- an integral education that aims to develop gradually every capability of every student: his or her intellectual, physical, psychological, moral, and religious capacities. We must, therefore, represent the values of the Church, presenting the compassionate face of Christ to the world and respecting the dignity of every person as a child of God. Our Schools, Colleges and Universities are more appropriately described as communities where the core values of respect, integrity, hospitality, inclusiveness, forgiveness and justice are key qualities of people who serve in the name of Jesus. We celebrate our identity as Catholics through prayer, ritual and sacrament. Our unity is derived from the Eucharist, which Catholics acknowledge as the source and summit of our Christian life. From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the

light of faith, and having its own unique characteristics.

1.2 Organisation and structure of the Roman Catholic Church

The term Catholic is generally understood as meaning universal. In other words it means the whole world or everyone. In connection to this definition of catholic one can say that Catholic Church is a church for everyone who is willing to worship and glorify God. Like a mother the Roman Catholic Church embraces everyone who has the desire to deepen his or her relationship with God.

i) The Pope

The Pope is the head of the Roman Catholic Church worldwide. His main responsibility is to, pray, lead, guide, and administrate the Roman Catholic Church. He has a huge task of shepherding the people of God. We strongly believe that God himself he is the leader of the Church and the Pope is his instrument. Therefore, the Pope is seen as the servant of the servants. The Catholics hence, do not worship the Pope but they respect him as a servant of God who directs the Church according to God's will.

ii) The Cardinals

These are the highest dignitaries in the Church after the Pope. They constitute the supreme council of the Church. They are responsible for decision making within the Church. All Cardinals are Bishops of Dioceses located throughout the world. Some Cardinals work in the Vatican where Pope resides helping him with administration tasks.

iii) The Bishops

The Bishops are the shepherds of the members of the Church. Their main responsibilities are to see into the day-to-day running of the Arch/Dioceses entitled to them. They are the administrators of the Dioceses. The Bishops are distinguished from the priest principally by the power given to him to carry out extra duties such as ordaining priests or Bishops, confirming the catechumens (those who would have been prepared for confirmation), and celebrating Chrism Mass, e.t.c. The Bishops are also seen as humble servants of God who try to bring Jesus closer to the faithful members of the Church.

iv) Priests

By ordination, 'priests are united with the bishops in [priestly] dignity and at the same time depend on them in the exercise of their pastoral functions, they are called to be bishops' prudent co-workers' (CCC, no. 1595). With the bishop, priests form a *presbyteral* (priestly) community and assume priests to the pastoral care of parishes and to other diocesan ministries. The priest promises obedience to the bishop in service to God's people.

v) Deacons

The title *deacon* comes from the Greek word *diaconal* meaning 'servant'. A deacon has a special attachment to the bishop in the tasks of service and is configured to Christ, the Deacon-or Servant-of all (cf.CCC, nos.1569-

1570). Deacons receive the Sacrament of Holy Orders from a bishop and are ordained not to the ministerial priesthood but to the ministry of service. Through ordination the deacon is conformed to Christ, who came to serve, not to be served.

vi) The Religious Brothers and Sisters

These are religious men and women who take three vows like religious priests, and they do not marry and they dedicate their lives to Christ and the church. These religious men and women run Catholic institutions such as Schools, Hospitals, Colleges, Children Homes, Spiritual centres and so on. They live in communities and usually they have a founder and patron saints.

vii) The Laity

The lay people encompass married people, single people, youths, and children. And this group is very important in the Church because they make the church to be a complete family. They serve differently in the Church. Some serve within some guilds such as St. Joseph, St Joachim, Legion of Mary, St Anne for the adults, and the youths in guilds such as, Saints Agnes and Alois, Legion of Mary, Sacred Heart of Jesus and Saints Simon and Peter; just to state but the few, for the children they also participate in the journey of faith in their group which is called Missionary Holy Childhood. Some do not belong to any guild and yet they still serve God within the Church in various activities.

1.2 The Catholic School Identity

Catholic schools are called to be real and living expressions of the Church's Pastoral Mission in the world. Our Mission is to be centres of 'the New Evangelisation' and to proclaim and give witness to Jesus Christ. Catholic schools nurture students in their lifelong journey in faith and help them develop as mature people empowered to shape and enrich the world by living the Gospel of Jesus Christ in their everyday lives.

The Catholic school sets out to be a school for the human person and of human persons. The person of each individual human being, in his or her material and spiritual needs, is at the heart of Christ's teaching: this is why the promotion of the human person is the goal of the Catholic school. This affirmation, stressing man's vital relationship with Christ, reminds us that it is in His person that the fullness of the truth concerning man is to be found. For this reason the Catholic school, in committing itself to the development of the whole man, does so in obedience to the solicitude of the Church, in the awareness that all human values find their fulfilment and unity in Christ. This awareness expresses the centrality of the human person in the educational project of the Catholic school, strengthens its educational endeavour and renders it fit to form strong personalities.

Catholic schools support students and their families in connecting with Catholic traditions and accessing the richness of our shared faith and spiritual heritage.

Through quality Religious Education, rich experiences of prayer and celebration, engagement in social action and justice, students are supported in developing their relationship with God and responding to the experience and action of God in their own lives.

Developing your faith is a lifelong process. Parents are the first and foremost educators of their children and the family is generally the first place where children are introduced to Christian faith. Catholic Schools provide Religious Education to nourish and develop the faith of students in partnership with the family, parish and the local community.

The Catholic school loses its purpose without constant reference to the Gospel and a frequent encounter with Christ. It derives all the energy necessary for its educational work from Him and thus 'creates in the school community an atmosphere permeated with the Gospel spirit of freedom and love.' In this setting the pupil experiences his dignity as a person before he knows its definition." (The Catholic School, 55 (1977))

Catholic institutions can be identified with the following ethos which gives a holistic approach to education:

- Moral values.
- Evangelisations.
- Academic excellence.
- Life skills.
- Spiritual growth.
- Character Formation.

Characteristics of Catholic Schools

Like the marks of the Church proclaimed in the Creed – One, Holy, Catholic, and Apostolic – so, too, does the Holy See identify the principal features of a school/institution as *Catholic*: a Catholic School should be inspired by a supernatural vision, founded on Christian anthropology, animated by communion and community, imbued with a Catholic worldview throughout its curriculum, and sustained by gospel witness.

i) Inspired by a Supernatural Vision

The Church sees education as a process that, in light of man's transcendent destiny, forms the whole child and seeks to fix his or her eyes on eternal life. The specific purpose of a Catholic education is the formation of boys and girls who will be good citizens of this world, loving God and neighbour and enriching society with the leaven of the gospel, and who will also be citizens of the world to come.

ii) Founded on a Christian Anthropology

Emphasis on the supernatural destiny of students brings with it a profound appreciation of the need to perfect children in all their dimensions as images of God (cf. Gen. 1:26-27). Catholic theology teaches that grace builds on nature. Because of this complementarity of the natural and the supernatural, Catholic educators should have a sound understanding of the human person that addresses the requirements of both the natural and the supernatural perfection of the children entrusted to their care. The Catholic school sets out to be a school for the human person and of human persons. A Catholic school must be founded on Jesus Christ, the Redeemer. It is He who, through his Incarnation, is united with each student. Christ is not an afterthought or an add-on to Catholic educational philosophy; he is the centre and fulcrum of the entire institution, the light enlightening every boy and girl who comes into a Catholic school. The gospel of Jesus Christ and his very person are to inspire and guide the Catholic school in every dimension of its life and activity – its philosophy of education, its community life, its selection of teachers, and even its physical environment. Christ is the Teacher in Catholic schools. Catholic schools have the task of being the living and provocative memory of Christ.

iii) Animated by Communion and Community

A Catholic school is a community of persons and a genuine community of faith. This communal dimension is rooted both in the social nature of the human person and in the reality of the Church as the home and the school of communion. The Catholic school is an educational community.

iv) Teamwork

Catholic Schools should try to create a community school climate that reproduces, as far as possible, the warm and intimate atmosphere of family life. Those responsible for these schools will, therefore, do everything they can to promote a common spirit of trust and spontaneity. This means that educators should develop a willingness to collaborate among themselves. Teachers, both religious and lay, together with parents and school-board members, are to work as a team for the school's common good. Their communion fosters appreciation of the various charisms and vocations that build up a genuine school community and strengthen scholastic solidarity. Educators, administrators, parents, and bishops guide the school to make choices that promote "overcoming individualistic self-promotion, solidarity instead of competition, assisting the weak instead of marginalization, responsible participation instead of indifference."

v) Interaction of Students and Teachers

The Catholic philosophy of education has always paid special attention to the quality of interpersonal relations in the school community, especially those between teachers and students. This concern ensures that the student is seen

as a person whose intellectual growth is harmonized with spiritual, religious, emotional, and social growth. Because, as St. John Bosco said, "education is a thing of the heart," authentic formation of young people requires the personalized accompanying of a teacher. During childhood and adolescence a student needs to experience personal relations with outstanding educators, and what is taught has greater influence on the student's formation when placed in a context of personal involvement, genuine reciprocity, coherence of attitudes, lifestyle, and day-to-day behaviour. Direct and personal contact between teachers and students is a hallmark of the Catholic school.

vi) Physical Environment

A school's physical environment is also an integral element that embodies the genuine community values of the Catholic tradition. Since the school is rightly considered an extension of the home, it ought to have some of the amenities which can create a pleasant and family atmosphere. This includes an adequate physical infrastructure and adequate equipment.

If Catholic schools are to be true to their identity, they will suffuse their environment with a delight in the sacramental. Therefore they should express physically and visibly the external signs of Catholic culture through images, symbols, icons, and other objects of traditional devotion. A chapel, classroom crucifixes and statues, liturgical celebrations, and other sacramental reminders of Catholic life, including good art that is not explicitly religious in its subject matter, should be evident. All these signs embody the community ethos of Catholicism.

Prayer should be a normal part of the school day, so that students learn to pray in times of sorrow and joy, of disappointment and celebration, of difficulty and success. Such prayer teaches students that they belong to the communion of saints, a community that knows no bounds. The sacraments of the Eucharist and Reconciliation in particular should mark the rhythm of a Catholic school's life. Mass should be celebrated regularly, with the students and teachers participating appropriately. Traditional Catholic devotions should also have their place: praying the Rosary, decorating May altars, singing hymns, reading from the Bible, recounting the lives of the saints, and celebrating the Church's liturgical year. The sacramental vitality of the Catholic faith is expressed in these and similar acts of religion that belong to everyday ecclesial life and should be evident in every school.

I.4 The Gospel Values

A Catholic school should place Christ at the centre of all that it does. This will mean integrating Gospel values and the teachings of the Catholic Church into every aspect of learning, teaching and the totality of school life.

Rooted in the teaching of Christ, these Gospel values should constitute the targets

and outcomes of the educational enterprise in every Catholic school. For this to be possible, these Gospel values need to be explicitly named, their meaning unpacked and pupils helped to understand how they relate to their lives both at school, at home and in society.

Compassion, kindness, service of neighbour

“When the Lord saw her, he had compassion for her.” (7:13), Good Samaritan (10:36)

Non-violence, gentleness

“If anyone strikes you on the cheek, offer the other also.” (6:29) Samaritan Village (9:54)

Justice, action against corruption and oppression

“And will not God grant justice...” (18:7) The Parable of the Ten Pounds (19:11, 26)

Integrity, honesty, truth telling

“You will be brought before kings and governors because of my name. This will give you an opportunity to testify.” (21:12)

Simplicity, non-attachment to wealth

“You cannot serve God and wealth.” (16:13), “Do not worry about your life.” (12:22)

Humility, lack of ego, disinterest in status, dependence on God

“God be merciful to me a sinner.” (18:13) “I am among you as one who serves.” (22:27)

Preferential option for the lost and the least

“The Son of man came to seek out and save the lost.” (19:10) “I have found my sheep...” (15:6)

Love, generosity, magnanimity

“Love your enemies.” (6:27), “This is my body given for you.” (21:19)

Forgiveness, reconciliation

“Her sins, which were many, have been forgiven.” (7:47) “Father, forgive them...” (23:24)

Hope, resilience, perseverance

“Blessed are you who weep now, for you will laugh” (24:52)

1.4.1 Values and actions which are articulated in the four main areas of school life: Studies, Pastoral Care, Religious Life and Personal Formation.

Studies	Pastoral Care	Religious Life	Personal Formation
<p>Catholic schools give their pupils rich and varied ways of exploring the world God has created and peopled.</p> <p>Pupils learn that God has given us this planet and its resources for our good and that we are to use it responsibly.</p> <p>Catholic schools propose that God is be found in all things and therefore all things are worthy of our interest and study.</p> <p>The Catholic school is a place where a spirit of enquiry and the intellectual life flourish.</p> <p>Catholic schools propose that belief in God is compatible with rationality.</p> <p>Catholic schools draw upon and pass on to their pupils the long and rich tradition of Christian learning and creativity.</p>	<p>Catholic schools promote the emotional and spiritual growth of their pupils.</p> <p>Teachers in Catholic schools build strong and appropriate relationships with pupils that go beyond teaching: they take an interest in their development, they listen to their cares and concerns about the meaning of life, they share their hopes and fears, their successes and failures, and accompany them through their childhood and teenage years.</p> <p>Catholic schools ensure well-judged intervention in children's lives to provide appropriate professional support and challenge.</p> <p>Forgiveness is a hallmark of the way Catholic schools deal with pupils.</p> <p>Catholic schools provide a stable and welcoming community to which children can belong.</p> <p>Catholic schools recognise and celebrate the varied successes and achievements of pupils.</p>	<p>Catholic schools are schools of prayer.</p> <p>Catholic schools encourage religious devotion in simple and regular practices.</p> <p>Catholic schools celebrate the liturgy of the Church following the seasons and feast days of the Church's year.</p> <p>Catholic schools teach about justice, act justly and seek to promote the common good.</p> <p>Catholic schools reach out to suffering and marginalised individuals and communities, locally and globally.</p> <p>Catholic schools are open and welcoming to people of other faiths and of no faith.</p> <p>In the Catholic school, the practice of the Christian faith is not separate from the rest of daily life.</p> <p>Catholic schools have chaplains which promote the Christian life and Catholic identity of the school.</p>	<p>Catholic schools seek to develop the God-given gifts and talents of each pupil.</p> <p>Catholic schools seek to form attitudes and values in their pupils which are based on the gospel teaching and actions of Jesus Christ.</p> <p>Catholic schools lay foundations for life-long learning.</p> <p>Catholic schools seek to foster in their pupils an attitude of altruism and generosity.</p> <p>Catholic schools provide a range of extra-curricular activities which promote the physical, creative, spiritual, and intellectual development of pupils.</p> <p>Catholic schools encourage pupils to adopt a way of looking at the world which is positive and engaged, and which seeks to change the world for the better.</p>

1.5 Catholic School Assemblies

Assemblies are a very important part of the school day. They are religious in character and regularly include readings from Scripture and well-known Catholic prayers. These are all part of the children's faith heritage. The assemblies also try to bring home the Gospel values. The classes can take turns to prepare these with the help of their teachers.

