

DOWNLOADS FOR:

How to grow in faith

**A life-changing course to explore the faith,
search for answers or prepare for the Sacraments**

SCAN ME



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Meeting 1

Names & Statements (Welcome: Worksheet 3.1)

I have a dog	I enjoy singing	I have been to three continents	I have been baptised
I hardly ever eat breakfast	I doubt that God exists	I like to buy fair trade products	I do not leave the house without makeup
I want to grow in faith	I sometimes pray to Mary	I have received the sacrament of confirmation	I play a musical instrument
I like ice cream	I play sports	I do not drink alcohol	I am an altar server
I have a sister	I speak Spanish	My birthday is in May	I am an aunt/uncle
I like to read comics	I am vegetarian	I have a cat	I like singing

Meeting 3

Scripture Charades OT (Welcome: Worksheet 3.1)

Noah and God's covenant (Round Table 1: Worksheet 3.2)

✂

Creation of heaven and earth (Gen 1:1-2:3).

How God created heaven and earth for us to live in.

✂

Creation of Adam and Eve (Gen 2:5-24).

How God created man and woman.

✂

Adam and Eve Fall into sin (Gen 3:1-24).

How the first man and woman sinned against God.

✂

Noah's ark (Gen 6:9-17).

How Noah filled the ark with animals and survived a destructive flood.

✂

The tower of Babel (Gen 11:1-9).

How the people in their pride thought they could build a tower to heaven.

✂

Birth of Moses (Ex 1:8-2:10).

Moses is placed into a basket on the river and raised by Pharaoh's wife.

✂

Moses and the burning bush (Ex 3:1-15).

How God spoke to Moses from a bush and gave him his mission.

✂

The ten plagues (Ex 7:6-11:10).

How God struck Egypt with plagues to force Pharaoh to let the people go.

✂

The exodus (Ex 14:1-31).

How Moses led the Israelites out of Egypt. Start of 40 years in the desert.

✂



Moses parting the Red Sea (Ex 14:9-31).
How God let his people walk dry over the bottom of the sea.



Manna and quails from heaven (Ex 16:13-21).
How God fed his people every day with bread and quails.



The Ten Commandments (Deut 5:1-22).
How God gave Moses the Ten Commandments.



David and Goliath (1 Sam 17:1-58).
How David struck the giant Goliath with his sling and a single stone.



Jonah and the fish (Jon 1:1-17.2:10).
How Jonah tried to run from God, and was saved by a big fish.



Daniel in the fiery furnace (Dan 3).
How the bad king threw Daniel in a furnace, and God kept him alive.

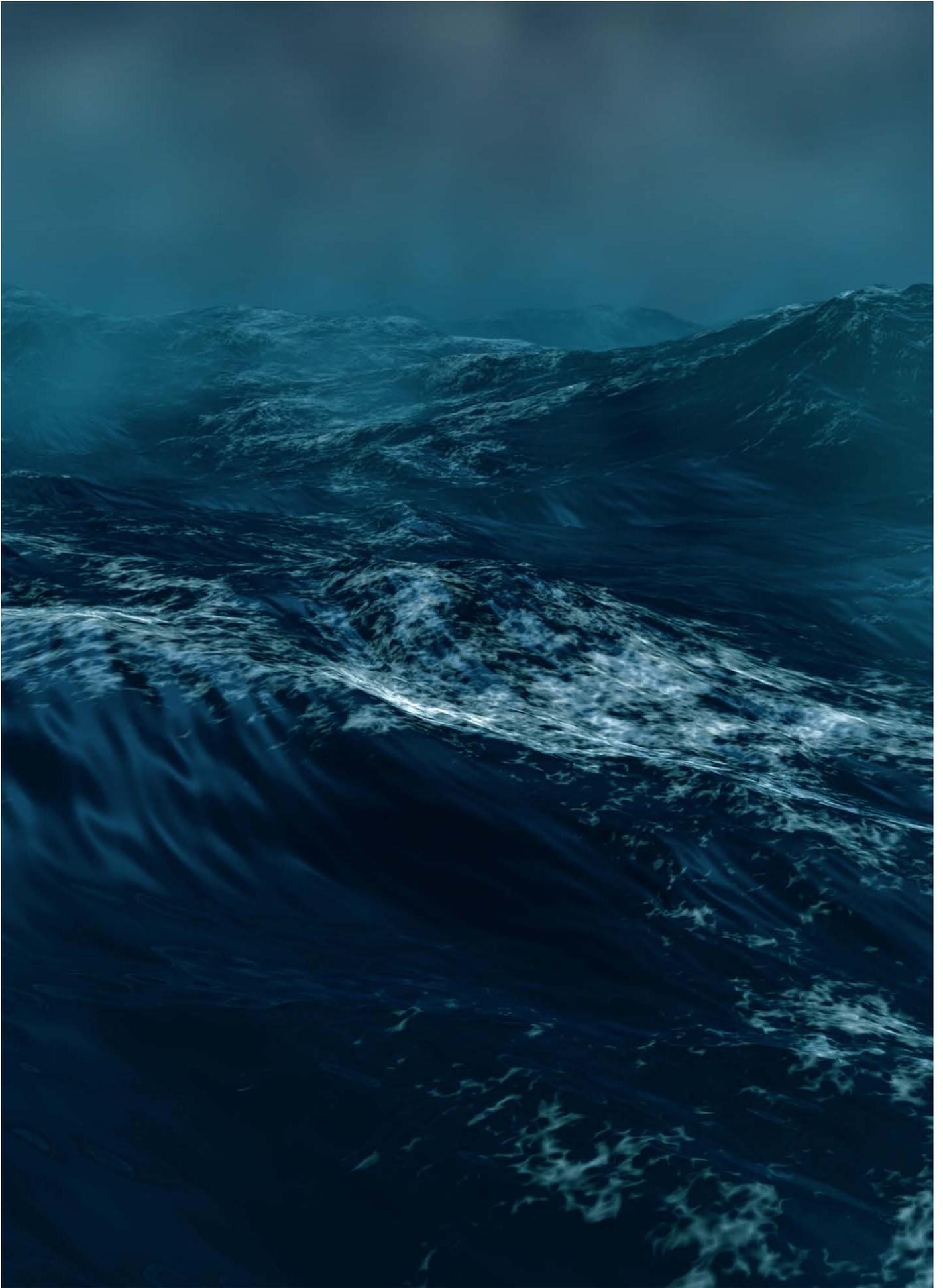


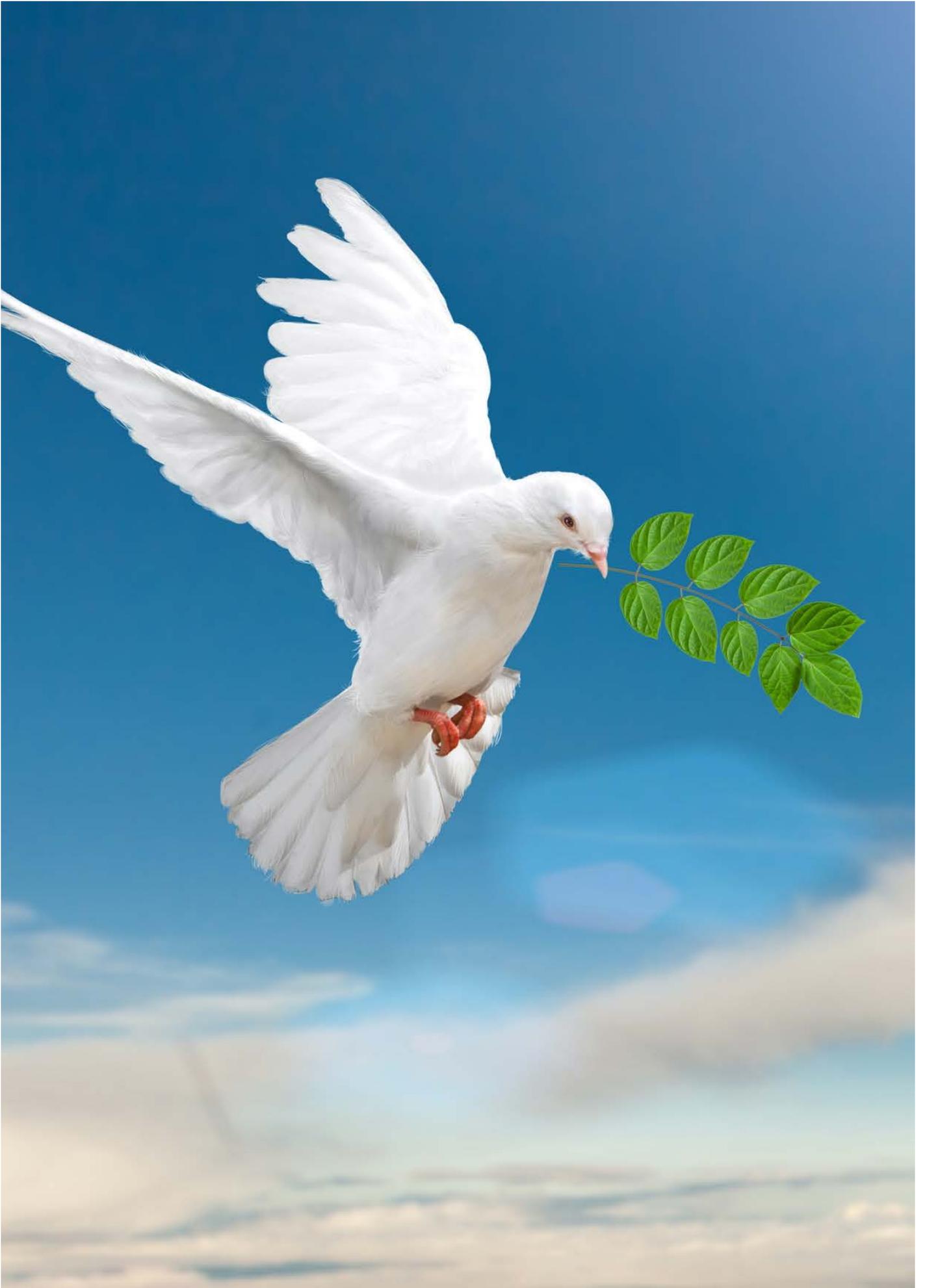
Daniel in the lion's den (Dan 6).
How God saved Daniel when the king threw him in a pit with hungry lions.

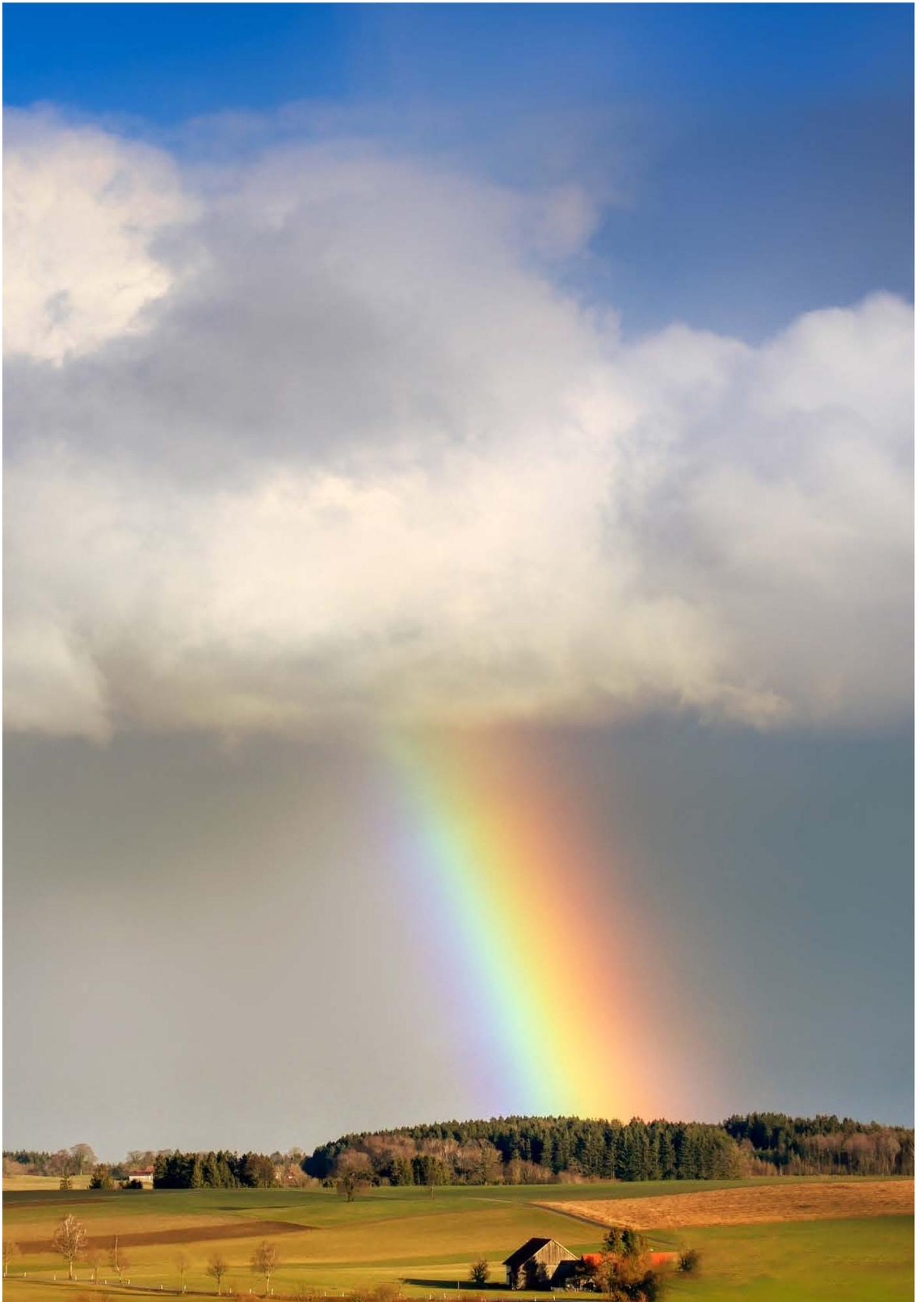








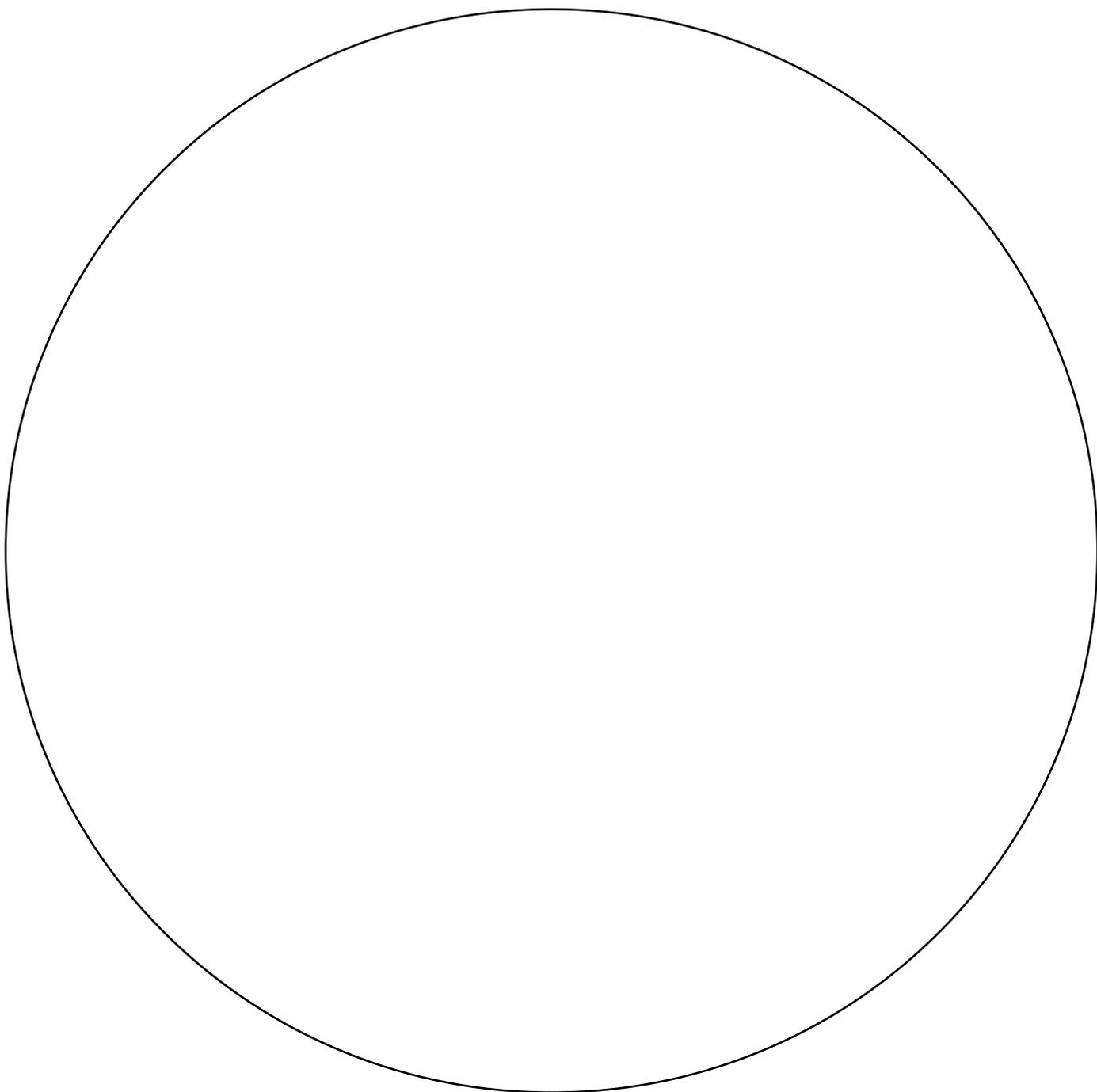




Meeting 4

Review of my week (Round Table 1: Worksheet 4.3)

<p><i>Contentment</i></p> <ul style="list-style-type: none">• I am thankful for...• I am satisfied, because...• I am a bit proud because...	<p><i>Annoyance</i></p> <ul style="list-style-type: none">• What unnerved me...• This bothered me...• I was angry because...
<p><i>Joy</i></p> <ul style="list-style-type: none">• It gave me joy that...• I was happy, because...• I was pleasantly surprised that...	<p><i>Hope</i></p> <ul style="list-style-type: none">• I want to continue with...• I wish ever more...• I need more courage to...



Meeting 9

Vocations debate (Worksheet 9.5)



Celibacy

The difficulties

- My tasks in the community or the responsibility for the souls of others can be very heavy.
- Everyone looks to me all the time; I do not have much time for myself.
- God is perfect in everything and I have to try to reflect this in my lifestyle...
- Sometimes I feel lonely. On the other hand, the community's attention can be overwhelming.
- I am woken up at night to assist a dying person as a sister in the hospital or as a priest.
- I have to find new ways to speak about Jesus in a world that seems to be quite far from him.
- I work day and night for minimum wages.
- I do not have a sexual relationship, and have to keep a proper physical distance from others.
- I promised to be obedient to my boss, the bishop / superior and have to do what they say.
- ...

The joys

- I can take a quiet moment of prayer every day, and this is "work".
- As I have my habit or clerical dress, I never need to think about what I will wear.
- I have the joy of sharing the lives of people who come to the convent or parish, at moments of great joy and great sorrow.
- It is a great joy to help people find their way (back) to God through conversation and prayer.
- I find joy in my fidelity to God, also in the way I live my sexuality.
- I know I live my vocation; this gives me great inner joy and energy to dedicate myself to it.
- When I go back to my room after a long day, I can be alone in tranquillity.
- I'll never know unemployment.
- I'm glad to be part of the Church, in the first place in my community or my parish.
- ...

Marriage

The difficulties

- The responsibility for my family can be very difficult.
- My children correct me all the time and they think I'm not fashionable.
- I change babies' nappies all the time, also at night, clean up after sick kids...
- I never have a quiet moment: even in the bathroom the children know where to find me...
- I have to get up during the night to pick up my older kids from the nightclub (and teach them to drink reasonably).
- I have to be very creative to make everyone in the family happy.
- Children are expensive.
- My partner does not always want to have sex when I want, and I have to wait. Still I remain faithful and keep a proper physical distance from others
- I cannot always do what I want: there is also the will of my spouse and our children.
- ...

The joys

- It is a joy to spend time together and to share our love with our children, e.g. at the dinner table.
- I can always ask my family for advice on how to dress today – but opinions differ!
- I cannot describe my joy when I see my children running towards me after a brief absence.
- It is a joy to pray as a family and to pass on our faith to our children.
- We are loyal to each other and express our love also in our sexual relationship.
- I know I live my vocation; this gives me great inner joy and energy to dedicate myself to it.
- When the children finally fall asleep, I enjoy a special moment with my spouse.
- In a family there is always something to do.
- I'm glad to be part of the Church, first of all in our family, the domestic church.
- ...