The main important value of assemblies in Catholic institutions is that they bring all the members of that institution together to share some inspirations as a family. The assemblies also help the member of the School or Hospital to share their talents such as preaching, singing, dancing, public speaking, etc.

Activities of the Assembly

- Begin with the sign of the Cross
- Read the Bible Reading of the day
- Reflections on the Word
- Sing a song/songs

Here are some of the values which can be drawn from the assemblies:

- They draw everyone together to share their experiences.
- Share the word of God.
- Members of the community can share their gifts such as playing instruments, and singing as stated before.
- Announcements help to bring order an institution.
- A theme of the day or of the week is shared which makes the members of an institution to move together as one family with one heart and one mind.

CHAPTER TWO: LIFE IN CHRIST

Aims:

By the end of this Chapter learners should have gained knowledge of:

- ❖ How to live a Christian Life
- ❖ Understanding of the dignity of the Human Person
- ❖ Understanding of Christian Morality
- ❖ The formation of Conscience
- ❖ How to develop a relationship with God
- ❖ Caring for each other and Acts of Mercy

2.1 The Life in Christ

The fact is, only one person ever lived the Christian life; it was Jesus, and He did so to the pleasure and glory of His Father.” Luke 3:21-22; 9:28-35

Having fleshed out the perfect life in undeviating obedience to the will of God, 'He became the author of eternal salvation to all who obey Him' (Heb. 5:9). After effecting that eternal salvation through the blood of His cross and the power of His resurrection, He ascended to heaven to impart His life, through the Holy Spirit, to all who believe His gospel and receive His full salvation. So the Christian life is nothing less than 'the outliving of the indwelling Christ' on the principle of dependent faith. The Apostle Paul sums it up in the words that are the theme and thrust of this book: 'I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

2.1.1 How to live a life in Christ

a) The Person – Luke 9:18-21

Before His disciples could know who they were, they had to recognize Who Jesus was. Matthew gives us a little more information as to how the disciples, and specifically Peter, came to this revelation, “And Jesus said to him, 'blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.’” (Matt. 16:17, NASB95).

Without the work of the Holy Spirit introducing us to Jesus as God's only Son and our only hope for forgiveness and eternal life, then we are most likely to make a choice based on deductive reasoning and not on divine redemption. After Peter identifies Jesus, Jesus identifies Peter, “I also say to you that you are Peter.” We will never know who we are until the Holy Spirit reveals who Jesus is.

b) The Principle – Luke 9:22-23

'The Son of Man must suffer many things and be rejected by the elders and chief

priests and scribes, and be killed and be raised up on the third day” (Luke 9:22, NASB95). “The Son of Man must” – with Jesus, obedience wasn't an option, it was a mandate.

In doing this, Jesus is submitting to the life of His Father in Him (John 17:21). Jesus is interceding for His disciples and all those who would believe when He said, “. . . that they may all be one; even as You, Father, are in Me and I in You.” Jesus is fully aware of the life He is calling us to in Him because it is the life He lived in His Father. It was the life of surrendered will. But we must recognize that Jesus lived this life wilfully and deliberately.

In John 6:38, Jesus tells us, “I have come down from heaven, not to do My Own will, but the will of Him who sent Me.” Salvation is not positioning and equipping us to live our own lives with better habits on earth. Salvation is living the exchanged life in which, by faith, we possess what grace provides. God's will is done in our lives by the life of Jesus in us through the Holy Spirit.

In verse 23 Jesus informs His disciples, “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow me.” The same faith that saves us is the same faith we appropriate in surrendering to the life of Christ. It is living in awareness of my complete dependence on Jesus to live His life in and through me. In following Jesus, we unite with Jesus in His death so we can identify with Jesus in living His life. Every day we should wilfully and deliberately die to our flesh for Jesus to live in us. This is a life of humility and brokenness, but it is also a life of fruitfulness and blessing.

c) The Promise - Luke 9:24-27

In verse 24 Jesus tells us that real living only happens when we wilfully die to ourselves. If we try to live without dying, we only put off the inevitable and die. In verse 25 Jesus puts it in perspective by asking, “What is a man profited if he gains the whole world, and loses or forfeits his soul?”

2.1.2 Nine Steps for living a life in Christ

b) The Principle – Luke 9:22-23

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2.1.2 Nine Steps for living a life in Christ

What to do	How to do it
Appreciating the gift of being human	We respond to god in a responsible way when we act as the beautiful creatures god made us to be, that is, in the divine image and possessing tremendous dignity
Using your intellect	God endowed us with intellects that can systematically search out the right course of behaviour when confronted with various options. When we use our God-given intellects we can discover the right thing to do.
Looking to the law to guide your freedom	Possessing freedom enables us to be responsible. However, misusing freedom is morally hazardous. thankfully, to help guide our conduct, we have objective norms- laws- which are based on the wisdom of past ages

Imitating Jesus	Jesus is the preeminent norm and guide for Christians who want to live a moral life. Learning from his example, heeding his teaching, and allowing him to live in us are all profound helps in living a Christian life of virtue for god and others.
Forming, informing, and following your conscience	Through our consciences, God's voice calls us to be who he created us to be. as a practical judgment in discerning right from wrong, we must develop an upright and truthful conscience and then have the fortitude to follow it
Repenting and seeking forgiveness when you sin	Unfortunately, at times, we do not take the moral and virtuous course of action. We violate the dictates of God's law and our own consciences. We sin when this happens, we need to repent, reform our lives, and gratefully accept the mercy of our loving and merciful saviour
Loving god above all	As our loving creator who is the source of all our gifts, god deserves us to love him with all our hearts, souls and minds. God has first loved us. By observing the first 3 commandments and exercising the virtues of faith, hope and love, we can begin to return God's love.
Loving yourself	Without a healthy love of self, it is very difficult to love others and god. We must love ourselves by practicing virtues like gratitude, humility and temperance and by sharing the many gifts god has given us. we also show love of self by observing the commandments
Loving your neighbour	We prove our love of god by loving our neighbour, including our enemies. We love others by exercising virtues like justice, kindness, and respect and following the commandments, especially the fourth through the 10th of the Decalogue.

2.2 The dignity of the Human person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our Social Teachings.

Scriptures

Genesis 1:26-31

- God created man and woman in his image.

Deuteronomy 10:17-19

- God loves the orphan, the widow, and the stranger.

Psalms 139:13-16

- God formed each of us and knows us intimately.

Proverbs 22:2

- The Lord is the maker of both rich and poor.

Luke 10:25-37

- The good Samaritan recognized the dignity in the other and cared for his life.

John 4:1-42

Jesus broke with societal and religious customs to honour the dignity of the Samaritan woman.

Romans 12:9-18

- Love one another, contribute to the needs of others, live peaceably with all.

I Corinthians 3:16

You are holy, for you are God's temple and God dwells in you.

Galatians 3:27-28

- All Christians are one in Christ Jesus.

James 2:1-8

Honour the poor.

I John 3:1-2

- See what love the Father has for us, that we should be called Children of God.

I John 4:7-12

Let us love one another because love is from God.

*When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities – to offer just a few examples – it becomes difficult to hear the cry of nature itself; everything is connected. (Pope Francis, *On Care for Our Common Home* [Laudato Si.], no. 117)*

Human persons are willed by God; they are imprinted with God's image. Their dignity does not come from the work they do, but from the persons they are. Every individual, precisely by reason of the mystery of the Word of God who was made flesh is entrusted to the maternal care of the Church. Therefore every threat to human dignity and life must necessarily be felt in the Church's very heart; it cannot but affect her at the core of her faith in the Redemptive Incarnation of the Son of God, and engage her in her mission of proclaiming the Gospel of life in all the world and to every creature.

Whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury.

2.3 Christian Morality

2.3.1 Made in the Image of God

The most basic principle of the Christian moral life is the awareness that every person bears the dignity of being made in the image of God. He has given us an immortal soul and through the gifts of intelligence and reason enables us to understand the order of things established in his creation. God has also given us a free will to seek and love what is true, good, and beautiful. Sadly, because of the Fall, we also suffer the impact of Original Sin, which darkens our minds, weakens our wills, and inclines us to sin. Baptism delivers us from Original Sin but not from its effects—especially the inclination to sin, concupiscence. Within us, then, is both the powerful surge toward the good because we are made in the image of God, and the darker impulses toward evil because of the effects of Original Sin.

But we should always remember that Christ's dying and rising offers us new life in the Spirit, whose saving grace delivers us from sin and heals sin's damage within us. Thus we speak of the value, dignity, and goal of human life, even with its imperfections and struggles. Human life, as a profound unity of physical and spiritual dimensions, is sacred. It is distinct from all other forms of life, since it alone is imprinted with the very image of its Creator.

2.3.2 The Responsible Practice of Freedom

Without freedom, we cannot speak meaningfully about morality or moral responsibility. Human freedom is more than a capacity to choose between this and that. It is the God-given power to become who he created us to be and so to share eternal union with him. This happens when we consistently choose ways

that are in harmony with God's plan. Christian morality and God's law are not arbitrary, but specifically given to us for our happiness. God gave us intelligence and the capacity to act freely. Ultimately, human freedom lies in our free decision to say "yes" to God. In contrast, many people today understand human freedom merely as the ability to make a choice, with no objective norm or good as the goal.

2.3.3 The Understanding of Moral Acts

Another important foundation of Christian morality is the understanding of moral acts. Every moral act consists of three elements: the objective act (what we do), the subjective goal or intention (why we do the act), and the concrete situation or circumstances in which we perform the act (where, when, how, with whom, the consequences, etc.).

For an individual act to be morally good, the object, or what we are doing, must be objectively good. Some acts, apart from the intention or reason for doing them, are always wrong because they go against a fundamental or basic human good that ought never to be compromised. Direct killing of the innocent, torture, and rape are examples of acts that are always wrong. Such acts are referred to as intrinsically evil acts, meaning that they are wrong in themselves, apart from the reason they are done or the circumstances surrounding them.

The goal, end, or intention is the part of the moral act that lies within the person. For this reason, we say that the intention is the subjective element of the moral act. For an act to be morally good, one's intention must be good. If we are motivated to do something by a bad intention—even something that is objectively good—our action is morally evil. It must also be recognized that a good intention cannot make a bad action (something intrinsically evil) good. We can never do something wrong or evil in order to bring about a good. This is the meaning of the saying, "the end does not justify the means" (*Catechism of the Catholic Church*, nos. 1749-1761).

2.4 The Reality of Sin and Trust in God's Mercy

We cannot speak about life in Christ or the moral life without acknowledging the reality of sin, our own sinfulness, and our need for God's mercy. When the existence of sin is denied it can result in spiritual and psychological damage because it is ultimately a denial of the truth about ourselves. Admitting the reality of sin helps us to be truthful and opens us to the healing that comes from Christ's redemptive act.

2.5 The Formation of Conscience

The formation of a good conscience is another fundamental element of Christian moral teaching. “Conscience is a judgment of reason by which the human person recognizes the moral quality of a concrete act”. “Man has in his heart a law inscribed by God. His conscience is man's most secret core, and his sanctuary. Conscience represents both the more general ability we have as human beings to know what is good and right and the concrete judgments we make in particular situations concerning what we should do or about what we have already done. Moral choices confront us with the decision to follow or depart from reason and the divine law. A good conscience makes judgments that conform to reason and the good that is willed by the Wisdom of God. A good conscience requires lifelong formation. Each baptized follower of Christ is obliged to form his or her conscience according to objective moral standards. The Word of God is a principal tool in the formation of conscience when it is assimilated by study, prayer, and practice. The prudent advice and good example of others support and enlighten our conscience. The authoritative teaching of the Church is an essential element in our conscience formation. Finally, the gifts of the Holy Spirit, combined with regular examination of our conscience, will help us develop a morally sensitive conscience.

2.6 The Excellence of Virtues

The Christian moral life is one that seeks to cultivate and practice virtue. “A virtue is a habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself”. An effective moral life demands the practice of both human and theological virtues. Human virtues form the soul with the habits of mind and will that support moral behaviour, control passions, and avoid sin. Virtues guide our conduct according to the dictates of faith and reason, leading us toward freedom based on self-control and toward joy in living a good moral life. Compassion, responsibility, a sense of duty, self-discipline and restraint, honesty, loyalty, friendship, courage, and persistence are examples of desirable virtues for sustaining a moral life. Historically, we group the human virtues around what are called the Cardinal Virtues. This term comes from the Latin word *cardo* meaning “hinge.” All the virtues are related to or hinged to one of the Cardinal Virtues. The four Cardinal Virtues are

- prudence,
- justice,
- fortitude,
- temperance.

There are a number of ways in which we acquire human virtues. They are acquired by frequent repetition of virtuous acts that establish a pattern of virtuous behaviour. There is a reciprocal relationship between virtue and acts because virtue, as an internal reality, disposes us to act externally in morally good ways. Yet it is through doing good acts in the concrete that the virtue within us is strengthened and grows.

The human virtues are also acquired through seeing them in the good example of others and through education in their value and methods to acquire them. Stories that inspire us to want such virtues help contribute to their growth within us. They are gained by a strong will to achieve such ideals. In addition, God's grace is offered to us to purify and strengthen our human virtues, for our growth in virtue can be hampered by the reality of sin. Especially through prayer and the Sacraments, we open ourselves to the gifts of the Holy Spirit and God's grace as another way in which we grow in virtue.

The Theological Virtues of faith, hope, and charity (love) are those virtues that relate directly to God. These are not acquired through human effort but, beginning with Baptism, they are infused within us as gifts from God. They dispose us to live in relationship with the Holy Trinity. Faith, hope, and charity influence human virtues by increasing their stability and strength for our lives.

Each of the Ten Commandments forbids certain sins, but each also points to virtues that will help us avoid such sins. Virtues such as generosity, poverty of spirit, gentleness, purity of heart, temperance, and fortitude assist us in overcoming and avoiding what are called the seven deadly or Capital Sins—pride, avarice or greed, envy, anger, lust, gluttony, and sloth or laziness—which are those sins that engender other sins and vices.

2.7 Love, Rules and Grace

There is no doubt that love has to be the essential foundation of the moral life. But just as essential in this earthly realm are rules and laws that show how love may be applied in real life. In heaven, love alone will suffice. In this world, we need moral guidance from the Commandments, the Sermon on the Mount, and the Precepts of the Church and other rules to see how love works.

Love alone, set adrift from moral direction, can easily descend into sentimentality that puts us at the mercy of our feelings. Popular entertainment romanticizes love and tends to omit the difficult demands of the moral order.

In our permissive culture, love is sometimes so romanticized that it is separated from sacrifice. Because of this, tough moral choices cannot be faced. The absence of sacrificial love dooms the possibility of an authentic moral life.

Scripturally and theologically, the Christian moral life begins with a loving relationship with God, a covenant love made possible by the sacrifice of Christ.

The Commandments and other moral rules are given to us as ways of protecting the values that foster love of God and others. They provide us with ways to express love, sometimes by forbidding whatever contradicts love.

The moral life requires grace. The *Catechism* speaks of this in terms of life in Christ and the inner presence of the Holy Spirit, actively enlightening our moral compass and supplying the spiritual strength to do the right thing. The grace that comes to us from Christ in the Spirit is as essential as love and rules and, in fact, makes love and keeping the rules possible.

2.8 Relationship with God

The spiritual life, however his brethren, but he must also enter into his chamber to pray to the Father, is not limited solely to participation in the liturgy. The Christian is indeed called to pray with her, in secret. — *Sacrosanctum Concilium*, no. 12

The Lord calls us all to have a personal relationship with Him. This personal relationship is based on knowledge — God knowing us and we knowing God. God already knows us; His knowledge is perfect. Despite our best attempts to ignore Him, God has always known us. But we weren't born with this knowledge of God. Even when we discover God through revelation, we might know *about* God but still might not *know* Him. When we speak of knowing God, and of God knowing us, we are speaking about an intimate relationship with Him.

To have a personal relationship with the God means that we let God be in charge of our lives and that we form a relationship with His Mystical Body. It also demands that we seek a constant and perpetual conversion, serve others in love, and create disciples.

2.8.1 Ways to develop and deepen personal relationship with God

1) *Pray*

Because prayer is personal, it is the most direct way of developing and maintaining a personal relationship with the Lord. The time we spend talking to our loved ones, and listening to their needs and concerns, allows our relationship with them to grow deeper. Likewise, when we grow in our relationship with God through prayer, we come to understand Him better and to understand His will for us.

2) *A Relationship with the Church*

A personal relationship with Jesus also means a personal relationship with His Church. Recall the story of Saul on his way to Damascus to punish and persecute Christians (Acts 9:1–5). Saul persecuted Christians, this he knew, but the voice he heard was not one of the men or women he had directly persecuted. This voice was telling him that by persecuting Christ's people,

Saul was persecuting Christ Himself. Saul, who later became Paul, would soon realize that Jesus identifies directly with His people — not in a symbolic way, but in reality. We see clearly that the Church is the most profound institution in the world. Jesus came to establish the kingdom of God, and to make that happen, He established a Church and promised to remain with her always (Matt. 28:20). He has given His Church authority (Matt. 10:16; 28:19) and commissioned her to teach and to remind His people of everything He said (John 14:26; 16:13).

We are therefore called to have a relationship with Jesus *and* His Church. To have a good relationship with the Church, we should turn to her as a source of truth, participate in her sacraments, and obey her laws, for when we obey the Church, we obey Christ:

2.9 Caring for Each Other

2.9.1 Acts of Mercy

There are seven Spiritual works of Mercy just as they are seven corporal works of Mercy. The key to understand the spiritual works of Mercy is to recognise that they are in the first instance God Acts of Mercy. Members of the Church are minded to co-corporate in this way because they know God has shown his Mercy to them first.

2.9.2 The Corporal Works of Mercy

- To feed the hungry (Matheew 25:35)
- To give the drink to the thirsty (Matheew 25:35)
- To clothe the naked (Matheew 25:36)
- To shelter the homeless (Matheew 25:35)
- To visit the sick (Matheew 25:36)
- To visit the imprisoned (Matheew 25:35)
- To bury the dead (Matheew 25:40)

2.9.3 Spiritual Works of Mercy

- To instruct the ignorant (Matheew 16:15)
- To counsel the doubtful (John 14:27)
- To admonish sinners (Luke 15:7)
- To bear wrongs patiently (Luke 6:27-28)
- To forgive offences willingly (Matheew 11:28)
- To comfort the sorrowful (Matheew 11:28)
- To pray for the living and the dead (John 17:24)

CHAPTER THREE: THE SOCIAL TEACHINGS OF THE CHURCH

Aims:

By the end of this Chapter learners should have gained knowledge of:

- ❖ What the Social Teachings of the Church are
- ❖ The Seven themes of the Social Teachings of the Church

3.0 Introduction

Catholic Social Teaching is a central and essential element of our faith. Its roots are in the Hebrew prophets who announced God's special love for the poor and called God's people to a covenant of love and justice. It is a teaching founded on the life and words of Jesus Christ, who came "to bring glad tidings to the poor . . . liberty to captives . . . recovery of sight to the blind"(Lk 4:18-19), and who identified himself with "the least of these," the hungry and the stranger (cf. Mt 25:45). Catholic social teaching is built on a commitment to the poor. This commitment arises from our experiences of Christ in the Eucharist. Catholic social teaching is a central and essential element of our faith.

Catholic Social Teaching emerges from the truth of what God has revealed to us about himself. We believe in the triune God whose very nature is communal and social. God the Father sends his only Son Jesus Christ and shares the Holy Spirit as his gift of love. God reveals himself to us as one who is not alone, but rather as one who is relational, one who is Trinity. Therefore, we who are made in God's image share this communal, social nature. We are called to reach out and to build relationships of love and justice.

3.1 The Themes of Catholic Social Teaching

1. Human Dignity

In a world warped by materialism and declining respect for human life, the Catholic Church proclaims that human life is sacred and that the dignity of the person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching. Catholic social teaching is based on and inseparable from our understanding of human life and human dignity. Every human being is created in the image of God and redeemed by Jesus Christ, and therefore is invaluable and worthy of respect as a member of the human family. Every person, from the moment of conception to natural death, has inherent dignity and a right to life consistent with that dignity. Human dignity comes from God, not from any human quality or accomplishment.

2. Community and the Common Good

In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -in Economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.

3. Rights and Responsibilities of the Church

Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities to one another, to our families, and to the larger society.

4. Option for the Poor and Vulnerable

Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.

5. Participation

All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society. "The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat people this way is effectively to say they simply do not count as human beings."

6. Stewardship of Creation

Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship withal of God's creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.

7. Solidarity

Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our

national, racial,

Ethnic, economic, and ideological differences. Solidarity means that "loving our neighbour" has global dimensions in an interdependent world.

8. Promotion of Peace

Catholic teaching promotes peace as a positive, action-oriented concept.

In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.

CHAPTER FOUR: THE SACRAMENTS, THE GIFTS AND FRUITS OF THE HOLY SPIRIT

Aims:

By the end of this Chapter learners should have gained knowledge of:

- ❖ What is meant by the term 'Sacraments'
- ❖ Understanding of all the Seven Sacraments
- ❖ The Grace received from each sacrament
- ❖ Articulate the concept of forgiveness and reconciliation
- ❖ The gifts and fruits of the Holy Spirit
- ❖ Understanding of Saints

4.1. Introduction

A sacrament is an outward sign instituted by Christ to give special grace. It may also be called a sacred and mysterious sign and ceremony ordained by Christ to convey grace to our souls. The Sacraments may be compared to channels which convey water from a fountain-head, and the soul to a vessel which one carries to these channels to be filled. The Passion of Christ is the rich and exhaustless source from which the grace of every Sacrament is derived; for each grace was purchased for us at the price of our Divine Redeemer's Blood.

4.1 Sacraments of Initiation

a. Baptism:

The Catholic Church sees baptism as the first and basic sacrament of Christian initiation.

b. Confirmation:

Confirmation or Chrismation is the second sacrament of Christian initiation. It is called Chrismation because the essential rite of the sacrament is anointing with chrism. It is called Confirmation because it confirms and strengthens baptismal grace.

c. Eucharist:

The Eucharist, also called the Blessed Sacrament, is the sacrament (the third of Christian initiation, the one that the Catechism of the Catholic Church says "completes Christian initiation") by which Catholics partake of the Body and Blood of Jesus Christ and participate in his one sacrifice. The first of these two aspects of the sacrament is also called Holy Communion.

4.2 Sacraments of healing

a) Penance and Reconciliation (Confession):

The Sacrament of Penance is the first of two sacraments of healing. The Catechism of the Catholic Church mentions in the following order and capitalization different names of the sacrament, calling it the sacrament of conversion, Penance, confession, forgiveness and Reconciliation. It is the sacrament of spiritual healing of a baptized person from the distancing from God resulting from sins committed. When people sin after baptism, they cannot have baptism as a remedy; Baptism, which is a spiritual regeneration, cannot be given a second time.

Confession is a sacrament instituted by Jesus Christ in his love and mercy to offer sinners forgiveness for offenses against God and against your sisters and brothers. Confession brings reconciliation between God and the penitent, between the penitent and others, and to the individual penitent.

One goes to Confession privately behind a screen or face-to-face with the priest. Preparation for the Sacrament of Penance consists of a good examination of conscience. This examination, guided by the Ten Commandments, prepares one to confess sins to the priest. Confession presumes the penitent is truly sorry with a firm resolve not to sin again

4.2.1 The Processes of Confession

According to the Compendium of the Catechism of the Catholic Church (Holy See 2005:193), the formula for the penitential rite is as follows: "I confess to you Almighty God and to you my brothers and sisters that I have greatly sinned through my own fault, in my thoughts and in my words, in what I have done and in what I have failed to do. This formula has a vertical and a horizontal dimension of therapy. The vertical dimension is the human relationship with God and the horizontal dimension is the relationship between human beings.

The processes of confession are:

I. To make an examination of conscience:

Begin with a prayer asking for God's help. Review your life with the help of some questions, which are based on the 10 Commandments (see below). Tell God how truly sorry you are for your sins. Make a firm resolution not to sin again.

Reconciliation may be face-to-face or anonymous, with a screen between you and the priest. Choose the option that is the most comfortable for you.

2. The priest gives you a blessing or greeting. He may share a brief Scripture passage.

3. Make the Sign of the Cross and say: "*Bless me father, for I have sinned. My last confession was...*" (Give the number of weeks, months or years).

4. Confess all of your sins to the priest. The priest will help you to make a good confession. If you are unsure about how to confess or you feel uneasy, just ask him to help you. Answer his questions without hiding anything out of fear or shame.

Place your trust in God, a merciful Father who wants to forgive you.

5. Following your confession of sins, say: "*I am sorry for these and all of my sins.*"

6. The priest assigns you a penance and offers advice to help you be a better Catholic.

7. Say an Act of Contrition, expressing your sorrow for your sins. The priest, acting in the person of Christ, then absolves you from your sins.

Act of Contrition

God, I am heartily sorry for having offended you, and I detest all my sins because I dread the loss of heaven and the pains of hell; but most of all because they offend you, my God, who are all good and deserving of all my love. I firmly resolve with the help of your grace to confess my sins, do penance, and to amend my life. Amen

b) Anointing of the Sick:

Anointing of the Sick is the second sacrament of healing. In this sacrament a priest anoints the sick with oil blessed specifically for that purpose. "The anointing of the sick can be administered to any member of the faithful who, having reached the use of reason begins to be in danger by reason of illness or old age". A new illness or a worsening of health enables a person to receive the sacrament a further time.

4.3 Sacraments of service

a) . Holy Orders:

Holy Orders are the sacraments by which a man is made a bishop, a priest, or a deacon, and thus dedicated to be an image of Christ. A bishop is the minister of this sacrament. Ordination as a bishop confers the fullness of the sacrament, making the bishop a member of the body of successors of the Apostles, and giving him the mission to teach, sanctify, and govern, along with the care of all the Churches. Ordination as a priest configures the priest to Christ the Head of the Church and the one essential High Priest, and conferring on him the power, as the bishops' assistant, to celebrate the sacraments and other liturgical acts, especially the Eucharist. Ordination as a deacon configures the deacon to Christ the Servant of All, placing him at the service of the bishop, especially in the Church's exercising of Christian charity towards the poor and preaching of the word of God.

b). Matrimony:

Matrimony, or Marriage, is another sacrament that consecrates for a particular mission in building up the Church, and that provides grace for accomplishing that mission. This sacrament, seen as a sign of the love uniting Christ and the Church,

establishes between the spouses a permanent and exclusive bond, sealed by God. Accordingly, a marriage between baptized people, validly entered into and consummated, cannot be dissolved. The sacrament confers on them the grace they need for attaining holiness in their married life and for responsible acceptance and upbringing of their children. As a condition for validity, the sacrament is celebrated in the presence of the local Ordinary or Parish Priest or of a cleric delegated by them (or in certain limited circumstances a lay person delegated by the diocesan Bishop with the approval of the Episcopal Conference and the permission of the Holy See) and at least two other witnesses, though in the theological tradition of the Latin Church the ministers of the sacrament are the couple themselves. For a valid marriage, a man and a woman must express their conscious and free consent to a definitive self-giving to the other, excluding none of the essential properties and aims of marriage. If one of the two is a non-Catholic Christian, their marriage is licit only if the permission of the competent authority of the Catholic Church is obtained. If one of the two is not a Christian (i.e. has not been baptized), the competent authority's dispensation is necessary for validity.

4.4 Grace from the Sacraments

Sacraments give two kinds of grace: Sanctifying grace (the grace which confers on our souls a sharing in the life of God Himself) and sacramental grace (special grace that helps us to carry out the particular purpose of the sacrament).

Sacrament	Particular Sacramental Grace
Baptism	Helps us to live as children of God, makes it easier for us to believe in God and to act accordingly, and lessens our inclinations to evil.
Confirmation	Gives us strength to profess our faith even under difficulties and Persecutions and to give good example to others.
Eucharist	Nourishes our love of God and one another and helps to overcome our natural self-love, or selfishness.
Penance	Helps to cure the deeper inclinations to evil that actual sins have put in our soul and makes it easier for us to keep out of sin in the future.

Anointing of the sick	Helps us to accept sickness as a purifying cross sent by God and even to accept death willingly from His hands whenever He chooses to send it.
Holy Orders	Helps a priest to fulfil his sacred duties and to be a good priest.
Matrimony	Helps married people to bear with each other's defects and to fulfil the duties of their state, chiefly bringing children into the world and rearing them for God.