Meeting 12

Sacraments Memory (Welcome: Worksheet 12.1)

Key to the sacraments

	<i>Sacrament</i>	<i>Effect</i>	<i>Action</i>	
	7 SACRAMENTS	We receive God's grace through the working of the Holy Spirit and the ministry of the Church	<i>Visible sign of an invisible reality</i>	
For all Catholics	BAPTISM	We are born again: we start a new life with Jesus, freed from sin, and become members of the Church.	<i>Pouring water</i>	Initiation
	CONFIRMATION	We grow in faith: the Holy Spirit binds us to the Church in a special way and makes us adults Christian.	<i>Laying on of hands & anointing on forehead</i>	
	EUCCHARIST	We are fed: Jesus offers his own life, body and blood, as food.	<i>Offering bread & wine</i>	
	RECONCILIATION	We are forgiven: God forgives our sins, for which we ask pardon in confession.	<i>Laying on of hands & absolution</i>	Healing
	ANOINTING OF THE SICK	We are healed: we are given strength, hope, and comfort from God when faced with disease or even death.	<i>Anointing on forehead and hands</i>	
Particular vocations	MATRIMONY	We form a family: a man and a woman form an intimate union of love and life before God, and welcome children as gifts of God.	<i>Consent: promises of the spouses</i>	Service of communion
	HOLY ORDERS	We are given deacons, priests, and bishops: God gives us men whom he himself has called to administer the sacraments in his name.	<i>Laying on of hands & prayer</i>	

BAPTISM

We are born again

CONFIRMATION

We grow in faith

EUCHARIST

We are fed

RECONCILIATION

We are forgiven

ANOINTING
OF THE SICK

We are healed

MATRIMONY

We form a family

HOLY ORDERS

**We are given deacons,
priests, and bishops**

7 SACRAMENTS

We receive God's grace



BAPTISM

Pouring water

CONFIRMATION

*Laying on of hands &
anointing on forehead*

EUCHARIST

Offering bread & wine

RECONCILIATION

*Laying on of hands &
absolution*

ANOINTING
OF THE SICK

*Anointing on forehead
and hands*

MARRIAGE

*Consent: promises of the
spouses*

HOLY ORDERS

*Laying on of hands &
prayer*

7 SACRAMENTS

*Visible sign of
an invisible reality*

Tweeting 
with **GOD**

Tweeting 
with **GOD**

Tweeting 
with **GOD**

Tweeting 
with **GOD**

Tweeting 
with **GOD**

Tweeting 
with **GOD**

Tweeting 
with **GOD**

Tweeting 
with **GOD**

Meeting 13A

Essential moment of Baptism (Worksheet 13A.1)

RCIA (Worksheet 13A.2)

The liturgy of Baptism

Meeting 13A – Baptism

Essential moment of Baptism

The essential moment of baptism is when the celebrant pours water over the head of the candidate three times, saying: “(name), I baptise you in the name of the Father, and of the Son, and of the Holy Spirit.”

Follow the “explanatory rites” which underline several key gifts the candidates receive in baptism:

- The anointing with holy oil (chrism) shows that through the Holy Spirit, they now share in his mission as a king who treats people justly, a prophet who speaks about God’s love, and a priest who brings people to God.
- They are clothed with a white garment: a new life has started as a child of God, cleansed from all their sins.
- They receive a lighted candle, which shows that like Jesus they are to be a light to the world.
- With infants, the celebrant lightly touches their ears and mouth, praying that they may soon be able to listen to God’s Word, and speak about it.

Normally, adults receiving baptism are confirmed directly after baptism and participate in the Eucharist for the first time.

Rite of Christian Initiation of Adults

The *Rite of Christian Initiation of Adults* (RCIA) is a process that helps people to gradually discover the Catholic faith and their relationship with God. *How to grow in faith* can accompany candidates on this journey, notably because the ritual indicates the importance of giving generous space for the candidates’ questions. The procedure of the RCIA for becoming a Christian and receiving the sacraments is based on the customs of the early Church.

Traditionally the candidates for baptism are called “catechumens”, literally “those being instructed” in the faith.

The phases of the RCIA procedure, including preparation, celebration, and follow-up of the sacraments of initiation are as follows:

1. **Precatechumenate:** evangelisation and inquiry by the candidates. This phase concludes with the rite of acceptance as “catechumens”, students of the faith.
2. **Catechumenate:** growth in faith, marked by several rites. This phase can take a longer time, and concludes with the rite of election or enrolment of names: the Church ratifies the catechumens’ readiness to be further prepared. If possible, the election takes place on the first Sunday of Lent.
3. **Purification and enlightenment:** immediate preparation for receiving the sacraments. This phase ideally takes place during Lent, and concludes with the celebration of the sacraments of Christian initiation: Baptism, Confirmation and Eucharist. The ideal moment to receive these sacraments is at Easter, when we celebrate Jesus’ resurrection.
4. **Post-baptismal catechesis (“mystagogy”):** the newly initiated Christian (sometimes called “neophyte”) continues their journey of growing in faith. It is an intense phase of deepening the faith and living the experience of the sacraments, together with all the Christian community.

The liturgy of Baptism

It is possible to be baptised as a child at the request of the parents, or as an adult at one's own request. Baptism is the beginning of life in Christ. It is a grave and life-changing moment for the candidate. Therefore, the liturgy foresees a long path of preparation for adults asking to become Christian. Children who receive the sacrament will be educated in the faith by their parents.

The celebration

An adult usually follows the RCIA. The rite of Baptism itself is mostly the same for both infants and adults. The sacrament can be administered during Mass (ideally during the Easter Vigil) or outside Mass. In the latter case, the procedure is followed as presented, omitting the "Liturgy of the Eucharist" (see box).

Church architecture expresses the importance of baptism with a baptismal font (see #TwGOD 3.22), traditionally at the cold dark north side: Baptism brings us from darkness to the light.

The liturgy

- The actual liturgy of Baptism starts after the readings and the homily with prayer and the litany of saints: all saints are asked to pray for the person who is going to start their journey with Jesus to become one of the saints themselves! A prayer follows to keep all evil and harm far from them (prayer of exorcism). If applicable, the candidate is anointed with the oil of the catechumens.
- Then the water is blessed – or if it is already blessed, the celebrant thanks God for the blessed water that generates life. This is not only intended in an ecological way: the water of Baptism gives life in a spiritual way, in the sense that in Baptism one is born again in the Spirit (Jn 3:3-6), and as a child of God. Just as Jesus died and became alive again, baptism symbolises the death and resurrection with Christ, who rose on the third day.
- The candidate renounces sin and professes their faith in God. As Baptism washes away all preceding sins, this is a very serious moment. For future sins, the baptised will need the Sacrament of Reconciliation.
- Now we come to the constitutive moment when the person is baptised in the name of the Father, Son, and Holy Spirit. Three times water is poured over the head of the candidate. It is like at Jesus' baptism (by triple full immersion in the river Jordan), when the Father exclaimed: 'this is my beloved child'.
- The explanatory rites follow after Baptism.

The celebrant

The sacraments of initiation are in principle administered all together in the same celebration, as to express the unity between these three. However, the bishop can ask to withhold the Sacrament of Confirmation, for example, so the newly baptised can be properly confirmed by the bishop himself. The right to receive the Sacrament of Baptism is deemed so important that – lacking an ordained minister – anyone can baptise in an emergency, because Jesus himself linked this sacrament to the salvation he preached (Mk 16:16, see Meeting 8). Even a non-Christian can do so, as long as they intend to baptise the person into the faith as professed by the Catholic Church, and with the words mentioned above.

Liturgy of Baptism

Opening

- Welcome & Penitential preparation
- Opening prayer

Liturgy of the Word

- Reading(s)
- Psalm
- Gospel
- Homily

Celebration of Baptism

- Interrogation
- General intercessions
- Litany of Saints
- Prayer of exorcism
- (Anointing with the oil of the catechumens)
- Blessing of the water
- Renunciation of sin and profession of faith
- Baptism
- Explanatory rites

Liturgy of the Eucharist

- Prayer over the gifts
- Preface & Eucharistic prayer
- Rite of Communion
- Prayer after Communion

Conclusion

- Blessing & dismissal

TO PREPARE

- RCIA procedure / meeting the parents
- Repeating the responses with the candidates
- Rite of Baptism
- Choice of readings
- Intentions for the general intercessions

Meeting 13B

Essential moment of Confirmation (Worksheet 13B.1)

The role of the sponsor (Worksheet 13B.6)

Choosing your Confirmation saint (Worksheet 13B.7)

The liturgy of Confirmation

Essential moment of Confirmation

The essential moment of Confirmation is twofold:

1. The bishop (or his delegate) and the priests present extend their hands over all the Confirmation candidates, while the bishop alone says:

“All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit you freed your sons and daughters from sin and gave them new life.

Send your Holy Spirit upon them to be their Helper and Guide. Give them

- **the spirit of wisdom**
- **and understanding,**
- **the spirit of right judgement**
- **and courage,**
- **the spirit of knowledge**
- **and reverence.**
- **Fill them with the spirit of wonder and awe in your presence.**

We ask this through Christ our Lord. Amen.”

2, Each Confirmation candidate approaches the bishop (or his delegate). With his thumb impregnated with holy oil (chrism), he marks the forehead of the candidate with the sign of the cross, saying:

“Be sealed with the gift of the Holy Spirit.”

The role of the sponsor

“Candidates for Confirmation, as for Baptism, fittingly seek the spiritual help of a sponsor. To emphasise the unity of the two sacraments, it is appropriate that this be one of the baptismal godparents” (CCC 1311).

The role of your sponsor (godmother or godfather) is essentially twofold:

- To give an example of Christian life and help you prepare for the sacrament, as well as help you find answers to your questions.
- To pray for you, asking God’s grace for your Confirmation, and to continue to accompany you in prayer after Confirmation. This is why participants ask their sponsor to pray for the special grace they want to ask from God at their Confirmation.

The sponsor is not committed only to you but also to God. Therefore, there are some criteria to be a sponsor:

- they have received the three sacraments of initiation: Baptism, Confirmation and Eucharist
- they are at least 16 years old
- they are not the father or mother of the Confirmation candidate
- they live an active Christian life and participate regularly in the life of the Church.

Choosing your Confirmation saint

Your parents gave you your name at your birth. Your name gives you an identity, and others address you by that name. At your Baptism, you are baptised by your baptismal name(s). God knows you by name!

Now that you are preparing for your Confirmation, you can choose a name for yourself. The bishop can confirm you with that name. This is always the name of a saint, which may be added after your baptismal name. Your Confirmation name is mostly known to God and the Church. It is a sign of your new life with God that begins with your Confirmation.

This name binds you in a particular way to a saint: you can let yourself be inspired by their example and their gift to God. You can ask your Confirmation saint to pray for you. You have a special friend in heaven who can be a hero in the faith for you, and also a friend in your daily life.

To choose a saint, you can find inspiration in the *Online with Saints* app or elsewhere. You can choose a saint because you see parallels between their life and yours, or choose the name of a (grand)parent or another person you admire. Or you can simply re-elect the saint of your baptismal name. Do not forget to ask them regularly to pray for you!