4.5 Forgiveness and Reconciliation

We all have received the mercy of God. He has forgiven our sins, washed them away – even though we don't deserve it. This is why St. Paul can say in Ephesians 4:31-32,

“Let all bitterness and wrath and anger and clamour and slander be put away from you, with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you.”

We can forgive others because God forgave us, and for the same reason it is our duty to forgive others. We *must* do so, in fact, or God will not forgive us (Matthew 6:15). Does this sound harsh? The *Catechism* explains that God's “*outpouring of mercy cannot penetrate our hearts as long as we have not forgiven those who have trespassed against us. Love ... is indivisible; we cannot love the God we can't see if we do not love the brother or sister we do see.*” (No. 2840)

What Forgiveness Is...And What It Is Not

It is hard to forgive even knowing this is true. It helps to keep a few things in mind:

- Forgiveness is not an emotion, it's an act of the will; an act of love. You don't have to *feel* forgiving to forgive.
- Forgiving does not mean forgetting. That's denial.
- Forgiving doesn't mean excusing the wrong or saying it doesn't matter. **Things that don't matter don't need to be forgiven.** Forgiveness

says, “I know what you did. It hurt. But I won't hold it against you.”

- Forgiveness is letting go of your “right” to be right. It means offering up your anger, letting go of your “right” to revenge – and leaving justice to God.
- Finally, **don't confuse forgiveness with reconciliation**. Reconciliation requires repentance – but forgiveness does not. From the cross, Jesus forgave people who had not repented and maybe never would. We must do the same.

4.5 The Seven Gifts of the Holy Spirit

The seven gifts of the Holy Spirit is an enumeration of the seven spiritual originating with the patristic authors, later elaborated by the intellectual virtues and four other groups of ethical characteristics .They are wisdom, understanding, and counsel. Fortitude, piety and Fear of the Lord. At Baptism, we receive seven special gifts from the Holy Spirit. These gifts are freely given to us to help us live as followers of Jesus and to build up the Body of Christ, the Church. The Gifts of the Holy Spirit are sealed and strengthened within us at Confirmation.

These seven gifts help us to respond to the presence of the Holy Spirit in our lives, to make good choices, and to serve God and others.

Wisdom is the gift of knowing the right choices to make to live a holy life. The gift of wisdom helps you to avoid the things that could lead you away from God.

Understanding is the gift of comprehension, or the ability to grasp the meaning of the teachings of the Church. The gift of understanding helps you be tolerant and sympathetic of others. It helps you sense when someone is hurting or in need of compassion.

Right Judgment, or Counsel, is the gift of prudence. The gift of right judgment helps you make choices to live as a faithful follower of Jesus.

Courage, or Fortitude, is the gift that helps you stand up for your faith in Christ. The gift of courage helps you overcome any obstacles that would keep you from practicing your faith.

Knowledge is the gift of knowing and enlightenment. The gift of knowledge enables you to choose the right path that will lead you to God. It encourages you to avoid obstacles that will keep you from him.

Reverence, or Piety, is the gift of confidence in God. This gift of reverence inspires you to joyfully want to serve God and others.

Wonder and Awe, or Fear of the Lord is the gift of wonder and respect that encourages you to be in awe of God. The gift of wonder and awe moves you to so love God that you do not want to offend him by your words or actions.

4.6 The Fruits of the Holy Spirit

When we cooperate with the graces and gifts we receive from the Holy Spirit, we grow as followers of Jesus. We see the effect of the Holy Spirit's presence in

our lives in special qualities and attitudes that we develop as we grow in faith. The Church identifies these qualities and attitudes as the fruits of the Holy Spirit. The 12 fruits of the Holy Spirit are signs that the Holy Spirit is alive within us and helping us live the Catholic faith in our daily lives.

Love: We exhibit the virtue of charity, or love, by our unselfish devotion and care for God and our neighbour.

Joy: We live with joy when we recognize that true happiness comes, not from money or possessions, but from knowing and following Christ.

Peace: We are freed from worrying about trivial things because of the inner peace we experience with God in our hearts. We work and pray for peace throughout the world.

Patience: We demonstrate patience by treating others with thoughtfulness and tolerance. We know that we can overcome the temptations and sufferings of life because God is always with us.

Kindness: We live the virtue of kindness by treating others as we want to be treated.

Goodness: We exhibit goodness when we honour God by avoiding sin and always trying to do what we know is right.

Generosity: We demonstrate the fruit of generosity when we share our gifts and possessions with others.

Gentleness: Gentle people act calmly and avoid actions that might lead others to anger or resentment.

Faithfulness: We are faithful when we live out our commitment to the teachings of Jesus, the Scriptures, and the Catholic Church.

Modesty: We exhibit modesty by being pure in our thoughts, words, and dress.

Self-control: We exercise self-control by working to overcome the temptations we face and by trying always to do God's will.

Chastity: We live the virtue of chastity when we use the gift of sexuality wisely, according to God's plan.

4.7 The Saints in the Catholic Church

What does it mean to be a saint in the Catholic Church?

The Catholic Church believes that saints are ordinary and typical human beings who made it into heaven. In the broader sense, everyone who's now in heaven is technically a saint. Saints are human beings who lived holy lives in obedience to God's will and are now in heaven for eternity.

A patron saint, patroness saint, patron hallow or heavenly protector is a saint who in Roman Catholicism, Eastern Orthodoxy, or particular branches of Islam, is regarded as the heavenly advocate of a nation, place, craft, activity, class, clan, family or person. The school or educational institution that is named after a Saint should commemorate the Patron saint's feast days and try to imitate the life of that particular Saint

CHAPTER FIVE: THE LITURGICAL YEAR OF THE CATHOLIC CHURCH

Aims:

By the end of this Chapter learners should have gained knowledge of:

- ❖ The six seasons of the Liturgical Year
- ❖ Understanding of the Christmas, Lent and Easter Seasons
- ❖ Understanding of the Way of the Cross

The liturgical year is made up of six seasons:

Advent

- four weeks of preparation before the celebration of Jesus' birth

Christmas

- recalling the Nativity of Jesus Christ and his manifestation to the peoples of the world

Lent

- a six-week period of penance before Easter

Sacred Paschal Triduum

- the holiest "Three Days" of the Church's year, where the Christian people recall the suffering, death, and resurrection of Jesus

Easter

- 50 days of joyful celebration of the Lord's resurrection from the dead and his sending forth of the Holy Spirit

Ordinary Time

- divided into two sections (one span of 4-8 weeks after Christmas Time and another lasting about six months after Easter Time), wherein the faithful consider the fullness of Jesus' teachings and works among his people

5.1 Christmas

Christmas is a season of "great joy for all people". It should be a new start in the life of grace, a season that brings us closer to Jesus. God Planned that his son should become man to save us from sin. He began by preparing the worthiest possible mother; He kept her from the stain of original sin and from any sin of her own. She was to be the mother of God and a pure virgin. The virgin's name was Mary. She lived in Nazareth and was espoused to a holy man called Joseph. Whilst the world was waiting its redeemer, God sent the Angel Gabriel to Mary. The Angel

announced to Mary that she was chosen by God to be the Mother of the Redeemer. His name would be Jesus. Mary answered :”Behold , I am the handmaid of the Lord ;let it be to me according to your word “At that moment ,by the power of the Holy Ghost ,Jesus Christ ,the Second Person of the Blessed trinity ,became man ,Mary became the Mother of God. In obedience to a command issued by the Roman Emperor, Mary and Joseph went from Nazareth to Bethlehem, a town near Jerusalem. Because there was no room for them anywhere else in the town, the Blessed Virgin gave birth to the Son of God in a stable. She wrapped him in swaddling clothes and laid him in a manger. The little child was Jesus. He is truly man; with a body and soul like ours .He is also truly God, for he proceeded from the Father, the First Person of the Blessed Trinity's. Joseph was his foster -father or guardian

Christmas is one of the most important days of the Church year, second only to Easter itself. It is the feast of the incarnation, the feast of God becoming flesh (the Latin "in carne" means "enfleshment"). It is a uniquely Christian teaching, the Divine choosing to become one of us. Because of this belief, God is not only Transcendent, but also wholly Immanent, Emmanuel (God-with-us). While remaining Transcendent (meaning we must rise above our present condition to reach Him), He is at the same time Immanent (meaning He is with us as we rise toward Him). Every Eucharist is like Christmas where the bread and wine are transformed into His flesh, His Body and Blood, and, in a sense, He is born anew on the altar.

The liturgical season of Christmas begins with the vigil Masses on Christmas Eve and concludes on the Feast of the Baptism of the Lord. During this season, we celebrate the birth of Christ into our world and into our hearts, and reflect on the gift of salvation that is born with him...including the fact that he was born to die for us.

The Christmas tree and the Nativity scene are popular symbols of the season and a tradition in many Christian homes. It is also traditional to exchange Christmas gifts with family and friends as a way to honour God the Father's gift of his only son to the world. Having received the gift of Christ, we naturally want to pass that gift along to our loved ones.

5.2 Lent

This season is in two parts .The first commences on Ash Wednesday and ends on Passion Sunday. During this period we do penance for our sins. The second part, From Passion Sunday to Holy Saturday is the fortnight when we accompany Jesus in his passion and death on the cross. St Paul wrote “If we suffer with him, we shall also be glorified with him.

In a particular way during Lent, we are asked to devote ourselves to the spiritual and corporal works of mercy that "remind us that faith finds expression in concrete everyday actions meant to help our neighbours in body and spirit."

"Lent is a favourable season for opening the doors to all those in need and recognizing in them the face of Christ."-- Pope Francis, Message for Lent 2017

Take inspiration for your Lenten journey from prayer and to the reading of Scripture, to fasting and to giving alms. The fasting that all do together on Fridays is but a sign of the daily Lenten discipline of individuals and households: fasting for certain periods of time, fasting from certain foods, but also fasting from other things and activities. Likewise, the giving of alms is some effort to share this world equally—not only through the distribution of money, but through the sharing of our time and talents. Contemplate the meaning and origins of the Lenten fasting tradition in this reflection.

In Lent, the baptized are called to renew their baptismal commitment as others prepare to be baptized through the Rite of Christian Initiation of Adults, a period of learning and discernment for individuals who have declared their desire to become Catholics.

The key to fruitful observance of these practices is to recognize their link to baptismal renewal. We are called not just to abstain from sin during Lent, but to true conversion of our hearts and minds as followers of Christ. We recall those waters in which we were baptized into Christ's death, died to sin and evil, and began new life in Christ.

5.2.1 The Way of the Cross

At the start of each station:

V. We adore you, O Christ, and we bless you,

R. Because by your holy Cross you have redeemed the world.

At the end of each station:

Our Father... Hail Mary...

V. Have mercy on us, O Lord

R. Have mercy on us.

I. JESUS IS CONDEMNED TO DEATH

We adore you...

It is after ten in the morning. The trial is moving to its close. There has been no conclusive evidence. The judge knows that his enemies have handed Jesus over to him out of envy, and he tries an absurd move: a choice between Barabbas, a criminal accused of robbery and murder, and Jesus, who says he is Christ. The people choose Barabbas. Pilate is frightened by the growing uproar. So he sends for water, and washes his hands in the sight of the people, saying as he does so: "I am innocent of the blood of this just man; it is your affair." And having had Jesus scourged, he hands him over to them to be crucified. Their frenzied and possessed throats fall silent. As if God had already been anguished... If only you and I had recognised the day of the Lord! *Our Father...*

II. JESUS TAKES UP HIS CROSS

We adore you...

Offering no resistance, Jesus gives himself up to the execution of the sentence. He is to be spared nothing, and upon his shoulders falls the weight of the ignominious cross. But, through love, the Cross is to become the throne from which he reigns.
Our Father...

III. JESUS FALLS THE FIRST TIME

We adore you...

The worn out body of Jesus staggers now beneath the huge Cross... Our Lord falls to the ground exhausted. Is it not true that as soon as you cease to be afraid of the Cross, of what people call the cross, when you set your will to accept the Will of God, then you find happiness, and all your worries, all your sufferings, physical or moral, pass away? Truly the Cross of Jesus is gentle and lovable. There, sorrows cease to count; there is only the joy of knowing that we are co-redeemers with Him.
Our Father...

IV. JESUS IS MET BY HIS BLESSED MOTHER

We adore you...

Hand in hand with Mary, you and I also want to console Jesus, by accepting always and in everything the Will of his Father, of our Father.
Our Father...

V. SIMON HELPS JESUS

We adore you...

In the whole context of the Passion, this help does not add up to very much. But for Jesus, a smile, a word, a gesture, a little bit of love is enough for him to pour out his grace bountifully on the soul of his friend... At times the Cross appears without our looking for it: it is Christ who is seeking us out. And if by chance, before this unexpected Cross which, perhaps, is therefore more difficult to understand, your heart were to show repugnance... don't give it consolations. And, filled with a noble compassion, when it asks for them, say to it slowly, as one speaking in confidence: 'Heart: heart on the Cross! Heart on the Cross!' *Our Father...*

VI. JESUS' FACE IS WIPED BY VERONICA

We adore you...

The beloved face of Jesus, that smiled upon children and was transfigured with glory on Mount Tabor, is now, as it were, concealed by suffering. But this suffering is our purification; the sweat and the blood, which disfigures and tarnishes his features, serve to cleanse us. *Our Father...*

VII. JESUS FALLS THE SECOND TIME

We adore you...

To our falling again and again into evil, Jesus responds with his determination to redeem us, with an abundance of forgiveness. And, so that no one may despair, again he wearily raises himself, embracing the Cross. *Our Father...*

VIII. JESUS CONSOLES THE WOMEN

We adore you...

A number of women are unable to restrain their compassion and break into tears... But Our Lord wishes to channel their weeping towards a more supernatural motive, and he invites them to weep for sins... Your sins, my sins, the sins of all men, rise up. All the evil we have done and the good that we have neglected to do. *Our Father...*

IX. JESUS FALLS THE THIRD TIME

We adore you...

My God! May I hate sin, and unite myself to You, embracing the Holy Cross, so that I too may fulfil your most lovable Will. Stripped of every earthly attachment, with no other goal but your glory.... generously, offering myself with you in a perfect holocaust. *Our Father...*

X. JESUS IS STRIPPED OF HIS GARMENTS

We adore you...

The executioners take his garments and divide them into four parts. But the cloak is without seam, so they say: 'It would be better not to tear it, but let us cast lots for it to see whose it shall be.'¹ So Scripture is again fulfilled: 'They divided my garments among them, for my vesture they cast lots.'¹

Despoiled, left in the most absolute poverty: our Lord is left with nothing save the wooden Cross. To reach God, Christ is the way; but Christ is on the Cross, and to climb up to the Cross we must have our hearts free. *Our Father...*

XI. JESUS IS NAILED TO THE CROSS

We adore you...

Now they are crucifying Our Lord, and with him two thieves, one on his right and one on his left. Meanwhile, Jesus says: 'Father, forgive them, for they do not know what they are doing.' It is Love that has brought Jesus to Calvary. And once on the Cross, all his gestures and all his words are of love, a love both calm and strong. With a gesture befitting an Eternal Priest, he opens his arms to the whole human race... And we, our souls rent with sorrow, say to Jesus sincerely: 'I am yours, and I give my whole self to You; gladly do I nail myself to your Cross, ready to bein the cross-roads of this world a soul dedicated to You, to your glory, to the work of Redemption, the redemption of all mankind. *'Our Father...*

XII. JESUS DIES ON THE CROSS

We adore you...

At the foot of the Cross stands his Mother, Mary, with other holy women. Jesus looks at her; then he looks at the disciple whom he loves, and he says to his Mother: 'Woman, behold thy son.' Then he says to the disciple: 'Behold thy mother.' It is close on three o'clock, when Jesus cries out: 'My God, my God, why hast thou forsaken me? 'Father, into thy hands I commend my spirit. 'and he expires. Love sacrifice; it is a fountain of interior life. Love the Cross, which is an altar of sacrifice. Love pain, until you drink, as Christ did, the very dregs of the chalice. *Our Father...*

XIII. JESUS IS TAKEN DOWN FROM THE CROSS

We adore you...

Joseph of Arimathea and Nicodemus were not known publicly as disciples of the Master... But now, when things have turned bad, when the others have fled, they are not afraid to stand up for their Lord. Between the two of them they take down the body of Jesus and place it in the arms of his most holy Mother. Mary's grief is renewed... The Blessed Virgin is our Mother, and we do not wish to, we cannot, leave her alone. *Our Father...*

XIV. JESUS' BODY IS BURIED

We adore you...

Now it is all over. The work of our Redemption has been accomplished. We have become children of God because Jesus has died for us and his death has ransomed us.

You and I have been bought at a great price. We must make our own the life and

death of Christ. We must die through mortification and penance, so that Christ may live in us through Love. And then follow in the footsteps of Christ, with zeal to co-redeem all mankind.

Our Father...

5.3 Easter

The Easter Vigil is the "Mother of All Vigils. "Easter Sunday, is the greatest of all Sundays, and Easter Time is the most important of all liturgical times. Easter is the celebration of the Lord's resurrection from the dead, culminating in his Ascension to the Father and sending of the Holy Spirit upon the Church. There are **50 days** of Easter from the first Sunday to Pentecost. It is characterized, above all, by the joy of glorified life and the victory over death, expressed most fully in the great resounding cry of the Christian: Alleluia! All faith flows from faith in the resurrection: "If Christ has not been raised, then empty is our preaching; empty, too, is your faith." (1 Cor 15:14)

The octave of Easter comprises the eight days which stretch from the first to the second Sunday. It is a way of prolonging the joy of the initial day. In a sense, every day of the Octave is like a little Sunday.

The word "Easter" comes from Old English, meaning simply the "East." The sun which rises in the East, bringing light, warmth and hope, is a symbol for the Christian of the rising Christ, who is the true Light of the world. **The Paschal Candle** is a central symbol of this divine light, which is Christ. It is kept near the ambo throughout Easter Time, and lit for all liturgical celebrations.

CHAPTER SIX: FAMILY

Aims:

By the end of this Chapter learners should have gained knowledge of:

- ❖ The significance of a Catholic Family
- ❖ Understanding of the Role of Parents
- ❖ The relationship between the Family, Church and Society
- ❖ Understanding of Mary, Mother of God
- ❖ Articulate the importance of the Holy Family as an example of all Christian Families

6.1 Introduction

The family is fundamental as it is the place where there germinates in the human soul the first perception of the meaning of life. This perception grows in the relationship with the mother and with the father, who are not the owners of the life of the children but the first collaborators with God in the transmission of life and the faith. The family is the 'little Church' because it transmits God; it transmits the love of Christ, by the power of the sacrament of matrimony.

6.2 The significance of a Catholic Family

The family is often called the principal cell or building block of human society. Since we are used to thinking about the family as the place where our Catholic faith is handed on and lived, we sometimes pay too little attention to how the family itself is related to the plan of God revealed in Scripture for the sake of our salvation in Jesus Christ.

The Catechism tells us that “In the creation of the world and of man, God gave the first and universal witness to his almighty love and his wisdom, the first proclamation of the ‘plan of his loving goodness,’ which finds its goal in the new creation in Christ”. Here we see the fundamental truth that, in the plan of God, creation itself is ordered to redemption. Thus the family as a created reality finds its full meaning as a Christian family, as a community for whom Jesus Christ himself is Saviour. Jesus makes of this community, this family, an instrument of his own saving, and redeeming work on behalf of humanity. ‘The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason it can and should be called a *domestic church*’. To see the family as the Church “in miniature,” and to call the Church itself the “family of God,” are ideas that have been present from the early centuries of Christianity

For each individual the family is the cradle of life and love where they are born and grow. The climate of affection that unites the family is also where we learn about truth and goodness.

Moreover, the family unit is a community of persons where moral values are

taught and the spiritual and cultural heritage of society are passed on. The family is also essential in ensuring people are strong in their commitments, and promote both social responsibility and solidarity. Given its vital importance the family has priority over society and the state. "Every social model that intends to serve the good of man must not overlook the centrality and social responsibility of the family." (*Compendium of the Social Doctrine of the Church*)

6.3 The Role of Parents

Mothers and fathers bear witness to their responsibilities by creating a home where tenderness, forgiveness, respect, fidelity, and humility are the rule; where education in the virtues takes place, requiring mothers and fathers to teach their children self-denial, sound judgment, and self-mastery-the preconditions of all true freedom. Being free to love as God loves means that parents must help their children place the interior, spiritual aspects of their lives above not only the exterior, material aspects of society but also above those instinctual urges that are particularly strong in the teen years. Christian parents, by their example, must help their children live the greatest commandments: love of God and our neighbour.

Parental encouragement and support for learning activities at home combined with parental involvement in schooling is critical to children's education. A growing body of research shows that building effective partnerships between parents, families and schools to support children's learning leads to improved learning outcomes. Parents are the first and continuing educators of their children.

Considered broadly, parental engagement consists of partnerships between families, schools and communities, raising parental awareness of the benefits of engaging in their children's education, and providing them with the skills to do so.

As Muller (2009) states: '*Family-school and community partnerships are re-defining the boundaries and functions of education. They enlarge parental and community capacity; they create conditions in which children learn more effectively. In these ways they take education beyond the school gates*'.

6.4 The Family and the Church

According to Post-Synod Apostolic Exhortation *AmorisLætitia* of the Holy Father Francis on the family and the Church he shared that, "With inner joy and deep comfort, the Church looks to the families who remain faithful to the teachings of the Gospel, encouraging them and thanking them for the testimony they offer. For they bear witness, in a credible way, to the beauty of marriage as indissoluble and perpetually faithful. Within the family 'which could be called a domestic church' (*Lumen Gentium, 11*), individuals enter upon an ecclesial experience of communion among persons, which reflects, through grace, the mystery of the

Holy Trinity. 'Here one learns endurance and the joy of work, fraternal love, generous – even repeated – forgiveness, and above all divine worship in prayer and the offering of one's life' (Catechism of the Catholic Church, 1657)". The Church is a family of families, constantly enriched by the lives of all those domestic churches. "In virtue of the sacrament of matrimony, every family becomes, in effect, a good for the Church. From this standpoint, reflecting on the interplay between the family and the Church will prove a precious gift for the Church in our time. The Church is good for the family, and the family is good for the Church. The safeguarding of the Lord's gift in the sacrament of matrimony is a concern not only of individual families but of the entire Christian community".

According to the Synod of Bishops III Extraordinary General Assembly (June 26 2014) .The family is acknowledged in the People of God to be an invaluable asset, the natural setting in which life grows and develops and a school of humanity, love and hope for society. The family continues to be the privileged place in which Christ reveals the mystery and vocation of the person. In addition to commonly affirming these basic facts, the great majority of respondents agree that the family has the potential of being this privileged place, despite their indicating, and often explicitly recounting, the worrisome difference between the forms of the family in today's world and Church's teaching in this regard. Real-life situations, stories and multiple trials demonstrate that the family is experiencing very difficult times, requiring the Church's compassion and understanding in offering guidance to families "as they are" and, from this point of departure, proclaim the Gospel of the Family in response to their specific needs. The responses acknowledge that, as in centuries past, the family has played a significant role in society as the first place where the person is formed in society and for society. Since the family is the natural place for personal development, it is the foundation of society and the State. In summary, the family is defined as the "primordial human society." From the very first years of a person's existence, the family is the place for the transmission and learning of values, such as brotherhood, loyalty, love for the truth and work, and respect and solidarity between generations, not to mention the art of communication and a sense of joy in living. The family is the privileged place to live out and promote the dignity and rights of man and woman. The family, founded on marriage, is the place for the integral formation of a country's future citizens.

6.6 Mary Mother of God

God planned that his son should become man to save us from sin. He began by preparing for him the worthiest possible mother. He kept her free from stain of original sin and from any sin of her own. She was to be the mother of God and a pure virgin. The virgin's name was Mary. She lived in Nazareth and was espoused to a holy man called Joseph. While the world was awaiting its redeemer, God sent the Angel Gabriel to Mary. The Angel announced to Mary that she was chosen by

God to be the Mother of the Redeemer .His name would be Jesus .Mary answered “Behold, I am the handmaid of the Lord; let it be to me according to your word”. At that moment, by the power of the Holy Ghost, Jesus Christ, the Second Person of the Blessed trinity, became man, Mary became the Mother of God.

6.6.1 Mary a woman of strong and simple faith

Mary is honoured by most Christians around the world. We can entrust to her our personal concerns and those of our era, the conflicts the glaring injustices, the unequal wealth and opportunity and all that troubles peace and fairness in our world.

Mary, our Mother in the faith was the first believer in our great Christian family. But Mary was also a flesh-and-blood woman of her times, a hard-working girl from Nazareth, cheerfully willing to be of service to others. The real Mary from Nazareth knew no riches or privilege in her lifetime. Nobody has ever lived, suffered and died in greater simplicity, marked by a strong and simple faith.

As she saw herself, Mary was the handmaid of the Lord, trusting in Providence and sustained by the goodness of God. Indeed, she stands out among the humble hearts who confidently trust that God has everything in hand. In the first four Christian centuries, Church writers emphasised Mary's *faith* rather than her divine motherhood. As St Augustine put it, “She conceived Jesus in her heart before conceiving him in her womb.” Also venerated as Mother of Good Counsel, Our Lady can be our guide and counsellor in the area of faith. She wants to beget faith in us, to be our Mother in faith. That is why, in the gospel of John, she is present at the beginning and the end of Christ's public life. “Near the cross of Jesus stood his Mother” (Jhn 19:25). When all the miracles of Jesus seemed a delusion to many, his mother stood there faithful to him to his last breath, still believing in God's power to save. Her faith did not need astounding miracles, but rested on childlike trust in the mysterious ways of God our Father. Nor did her role as mother cease then, for in his dying hour Jesus gave it a new focus when he said to John, “Behold your Mother.” The mother of Jesus will henceforth be the mother of all his disciples, sharing with us her strong and simple faith.

6.7 The Holy Family as the model of a Catholic Family

The family is the centre of our lives. It is our beginning, youth, and adulthood, a place in which vocations are nourished, and what we leave behind when we pass from this world. God, knowing the importance and power the family has, sent his only begotten Son into this world to be born and raised in a family. The Holy Family includes Jesus, Mary, and Joseph. As Catholics, we acknowledge that in Joseph, Mary, and Jesus, we have the perfect model for our own families.

The Church holds up the Holy Family as the model for every Christian family.

First of all because the supremacy of God is strongly acknowledged: in the house of Nazareth God is always first, everything is subordinated to him: nothing outside his will is ever desired or done. Suffering is embraced in a deep spirit of faith because in every event they see the fulfilment of a divine plan painful vicissitudes do not trouble their peace precisely because everything is looked at in God's light, because Jesus is the centre of their affections, and because Mary and Joseph gravitate around him, forgetful of themselves and wholly involved in his mission.

On finding Jesus in the Temple, Mary expresses her frustration saying, "*Son, why have you done this to us? Your father and I have been looking for you with great anxiety?*" (Luke 2: 48). However, the response of Jesus, "*Why were you looking for me? Did you not know that I must be in my Father's house?*" (Luke 2:49) appearing to be sharp, makes known the meaning of his life and mission on earth.

Jesus' sharp response to his mother and father stating "to be in his Father's house", is not in any way to upset them. He is telling them that it may happen that God's will obliges the family to make disconcerting sacrifices. Thus he teaches that every Christian family must live in harmony and in prayer, which are the pledges of joy and union. He showed His devotion to His mother and foster father by submitting Himself, with humility and filial obedience towards them.

The Holy Family observed the religious laws of Israel; it went in pilgrimage to Jerusalem every year with other Jewish families (Luke 2:41). The profound vocation of the family is to help each of its members to walk on the path of experiencing God and his plan that he has prepared for each one. Parents then must not ask, "What do I want for my child's future?" but rather, "What does God want for my child?" Children must ask the same question, "What does God want for me?" Discerning together the will of the Lord, parents should show their children, as Mary and Joseph showed Jesus, how to follow the divine will, seeking first to follow it themselves.

Parents must consider setting an example of faith to their children: Does daily prayer occur in the home? How can children be expected to know how to pray unless they learn it first from mom and dad? How can they be expected to know the Lord unless introduced to him by their parents? This, of course, requires that parents be persons of deep faith and prayer, looking always to the example of Joseph and Mary.

The Holy Family of Nazareth is truly the model of every Christian family which, united in the Sacrament of Marriage and nourished by the Word and the Eucharist, is called to carry out the wonderful vocation and mission of being the living cell not only of society but also of the Church. The Holy Family shows that families are called to be communities of support.