The liturgy of Confirmation

The Confirmation liturgy follows a defined sequence. This is not a simple public act or a rite of passage: during the Liturgy of Confirmation, God acts in a very concrete and definitive manner in the life of the person who is confirmed.

The liturgy is not ours: it is given to us by the Tradition of the Church. Therefore, it is important to follow the order and official texts of the ritual. This is an act of faith: by following the ritual we express that what happens in the liturgy is beyond us. In this way, we let God act without the risk of placing our own ideas and proposals before his. Each Bishops' Conference has approved the liturgical texts for the administration of the Sacrament of Confirmation. In general, the liturgy always follows the same layout.

The celebration

Usually the Sacrament of Confirmation is received during a Mass. Simply said, it is a "normal" Mass, in which the ritual of Confirmation is inserted just after the homily. One can choose to use the readings of the Mass of the day or those suggested in the ritual for the Sacrament of Confirmation. If Confirmation is administered outside of Mass, the procedure below is still followed, omitting the "Liturgy of the Eucharist" (see box). It may be useful to organise a visit to the church beforehand and practise together so that all know what will happen during the Confirmation liturgy. The goal is to help the participants become comfortable with how the liturgy proceeds and learn the answers to give. No other specific place in the church is dedicated to this sacrament. It is very closely linked to baptism (and thus to the baptismal font). There may also be a specially designed place in the church where the three holy oils are preserved.

The liturgy

- The actual liturgy of the Sacrament of Confirmation begins with the calling by name of the Confirmation candidates. Sometimes they are asked to come before the bishop (or his delegate), who then delivers a brief homily.
- Then the bishop addresses the Confirmation candidates, asking them to renounce evil and profess their faith. It is useful for the candidates to review the answers in advance (during their visit to the church).
- The bishop calls on those present to pray. After a pause, he extends his arms, together with the priests present, to lay hands on all the Confirmation candidates together. Only the bishop pronounces the words of the prayer, asking God for the gifts of the Holy Spirit.
- Then the candidates come one by one before the bishop (or the delegated priest). They are accompanied by their sponsor, who lays a hand on their shoulder. The bishop marks the forehead of the candidate with the sign of the cross with holy oil (chrism), pronouncing the words of Confirmation. Then he exchanges a sign of peace with the newly confirmed.
- Mass continues as usual. Often, the Confirmation candidates prepare the general intercessions and read the intentions.

The celebrant

The Sacrament of Confirmation is celebrated by the bishop or a priest delegated specifically for that task. Although this is not always possible, ideally the Confirmation candidates briefly meet the bishop before the celebration for a convivial moment of exchange and to receive a word of encouragement. The bishop is not only the local leader of the Church, but also a successor of the Apostles, which brings us closer to Jesus.

Liturgy of Confirmation

Opening

- Welcome and penitential preparation
- Opening prayer

Liturgy of the Word

- Reading(s)
- Psalm
- Gospel

Liturgy of Confirmation

- Calling of the Confirmation candidate(s)
- Homily
- Renewal of the baptismal promises
- Laying on of hands & prayer
- Anointing with holy oil (chrism)
- General intercessions

Liturgy of the Eucharist

- Prayer over the gifts
- Preface & Eucharistic prayer
- Rite of Communion
- Prayer after Communion

Conclusion

- Blessing & dismissal

TO PREPARE

- Meeting of the candidates with the bishop
- Repeating the responses with the candidates
- Rite of Confirmation
- Choice of readings
- Intentions for the general intercessions

Meeting 13C

Essential moment of the Eucharist (Worksheet 13C.1)

Community (Round Table 1: Worksheet 13C.4)

John 6 (Round Table 3: Worksheet 13C.6)

The liturgy of the Eucharist

Essential moment of the Eucharist

The celebration of the Eucharist consists of two essential parts.

- The first is the coming together, listening to Word of God with readings, homily, and prayers. The essential words come from the Bible, the Word of God.
- The second is the offering of bread and wine, the consecration in thanksgiving, and communion. The essential words come from Jesus at the Last Supper.

There are various Eucharistic prayers. Have you ever noticed how there are several elements that come back, although the text is different: Here we look at the text of Eucharistic Prayer II:

Epiclesis, in which we ask the Father to send the Holy Spirit: “Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, so that they may become for us the body and blood of our Lord Jesus Christ.”

Institution narrative or ‘words of institution’, doing what Jesus told us to do at the Last Supper: “At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying:

Take this, all of you, and eat of it, for this is my body, which will be given up for you [=consecration of the bread].

In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:

Take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me [=consecration of the wine].”

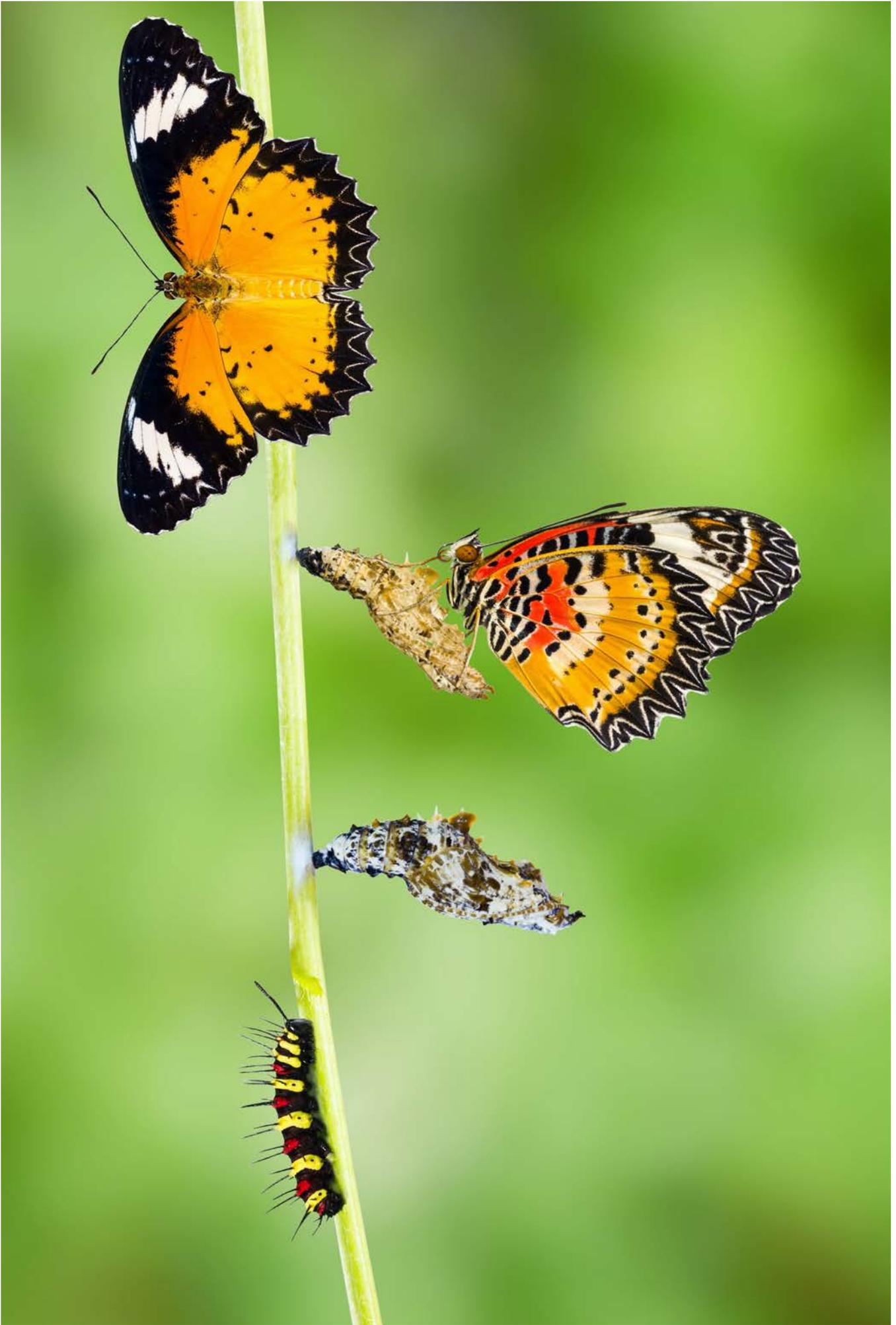
Anamnesis, in which we remember the passion, resurrection and glorious return of Jesus: “We proclaim your death, O Lord, and profess your resurrection until you come again.”

Intercessions, in which we pray for the pope, the bishops, and all the Church, the living and the dead: “Remember, Lord, your Church... together with (*name*) our pope and (*name*) our bishop and all the clergy. Remember also... all who have died in your mercy... Have mercy on us all, we pray, that with... all the saints who have pleased you throughout the ages, we may merit to be coheirs to eternal life, and may praise and glorify you through your son, Jesus Christ.”

Community: Justin Martyr about the Eucharist (ca. 150 AD)

- “On the day we call the day of the sun, all who dwell in the city or country gather in the same place.
- The memoirs of the Apostles and the writings of the prophets are read, as much as time permits. When the reader has finished, he who presides over those gathered admonishes and challenges them to imitate these beautiful things.
- Then we all rise together and offer prayers for ourselves... and for all others, wherever they may be, so that we may be found righteous by our life and actions, and faithful to the commandments, so as to obtain eternal salvation.
- When the prayers are concluded we exchange the kiss [of peace].
- Then someone brings bread and a cup of water and wine mixed together to him who presides over the brethren. He takes them and offers praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit and for a considerable time he gives thanks (in Greek: *eucharistian*) that we have been judged worthy of these gifts. When he has concluded the prayers and thanksgivings, all present give voice to an acclamation by saying: ‘Amen.’
- When he who presides has given thanks and the people have responded, those whom we call deacons give to those present the “eucharisted” bread, wine and water and take them to those who are absent.”

[St. Justin, Apologetics 1, 65-67: CCC 1345].



The liturgy of the Eucharist

In the liturgy, God is central, not man. Therefore, we follow the texts of the given liturgy as faithfully as possible. The Mass book (Missal) and book of readings (Lectionary, Gospel book), have been beautifully designed to show our respect to God.

Because God is central, traditionally Church architecture tries to orient the apse of a church towards the East. This is not always possible, but a laudable endeavour as it is said that Jesus will return from the East at the end of times (cf. e.g. Mt 24:27; Zech. 14:4). We celebrate the greatest gift of God to us – Jesus’ presence in the Eucharist – facing east as an assembly waiting for Jesus (the celebrant usually faces the faithful and leads the congregation in prayer).

The celebration

The liturgy of the Eucharist is a joint celebration of the whole congregation. Everyone joins in and has a role. Do not think that sitting in the pews means that you have no role: everyone present is called to play an active part in the joint liturgical prayer of the entire community. The Eucharist is defined by the Second Vatican Council as the ‘source and summit’ of Christian life. Of all the seven sacraments, the Eucharist is the direct encounter with Jesus himself.

The liturgy

- The Liturgy of the Eucharist consists essentially of four parts. The first part contains the opening with a procession and the sign of the cross. The penitential rite in which we ask God forgiveness, remits any venial sin for which we are truly sorry. On Sundays and feasts we chant the Gloria to praise God in himself. Then the celebrant prays the opening prayer.
- The readings follow, which together with the homily and the intercessions form the “table of the Word” on which Jesus offers himself as an example and inspiration. The Creed is prayed on Sundays and solemnities.
- Next is the offertory of bread and wine which will be used during the liturgy of this Eucharist. The gifts of bread and wine are brought to the altar and offered to God. The celebrant prays the preface and the Eucharistic prayer in the name of all present. At the moment that the priest prays the words of Jesus at the Last Supper, all kneel in awe for the great mystery that has been revealed to us.
- Mass concludes with a prayer, a word of thanks (community announcements) and the blessing by the priest, after which we are sent out into the world to do good, and to proclaim the Gospel of Jesus.
- In the above, we have not mentioned the way of celebrating Mass (e.g. the Divine Liturgy) according to one of the Eastern rites, which would be different. See the app for an introduction to the Eastern rites (see #TwGOD 3.51-3.55).

The celebrant

The celebrant of the Eucharist is the priest (or bishop) only. Without them, there is no Eucharist. The deacon assists them. He helps to distribute Communion once Mass has been celebrated. There are many more roles to play, however: faithful are needed to read the readings, the prayers, to bring the gifts to the altar, to serve Mass, to sing in the choir, to distribute communion, to prepare the sacristy, the flowers...

Liturgy of the Eucharist

Opening

- Entrance procession
- Welcome and penitential preparation
- (Gloria)
- Opening prayer

Liturgy of the Word

- Reading
- Psalm
- (Second reading)
- Gospel
- Homily
- (Creed)
- General intercessions

Liturgy of the Eucharist

- Prayer over the gifts
- Preface & Eucharistic prayer
- Rite of Communion
- Prayer after Communion

Conclusion

- Blessing & dismissal

TO PREPARE

- A pure heart
- Rite of the Eucharist
- Intentions for the general intercessions

Meeting 13D

Essential moment of Matrimony (Worksheet 13D.1)

**Canon Law about the Sacrament of Matrimony
(Round Table 1: Worksheet 13D.4)**

The liturgy of Matrimony

Essential moment of Matrimony

The exact text is decided by the Bishops' Conference. Usually there are various options from which the spouses can choose. The essential moment is indicated in bold. The spouses stand in presence of the celebrant, join their right hands, and say e.g.:

"I, (Joseph), take you, (Mary), to be my wedded wife to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish till death do us part.

I, (Mary), take you, (Joseph), to be my wedded husband to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish till death do us part."

The celebrant blesses the rings with a prayer (and holy water). Then the husband places the ring on his wife's ring finger, saying, e.g. "receive this ring as a sign of my love and fidelity" The wife does the same to her husband.

After Communion, or after the general intercessions, the celebrant, with hands extended over bride and bridegroom, prays the nuptial blessing, e.g.: "Holy Father, maker of the whole world, who created man and woman in your own image and willed that their union be crowned with your blessing, we humbly beseech you for these your servants, who are joined today in the Sacrament of Matrimony. May your abundant blessing, Lord, come down upon this bride, Mary, and upon Joseph, her companion for life, and may the power of your Holy Spirit set their hearts aflame from on high, so that, living out together the gift of Matrimony, they may (adorn their family with children and) enrich the Church. In happiness may they praise you, O Lord, in sorrow may they seek you out; may they have the joy of your presence to assist them in their toil, and know that you are near to comfort them in their need; let them pray to you in the holy assembly and bear witness to you in the world, and after a happy old age, together with the circle of friends that surrounds them, may they come to the Kingdom of Heaven. Through Christ our Lord. Amen."

Three rules for a successful marriage

“Living together [in marriage] is an art, a patient, beautiful, fascinating journey. It does not end once you have won each other’s love... Rather, it is precisely there where it begins! This journey of every day has a few rules that can be summed up in three...

- ‘Can I, may I?’ This is the polite request to enter the life of another with respect and care. One should learn how to ask: may I do this? Would you like for us to do this? Should we take up this initiative, to educate our children in this way?...
- ‘Thank you.’ It seems so easy to say these words, but we know that it is not. But it is important! We teach it to children, but then we ourselves forget it!... It is important to keep alive the awareness that the other person is a gift from God — and for the gifts of God we say thank you!
- The third: ‘I’m sorry.’ In life we err frequently, we make many mistakes. We all do... In general each of us is ready to accuse the other and to justify ourselves... It is an instinct that stands at the origin of so many disasters. Let us learn to acknowledge our mistakes and to ask for forgiveness.”

[Pope Francis, *Address to engaged couples preparing for marriage*, 14 February 2014]

Canon Law about the Sacrament of Matrimony

- Canon 1055 §1. The matrimonial covenant, by which a **man and a woman** establish between themselves a **partnership of the whole of life** and which is ordered by its nature to the **good of the spouses** and the **procreation and education of offspring**, has been raised by Christ the Lord to the dignity of a **sacrament** between the baptised.
- Canon 1056 The essential properties of marriage are **unity** and **indissolubility**, which in Christian marriage obtain a special firmness by reason of the sacrament.



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The liturgy of Matrimony

The liturgy of Matrimony is a formal moment, with formal words. It is more than just a contract between two people: here a man and a woman are dedicating themselves for the remainder of their lives to each other in love. They do so in the presence of God and the Church, represented by the celebrant and the faithful present. The text for the liturgy is pre-established and approved by the Bishops' Conference.

The celebration

Marriage can be celebrated during Mass, or outside Mass, depending on various circumstances. If celebrated during Mass, the ritual for Marriage is inserted just after the homily. After the Our Father comes the Nuptial Blessing. If Mass is not celebrated, the procedure below is still followed, omitting the "Liturgy of the Eucharist" (see box). The nuptial blessing follows directly after the general intercessions.

Often it can help a lot to calm the nerves of the spouses to literally walk through the liturgy of Matrimony in the church, showing where they will stand and when, and practising their responses.

The liturgy

- The actual celebration of Matrimony starts with the questions of the celebrant to the spouses, asking whether they have come out of their own free will without constraint, and whether they are lawfully free to get married. They are also asked to confirm that they intend a life-long union, and – if applicable – to accept children as a gift from God.
- The spouses join their right hand and declare their consent to each other, saying that they want to love and cherish each other until the death of one of them. The celebrant receives the consent in the name of the Church: from now on these two people are married.
- The rings are presented and blessed. Husband and wife place the ring on each other's ring finger, usually telling them to receive this ring as a sign of their love and fidelity.
- (If Mass is celebrated, it continues as usual with the general intercessions, and proceeds until after the Our Father).
- The celebrant extends his hands over the husband and wife, and prays the words of the nuptial blessing, asking God to bless this couple.

The celebrant

The ministers of the marriage consent are the spouses themselves. The celebrant merely assists as the spouses administer the sacrament, and accepts this in name of the Church. It is a natural right to get married, so that it would not be correct to impede people from marrying because of a scarcity of ordained ministers, for example. Therefore, also a lay person can be delegated to accept the consent. In many cases the celebrant will be a deacon, priest, or bishop.

Liturgy of Matrimony

Opening

- Welcome at the door
- Entrance procession
- Opening prayer

Liturgy of the Word

- Reading(s)
- Psalm
- Gospel
- Homily

Liturgy of Matrimony

- Calling of the witnesses
- Questions before the consent
- Consent of the spouses
- Reception of the consent by the Church
- Blessing and giving of rings
- General intercessions

Liturgy of the Eucharist

- Prayer over the gifts
- Preface & Eucharistic prayer
- Our Father
- Nuptial blessing
- Sign of peace & Communion
- Prayer after Communion

Conclusion

- Blessing & dismissal
- (Dedication to our Mother Mary)
- Signing of the Marriage record

TO PREPARE

- Meeting of the spouses with the celebrant
- Repeating the responses with the spouses
- Rite of Matrimony
- Choice of readings
- Intentions for the general intercessions

Meeting 13E

Essential moment of Holy Orders (Worksheet 13E.1)

Essential moment of Anointing of the Sick (Worksheet 13E.2)

The liturgy of Holy Orders

The liturgy of Anointing of the Sick



Essential words of Holy Orders (Bishop)

“Father, you know all hearts. You have chosen your servant for the office of bishop. May he be a shepherd to your holy flock, and a high priest blameless in your sight, ministering to you night and day; may he always gain the blessing of your favour and offer the gifts of your holy Church. Through the Spirit who gives the grace of high priesthood grant him the power to forgive sins as you have commanded to assign ministries as you have decreed and to loose from every bond by the authority which you gave to your Apostles. May he be pleasing to you by his gentleness and purity of heart, presenting a fragrant offering to you, through Jesus Christ, your Son.”



Essential words of Holy Orders (Bishop)

“Father, you know all hearts. You have chosen your servant for the office of bishop. May he be a shepherd to your holy flock, and a high priest blameless in your sight, ministering to you night and day; may he always gain the blessing of your favour and offer the gifts of your holy Church. Through the Spirit who gives the grace of high priesthood grant him the power to forgive sins as you have commanded to assign ministries as you have decreed and to loose from every bond by the authority which you gave to your Apostles. May he be pleasing to you by his gentleness and purity of heart, presenting a fragrant offering to you, through Jesus Christ, your Son.”



Essential words of Anointing of the Sick

“Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit”.

“May the Lord who frees you from sin, save you and raise you up”.



Essential words of Anointing of the Sick

“Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit”.

“May the Lord who frees you from sin, save you and raise you up”.



Essential moment of Holy Orders

There are two essential parts of ordination, indicated in bold:

1. First **the laying on of hands by the bishop** in silence.
2. And then the **prayer of ordination by the bishop**, of which we give an abstract here:

For the ordination of a deacon:

“Lord, look with favour on this servant of yours, whom we now dedicate to the office of deacon, to minister at your holy altar. Lord, send forth upon him the Holy Spirit, that he may be strengthened by the gift of your sevenfold grace to carry out faithfully the work of the ministry. May he excel in every virtue: in love that is sincere, in concern for the sick and the poor, in unassuming authority, in self-discipline, and in holiness of life. May his conduct exemplify your commandments and lead your people to imitate his purity of life. May he remain strong and steadfast in Christ, giving to the world the witness of a pure conscience? May he in this life imitate your Son, who came, not to be served by to serve, and one day reign with him in heaven. We ask this through our Lord Jesus Christ, your Son.”