6.8 The Holy Trinity

Scripture says that the Father, the Son, and the Holy Spirit are all distinct Persons. In addition we find that each of these Persons is specifically addressed as God. Scripture speaks of God the Father having existence. The Bible also says that Jesus the Son is God. Finally there is a third distinct Person, the Holy Spirit, who is also called God. Since all are addressed as God, and there is only one God, then the conclusion must be that the Father, Son, and Holy Spirit are the one God

Christians are baptized in the *name* of the Father and of the Son and of the Holy Spirit: not in their *names*, for there is only one God, the almighty Father, his only Son and the Holy Spirit: the Most Holy Trinity. The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith". The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men "and reconciles and unites with himself those who turn away from sin.

The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

The mission of the Holy Spirit, sent by the Father in the name of the Son (*Jn* 14:26) and by the Son "from the Father" (*Jn* 15:26), reveals that, with them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son. By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit", we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).

Inseparable in what they are, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son's Incarnation and the gift of the Holy Spirit.

CHAPTER SEVEN: STEWARDSHIP

Aims:

By the end of this Chapter learners should have gained knowledge of:

- ❖ What is meant by the concept of Stewardship
 - ❖ How to be good Stewards of Creation and of the Church
- "As each one has received a gift, use it to serve one another as good stewards of God's varied grace" (1 Pt 4: 10).

7.1 What identifies a steward?

Safeguarding material and human resources and using them responsibly are one answer; so is generous giving of time, talent, and treasure. But being a Christian steward means more, as Christian stewards, we receive God's gifts gratefully, cultivate them responsibly, share them lovingly in justice with others, and return them with increase to the Lord.

Disciples as Stewards

Being a disciple means being a follower of our Lord Jesus Christ. As members of the Church, Jesus calls us to be disciples. This has astonishing implications:

- Mature disciples make a conscious decision to follow Jesus, no matter what the cost.
- Christian disciples experience conversion—life shaping changes of mind and heart—and commit their very selves to the Lord.
- Christian stewards respond in a particular way to the call to be a disciple. Stewardship has the power to shape and mould our understanding of our lives
- And the way in which we live.

Jesus' disciples and Christian stewards recognize God as the origin of life, giver of freedom, and source of all things. We are grateful for the gifts we have received and are eager to use them to show our love for God and for one another. We look to the life and teaching of Jesus for guidance in living as Christian stewards.

7.2 Stewards of Creation

The Bible contains a profound message about the stewardship of material creation: God created the world, but entrusts it to human beings. Caring for and cultivating the world involves the following:

- Joyful appreciation for the God-given beauty and wonder of nature;
- Protection and preservation of the environment, which would be the stewardship of ecological concern;
- Respect for human life—shielding life from threat and assault, doing everything that can be done to enhance this gift and make life flourish; and
- Development of this world through noble human effort—physical labour, the trades and professions, the arts and sciences. We call such effort "work." Work is a fulfilling human vocation.

Through work, we build up not only our world but the Kingdom of God, already present among us. Work is a partnership with God—our share in a divine human collaboration in creation. It occupies a central place in our lives as Christian stewards.

The earth and all life on it are part of God's creation. We are called to respect this gift. We are responsible for taking care of the world we live in and for sharing all the wonders and resources the earth gives us. Our changing environment prompts us to stop and think about how we live on our planet. We are called to respond and to adopt new ways of living as Pope Francis highlights in his encyclical, *Laudato Si'*: On the Care of our Common Home.

We need to respect the original divine (that is, God-like) goodness of creation. Pope Benedict XVI says, "*In nature, the believer recognises the wonderful result of God's creative activity... The environment is God's gift to everyone, and in our use of it we have a responsibility...*" We should respect "*the intrinsic balance of creation*". In other words, we should not engage in "reckless exploitation" of the air, water or land or needless disruption of the natural world.

7.3 Stewards of Vocation

Jesus calls us, as his disciples, to a new way of life, the Christian way of life of which stewardship is part. But Jesus does not call us as nameless people in a faceless crowd. He calls us individually, by name. Each one of us—clergy, religious, lay person; married, single; adult, child has a personal vocation. God intends each one of us to play a unique role in carrying out the divine plan. The challenge, then, is to understand our role, our vocation and to respond generously to this call from God. Christian vocation entails the practice of stewardship. In addition, Christ calls each of us to be stewards of our personal vocations, which we receive from God.

7.4 Stewards of the Church

Stewards of God's gifts are not passive beneficiaries. We cooperate with God in our own redemption and in the redemption of others. We are also obliged to be

stewards of the Church; collaborators and co-operators in continuing the redemptive work of Jesus Christ, which is the Church's essential mission. This mission proclaiming and teaching, serving and sanctifying is our task. It is the personal responsibility of each one of us as stewards of the Church. All members of the Church have their own roles to play in carrying out its mission:

- Parents, who nurture their children in the light of faith;
- Parishioners, who work in concrete ways to make their parishes true communities of faith and vibrant sources of service to the larger community;
- All Catholics, who give generous support, time, money, prayers, and personal service according to their circumstances to parish and diocesan programs and to the universal Church.

7.5 A Steward's Way

The life of a Christian steward models the life of Jesus. It is challenging and even difficult, in many respects, yet intense joy comes to those who take the risk to live as Christian stewards. Women and men who seek to live as stewards learn that "all things work for good for those who love God" (Rom 8:28).

After Jesus, we look to Mary as an ideal steward. As the Mother of Christ, she lived her ministry in a spirit of fidelity and service; she responded generously to the call. Central to our human and Christian vocations, as well as to the unique vocation each one of us receives from God, is that we be good stewards of the gifts we possess. God gives us this divine-human workshop, this world and Church of ours. The Spirit shows us the way. Stewardship is a part of that journey.

Appendix I

THE ORDER OF MASS (EUCHARISTIC CELEBRATION)

Introduction

Mass means a celebration of Lord's Supper. Eucharist means Thanksgiving in simple terms. It is a feast of thanking and glorifying God. The history of the Eucharistic celebration traces its origin from the Last Supper when Jesus broke bread and gave it to his disciples and say, take and eat this is my body which has been emptied for you do this in memory of me and He did the same with the cup full of wine. Therefore Mass is celebrated in honour of Jesus' request of saying do this in memory of me. Hence during Mass we recall Jesus' life and try to re-enact or connect with the first experience which the disciples had on the Last Supper. We as Catholics we fully believe in the presence of God during consecration or transformation when the ordinary bread gets changed mystically by the power of God to be the real body and blood of Christ. Don't be mistaken here by thinking there is magic taking place here. No! The Church do not believe in magical powers but we believe in the mystical power of God which manifest itself in the things which we can touch and see and even in those which are invisible.

The Eucharistic celebration can be divided in three parts as follows:

Introduction (The first part)

At the introduction the entrance hymn is sung whilst the priest and the mass servers walk in the procession going to the altar. The priest greets the congregants and gives a brief explanation on the theme of the day. The is proceeded by the penitential rite where the congregants ask for mercy and pardon from God and at this point 'I confess' prayer is recited and 'Lord have Mercy' is also either recited or sung. Gloria is sung immediately after asking for mercy. Gloria is usually sung during Sunday Masses or during the week on feast days only when a certain saint is being celebrated. Gloria cannot be sung during lent because will be passing a sorrowful moment were by each person will be encouraged to carry out a retrospective of one's life and ask for pardon from God. Lenten period is also a time which Catholics fast from various things such as food, and other unmoral practices. It is also a time when the Catholics are encouraged to carry out some charitable activities such as visiting the sick, helping the poor or needy, etc. Therefore, the song of joy and praises cannot be sung during that time. I mean the Gloria song. Alleluias or any hymn with Alleluia cannot be sung during Lenten season. I have given the reasons already. However, Gloria is a song of praising God for his artistic hand which created all things in heaven and on earth. The Holy Trinity is also praised in the Gloria song. After the Gloria, congregates kneel down for a prayer recited by the priest. After the prayer everybody takes the seats and the readings are read and these take us to part two of the major parts of Mass.

Liturgy of the Word (Readings from the Bible) the Second part.

The second part of Mass consists of the two major parts. On the first part two readings are read, the first reading from the Old Testament and the second reading usually is taken from the epistles, and then the third reading which is the Gospel is taken from either of the Gospels, such as Matthew, Mark, Luke or John. All these readings are usually taken according to the Liturgical guide. A Liturgical guide is a small handbook which is structured year after year in order to give the readings to be read during that year, songs to be sung in different Masses are also given and the feast days of the Saints are also provided. It is a very helpful handbook. The Liturgical guides also help the Catholics to read the same readings throughout the world and also to celebrate Mass in a similar way throughout the world. Masses are done in various languages; it depends with the priest who is saying the Mass, the congregants and the place. After the three readings the priest gives a homily. In other words he preaches according to the readings and the theme of the day. After the Homily the congregants including the priest confesses their faith by praying the Nicene Creed which have been described in detail in the previous pages. The Nicene Creed is usually recited on Sunday or feast days. After reciting the Creed, usually six different petitions are recited by the priest and the people who would have been chosen to say the petitions. This is followed by offertory. The congregants offer their gifts to God either in cash or kind the offertory is given to the priest who blesses them and blesses the offertory bearers. This takes us to the third part of the Eucharistic celebration which is highly honoured. Consecration, when the priests through the power of God turn the bread into the body of Christ and the wine into the blood of Christ.

The Liturgy of the Eucharist: The third part

After the congregants have professed their faith they all kneel down and the priest lifts the paten (the small plate like used to hold the Host during the Eucharist) and bless the bread and break it and say the words Jesus said on the Last Supper. After consecration the congregants rise and sing or recite the song of praising Angels, 'Holy, Holy' and this is followed by other prayer and the receiving of the body of Christ and thanksgiving prayer. Before the final Blessing the announcements are made and the priest gives a final blessing to the congregants and they leave.

The Introductory Rites

The Introductory Rites help the faithful, come together as one, establish communion and prepare themselves properly to listen to the Word of God and to celebrate the Eucharist worthily.

All stand. The Priest approaches the altar with the ministers and venerates it while the Entrance Song is sung.

Sign of the Cross

All make the Sign of the Cross as the Priest says.

In the name of the Father, and of the Son, and of the Holy Spirit

The people reply:

Amen.

Greeting

Then the Priest greets the people:

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

Penitential Rite

The priest invite the people to kneel down and ask for mercy and pardon from God.

The following prayer is said:

I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, And, striking their breast, they say: through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

The absolution by the Priest follows:

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

The Lord, have mercy

V. Lord, have mercy.	R. Lord, have mercy.
V. Christ, have mercy.	R. Christ, have mercy.
V. Lord, have mercy.	R. Lord, have mercy.

The Gloria

This hymn is either sung or said:

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

When this hymn is concluded, the Priest says:

Let us pray

And all pray in silence with the Priest for a while.

Then the Priest says the Collect prayer, at the end of which the people acclaim:

Amen.

The Liturgy of the Word

By hearing the word proclaimed in worship, the faithful again enter into the unending dialogue between God and the covenant people, a dialogue sealed in the sharing of the Eucharistic food and drink. The proclamation of the word is thus integral to the Mass and at its very centre.

All sit

First Reading

To indicate the end of these readings, the reader acclaims:

The word of the Lord

All reply:

Thanks be to God.

Psalm

After the First Reading the psalmist or cantor sings or says the Psalm, with the people making the response.

Second Reading

On Sundays and certain other days there is a second reading. It concludes with the same responsorial as above.

Gospel

The assembly stands to sing the Gospel Acclamation to welcome the Gospel.

At the ambo the Deacon or the Priest says:

The Lord be with you.

The people reply:

And with your spirit

The Deacon or the Priest:

A reading from the holy Gospel according to *N*.

He makes the Sign of the Cross on the book and, together with the people, on his forehead, lips, and breast.

At the same time the people acclaim:

Glory to you, O Lord

At the end of the Gospel, the Deacon, or the Priest, acclaims:

The Gospel of the Lord

All reply:

Praise to you, Lord Jesus Christ.

After the proclamation of the Gospel the congregation is seated.

The Homily

The priest preaches whilst everybody is seated.

The Creed

On Sundays and Solemnities, the Profession of Faith or Creed is recited.

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, at the words that follow, up to and including and became man,(all bow.)And by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

The Prayer of the Faithful (Bidding Prayers)

After each intention the leader says:

Lord, hear us.

All reply: Graciously hear us

The Liturgy of the Eucharist

For Catholics, the Eucharist is the source and summit of the whole Christian life. It is the vital centre of all that the Church is and does, because at its heart is the real presence of the crucified, risen and glorified Lord, continuing and making available his saving work among us.

During the Offertory Song the faithful usually express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and of the poor.

When he has received the bread and wine for the celebration, the Priest offers prayer of blessing quietly at the altar. Sometimes these prayers are said aloud; if the priest says the prayers aloud the assembly's acclamation each time is: Blessed be God for ever. The Priest completes additional personal preparatory rites, and

the people rise as he says: Pray, brethren (brothers and sisters), that my sacrifice and yours may be acceptable to God, the almighty Father.

The people reply:

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church. Then the Priest says the Prayer over the Offerings, at the end of which the people acclaim: Amen.

The Eucharistic Prayer

The Eucharistic Prayer, the centre and summit of the entire celebration is a memorial proclamation of praise and thanksgiving for God's work of salvation, a proclamation in which the Body and Blood of Christ are made present by the power of the Holy Spirit and the people are joined to Christ in offering his Sacrifice to the Father extending his hands, the **Priest says:**

The Lord be with you:

The people reply:

And with your spirit,

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest continues with the Preface.

The Priest concludes the Preface with the people, singing or saying aloud:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

Hosanna in the highest.

After the singing of the Sanctus the congregation kneels for the remainder of the Eucharistic Prayer.

The Priest continues with the Eucharistic Prayer.
After the words of Consecration the priest says:
The mystery of faith,

The people continue, acclaiming:

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Or:

When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

Or:

Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

At the conclusion of the prayer the Priest takes the chalice and the paten with the host and, raising both, he alone says:

Through him, and with him, and in him,

O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, forever and ever.

Amen.

The Communion Rite

The eating and drinking together of the Lord's Body and Blood in a Paschal meal is the culmination of the Eucharist. The themes underlying these rites are the mutual love and reconciliation that are both the condition and the fruit of worthy communion and the unity of the many in the One.

The Lord's Prayer

The congregation stands and the Priest says:

At the Saviour's command and formed by divine teaching, we dare to say:

Together with the people, he continues:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. The Priest alone continues, saying; deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

The people conclude the prayer, acclaiming:

For the kingdom, the power and the glory are yours now and forever.

Then the Priest alone says aloud:

Lord Jesus Christ, who said to your Apostles:

Peace I leave you, my peace I give you; look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will.

Who live and reign forever and ever.

The people reply:

Amen.

The priest adds:

The peace of the Lord be with you always.

The people reply: And with your spirit.

The Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another the customary sign of peace: a handclasp or handshake, which is an expression of peace, communion, and charity.

Breaking of the Bread

During the breaking of the host the following is sung or said:

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

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

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

After the Lamb of God, the people kneel.

Invitation to Communion

After his private prayers of preparation the Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:

Behold the Lamb of God; behold him who takes away the sins of the world.

Blessed are those called to the supper of the Lamb.

And together with the people he adds once:

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

Communion

After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a preparatory act of reverence by bowing their head in honour of Christ's presence in the Sacrament.. They receive Holy Communion standing.

The Priest says: The Body (Blood) of Christ.

The communicant replies:

Amen.

When Communion is ministered under both kinds the minister of the Chalice raises it slightly and shows it to each of the communicants, saying: The Blood of Christ.

The communicant replies:

Amen.

After the distribution of Communion, if appropriate, a sacred silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

Prayer after Communion

Then, the Priest says:

Let us pray.

All stand and pray in silence.

Then the Priest says the Prayer after Communion, at the end of which the people acclaim:
Amen.

The Concluding Rites

The brief Concluding Rite sends the people forth to put into effect in their daily lives the Mystery of Christ's Death and Resurrection and the unity in Christ which they have celebrated. Their mission is to witness to Christ in the world and to bring the Gospel to the poor.

Any brief announcements to the people follow here.

Then the dismissal takes place. Sometimes this takes a more elaborate form than that given below.

Blessing

The Priest says: The Lord be with you.

The people reply: And with your spirit.

The Priest blesses the people, saying:

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

The people reply: Amen.

Dismissal

Then the deacon or the Priest himself says:

Go forth, the Mass is ended.

Appendix 2

BASIC CATHOLIC PRAYERS

Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Apostles' Creed

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, His only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Our Father

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

Hail Mary

Hail Mary, full of grace! The Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Doxology

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

An Act of Faith

O my God, I firmly believe that You are one God in three divine persons, Father, Son and Holy Spirit. I believe that Your divine Son became man and died for our sins, and that he will come to judge the living and the dead. I believe these and all the truths which the holy Catholic Church teaches because You have revealed them, who can neither deceive nor be deceived. Amen

An Act of Hope

O my God, trusting in Your promises and because You are faithful, powerful and merciful, I hope, through the merits of Jesus Christ, for the pardon of my sins, final perseverance and the blessed glory of heaven.

An Act of Love

O my God, because You are infinite goodness and worthy of infinite love, I love You with my whole heart above all things, and for love of You I love my neighbour as

myself. I forgive all who have offended me and ask pardon of all whom I have offended.

An Act of Contrition

O my God, I am heartily sorry for having offended Thee and I detest all my sins, because I dread the loss of heaven and the pains of hell; but most of all because they offend Thee, my God, Who are all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen.

Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer You my prayers, works, joys and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of the Sacred Heart: the salvation of souls, reparation for sin, the reunion of all Christians, and the intentions of our Holy Father, the Pope. Amen.

Prayer in the Morning

Blessed be the Lord, the God of Israel;
He has come to His people and set them free.
He has raised up for us a mighty saviour,
born of the house of His servant David.

Through His holy prophets he promised of old
that he would save us from our enemies,
from the hands of all who hate us.

He promised to show mercy to our fathers
and to remember His holy covenant.

This was the oath he swore to our father Abraham:
to set us free from the hands of our enemies,
free to worship him without fear,
holy and righteous in His sight all the days of our life.

You, my child, shall be called the prophet of the Most High;
for You will go before the Lord to prepare His way,
to give His people knowledge of salvation
by the forgiveness of their sins.

In the tender compassion of our God
the dawn from on high shall break upon us,

to shine on those who dwell in darkness and the shadow of death,
and to guide our feet into the way of peace.
(Luke 1:68-79).

Prayer in the Evening

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Saviour;
for he has looked with favour on His lowly servant.
From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is His Name.

He has mercy on those who fear
Him in every generation.

He has shown the strength of His arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
and has lifted up the lowly.

He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of His servant Israel
for He has remembered His promise of mercy,
the promise He made to our fathers,
to Abraham and His children for ever.
(Luke 1:46-55)

O Eternal God and Ruler of all creation, You have allowed me to reach this hour. Forgive the sins I have committed this day by word, deed or thought. Purify me, O Lord, from every spiritual and physical stain. Grant that I may rise from this sleep to glorify You by my deeds throughout my entire lifetime, and that I be victorious over every spiritual and physical enemy. Deliver me, O Lord, from all vain thoughts and from evil desires, for yours is the kingdom, and the power, and the glory, Father, Son, and Holy Spirit, now and ever, and forever. Amen.

Prayer at Night

O my God, I thank You for having preserved me today and for having given me so many blessings and graces. I renew my dedication to You and ask Your pardon for all my sins.

(Review the day quietly then pray The Canticle of Simeon which follows)

Protect us, Lord, as we stay awake; watch over us as we sleep, that awake we may keep watch with Christ, and asleep, rest in His peace (alleluia).

Lord, now let Your servant go in peace; according to Your word: for my eyes have seen Your salvation which You have prepared in the presence of all peoples: a light for revelation to the Gentiles and for glory to Your people Israel. (Luke 2:29-32)

Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.

Protect us, Lord, as we stay awake; watch over us as we sleep, that awake we may keep watch with Christ, and asleep, rest in His peace (alleluia).

Benediction

The Divine Praises Blessed be God.

Blessed be His holy name. Blessed be Jesus Christ,

True God and true man. Blessed be the name of Jesus.

Blessed be His most Sacred Heart.

Blessed be His most precious Blood.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the Holy Spirit, the Paraclete. Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be her glorious Assumption.

Blessed be the name of Mary, Virgin and Mother.

Blessed be Saint Joseph, her most chaste spouse.

Blessed be God in His angels and in His Saints.

Grace Before Meals

Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty. Through Christ our Lord. Amen.

Thanksgiving After Meals

We give Thee thanks, almighty God, for all Thy gifts, who lives and reigns forever and ever. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

The Angelus Prayer

V. The Angel of the Lord declared unto Mary. R. *And she conceived of the Holy Spirit.*

Hail Mary, full of grace, the Lord is with Thee; Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, Pray for us sinners, Now and at the hour of our death. Amen

V. Behold the handmaid of the Lord. R. Be it done to me according to your word.

Hail Mary. . .

V. And the Word was made flesh. R. *And dwelt among us.*

Hail Mary. . .

V. Pray for us, O holy Mother of God. R. That we may be made worthy of the promises of Christ.

Let us pray: Pour forth, we beseech Thee, O Lord, Thy grace into our hearts that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.

The Angelus prayer reminds us of our salvation history. It is through the 'Yes' of Mary when she accepted to give birth to Our Lord Jesus Christ that we obtained our salvation. Therefore, in this prayer we honour Mary as a blessed woman who humbly accepted a very demanding task to raise our Saviour. From this prayer we learn to be humble, to listen to God and follow his will. In this prayer we ask for Mary mother of God to pray for us because we believe she is in heaven. Why do we ask for the Blessed Mary to pray for us is that we understand that she has a tender heart of a mother who can persuade dad or father to give us what we need. For example, in our lives most people feels comfortable to approach our mothers to ask for what we need from our fathers. In a similar way it is how we take Mary in Catholic Church.

The Regina Coeli (This prayer is recited during the Easter season only)

Queen of Heaven, rejoice, alleluia. For he, whom you did merit to bear, alleluia.

Has risen as he said, alleluia. R. Pray for us to God, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia. R. For the Lord is truly risen, alleluia.

Let us pray: O God, who gave joy to the world through the resurrection of thy Son, our Lord Jesus Christ, grant we beseech thee, that through the intercession of the Virgin Mary, his Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

The Salve Regina prayer is a prayer of Glorifying or honouring Mary as the Mother of God who humbly carried God's task of raising Jesus Christ who later on redeemed the world. This prayer is done during Easter time because it celebrates the resurrection of Jesus. This prayer can also be seen as a prayer of joy because it celebrates our salvation and our hope of the life to come.

The Fatima Prayer

O my Jesus, forgive us our sins. Save us from the fires of hell, lead all souls to heaven especially those in most need of Thy mercy.

The Rosary



The Joyful Mysteries

The Joyful Mysteries are taken mostly from St. Luke's Gospel in the New Testament. They involve the joyful events of Jesus' childhood. The most joyful event in all of human history is the Incarnation or when God became man and dwelt among us.

Jesus is the Incarnation - God made flesh...

"And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only begotten of the Father,) full of grace and truth."

-John 1:14

When Adam and Eve sinned against God, the gates of heaven were closed. God promised to send a saviour who would open the gates of heaven. Jesus is the fulfilment of God's promise. That is why the Incarnation is the most wonderful event in human history. The Joyful Mysteries of the Rosary are so called because they recount all the joys of the "Good News", namely Jesus.

The Annunciation

1. : The angel announces that Jesus is to be born. The Angel Gabriel appears to Mary, a young Jewish girl. Gabriel greets Mary saying, "Hail, full of

grace, the Lord is with thee: blessed art thou among women." Luke 1:28

The Visitation

2. The baby in Elizabeth's womb leaps for joy when Mary who is pregnant with baby Jesus visits her. During the Angel Gabriel's appearance to Mary, he also tells her that her cousin Elizabeth is expecting a baby. Gabriel reveals this to Mary to show that "no word shall be impossible with God" Luke 1:36

The Birth of Jesus [The Nativity]

3. Jesus is born in a stable in Bethlehem. They go from place to place seeking a warm room where the baby can be born. Time after time the door is closed to them with the words "no room in the inn" echoing in their ears

The Presentation of Jesus in the Temple

4. Jesus is presented to God in the Temple in Jerusalem in accordance with Jewish Law. The presentation of Jesus in the temple is in fulfillment with the Jewish law. Every male child must be taken to the temple and an animal must be offered as a sacrifice

Finding Jesus in the Temple

5. who was lost is found in the temple in Jerusalem teaching the high priests. The Gospel of St. Luke tells of one particular trip when the twelve year old Jesus remains behind in Jerusalem. Mary and Joseph don't know this however. Mary thinks Jesus is with Joseph and Joseph thinks He is with Mary

The Sorrowful Mysteries

Everyone experiences sorrows and heartaches. Meditating upon the Sorrowful Mysteries of the rosary will help you find peace during life's ups and downs. The Sorrowful Mysteries of the Rosary remind you of how much Jesus loves you. They recall how He suffered and died just for you. When He was in the Garden of Olives during His agony, He sweat drops of blood as He saw all the sins that were ever and ever will be committed. He saw all of my sins and He saw all of your sins. He suffered and died to make amends for the sins all. It is very reassuring to know that someone loves you that much. The fact that Jesus loves you should bring great peace to your mind.

The Sorrowful Mysteries commemorate Jesus' ultimate act of Redemption

*"Greater love than this no man hath,
that a man lay down his life for his friends."*

-John 15:13

Jesus is the Messiah, the promised one, who came to open the gates of Heaven for all and make all who would keep His commandments children of God. He atoned for the sins of mankind by His crucifixion. Sin entered the world through Adam and Eve's sin, but life entered the world through Jesus' suffering... "And as in Adam all die, so also in Christ all shall be made alive." - I Corinthians 15:22

The Luminous Mysteries

What a gift the Luminous Mysteries of the Rosary are. Meditating on these Mysteries of Light bring even deeper understanding to the public life of Jesus. They fill in the blanks between the childhood of Jesus and His suffering and death on the cross. Therefore they beautifully compliment the traditional Catholic Rosary prayers of St. Dominic. As you increase in this depth of knowledge of the life of Jesus, you will also find greater peace within your own life by meditating upon the Luminous mysteries of the rosary.

1. Baptism of Jesus

Jesus is baptized by His cousin John the Baptist in the River Jordan. While doing so the skies opened and the Holy Spirit affirmed his pleasure in the son of God

2. Wedding at Cana

Jesus performs His first public miracle by changing water into wine at a wedding feast. He was prompted to do so by Mary

3. Proclaiming the Kingdom

Jesus goes about preaching and proclaiming the coming to the Kingdom of God forgives sinners and asks all to convert their hearts back to God

4. Transfiguration

Jesus takes Peter, James and John up onto Mount Tabor and suddenly, Moses and Elijah appear with Jesus. Jesus' appearance changes into dazzling white as He reveals His divinity

5. Institution of the Eucharist

At the Last Supper, Jesus turns bread and wine into His body and blood. He makes the apostles His first priests and gives them the power to do the same in memory of Him

The Sorrowful Mysteries recount all the sorrows of Jesus' Passion and death

The Agony in the Garden

1. : The night before He dies, Jesus prays in the Garden of Olives. His agony is so great; His sweat becomes drops of blood. Jesus fell upon his face in an agony being overwhelmed by what He knew He must suffer the next day in atonement for the sins of mankind. He

prayed to God, "My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.

The Scourging at the Pillar

2. Jesus is scourged before He is crucified.

Jesus was stripped of His clothes and tied to a stone pillar. He was surrounded by a blood thirsty mob who were shouting and encouraging the cruel Roman soldiers as they lashed His divine flesh with leather whips tipped with sharp stones. Blood flowed forth as His flesh was torn.

Crowning with Thorns

3. The cruel Roman soldiers make a mockery of Jesus and crown Him with a painful crown made of thorns.

As if it wasn't bad enough having Jesus scourged, the cruel soldiers mocked Him and crowned Him with thorns. They clothed Him in a scarlet robe, the colour of royalty. Then they pressed upon Jesus a thorn crown. They placed a reed into His right hand

Carrying of the Cross

4. Jesus carries His cross through the streets to the place where He will be crucified.

After Jesus was mocked and crowned with thorns, He was stripped of the purple robe and dressed in His own clothing. This caused such torment for the wounds from the scourging were reopened and pained Jesus anew. Jesus was then forced to carry His own cross to Calvary.

The Crucifixion

5. **Jesus is crucified and dies for our sin**

When Jesus looked down from the cross upon His sorrowing mother, He said to her, "Woman, behold thy son." Then looking at John, Jesus said, "Behold thy mother." Jesus was not only asking John to care for Mary, which he did, but Jesus was also giving Mary to be the mother of all

The Glorious Mysteries are the crown of Jesus' triumphs. How exhilarating to know that Jesus is God and that He rose from the dead thereby destroying death and making you an heir to Heaven.

The Glorious Mysteries

Reminding yourself of these glorious events in the Glorious Mysteries as you pray the Rosary prayer will keep your faith alive and strong. The Catholic rosary prayers are concluded with these final glorious events. Jesus resurrection is the foundation of Christian belief.