For the ordination of a priest:

“Almighty Father, grant to this servant of yours the dignity of the priesthood. Renew within him the Spirit of holiness. As a co-worker with the order of bishops may he be faithful to the ministry that he receives from you, Lord God, and be to others a model of right conduct. May he be faithful in working with the order of bishops, so that the Gospel may reach the ends of the earth, and the family of nations, made one in Christ, may become God’s one, holy people. We ask this through our Lord Jesus Christ, your Son.”

For the ordination of a bishop:

“Father, you know all hearts. You have chosen your servant for the office of bishop. May he be a shepherd to your holy flock, and a high priest blameless in your sight, ministering to you night and day; may he always gain the blessing of your favour and offer the gifts of your holy Church. Through the Spirit who gives the grace of high priesthood grant him the power to forgive sins as you have commanded to assign ministries as you have decreed and to loose from every bond by the authority which you gave to your Apostles. May he be pleasing to you by his gentleness and purity of heart, presenting a fragrant offering to you, through Jesus Christ, your Son.”

Essential moment of Anointing of the Sick

The essential moment is when the priest anoints the sick on their forehead, saying:

“Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit.”

When anointing the palms of the sick person’s hands he says:

“May the Lord who frees you from sin, save you and raise you up.”

The liturgy of Holy Orders

There are three degrees, or grades of the Sacrament of Holy Orders: the ordination to the diaconate, priesthood, and episcopate (see #TwGOD 3.41). These are administered consecutively, usually with a longer time between the ordinations. So a bishop is ordained three times during his life: to become deacon, priest, and finally bishop. Deacons and priests are ordained to assist the bishop in his ministry. By their ordination, a very special task is conferred on these men: to function as a bridge between God and his faithful. They are very much in need of your prayers, for in spite of the beautiful ordination rite and their new sacramental status, they remain fallible humans, subject to all earthly temptations.

The celebration

The ordination rite takes place during Mass. Speaking generally, the ritual is similar for the ordination of deacons, priests, and bishops. What differs is the words of the prayer of ordination, the vestments, and the symbols of office. Also, deacons are not anointed.

The liturgy

- After the Gospel, the Holy Spirit is invoked by singing *Veni, Creator Spiritus* (Come, Holy Spirit). The candidate is called to come forward, is presented, and asked to promise to serve God and the Church with dedication and obedience, according to the ordination he will receive. At a bishop's ordination, the letter of appointment by the pope is shown and read.
- After the homily, the candidate prostrates himself before the altar as a sign that he surrenders his life to God and the Church, and supplicates God's grace over his ministry. All the congregation prays for him, invoking the prayer of the saints in the litany.
- In silence, the celebrant lays hands on the candidate. At a priestly ordination, each of the priests present also lays on hands after the bishop. At an episcopal ordination, only the bishops present do the same.
- The celebrant prays the prayer of ordination. At a bishop's ordination, the book of the Gospels is placed over the head of the candidate, as a sign that he is to preach the Word of God.
- Priests and bishops are anointed with chrism, holy oil: a priest is anointed on the inside of his hands, and a bishop on his head.
- The newly ordained receives the symbols of his office. A deacon is vested with stole and dalmatic, and receives the book of the Gospels. A priest is vested with stole and chasuble, and receives the gifts of bread and wine. A bishop receives the book of the Gospels, his ring, his mitre, and his pastoral staff.
- The newly ordained is now welcomed in their midst by his colleagues in the diaconate, priesthood, or episcopate.
- The newly ordained bishop processes through the church to bless the faithful. After Mass, a newly ordained priest may give his first blessing to individual faithful. Traditionally they kneel to receive this blessing and then kiss the palms of his hands that were anointed to be instruments in bringing God's grace through the sacraments.

The celebrant

The liturgy of Holy Orders is always celebrated by a bishop. Bishops are the successors of the Apostles, which is why we speak of "apostolic succession" (see #TwGOD 2.15). Like the Apostles did, bishops can pass their ministry on to other men through the sacrament of ordination. The bishop who ordains a bishop is assisted by two other bishops, called co-consecrators.

Liturgy of Holy Orders

Opening

- Welcome and penitential preparation
- Opening prayer

Liturgy of the Word

- Reading(s)
- Psalm
- Gospel

Liturgy of Ordination

- Imploring of the Holy Spirit
- Calling, presentation, and election of the candidate(s)
- Homily
- Promises of the candidate
- Litany of the saints
- Laying on of hands
- Prayer of ordination
- Investiture with liturgical dress
- Anointing with holy oil (priests, bishops)
- Presentation of symbols of the office
- Kiss of peace
- General intercessions

Liturgy of the Eucharist

- Prayer over the gifts
- Preface & Eucharistic prayer
- Rite of Communion
- Prayer after Communion

Conclusion

- Blessing & dismissal

TO PREPARE

- Rite of Ordination
- Choice of readings
- Vestments and symbols of office

The liturgy of Anointing of the Sick

Anyone who is seriously ill has to undergo an important medical intervention, or faces a life-limiting condition can ask to receive this sacrament. This sacrament is sometimes called “extreme unction” or “last rites”, as it is often received in the final stage of life (see #TwGOD 1.40). However, it is not at all limited to the dying, and in accordance with the custom of the Apostles (Jas 5:14-15). No need to hesitate to come back at a later stage: Anointing of the Sick can be received multiple times in life. In preparation, the sick are invited to receive the Sacrament of Reconciliation.

The celebration

Ideally, the sacrament is administered during Mass, with the community present so they can pray for the sick. Often, this is not possible because of the infirmity of the sick person. In this case, the celebration of the Eucharist is omitted (see box). For the anointing, the priest uses the oil of the sick, which was blessed specifically by the bishop on Maundy Thursday (see #TwGOD 3.30). In an emergency, he can bless any vegetable oil.

In a life-threatening emergency, the celebration can be reduced to a single anointing with the essential words. Note that the sacraments are only for the living: after death, the deceased are commended into the hands of their merciful God. If there is time, and depending on the condition of the sick, the priest can administer the “last rites”. The sick person can first receive the Sacrament of Reconciliation. If they are not yet confirmed they can receive the Sacrament of Confirmation. The celebrant can confer the apostolic pardon for the dying, and absolve them of irregularities. The rite of the Sacrament of the Sick follows (see below). The proper sacrament for the dying is the last Communion, called *viaticum* after the Latin word that means something like ‘food for the road’.

There is no special place in church architecture dedicated to this sacrament, which often is received at home or in the hospital. However, in many churches the three holy oils are preserved in a special place, recognisable in the architecture.

The liturgy

- The liturgy of the Anointing of the Sick starts after the reading(s) and the homily. The celebrant invites the faithful to pray for the sick person in a litany of prayers.
- The celebrant lays his hands on the head of the sick and prays in silence.
- The celebrant leads the faithful in a prayer of thanksgiving for the oil. If the oil is not yet blessed, he blesses it with a short formula of blessing.
- The celebrant anoints the sick on their forehead and on their hands saying the essential words.
- Then the celebrant prays a prayer for the sick, asking God to strengthen and comfort the sick person in the face of hardships, for healing if that is given, and for faithful consolation when preparing for death.
- The general intercessions may be omitted if the liturgy was started with a litany of prayers, or take the form of a continuation of this litany.

The celebrant

The celebrant is always a priest or bishop, just as for the Sacraments of the Eucharist and Reconciliation. These are moments where God directly intervenes through the ministry that was conferred to the priest. If no priest or bishop is available, a deacon or one of the faithful can pray with and for the dying person.

Liturgy of Anointing of the Sick

Opening

- Welcome and penitential preparation
- Opening prayer

Liturgy of the Word

- Reading(s)
- Psalm
- Gospel
- Homily

Liturgy of Anointing of the Sick

- Litany
- Laying on of hands
- Prayer over the oil
- Anointing with holy oil
- Prayer after anointing
- (General intercessions)

Liturgy of the Eucharist

- Prayer over the gifts
- Preface & Eucharistic prayer
- Rite of Communion
- Prayer after Communion

Conclusion

- Blessing & dismissal

TO PREPARE

- Rite of the Anointing of the Sick
- Choice of readings
- Intentions for the universal prayer

Meeting 13F

Essential moment of Reconciliation (Worksheet 13F.1)

Examination of Conscience (Worksheet 13F.2)

Raise your Card (Welcome: Worksheet 13F.3)

The prodigal son (Round Table 1: Worksheet 13F.4 & 13F.5)

The liturgy of Reconciliation

Essential moment of Reconciliation

The person who wants to ask God's forgiveness for their sins, the penitent, prepares themselves by an examination of conscience. There are two essential parts, indicated in bold:

1. **Confessions of their sins by the penitent with a contrite heart**, which means that they are very sorry for what they did wrong. The penitent makes an act of contrition, saying for example: "O my God, I am heartily sorry for having offended you, and I detest all my sins, because of your just punishments, 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, to do penance, and to amend my life."

2. The forgiveness of God through the words of the priest then follows: **"God, the Father of mercies, through the death and the resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins; through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son and of the Holy Spirit."**

The priest may conclude: "May the Passion of our Lord Jesus Christ, the intercession of the Blessed Virgin Mary, and of all the saints, whatever good you do and suffering you endure, heal your sins, help you to grow in holiness, and reward you with eternal life. Go in peace."

Preparation for Confession: Examination of conscience

My relationship with God

- Have I taken time to pray? How? Did I pray because I wanted to or because I felt obliged? Have I prayed regularly?
- What have I done to learn something about God in order to advance in my relationship with him? Was it enough?
- Have I regularly attended Mass and community prayer? With what attitude?
- Have I shown respect for God in my life? In my manner of speaking and my way of acting?
- How have I treated God's creation? Have I wasted things? Have I done enough to reduce my ecological footprint (for example by taking public transport or by paying attention to my waste)?

My relationship with others

- How have I treated my family and friends? Have I helped them when needed? Have I told the others where I went and did I back on time for our community life? Have I brought peace or did I contribute to unrest? Have I participated in bullying at work or at school? Have I asked forgiveness for my mistakes? Have I forgiven those who hurt me?
- How did I behave at school? How have I treated my teachers? Have I paid attention in class? Have I wasted my time? Have I done my homework conscientiously?
- How did I behave at work? How have I treated my colleagues? Was I always ready to help them? Have I wasted the time of my employer?
- How have I treated people I did not know? Have I assisted those who needed help?
- Was I always cordial and courteous? Have I kept my promises? Have I cheated or did I lie? Have I spoken ill of someone?
- Have I shared my goods and talents with those in need? Have I given my time and energy to others?
- Have I used my friends or my family for my own benefit? Have I made fun of them? Have I made an effort to understand their difficulties and our differences?
- Have I acted without asking anything in return? Have I acted quietly, without asking for attention for what I did or gave?

My relationship with myself

- Am I happy to be who I am? Have I seen myself as a creation of God?
- Have I mainly focused on what is negative in me? Have I paid too much attention to my appearance and how others see me? Have I spent too much time or money on myself, on fashion, electronics or other things?
- Did I want to be popular and seen in a positive light? Was I too proud or too content with myself?
- Have I taken care of my physical, emotional and spiritual well-being? Have I taken enough rest?
- How did I make my choices? Consciously or because everyone else did it? Or have I avoided making a choice because it was the easiest way? Have I asked God's help to make good choices?
- How have I treated my body? Have I maintained my purity? Did I disrespect my sexuality? Have I restrained myself in a healthy and spiritual way? Have I hurt my body voluntarily? Have I used drugs, abused sugar, tobacco, alcohol...? Have I exercised enough, without exaggeration?
- Have I taken care of my personal development and my education, diligently and without exaggerating? Have I finished what I had to do?

Conclusion

- Now think of the most important things that you want to ask forgiveness for.
- Do you want God to become part of your life again? Ask him!
- What particular grace do you want to ask from God to help you improve yourself in order to live closer to him in daily life?

RAISE YOUR CARD



Key: Correct order of the stained glass pieces of the prodigal son

[Left Top-Bottom]

11. The father speaks with the prodigal son's brother
10. They celebrate in joy
7. The father embraces his son
6. The prodigal son bound by sin
3. The prodigal son is led astray by three prostitutes
2. The father shares his inheritance between his sons

[Right Top-Bottom]

12. Also the other brother comes home
9. The prodigal son's brother speaks to a servant
8. The fattened calf is sacrificed
5. The prodigal son herds the pigs
4. The prodigal son is crowned by prostitutes
1. Father, give me the share of the property that falls to me



Key: Correct order of the stained glass pieces of the prodigal son

[Left Top-Bottom]

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4. The prodigal son is crowned by prostitutes
1. Father, give me the share of the property that falls to me



Key: Correct order of the stained glass pieces of the prodigal son

[Left Top-Bottom]

11. The father speaks with the prodigal son's brother
10. They celebrate in joy
7. The father embraces his son
6. The prodigal son bound by sin
3. The prodigal son is led astray by three prostitutes
2. The father shares his inheritance between his sons

[Right Top-Bottom]

12. Also the other brother comes home
9. The prodigal son's brother speaks to a servant
8. The fattened calf is sacrificed
5. The prodigal son herds the pigs
4. The prodigal son is crowned by prostitutes
1. Father, give me the share of the property that falls to me





The liturgy of Reconciliation

The Sacrament can be received anywhere: in most informal circumstances like on a bus during a pilgrimage, or during a walk in the mountains. You just need a priest. In the architecture of most churches a special place or separate room is dedicated to confession, the confessional. Traditionally it has two entrances, for the priest and the penitent, with a grill between them to ensure the anonymity of the penitent.

The celebration

There is no need whatsoever to be afraid of the ritual: the priest is very used to helping you through every step of the liturgy (see box). It is possible to receive this sacrament during a liturgy of prayer and reconciliation. Even then, the confession of your sins is always in private, and the priest will never speak of what passes between you.

The liturgy: How to confess?

- You can prepare for the Sacrament of Reconciliation by asking for God's help to know your sins. Then you can look at what you did wrong and at what you failed to do. Thus you examine your conscience, for example by considering each of the Ten Commandments. Once you know your sins you can follow these next steps:
- Go to a priest and say: "Bless me, Father, for I have sinned. My last confession was (number of weeks, months, or years) ago."
- Tell the priest all of the sins you have committed since your last confession. Be brief but complete and clear as to what you have done wrong and how often.
- Answer possible questions and listen as the priest gives you advice and a penance. This penance is a sign of our desire to make up for the wrong we did, knowing that in the end it was Jesus who made up for it on the cross once and for all (see #TwGOD 3.38).
- When asked by the priest, say an act of contrition to show that you really repent of your sins. You can use a standard prayer or tell Jesus in your own words that you are sorry for your sins, intend not to commit them again, and seek his grace to improve your life.
- The priest will stretch out his hands and give you absolution (see Worksheet 13F.1). Thereby God forgives you all the sins you confessed. After that, your sins no longer stand in the way of you and Jesus, who tells you: "Go, and do not sin again" (Jn 8:11).
- The priest then says, for example: "Give thanks to the Lord, for he is good." You reply: "His mercy endures forever".
- Take a moment to pray, thanking God for his mercy. Perform your penance as soon as possible.

[cf. #TwGOD 3.39]

The celebrant

The celebrant of the Sacrament of Reconciliation is always a priest (or a bishop). The task to forgive sins was given directly by Jesus to the Apostles: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (Jn 20:22-23).

Liturgy of Reconciliation

Opening

- Welcome and invitation to trust in God

(Optional reading of the Word of God)

Confession of sins

- By the penitent in their own way
- The priest may ask some questions
- Words of counsel by the priest
- Communication of the penance
- Act of penance by the penitent

Absolution

- By the priest with hand extend

Conclusion

- Praise of God
- Dismissal

TO PREPARE

- Examination of conscience
- A priest and a quiet place

Meeting 16

Role models (Round Table 1: Worksheet 16.2)

The litany of the Saints (Worksheet 16.3)



Will Smith



Shakira



Selena Gomez



Lebron James



Kylie Jenner



Iron Man



Gal Gadot



Emma Watson



Cristiano Ronaldo



Chris Hemsworth



Justin Bieber



Awkafina



“Dad”



“Mum”



“Scout leader”



“Sports coach”



“Music educator”



“Teacher”



“Granny”



“Police officer”



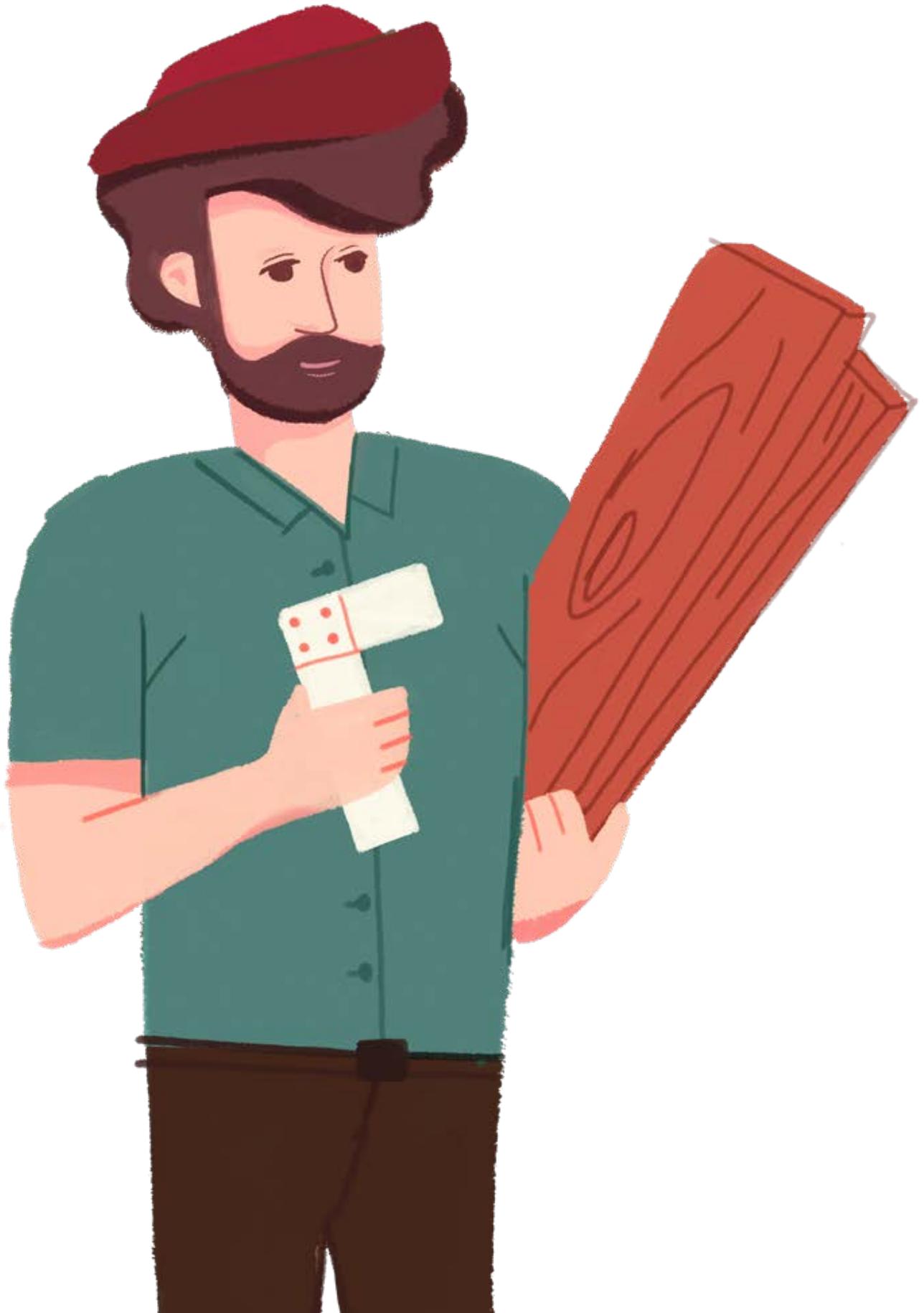
“Soccer trainer”