After the Resurrection of Jesus, He ascend into Heaven. There He now sits at the

right hand of God the Father.

He sent the Holy Spirit to strengthen humankind.

He took His Mother, body and soul up to Heaven then crowned her as queen of heaven and earth.

The Resurrection of Jesus

1. Three days after Jesus is crucified, He raises gloriously from the dead.

The Ascension of Jesus into Heaven

2. After promising to send a Helper, Jesus ascends into heaven upon a cloud.

The Descent of the Holy Spirit

3. The promised Helper, descends on the apostle and Mary and appears as tongues of fire on the first Pentecost.

The Assumption

4. Mary is taken into heaven, body and soul.

Coronation of Mary

5.- Mary is crowned by Jesus as queen of heaven and earth

The Eucharistic Benediction

We begin to sing a selected song relating to the liturgical season or the mystery of the Eucharist.

Kneel: While the presider places the Luna with the Host into the monstrance on the altar.

Once the presider has reached the front of the altar and kneels, he will lead all in singing the Salutaris or some other appropriate Eucharistic song.

Stand or be seated: After the presider has incensed the monstrance, he will wait a few minutes

before standing and walking to the ambo to start the reading(s). If the Gospel is to be proclaimed, the presider will instruct all to *stand*. Otherwise, all will remain *seated* during the non-Gospel scripture reading(s). This is followed by a short reflection applicable to the reading and the quiet time of adoration.

Adoration

Kneel or be Seated: After the reading(s) are completed, the presider and altar server(s) will go to their assigned seating to start their private portion(s) of the adoration/devotion.

Kneel: Once the individual, private adoration/devotion is completed for the hour, the presider and altar server will return to the front of the altar.

The Divine Mercy Chaplet

Jesus dedicated this Chaplet of Divine Mercy to Sister Faustina in Vilnius in 1935. In the revelations that followed, he disclosed to her its value and efficacy, as well as the promises He attached to it. In his universal promise Jesus said, It Pleases Me to grant everything they ask of me by saying the chaplet (1541) and He added, if(it)... be compatible with me My will (1731), The special promises pertain to the hour of death ;that is ,the grace of a happy death and a peaceful death. This grace may be obtained not only by those who recite the chaplet with confidence and perseverance but also by the dying at whose bedside others will pray it. Jesus said, will recommend it to sinners as their last hope of salvation. Even if there were a sinner most hardened, if he were to recite this chaplet only once, he would receive grace from My infinite mercy (687). Jesus promised to grant grace to those who recite this prayer at least once in their lifetime, providing it is said with an attitude of complete trust, humility and a sincere, deep sorrow for sin.

Step 1 - Using a regular set of Rosary beads, you begin at the cross by doing the sign of the cross.

(Optional Opening Prayer)

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

(Repeat three times)

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

Step 2 - On the three beads of the rosary pray the Our Father, the Hail Mary and the Apostles Creed.

Step 3 - You begin each decade with the Our Father beads by praying this prayer:

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

Step 4 Complete the decade on the 10 Hail Mary beads by praying this prayer:

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

Repeat Steps 3 and 4 for each decade on the rosary beads

Step 5 -Once you have prayed all 5 decades, you finish the Chaplet by praying the following prayer 3 times:

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

(Optional Closing Prayer)

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

Prayer to the Guardian Angel

To your Guardian Angel of God, my guardian dear,
To whom God's love commits me here,
Ever this day,
Be at my side,
To light and guard,
Rule and guide. Amen.

Prayer to the Patron of Students - St Thomas Aquinas

Invocation to St. Thomas Aquinas before Lecture or Study O Blessed Thomas, patron of schools, obtain for us from God an invincible faith, burning charity, a chaste life, and true knowledge, through Christ our Lord. Amen.

Prayer to be said before study or class O Merciful God, grant that I may eagerly desire, carefully search out, truthfully acknowledge, and ever perfectly fulfil all things which are pleasing to Thee, to the praise and glory of Thy name. Amen.

Prayers for exams success

(A short prayer for passing an exam)

Father, I pray that you would help me pass this exam. Thank you for your guidance in leading me to this study and for sustaining me as I have worked for this qualification. I ask now that your spirit would lead me. Come sharpen my thinking and help me to excel in this test of my learning and understanding. May I be able to recall everything I need from my studies and answer each question well.

Amen.

Prayer for exam anxiety

(A prayer for God's peace to come)

Heavenly Father,

Only your peace can sustain me through the anxiety and stresses of exam nerves. Your peace surpasses all understanding. I ask for this gift and choose to lean upon you at this time.

Lord, come and remind me of your unfailing love.

Remind me that you hold me safe, you understand me, and you cherish me.

I lay down my fears before you.

I leave them at the foot of the cross, for you have overcome the world.
I choose to give you all my concerns, worries and fears of failure.
I trust that your loving hand will hold me through these exams and lead into a bright future.

Amen.

Short prayer after exam

Lord God,

Thank you for this opportunity to learn new skills and stretch my understanding.

Thank you for guiding me through this time of study into the final exams.

I lay before you all the hopes and fears I have about the outcome.

May you place a peace within me now as I rest and await the results.

Thank you that I am safely held in your love.

Thank you that whatever happens in the future I will live in your goodness and walk with you always. Amen.

Prayer for Teachers

Heavenly Father, who promised that all those who instruct others in the ways of holiness will shine as stars for all eternity, fill our hearts and minds with true knowledge and the art of teaching. Give us patience and understanding, justice and prudence, humility and fear of the Lord. Grant us wisdom and charity so that with a pure and holy love of God we ourselves may enjoy all these gifts and impart them to our pupils. Teach our children to be obedient to your laws and docile to your inspirations. Let them be instruments of your peace in their homes, in our land, and in the family of nations as becomes children of the sons of God in the Mystical Body of Christ. May the blessings of your sevenfold gift be in all who teach and in all who learn through the Holy Spirit who is the Love of the Father and the Son, our Lord Jesus Christ. Amen.

Prayer for Parents/Guardians

Dear Lord! Fill our parents with Thy choicest blessings; enrich their souls with Thy holy grace; grant that they may faithfully and constantly guard that likeness to Thy union with Thy Church, which Thou didst imprint upon them on their wedding day. Fill them with Thy spirit of holy fear, which is the beginning of wisdom; inspire them to impart it to their children.

May they ever walk in the way of Thy commandments, and may we their children be their joy on earth and their crown of glory in heaven.

Finally, Lord God, grant that both our father and mother may attain to extreme old age and enjoy continuous health mind and body.

May they give Thee abundant thanks because Thou best bestowed upon them the great gift of parenthood.

Amen.

St. Stephen,
St. Lawrence,
St. Vincent,
Sts. Fabian and Sebastian,
Sts. John and Paul,
Sts. Cosmas and Damian,
All you holy Martyrs,

*pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.*

St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All you holy Bishops and Confessors,
All you holy Doctors,

*pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.*

St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All you holy Priests and Levites,
All you holy Monks and Hermits,

*pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.*

St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Anastasia,
St. Catherine,
St. Clare,
All you holy Virgins and Widows,
All you holy Saints of God,
Lord, be merciful,
From all evil,
From all sin,
From your wrath,
From a sudden and unprovoked death,

*pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.*

From the snares of the devil,
From anger, hatred, and all ill-will,
From the spirit of uncleanness,
From lightning and tempest,
From the scourge of earthquake,
From plague, famine, and war,
From everlasting death,

By the mystery of your holy Incarnation,
By your Coming,
By your Birth,
By your Baptism and holy fasting,
By your Cross and Passion,
By your Death and Burial,
By your holy Resurrection,
By your wonderful Ascension,
By the coming of the Holy Spirit,
On the day of judgment,

Be merciful to us sinners,
That you will spare us,
That you will pardon us,
That it may please you to bring us to true
penance,
Guide and protect your holy Church,
Preserve in holy religion the Pope, and all
those in holy Orders,
Humble the enemies of holy Church,
Give peace and unity to the whole
Christian people,
Bring back to the unity of the Church all
those who are straying, and bring all
unbelievers to the light of the Gospel,
Strengthen and preserve us in your holy
service,
Raise our minds to desire the things of
heaven,
Reward all our benefactors with eternal
blessings,
Deliver our souls from eternal damnation,
and the souls of our brethren,
relatives,
and benefactors,

Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.

Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.
Lord, save your people.

Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.

Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.
Lord, hear our prayer.

Lord, hear our prayer.
Lord, hear our prayer.

Lord, hear our prayer.

Lord, hear our prayer.

Lord, hear our prayer.

Lord, hear our prayer.

Lord, hear our prayer.

Lord, hear our prayer.

Give and preserve the fruits of the earth,
Grant eternal rest to all the faithful
departed,
That it may please You to hear and heed
us, Jesus, Son of the Living God,
Lamb of God, who takes away the sins of
the world,
Lamb of God, who takes away the sins of
the world,

Christ, hear us,
Lord Jesus, hear our prayer.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Spare us, O Lord!
Graciously hear us, O Lord!
Have mercy on us.

Christ, graciously hear us
Lord Jesus, hear our prayer.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.

Appendix 4

Litany of the Sacred Heart of Jesus

V. Lord, have mercy on us.

R. *Christ, have mercy on us.*

V. Lord, have mercy on us. Christ, hear us.

R. *Christ, graciously hear us.*

V. God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Spirit, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Heart of Jesus, Son of the Eternal Father, have mercy on us.

Heart of Jesus, formed by the Holy Spirit in the Virgin Mother's womb, [etc.]

Heart of Jesus, substantially united to the Word of God.

Heart of Jesus, of infinite majesty.

Heart of Jesus, holy temple of God.

Heart of Jesus, tabernacle of the Most High.

Heart of Jesus, house of God and gate of heaven.

Heart of Jesus, glowing furnace of charity.

Heart of Jesus, vessel of justice and love.

Heart of Jesus, full of goodness and love.

Heart of Jesus, abyss of all virtues.

Heart of Jesus, most worthy of all praise.

Heart of Jesus, King and center of all hearts.

Heart of Jesus, in whom are all the treasures of wisdom and knowledge.

Heart of Jesus, in whom dwells all the fullness of the Godhead.

Heart of Jesus, in whom the Father was well pleased.

Heart of Jesus, of whose fullness we have all received.

Heart of Jesus, desire of the everlasting hills.

Heart of Jesus, patient and rich in mercy.

Heart of Jesus, rich to all who call upon You.

Heart of Jesus, fount of life and holiness.

Heart of Jesus, propitiation for our offenses.

Heart of Jesus, overwhelmed with reproaches.

Heart of Jesus, bruised for our iniquities.

Heart of Jesus, obedient even unto death.

Heart of Jesus, pierced with a lance.

Heart of Jesus, source of all consolation.

Heart of Jesus, our life and resurrection.

Heart of Jesus, our peace and reconciliation.

Heart of Jesus, victim for our sins.

Heart of Jesus, salvation of those who hope in You.

Heart of Jesus, hope of those who die in You.
Heart of Jesus, delight of all saints.

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

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

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

V. Jesus, meek and humble of Heart,
R. Make our hearts like unto yours.

Let us pray.

Almighty and eternal God, look upon the Heart of Thy most beloved Son and upon the praises and satisfaction which He offers Thee in the name of sinners; and to those who implore Thy mercy, in Thy great goodness, grant forgiveness in the name of the same Jesus Christ, Thy Son, who live and reignest with Thee forever and ever. Amen.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven,

Have mercy on us.

God the Son, Redeemer of the world,

Have mercy on us.

God the Holy Ghost,

Have mercy on us.

Holy Trinity, one God,

Have mercy on us.

Holy Mary,

pray for us.

Holy Mother of God,

pray for us.

Holy Virgin of virgins,

pray for us.

Mother of Christ,

pray for us.

Mother of divine grace,

pray for us.

Mother most pure,

pray for us.

Heart of Jesus, hope of those
who die in You.

Heart of Jesus, delight of all
saints.

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

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

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

V. Jesus, meek and humble of
Heart,
*R. Make our hearts like unto
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upon the Heart of Thy most
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Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
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Have mercy on us.
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Have mercy on us.
Holy Trinity, one God,
Have mercy on us.
Holy Mary,
pray for us.
Holy Mother of God,
pray for us.
Holy Virgin of virgins,
pray for us.
Mother of Christ,
pray for us.
Mother of divine grace,
pray for us.
Mother most pure,
pray for us.
Mother most chaste,
pray for us.
Mother inviolate,
pray for us.
Mother undefiled,
pray for us.
Mother most amiable,
pray for us.
Mother most admirable,
pray for us.
Mother of good counsel,
pray for us.
Mother of our Creator,

pray for us.
Mother of our Savior,
pray for us.
Virgin most prudent,
pray for us.
Virgin most venerable,
pray for us.
Virgin most renowned,
pray for us.
Virgin most powerful,
pray for us.
Virgin most merciful,
pray for us.
Virgin most faithful,
pray for us.
Mirror of justice,
pray for us.
Seat of wisdom,
pray for us.
Cause of our joy,
pray for us.
Spiritual vessel,
pray for us.
Vessel of honor,
pray for us.
Singular vessel of devotion,
pray for us.
Mystical rose,
pray for us.
Tower of David,
pray for us.
Tower of ivory,
pray for us.
House of gold,
pray for us.
Ark of the Covenant,
pray for us.
Gate of Heaven,
pray for us.
Morning star,
pray for us.
Health of the sick,
pray for us.

Refuge of sinners,
pray for us.
Comforter of the afflicted,
pray for us.
Help of Christians,
pray for us.
Queen of angels,
pray for us.
Queen of patriarchs,
pray for us.
Queen of prophets,
pray for us.
Queen of apostles,
pray for us.
Queen of martyrs,
pray for us.
Queen of confessors,
pray for us.
Queen of virgins,
pray for us.
Queen of all saints,
pray for us.
Queen conceived without Original Sin,
pray for us.
Queen assumed into Heaven,
pray for us.
Queen of the most holy Rosary,
pray for us.
Queen of peace,
pray for us.

Lamb of God, who takes away the sins of the world,
Spare us, O Lord.
Lamb of God, who takes away the sins of the world,
graciously hear us, O Lord.
Lamb of God, who takes away the sins of the world,
Have mercy on us.

Pray for us, O Holy Mother of God,
That we may be made worthy of the promises of Christ.
Grant, we beseech Thee, O Lord God, that we Thy Servants may enjoy
perpetual health of mind and body and by the glorious intercession of the
Blessed Mary, ever Virgin, be delivered from present sorrow and enjoy eternal
happiness. Through Christ Our Lord. Amen.

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