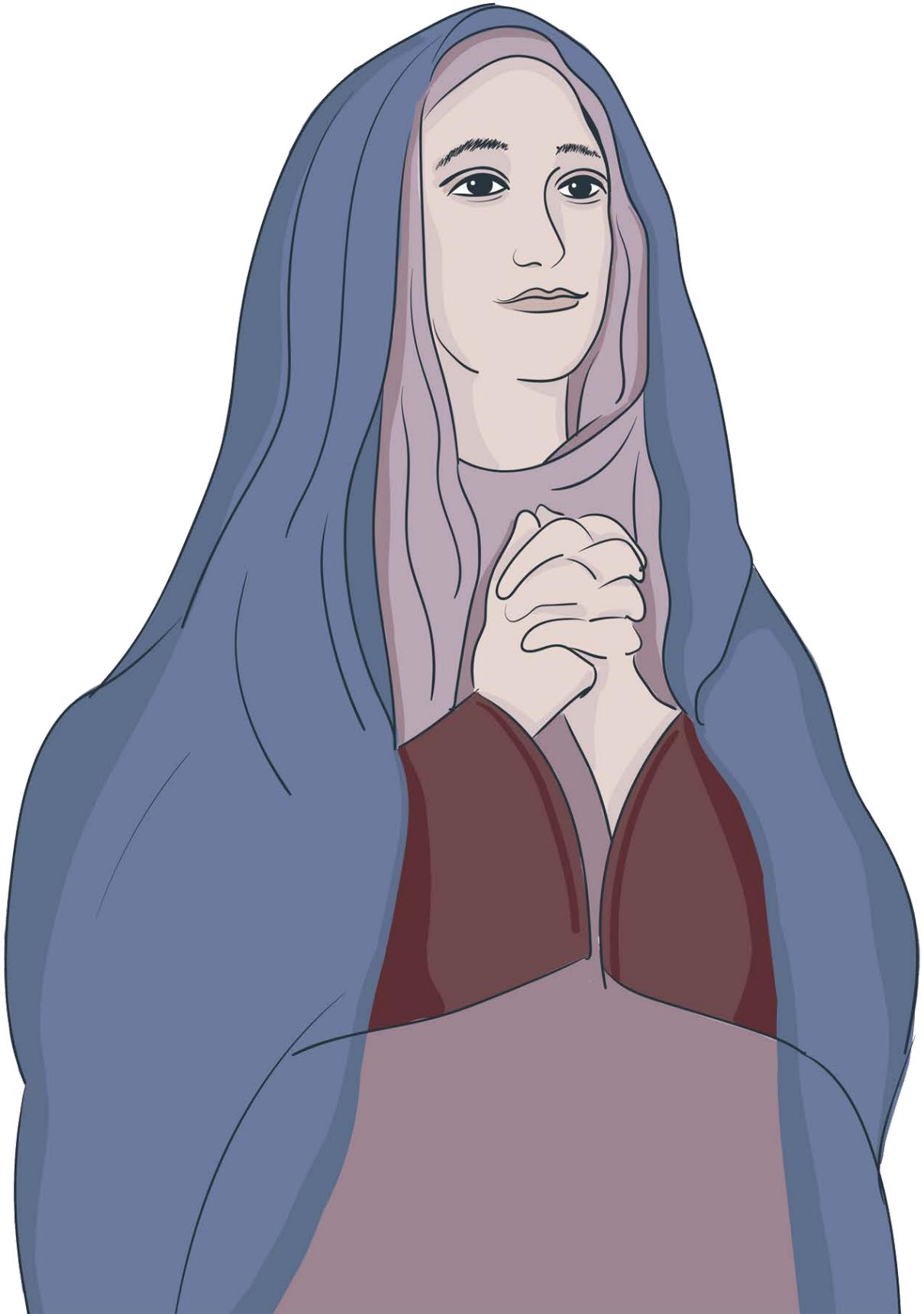
Holy Mary



Saint Francis of Assisi



Saint Nicholas Owen



Saint Monica



Saint Dominic Savio



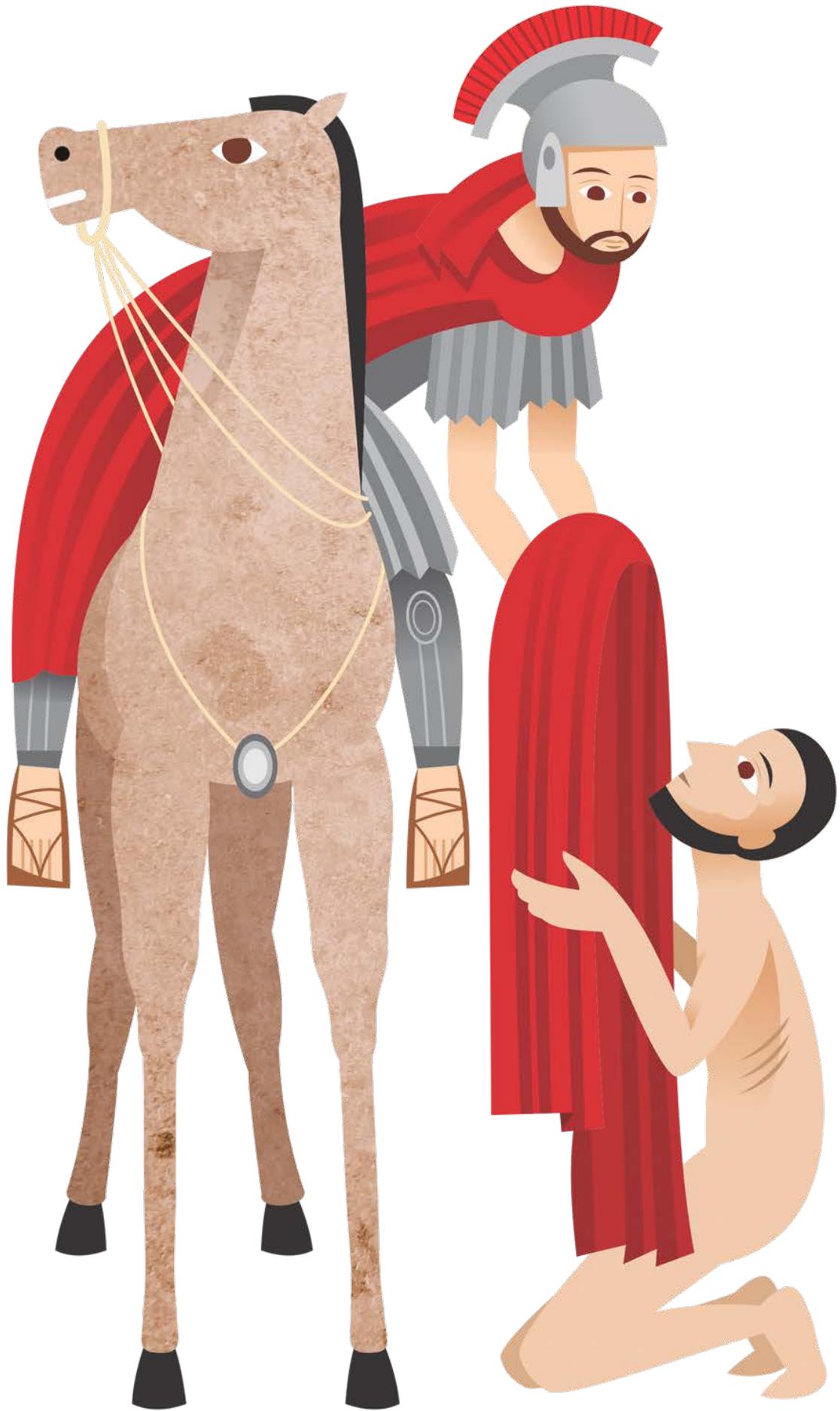
Blessed Luigi and Maria Quattrocchi



Blessed Carlo Acutis



Saint Teresa of Calcutta



Saint Martin of Tours

Meeting 17

Scripture Charades NT (Welcome: Worksheet 17.1)

Cards with Creed & Commandments (Conclusion: Worksheet 17.3)



Jesus' birth (Lk 2:1-7).

How Jesus was born in the grotto in Bethlehem, for there was no place in the inn.



Visit of three wise men (Mt 2:1-12).

How three magi from afar followed a star that brought them to Jesus.



John the Baptist (Mt 3:1-12).

How John called people to turn back to God and prepare for Jesus' coming.



Jesus' baptism (Mk 1:9-12).

How John baptised Jesus and God's voice said that Jesus is his beloved Son.



Jesus is tempted in the wilderness (Lk 4:1-13).

How the devil tried in vain to tempt Jesus into sin.



Jesus calls the first Apostles (Mk 1:16-20).

How Jesus called fishermen to follow him, and they left everything behind.



Jesus changes water into wine (Jn 2:1-11).

How Jesus performed his first miracle at a wedding in Cana.



Jesus calms the storm (Mt 8:23-27).

How Jesus saved the frightened Apostles in a boat on the rough lake.



Jesus walks on water (Mt 14:22-33).

How Jesus came walking over the lake to the boat of the Apostles.





The good Samaritan (Lk 10:25-37).
Jesus' parable about a non-Jew who saved a Jew ignored by others.



Jesus feeds five thousand (Mk 6:31-44).
How Jesus fed a great crowd with a few loaves of bread and some fish.



The sermon on the mount (Mt 5:1-7:29).
Jesus gave a long list of teachings, sitting on a mountain.



Jesus raises Lazarus from the dead (Jn 11:1-44).
Jesus cried and then brought his good friend back to life.



The prodigal son (Lk 15:11-32).
Jesus' parable of how our merciful Father always expects us to return to him.



Jesus washes the Apostle's feet (Jn 13:1-30).
How Jesus showed that we are never too important to serve.



The Last Supper (Mk 14:12-26).
How Jesus took bread and wine, saying: this is my Body, this is my Blood.



Peter denies Jesus (Lk 22:54-62).
How Peter discovered that even he could not remain faithful to Jesus.



Jesus is crucified (Mk 15:20-41).
How Jesus had to carry his own cross, was nailed to the cross, and died.





Jesus is buried (Mt 27:57-66).
How the body of Jesus, who was truly dead, was buried in a grave.



Jesus rises from the dead (Mt 28:1-20).
How Jesus became alive again on the third day of his death.



Jesus on the road to Emmaus (Lk 24:13-35).
How the risen Jesus met his disciples and gave them new hope.



Jesus Ascends to heaven (Acts 1:4-11).
How Jesus told the disciples to preach the Gospel and went to God.



Pentecost (Acts 2:1-13).
How the Holy Spirit came down on the Apostles, who preached with enthusiasm.



The Apostles' Creed

1. I believe in God, the Father almighty, Creator of heaven and earth,
2. and in Jesus Christ, his only Son, our Lord,
3. who was conceived by the Holy Spirit, born of the Virgin Mary,
4. suffered under Pontius Pilate, was crucified, died and was buried;
5. he descended into hell; on the third day he arose again from the dead;
6. he ascended into heaven, and is seated at the right hand of God the Father almighty;
7. from there he will come to judge the living and the dead.
8. I believe in the Holy Spirit,
9. the holy catholic Church, the communion of saints,
10. the forgiveness of sins,
11. the resurrection of the body,
12. and life everlasting.
Amen.

(SEE #TWGOD 1.33)

The Ten Commandments

1. I am the Lord your God: you shall have no other Gods before me.
2. You shall not take the name of the Lord your God in vain
3. Remember the sabbath day, to keep it holy.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour's wife.
10. You shall not covet your neighbour's goods.

(SEE #TWGOD 4.9)

**Don't forget
(How) to grow in faith!**

A course that explored the Catholic faith, searched for answers to questions, and prepared for the Sacraments

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Appendix 3

Written Reflection (Appendix 3.6)

Reflection on today's meeting

a. What was new for me?

b. What touched me? How did I feel? Happy, angry, afraid, sad? Why?

c. What do I want to learn more about?